

Review

DECEMBER 19, 1974

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



Judas and the Love of Money

Money can be a great blessing. It can provide food for the hungry, clothing for the naked, shelter for the homeless. It also can provide facilities for carrying the gospel to the lost, for Christian education, for bringing healing to the sick. It can buy air transportation for Christian workers, enabling them to reach areas inaccessible by other means. It can help minimize housework by providing labor-saving devices. The good uses to which money may be put are virtually endless.

But money also can be a curse. It can be used to bribe witnesses. It can be used to influence legislators. It can be used to enslave the poor. It can be used to purchase alcohol and tobacco. It can be used for display and self-indulgence.

Obviously, money itself is neither good nor bad. It is neutral. Like dynamite it can be put to good uses, and it can be put to evil uses. The human heart/mind is the determinative factor.

The apostle Paul suggested this when he wrote: "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:10). Not money, but the love of money and covetousness are the evils that lead to ruin.

Judas is a classic example of the terrible lengths to which the love of money may lead a person. Here was a man who had the inestimable privilege of being a disciple of Jesus. He had many talents, was personable, and had a strong influence on his associates. He was so capable in matters of finance that he became Treasurer of Jesus and His Disciples, Unincorporated.

"But Judas was close and covetous; *he loved money.*"—*Early Writings*, p. 165. (Italics supplied.) Thus when Mary slipped in unobserved at the feast at Simon's house, and demonstrated her love for Jesus by anointing His feet with costly ointment, Judas was outraged. He criticized Mary's loving and generous act, declaring that the ointment might have been sold and the money expended to relieve the needs of the poor.

What hypocrisy! Judas was not concerned about the poor; he was concerned about Judas. If his past record was any indication of what he would have done with the money, he would have embezzled some of it. Mary, by contrast, was both honest and unselfish. Jesus had rescued her from a life of sin, and her heart had been transformed by His power. So she saved an enormous sum of money through self-denial and sacrifice in order to purchase costly ointment for Jesus. "She felt that nothing was too dear to bestow upon Jesus. The more precious the ointment, the better could she express her gratitude to her Saviour by devoting it to Him."—*Ibid.* She loved Jesus, not money.

Incredible though it may seem, Judas' "love of money led him to agree to betray his Lord into the hands of His bitterest enemies" (*ibid.*, p. 166). (Italics supplied.) The offer of 30 pieces of silver in exchange for the work of a few minutes—going out into Gethsemane and betraying his Lord with a kiss—was simply too attractive to refuse. For money he was willing to compromise his principles, sacrifice his convictions, be disloyal to his friends, and betray the Son of God.

Later Judas viewed the result of his poor bargain. He

saw his Master mocked, beaten, and spit upon. He saw the blood run down His face as the cruel crown of thorns was pressed down upon His tender temples. He saw witnesses accusing Jesus falsely. He saw the crowd demanding His death. And suddenly he was filled with shame and remorse. "He had loved Jesus, but *he had loved money more*" (*ibid.*, p. 171). (Italics supplied.)

Not merely Judas but the Roman soldiers who were to guard Christ's tomb were willing to sell out for money. When the leaders of the people offered them a large sum of money, they agreed to say that Jesus' disciples had stolen His body during the night. "For the sake of money, the Roman guard sold their honor, and agreed to follow the counsel of the priests and elders."—*Ibid.*, pp. 183, 184. (Italics supplied.) The thought is appalling: men were willing to lie, to admit sleeping on duty, to be accomplices in a cover-up, to conceal the saving truth that Christ was risen from the dead, for a few pieces of silver! Have human beings no sense of values? Does the glitter of gold blind them to the priceless nature of self-respect, honesty, integrity, and character?

He Made It a God

But lest we dismiss the experience of Judas and the Roman guards as having no particular relevance to us, let us recall Ellen G. White's statement that Judas "had loved Jesus, but *had loved money more.*" The problem was not with money; it was with Judas and his scale of values. Judas placed money where Jesus should have been—at the top of his list—and in so doing he made it a god. And millions today are making the same mistake. Some with money. Some with success. Some with family. Some with fame. Some with friends. Some with sports. "Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god."—*Patriarchs and Prophets*, p. 305.

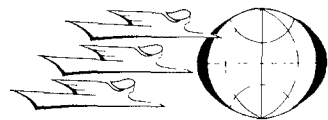
Thus the danger that threatened and finally destroyed Judas—loving something more than Jesus—lurks in the shadows at all times, or attacks boldly every son and daughter of Adam.

Perhaps it would not be amiss for us to say here that the sin that caused Judas' downfall may be indulged in either individually or corporately. And the result of the latter may be more serious than the former. When a church, for example, permits desire for money with which to carry forward its work or to support its institutions, to deflect it from its God-ordained mission and goals; when it remains silent when it should speak, lest it lose money it wants; when it glosses over or covers up facts in order to obtain funds; it commits a sin of great magnitude and sells its honor as surely as did the Roman guards.

The Scripture record has been left "for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). Shall we not, therefore, learn history's lessons well in regard to money? Shall we not desire money for unselfish purposes, and spend it, as did Mary, to bring glory to Jesus our dear Saviour, rather than to gratify self, as did Judas and the guards?

K. H. W.

Review



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This Week

Christmas, 1974, put in its appearance around the middle of October when newspapers began to bombard us with notices of pre-Christmas sales and holiday specials. By the time this REVIEW arrives, most of our holiday preparations will be out of the way except for last-minute rush items.

In spite of the fact that the three Wise Men adorn greeting cards, street corner loud-speakers sing "Joy to the World,"

and churches put together programs telling the story of Christ's birth; in spite of visiting loved ones, spending hours making or finding special gifts for those we cherish, and caroling door-to-door for Ingathering; in spite of all the traditions that make this holiday season meaningful to us, it is still possible to forget what Christmas is all about.

Although no one knows exactly when Christ was born, the important thing is that He came to us as God's gift to a fallen world. We, the REVIEW staff, have put together this Christmas issue in the hope that in the bustle of this season each reader will take a quiet hour to contemplate God's infinite Gift and to thank Him in praise and rededication. May this ever-present and new Gift of love be yours to give and to receive this Christmas.

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Letters

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

Labor Unions

I am concerned by the adverse ruling against Adventists reported on the back page of the September 5 REVIEW. I hope the appeals court will look with favor upon the church's position.

However, I would hope that the church might take a closer look at its position regarding membership in labor unions. There are two areas of this stand against union membership that have been a concern to me for some time. First, the church has been quick to condemn the responsibilities that union membership places upon a member—paying union dues, walking picket lines, voting in union elections—but has been very willing to accept the benefits secured by the labor unions.

It seems that if the church is to maintain a consistent position, acceptance of these benefits would as surely place one's soul in jeopardy as would the payment of funds equivalent to union dues. In other words, the Adventist laborer who is desirous of holding a job without supporting a union should be willing to work without the benefits secured by the union.

The second concern is that the church's stand is aimed only at organizations formed to protect the working man. Certainly no one is so blind as to deny the great benefits secured for workers by the labor movement. However, with all the good it is still clear that the union emphasis on coercion, violence, and continual preaching of class warfare makes membership an impossibility for a practicing Christian. However, there are many other organizations whose activities, while many times hidden from the average citizen, are just as incongruent with the teachings of Christianity as those of the labor unions. If membership in a labor union puts one's soul in jeopardy, certainly membership in certain other organizations would do the same.

LYNDON G. FURST
Berrien Springs, Michigan

More Delicious

Thank you so much for the good old REVIEW. It seems to be newer and fresher and spiritually more delicious every time. There were times during our 45 years of continuous subscription when my wife and I were too busy really to appreciate it; but now that we are retired, how we enjoy it every week! God bless the REVIEW! I can't understand how any Seventh-day Adventist can ever be without it.

BENT A. LARSEN
Soquel, California

Women Pastors

When I read about the proposal of some evangelical churches to ordain women for the ministry, I wondered about it. Now I hear hints that some in our church are proposing the same. I am shocked! Never in Bible history has God ordered this to be done. Of course, there were prophetesses, but God never ordered that they should be ordained for the altar service. And in the New Testament there is no hint of ordination of women.

Why wasn't Miriam ordained as was Aaron? Why didn't God order that Ellen White be an ordained minister? Why, in all her prophecies about the future of this church to the end, did she never give any message that our church should have priestesses? I record my vote against this anti-Biblical idea.

STEFAN ASZALUS
Maringa, Brazil

Clarion Voice

The editorial "The Need for 'Spiritual Men'" (Sept. 5) speaks to my heart, and it is my desire to fulfill that requirement in the ministry. Thank you ever so much for this article, and I trust every leader in the church, every layman in the church, will drink deeply of the thoughts you have so adequately expressed.

Thank you so much for the clarion voice.
A. J. SCHERENCEL
Dalton, Georgia

Re the editorial "The Need for 'Spiritual Men.'" I can think of a number of situations in which I could say, "Oh, for a man who is a spiritual man!"

I hope to hear or read more on the follow up to the appeal of the last General Conference for heart searching. I recall that the brethren spent time before getting into the agenda re-evaluating direction.

O. E. TORKELSON
Gibsonia, Pennsylvania

The editorial is a wonderful message on the present condition of the remnant church. This is a marvelous follow-up to the Annual Council appeal of December 6.

We need more articles like this to arouse the church to make preparation for the latter rain. The majority are deceived, and they do not realize it.

B. E. WAGNER
Loma Linda, California

Righteousness by Faith

Please send me four copies of the REVIEW AND HERALD special issue "Righteousness by Faith."

After years of misery, fear, and doubt, my husband and I finally set out to find out
Continued on page 15

I BRING YOU TIDINGS OF GREAT JOY

By RUSSELL H. ARGENT

EVEN THE UNBELIEVER will find among the busy throngs, the wax angels, the twinkling lights, and the secularized carols, a synthetic reflection of the joy that long ago burst in angelic songs over the fields of Bethlehem.

He will not understand, for the world has never understood. The wisdom of the sages and the insight of the wise, as well as lesser men, are baffled by the manger of Bethlehem. For "the arrogant of heart and mind he has put to rout, he has brought down monarchs from their thrones but the humble has been lifted high." ¹

An obscure province and a despised people seemed of no importance to the future of a power-hungry empire. Caesars strutted on the world stage, mouthed their phrases,

Russell H. Argent, Ph.D., is an associate professor in the English department at Columbia Union College, Takoma Park, Maryland.



applauded by the sycophants, to pass forgotten, only remembered in the musty tomes of library shelves. Law and order was enforced by blood and iron, yet corruption, like a canker, slowly devoured the vital organs of government.

Hope dimmed in the hearts of the Jewish people. Pride in a wondrous heritage obscured a God-given commission. Spiritual values were lost in a longing for political power. Legalism strangled the cords of love and obliterated the work of the Spirit.

The destiny of earth was decided, not in the halls of the powerful, but in the homes of the impoverished. Oxen and sheep nuzzled the cradle that enthroned Divinity. A baby's cry, unheard by the busy crowds seeking lodging, was heard in wonder by angelic hosts. Yet, unnoticed and unhonored save by simple peasants, this baby would live to conquer the mightiest empire of the ancient world and change the currents of history.

While people were occupied with other matters that they deemed to be more important, "while contemporary historians took great pains in recounting the noisy deeds of the Caesars, they failed to notice that in a far corner of the world, among people who hardly seemed worth the attention of the educated, certain things were taking place that were of an entirely different nature and of far greater importance for the history of the world than anything they had written in their books."²

Amid the feverish activity of men, the sensual vacuity, the thirst for wealth, the lust for power, Scripture shows Jehovah enthroned calmly amid the confusion and frustration of men, presiding over the destiny of earth and of His people.

Despite the arid wasteland of modern secularism, the angelic song still touches the chords of memory. The hope of peace still burns in the hearts of men. Deeply embedded in his consciousness is the memory of his original happiness in his lost home, where amid the beautiful valleys of Eden he communed face to face with God.

Longing for a Lost Dominion

Throughout literature we find reflected a longing for that lost dominion that the Saviour came at Christmas to secure. The Elizabethan knight, Sir Philip Sidney, invented the land of Arcadia, where the grass was a living green, where birds sang sweetly, and shepherds piped all day. Sir Thomas More found his ideal state in Utopia, a distant land in the Western Hemisphere, where men were sensible and did the right things for the right reasons, where wealth was shared, justice prevailed, and people were happy. In the New Atlantis, Sir Francis Bacon discovered a hidden realm where men by dedicating themselves to the "study of the works and creatures of God" ensured a prosperous and peaceful society. Samuel Johnson located the Happy Valley in Abyssinia, where peace and security reigned and where troubles and anxiety invaded only the outside world. Samuel Butler crossed an unexplored chain of mountains to discover

Erewhon. Through satire he showed a happier society emerging, a land where machinery had been completely abolished before it took charge of its inhabitants. William Morris in *News From Nowhere* found beauty, health, and happiness in a future classless society.

Across the centuries we see them, golden islands basking in the suns of peace, mystic lands bathed by crystal seas, looming through the mists of history, reminders of a lost Eden and man forever the traveler seeking his home.

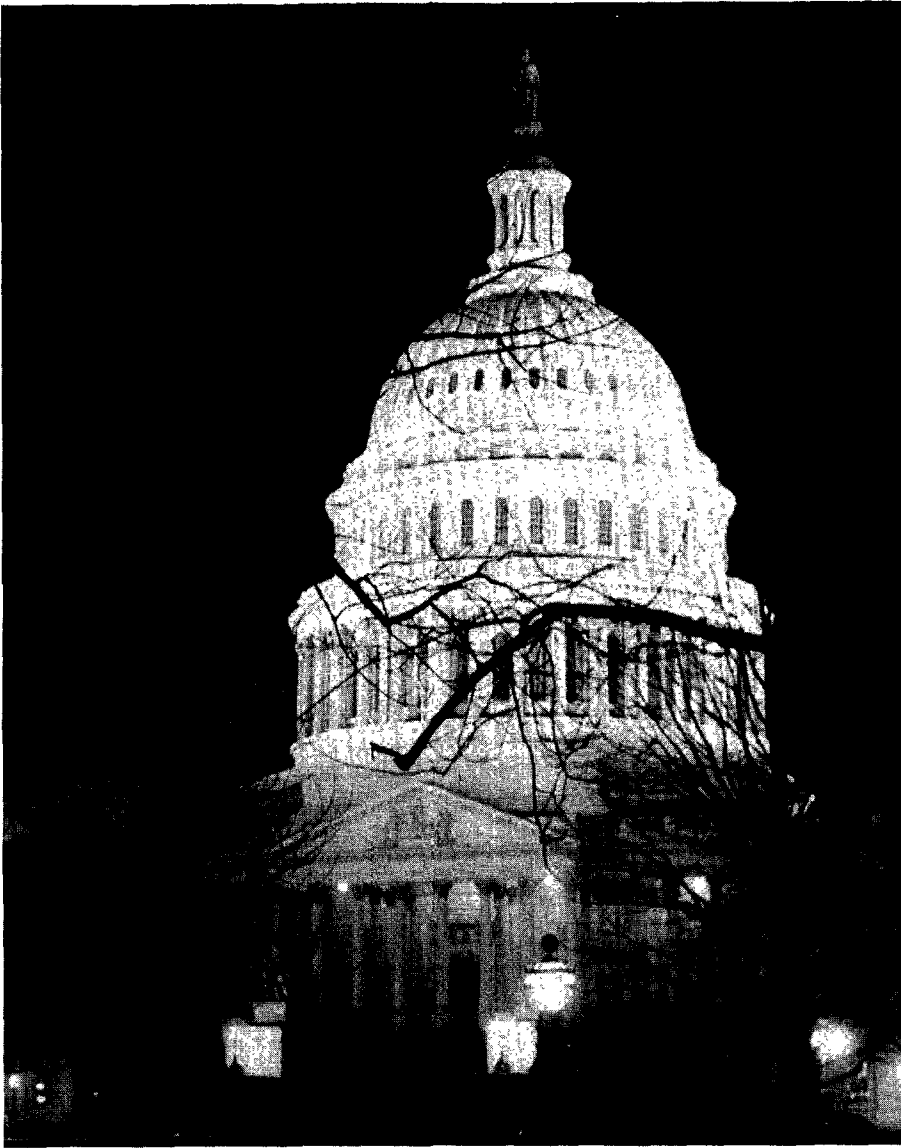
"Where shall the weary find rest?" cried one despairing modern journeyer. "When shall the lonely of heart come home? What doors are open for the wanderer? And which of us shall find his father, know his face, and what place and in what time and in what land? Where? Where the weary of heart can abide forever, where the weary of wandering can find peace, where the tumult, the fever, and the fret shall be forever stilled."³

Once again for a brief interlude Christians will pause "to hear the angels sing" and to find in the quietness of Christmas, in fellowship and friendliness, in the sparkling eyes of little children, the answer to his questions. Amid the strain and fever of life we listen once again to the angelic song swelling in triumphant glory across the heavens, "I bring you good tidings of great joy. . . . On earth peace, good will toward men,"⁴ pointing travelers back to the manger of Bethlehem and their Eden home and forward to the day when once more the open heavens will fill with angelic song as the Saviour descends the flaming skies to claim His lost inheritance, "the Home of fadeless splendor, of flowers that fear no thorn, where they shall dwell as children who here as exiles mourn . . . the peace of all the faithful, the calm of all the blest, inviolate, unvaried, divinest, sweetest, best. Yes, peace! for war is heedless—Yes, calm! for storm is past—and good from finished labour and anchorage at last."⁵ □

REFERENCES

- ¹ Luke 1:52, N.E.B.
- ² Erich Frank, *Philosophical Understanding and Religious Truth*, p. 126.
- ³ Thomas Wolfe, *Of Time and the River*. Quoted in Alson J. Smith, *Immortality*, Signet, 1967, p. 163.
- ⁴ Luke 2:10, 14.
- ⁵ Medieval hymn: "Jerusalem the Golden."

*"Look now! for glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary road
And hear the angels sing."*



The Day Jesus Came to Washington

By **ROBERT J. HASTINGS**

I DREAMED that Jesus Christ visited the United States. Plans called for His plane to land at the National Airport in Washington at noon. Government, business, and church officials were to meet Him at the airport, form a parade down Pennsylvania Avenue, then hold a public rally in front of the Washington Monument.

All motels were sold out. A tent city was set up on the Mall, and citizens opened their homes to thousands of visitors. Many slept in their

Robert J. Hastings is editor of The Illinois Baptist.

cars. Some spread sleeping bags on sidewalks along the parade route. Hospitals and fire stations operated with skeleton staffs, and all businesses and schools closed.

By daybreak, every road into Washington was hopelessly jammed. Traffic had come to a complete standstill on the Beltway and on nearby Interstate 95, with cars and buses backed up to Baltimore on the north and Fredericksburg on the south.

Souvenir and concession stands lined the streets. Best-selling items were Sallman's Head of Christ and medallions engraved with the Lord's Prayer.

By 10:00 A.M., two hours before

His plane was scheduled to land, authorities saw the situation was getting out of hand. Sanitation facilities and food supplies grew critical. Downtown spectators were so tightly jammed that several plate glass windows were broken. There were reports of widespread looting.

By 11:00 A.M., the President began calling for military units from Fort Meyer and Fort Belvoir in Virginia, and Fort Meade in Maryland.

Meantime, tension mounted as the minutes ticked away toward noon. Then as His plane finally pulled up at the terminal, the Marine band played "All Hail the Power of Jesus' Name." As the last notes faded, a quiet hush fell over the waiting throng. Every eye was riveted on one Person.

Even the delegation headed by the President, including his Cabinet, members of the Supreme Court, and Congressional leaders, was overshadowed by the Presence.

The silence was soon broken by an argument between two or three of the welcoming officials. Pushing and shoving broke out near the waiting limousine at the head of the parade. It seems there was a disagreement over who was to ride with Christ in the lead car.

The Missing Nazarene

By the time the controversy ended, Christ was nowhere to be found. Some said He just seemed to melt into thin air. Others reported He slipped through the cordon of police officers. Still others said He went back inside the plane.

Now real pandemonium broke out. "Fraud!" cried some of the bystanders. "We knew Jesus Christ would never come to Washington. It's all a promotional stunt!"

Slowly, the crowds drifted away. Reluctantly, the concessionaires took down their stands. Some sight-seers tore up their souvenir pictures of Christ. It was past midnight before traffic again flowed smoothly on Interstates 95 and 495.

Meanwhile, police searched for the missing Nazarene.

About 2:00 A.M. an unidentified plainclothesman found Him sitting on the curb of a deserted street in the inner city. With His arm around a runaway delinquent, He was retelling the story of the prodigal son.

"Where in the name of common sense have You been?" demanded the irate official. Jesus smiled, "They that be whole need not a physician. . . . I am not come to call the righteous, but sinners to repentance" (Matt. 9:12, 13). □

A CHRISTMAS WITNESS

By MONA BELCZYK

MY HUSBAND, children, and I were baptized a few months before Christmas, 1973. How happy we were in our newfound faith! Everything ran smoothly until Christmas time approached. What should we do about a Christmas tree? Whether or not to put up a Christmas tree seemed to be a touchy subject with many Adventists.

I was told we would be giving a strong witness if we didn't have a tree. But in my heart I knew I couldn't explain this to my young children. Then I thought about my mother, father, and brothers who are not Adventists. What would they think of our new stand? Would they understand or even care? The problem seemed to be getting worse with each passing day.

I made the subject a matter of earnest prayer and urgently petitioned the Lord to guide us. But the more earnestly I pressed my petition, the more confused I became.

One day the church elder, a good friend of ours, told me to read Jeremiah, chapter 10. He said this would solve my problem. I read it immediately. That did it! As soon as my husband arrived home from work, I showed him what I had read. That did it for him also. The tree was definitely out!

What do we do now? I thought. Our families will never believe us now if we tell them about our new experience in Christ.

I mentioned our confusion and unhappiness over Christmas to one of my close Adventist friends. I explained that we could and did understand that the festival of Christmas is indeed pagan in its origin, but I mentioned also what Ellen White says about Christmas in *The Adventist Home*. Christmas is a day not to be ignored, she says. It is pleasing to God to bring a tree into the church and place offerings on it, she continues. She also states that Christmas is a time to honor God and that we are not to forget Jesus on this day, that we are to bring Him a gift.

Another friend pointed out to me that what I had read in Jeremiah

did not refer to what I had thought. Looking at it again I discovered that Jeremiah was not speaking about a Christmas tree, but about an idol, which the ancient people dressed, decked with gold and silver, and then worshiped.

The more I thought and prayed about the matter, the more impressed I became with an idea. Why not have our tree, but let us place an envelope in the front of it on a branch with these words: A birthday present for Jesus.

We got our tree, put it up, and my husband put an envelope right in front but changed the words to "A thank offering for Jesus." The idea made us all very happy because we knew that we had put Jesus first and that we would have a present for Him!

Needless to say, everyone who came into the house immediately saw the envelope. First my son who is 9 years old came in. "Mommy," he asked, "what is that on the tree?"



Mona Belczyk is a homemaker in Belle Vernon, Pennsylvania.

I told him to read it, which he did. I asked him, "Who's birthday is it, Chuckie?"

He answered, "Jesus'."

I said, "Don't you get presents on Christmas?"

He said, "Yes."

I said, "Well, Christmas is a reminder of Jesus' birthday and everyone forgets to give Him a present, but we won't forget, will we?"

He reached into his pocket and pulled out 11 cents and put it into the white envelope and said, "I want to give all I've got to Jesus for His birthday."

I could hardly hold back my tears, for I knew that God was pleased. Next came my oldest brother, his wife, and children.

"What is that on your tree?" he asked.

I told him to read it. He did and was left speechless!

Next came my other brother, his wife, and children. "What is that on your tree?" he asked.

"Read it," I told him.

I saw him digging into his pockets and helping to fill the envelope. I knew the idea of a gift to Jesus had touched his heart. Needless to say this went on and on and meanwhile the envelope was getting heavier and heavier until it pulled the branch way down!

When Christmas Eve came, my husband and I went out ingathering for a few hours. When we came home my husband lit our fireplace in our living room and gathered the children around it. He opened the Bible to Matthew and Luke and read the story of Christ's birth. When he was finished we all sang songs of Jesus' birth and praises to Him.

I can't tell you of a happier and more beautiful time in all my life. It was an evening of love and devotion for Jesus from a family now united in Christ. How happy we are to be Seventh-day Adventists and to know we have God's real truth.

As the fire began to die out and the evening came to a close my eyes wandered to the white envelope. "Here, Jesus, is our gift to You," I mused. "I pray it will further Your Word and feed the poor. It is for You, Jesus." □

Christmas Child

By LOIS HANSEN

Little night winds, blow softly;
Star candles, brightly shine;
Radiance, fill the sky that bends
Over this child of mine.

Happiness be His portion,
Joy brighten His way,
For He is a gift from Heaven
Born on this Christmas Day.

Noel

By ROBERT W. BOHLMAN

Three wise men
Humbly offering
Extended gifts.

Kindly shepherds,
Inarticulately standing,
Now view
God's Son.

Heralding angels
Antiphonally caroling
Seraphim song.

Cherubic Jesus,
Obligingly smiling.
Majesty gives
Eternal peace.



Soft Is the Sound

By CAROLYN DAVIDSON MCFARLAND

Soft is the sound of a silken seedling,
Soaring, sinking, settling soon;
Soft the snow sifting silently soilward,
Swaddling the scenery in sylvan sarong,
Soft is the Spirit's sweet-spoken plea
To sinners—
Yes, to me.

The Saviour my sin-stained soul I show,
Soft, He soothes my saddened sigh—
"Though your sins be as scarlet,
You'll be washed white as snow."
Soft is the whisper of sins forgiven.
Soft, the sunlight inside my soul.

At Christmas

By KIT WATTS

For some reason
We said Hello to someone we did not know
and found ourselves smiling.
We stopped
when the traffic all around us
went on blaring by.
We wrote a note just to say
how glad we were,
how much we cared.
And gave a little to the poor.
For some reason
We feel so much different, Lord.
Could it be
We wonder
that if we gave the way heaven did when
it sent You to Bethlehem
that we could no more contain our joy
than those angels
who filled the sky with light and song?

Praise

By SHIRLEY SMITH

To all the praise ascribed to our Creator
Through ages past and on to present time,
I, too, would add my heart's deep adoration
And gratefulness for blessings that are mine.

For though through time eternal all shall praise Him,
Though heaven rings with "Glory to His Name,"
Yet there's a song that only I can render—
Of joyfulness that to my life He came.

And so to every note I add my anthem
With happy voice and love that overflows.
To every alleluia I will echo
My thankfulness for grace none other knows.

God's Gift

By ANN ELISE BURKE

Walk along
and ask for peace
to help you
through the days
of wavering strength.

He will offer
what you need
and more,
simply because
He cares to see
you walk unflinchingly
through the roughness
of your life.

THE WORD MADE FLESH*

By ELLEN G. WHITE

"IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-5, 14).

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of His greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity.

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations" (Col. 1:26). It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us" (John 1:14). Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son" (John 3:16). John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2:14). He was the Son of Mary; He was of the seed of David

according to human descent. He is declared to be a man, even the Man Christ Jesus. "This man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house" (Heb. 3:3).

Christ's Pre-existence

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God" (John 1:1). Before men or angels were created, the Word was with God, and was God.

The world was made by Him, "and without him was not any thing made that was made" (John 1:3). If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. "The Lord possessed me in the beginning of his way," He declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains

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abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth" (Prov. 8:22-27).

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlast-

ing, thou art God" (Ps. 90:2). "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16). Here the pre-existence of Christ and the purpose of His manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:1, 2).

"We preach Christ crucified," declared Paul, "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them

which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24).

A Mystery

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we cannot hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral

RESPONSE FROM READERS

Shall We Relocate?

I WANT TO EXPRESS my appreciation for the reprint from the *Ministry* entitled "'Sanitariums' or 'Hospitals'" (Sept. 5).

Editorial comments in the same issue expressed the hope that this reprint would "generate discussion on how Adventist health services can best fulfill their mission in the context of the assignment given to the Advent Movement, and in harmony with the inspired counsels set forth in the writings of Ellen G. White." I would like to respond to this appeal, restricting my comments to one particular aspect of the subject, which is, I believe, fundamental and that is the subject of *location*.

We are told that "the great medical institutions in our cities, called sanitariums do but a small part of the good they might do were they located where the patients could have the advantages of outdoor life."—*Testimonies*, vol. 7, p. 76.

Many of our institutions were originally located in rural locations in harmony with inspired counsels, but over the years they have gradually been engulfed by the cities, and as a result they have gradually been forced to change their policies in order to compete with the urban environment.

The need for relocation is not without precedent in our history: "Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work. . . . The instruction given regarding the removal of the publishing work from Battle Creek to some rural place near Washington, D.C., was clear and distinct, and I earnestly

hope that this work may be hastened.

"Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown and it is now necessary to establish the printing plant in some more rural place."—*Fundamentals of Education*, p. 492. (See also *Country Living*, p. 31.)

The following statement indicates that in the future such a relocation will again be necessary: "In the future the condition of things in the cities will grow more and more objectionable, and the influence of city surroundings will be acknowledged as unfavorable to the accomplishment of the work that our sanitariums should do."—*Testimonies*, vol. 7, p. 82.

At the time of the call to move from Battle Creek to Washington, the principle was clearly stated that no location is to be considered permanent for all time. "The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us to be."—Ellen G. White, *Review and Herald*, Aug. 11, 1903.

I am not advocating that all our institutions need to be relocated. There may be some, such as the one at St. Helena, where urban influences have not become critical. Every location needs to be individually evaluated. Nor am I seeking to give the impression that relocation will be a panacea

for all our institutional ills. If we move to the country and take with us all the city plans, policies, and influences, little would be gained. Merely moving hospitals to the country will not work. But perhaps discussion of this subject would help to bring out basic principles that our sanitariums were originally intended to follow. What we are really talking about is more than relocation; we are confronted with the need for reformation, and like any other true reformation it must be accompanied by revival, and it must be characterized by a change in ideas, theories, habits, and practices, i.e., it must involve a reorganization under the ministration of the Holy Spirit. (See *Selected Messages*, book 1, p. 128.)

I wonder what the effect would be if, instead of merely talking and not doing, God's people would begin to put into practice the inspired counsels to which they give lip service? It would be like Noah taking up his hammer. He preached as much with his hammer as he did with his voice. How can we call people out of Babylon unless we first come out fully ourselves? We preach that God is going to visit the wicked cities with His judgments, but we find it hard to make people believe it while we ourselves remain in the cities. If our people began to practice the truth and move out of the cities they would thereby preach more convincing sermons than they can ever preach where they now live. And the same can be said for our institutions. Let the institutions set the example for the people.

I believe the message of the angel to Lot is applicable to us today: "Haste thee, escape thither; for I cannot do anything till thou be come thither" (Gen. 19:22).

ARLIN BALDWIN
Mariposa, California

independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity.

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of His attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:22, 23). This is the worth of all requirements and knowledge apart from Christ.

"I am the way, the truth, and the life," Christ declares: "no man cometh unto the Father, but by me" (John 14:6). Christ is invested with power to give life to all creatures. "As the living Father hath sent me," He says, "and I live by the Father: so he that eateth me, even he shall live by me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:57, 63). Christ is not here referring to His doctrine, but to His person, the divinity of His character. "Verily, verily, I say unto you," He says again, "the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man" (John 5:25-27).

The Significance of Christ's Birth

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me" (Heb. 10:5). But He did not come in human form until the fullness of time had expired. Then He

came to our world, a babe in Bethlehem.

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang His praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth peace, good will toward men" (Luke 2:14). O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in His wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

By His obedience to all the com-

mandments of God, Christ wrought out a redemption for men. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves His only-begotten Son, that men may be partakers of the divine nature, and be complete in Him.

The Holy Spirit, which proceeds from the only-begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.—*Selected Messages*, book 1, pp. 246-251. □

The Good Deed Club

By KATHLEEN HAY

FOR THE YOUNGER SET

"I CAN HARDLY WAIT for Christmas to come," said Mary. "I wish the Christmas holidays would begin tomorrow."

"There's lots we can do while we wait for the holidays to begin," said Dorothy, a girl who at school sat in the desk next to hers.

"Do you have any good ideas?" Mary asked.

"I'd like to start a club to help others," responded Dorothy.

Mary looked thoughtful, then a moment later replied, "I like your idea, Dorothy. What shall we name the club?"

Dorothy laughed at the idea of choosing a name before they had any members, but responded, "I vote for the name, Good Deed Club."

"I love that name, Dorothy. Now let's send out invitations right away to our classmates."

"What do you think of telling the girls that a small membership fee will be charged so that our club will be able to do good deeds right from the start?" said Dorothy.

"That's a good idea," Mary replied.

"Let's begin this very minute to write out the invitations," said Dorothy. "There are ten girls in our class and they with you and me will make 12 members for our club."

Mary and Dorothy soon had ten neatly written invitations ready to be mailed. Before many days the two

girls were gleefully dropping into a small glass jar the membership dues from the ten girls, as well as their own.

On Sunday afternoon all the members gathered at Mary's home, and Mary stood up to call the roll. Then she said, "If all of you agree, our club will be called The Good Deed Club."

"Agreed!" chorused the voices happily.

"So far, so good," continued Mary. "Now who will suggest the first good deed to start our work?"

Quickly a hand went up, "I know a little girl who is lame. She has just moved into a house next door to me. Couldn't we agree to visit her each day, one or two of us at a time, carrying some little gift, wrapped during this Christmas season in holiday paper and ribbon, to brighten her up?"

"That sounds like an excellent project." Mary and Dorothy were almost too happy for words.

By the time the meeting was over each of the girls had made some suggestions for a good deed. Each also gladly agreed to give a portion of her allowance each week to help the club.

And so the Good Deed Club flourished. Many lives were made happy, and the club members themselves felt a joy they had never experienced before. They learned what Jesus meant when He said, "It is more blessed to give than to receive."

Is Christian Education Overpriced?

By WALTON J. BROWN

A FEW WEEKS AGO a friend, knowing of my relationship with denominational schools, took me aside and with tear-filled eyes and trembling lips asked: "Walton, what is happening to Seventh-day Adventist education?" He reported that a few days ago one of his friends had told him that he was finding it necessary to send his children to a secular school because Seventh-day Adventist church schools had priced themselves out of reach of his income. "Can't the church do something about this?" he queried.

Since I had heard this question raised not only in the United States but in other parts of the world as well, I decided to find out if, indeed, Seventh-day Adventist schools had priced themselves out of reach. I had heard this argument in other years also, even when tuition and boarding rates were lower.

First, let us examine how the cost of Christian education in Seventh-day Adventist schools has risen during the past 40 years. For this purpose I have compiled statistics concerning the purchasing power of the dollar in the United States during this period. The situations in other countries may roughly parallel this. Since a dollar purchased more in 1934 than in any year since, I have taken the U.S.A. figure for that year and have used it as the \$1.00 basis. What, then, has happened to money as indicated by the Consumers' Price Index, adjusted to 1934, since that time? The figures are at right.

From these figures it may be ascertained that money has lost its value greatly. In September, 1974, the U.S. dollar was worth only 24 per cent of its value in 1934. What cost \$1.00 in 1934 was costing \$4.21 in 1974.

Now let us examine the figures again to see how the items listed compare with the rise in the cost of living index. If today the cost of an item is 4.21 times as much, we could say that it has kept pace with

the monetary devaluation in that which has to do with purchasing power since 1934, or 1.00 as indicated in the chart. This relationship is indicated in the second column under each year.

The income is compared in two ways: First, the income of the constituency, using the tithe per capita figure as a point of departure. This, of course, is not an accurate measure of the income of church members, for there are those who do not pay tithe, and give only meager offerings. Furthermore, the degree of faithfulness might have been affected by the economic situation of the times. Thus in 1974 it may be said that salaries and mission offerings are practically on the same levels as 1934, a depression year, while the price of a Ford was almost double the increase in the cost of living index. Second, the basic salary of trained and experienced ministers is used. In all cases the figure for 1934 is used as 1.00.

Average College Costs

The figures for the average college costs were obtained by charges made by Atlantic Union College, Andrews University in its college section (Emmanuel Missionary College), Union College, Walla Walla College, and Pacific Union College, as recorded in their annual catalogs. The information concerning secondary boarding schools was

similarly compiled from the annual bulletins of Mount Vernon Academy, Forest Lake Academy, Campion Academy, Auburn Academy, and Maplewood Academy.

These comparisons show that whereas the cost of living in the United States had gone up 4.21 times the cost of living in 1934, the tithe income per capita had gone up 12.65 times, or three times as much as the cost of living index increase during this period. A higher standard of living undoubtedly accounts for this. The increases in salaries of the workers within the church during this period were somewhat higher than the rise in the cost of living—4.91, or 1.17 above the cost of living index increase. How does this compare with the charges in Seventh-day Adventist schools of higher learning and secondary schools during this same period?

The average cost of the colleges between 1934 and 1974 had increased 8.62 times, or 2.04 times as much as the cost of living index increase. Secondary school charges increased a fraction more—8.92 times, or 2.12 times as much as the cost of living index increase. Put in other terms it could be said that these schools were costing slightly more than double what they had cost in 1934, as adjusted by the increase in the cost of living. While church member income, as measured by the tithe per capita, increased during this period 3.00 times as adjusted by the increase in the cost of living.

A comparison of Seventh-day Adventist residence schools of higher education charges reveals that these are not increasing faster than those of similar secular schools. *The Chronicle of Higher Education* (March 25, 1974) listed

Comparisons of Costs and Income in the U.S.A.
1934 to 1973-1974

	1934	1944		1954		1964		1974	
		Increase Relative to 1934	1944	Increase Relative to 1934	1954	Increase Relative to 1934	1964	Increase Relative to 1934	1974
Consumers' Index, August, 1974	1.00	1.47	1.00	2.24	1.00	2.59	1.00	4.21	1.00
Tithe income, per capita, 1973	1.00	3.10	2.11	4.86	2.17	7.03	2.71	12.65	3.00
Mission Offerings, 1973*	1.00	2.22	1.51	2.81	1.25	3.82	1.47	4.30	1.02
Worker salary basis, August, 1974	1.00	1.35	0.92	2.08	0.93	2.79	1.08	4.91	1.17
Average college charges, 1974	1.00	1.38	0.94	2.40	1.07	3.98	1.53	8.62	2.04
Average boarding									
Secondary school charges, 1974	1.00	1.62	1.10	2.64	1.18	4.37	1.69	8.92	2.12
Cost of an equipped Ford car, 1974	1.00	3.23	2.20	3.96	1.77	4.77	1.84	7.74	1.84

* I have included mission offerings as a point of interest only, not related to the subject directly. Whereas tithe per capita increased 12.65 times, mission offerings increased only 4.30 times, or about two thirds less than if mission giving were to keep pace with the increase of income. This would indicate that a greater share of the income is being dedicated to other purposes. Are all of these really more necessary than strengthening missionary work?

Walton J. Brown is acting director of the General Conference Department of Education.

tuition charges for the 1973-1974 and 1974-1975 school years, including six of the Seventh-day Adventist schools. The figures are below.

What has made Christian education cost more in 1974 than in 1934? We could naturally expect that it would at least cost the 4.21 times more in 1974 than in 1934 in order to keep pace with the devaluation of the consumers' dollar. But why is it around 2.1 times as much? The rise in the costs of an automobile provides an illustration. A deluxe Ford in 1934 cost around \$800. In 1974 the equivalent car, including what most owners consider as necessary equipment, costs \$5,650, or 7.74 times as much as it did in 1934, or 1.84 times as much as the cost of living index increase. Yes, the car costs much more. Why? Because now we citizens are not satisfied with the stripped basic car of yesteryear. Now we feel that we must have power steering, power brakes, air conditioning, AM/FM radio, a package of this and a package of that, all of which vastly increases the cost of the car.

Our own homes provide another illustration. They differ greatly from those that satisfied us 40 years ago. Refrigerators, air conditioning, beautiful and well-equipped kitchens, and other conveniences are now considered necessary to happy living.

The same thing can be said of education. School constituencies today are not satisfied with the basics of academic education or with the dormitory and recreational conveniences as they were provided several decades ago. The purpose of our schools has expanded from the schools' no longer being mainly worker-training centers but centers for the preparation of men and women to support themselves in

the world as faithful Seventh-day Adventist laymen. This has made necessary an increased offering of courses, more majors, better equipment, enlarged faculties with advanced degrees, and larger and more complete instructional media centers. Parents and students are no longer satisfied with the minimum housing and facilities provided in earlier years. Constituencies demand these improvements.

Furthermore, in previous years school faculties included a number of dedicated women, both married and single, who worked at minimum and frequently only nominal wages. This is not the situation in 1974. Women's earnings have been placed on a par with their male counterparts. This is fair. This is commendable. But, of course, it does increase the cost of instruction and services.

Increased Student Labor Costs

When I went to school, I considered myself fortunate to earn between 15 and 22 cents per hour. Today students are paid almost \$2.00 per hour, nearly ten times as much. This, naturally, must also be reflected in increased educational charges, especially in the service departments (dormitories, food service, laundry, grounds).

Another factor that has placed a financial load on parents of younger students is the legal requirement that prohibits students under 16 years of age to work in certain areas of remunerative activity.

Seventh-day Adventist schools have little choice but to increase prices as the value of the dollar decreases and as the demands of the constituency increase. Increased costs in the operation of a school

must be reflected in increased school charges, painful as this may be. Some parents may ask, "Why doesn't the school pay my son/daughter a larger salary per hour?" Or, "Why can't the school provide education at a lower cost?" Some have gone as far as to suggest that Seventh-day Adventist education should be provided free of charge to all children and youth of the church. Actually, this could be done should the constituency demand it and an alternative method of finance could be devised. It must be remembered that any time there is an increase in expense or a decrease in income, no matter how legitimate and reasonable, *someone* must pay for it!

In the case of our schools this can be either by an increase of charges, thus causing parents and students to pay for it, or by an increase of church subsidies. If the former plan is adopted, Christian parents may cry, "Adventist education is being priced out of our financial abilities." On the other hand, if, instead of increasing charges, schools were to reduce the number of courses and lower the quality of facilities in order to diminish charges, some parents would make this their excuse for not sending their children to church schools. This has actually happened.

If the latter plan is adopted, that is, if the church should increase its subsidies to education, then the proclamation of the final gospel truth to the world suffers in some way. Were it to be decided that free or less costly education was to be offered to Seventh-day Adventist students, the funds to cover expenses would have to be subtracted from the grand total of the church's income and therefore some other church departments would necessarily have to be deprived. Would the church membership agree to curtailments in such areas as Missionary Volunteer youth camps, Voice of Prophecy, public evangelism, or the medical work? Never!

This study does not deny the fact that Christian education is costly. Some have even classified it as a luxury. However, the same can be said concerning modern homes, modern automobiles, and home appliances. A car, for example, is costly and is a luxury. Look at today's price of a Ford automobile, and how it has increased, almost paralleling increases in the cost of Seventh-day Adventist education. Money could be saved by walking or by riding a bicycle. Nevertheless,

Comparison of Tuition Charges

	1973-1974	1974-1975	Increase
Tuition and Fees, non-Seventh-day Adventist colleges	\$1,942	\$2,080	7.1%
Tuition and Fees, six Seventh-day Adventist colleges	\$1,869	\$2,016	7.8%
Non-Seventh-day Adventist percentage more than Seventh-day Adventist colleges	3.9%	3.2%

The greatest difference between the charges of Seventh-day Adventist schools as compared to non-Seventh-day Adventist schools is found in the lower charges for room and board when these are added to tuition, as is indicated below:

Room, Board, Tuition, and Fees, non-Seventh-day Adventist colleges	\$3,693	\$4,039	9.4%
Room, Board, Tuition, and Fees, five Seventh-day Adventist colleges	\$2,842	\$3,068	7.9%
Non-Seventh-day Adventist percentage more than Seventh-day Adventist col.	29.9%	31.6%

most Americans consider that a car is an indispensable luxury, and that it is well worth the investment and sacrifice involved. The energy crisis demonstrated that people will buy gasoline for these cars no matter what the cost. They consider it a necessity and will pay for it. Similar decisions are made concerning many other items. Decisions concerning Christian education are made on similar bases. The question is, How much importance and value do parents and youth place on such education? If the investment should mean the salvation of a child or of a young person, it is difficult to conceive that any parent or student would consider the cost too high.

Recognizing the fact that a Christian education is expensive, that it may even be classed by some as a luxury, we still affirm that it is indispensable. Several studies in the past have apparently indicated that

the proportion of time that a Seventh-day Adventist has spent in a Seventh-day Adventist school in relation to the time spent in a public school is one of the factors that correlate highly with his remaining faithful in later life to the principles of the three angels' messages.

The parent who decides that Seventh-day Adventist education is too expensive for him, that he will send his boy or his girl to a good public school and divert the money saved to objects that he considers of more value, is placing his child in an environment that may steer him or her into the downward path that leads to loss of eternal life. How will he answer if the Great Judge should ask him: "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13:20). Might not the principle that Christ expounded in Matthew 16:26 be applicable also to the question of Seventh-day Adventist education:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The Lord has told us, "No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent."—*Education*, p. 218.

The greatest of all rewards, of course, aside from having the children follow the Lord here on earth, is described to teachers, and is certainly applicable to parents, "What opportunities are yours! . . . What a joy it will be to you to meet them [the students] around the great white throne."—*Fundamentals of Christian Education*, p. 90. This pleasure will make every sacrifice made on behalf of Seventh-day Adventist children and youth by parents, teachers, and constituencies here on earth well worth the cost. □

When You're Young

By MIRIAM WOOD

What Is Important in Life?

AS I ENTERED a department store recently, I was surprised to find a line of people stretching clear across the front of the store and part way around one side. Scrutinizing the faces, I noticed that they were, almost without exception, young people. These youth were devotees of long, long hair, hirsute faces (boys), dirty, patched blue jeans or cut-offs, and general dishevelment. Actually they resembled unmade beds. I simply couldn't imagine what they were doing in that location, until I suddenly remembered that this particular store had installed a "ticketron" device, where tickets for area entertainments could be bought.

"What program are all these kids buying tickets for?" I asked the salesclerk who validated my garage-parking ticket.

She told me the name, but she might just as well not have done so. I didn't know the group—had never heard of them. "They're paying from \$5.00 to \$15.00 or more for the tickets," she elaborated.

"They don't look as though they had that much money," I mused aloud.

"Well, they certainly are able to dig up money for these programs," she continued. "I don't know how they get it, but they do."

As I left the store, two of the ticket buyers were right behind me. One of the girls was jubilant. "I waited seven hours—I came long before the store opened and got in line, but I got the

ticket!" She proceeded to wave it triumphantly aloft.

Aghast, I visualized all those hours, and how she could have been spending them in productive endeavor. Then I attempted to multiply the waiting hours of all in the long, long line. But the figure was so large I gave it up, without paper and pencil.

Certainly there are times when one must wait for something and when it is both permissible and worthwhile to do so. I would hope, however, that a young Christian doesn't consider a rock group to be in that category, to say nothing of spending money in that way. Having read a great deal about what goes on at so many of these "concerts," I find myself horrified by the violence, sex, and total flouting of acceptable behavior. Apparently I'm not the only one who feels this way. Bill Gold, a columnist for *The Washington Post*, recently commented:

"This dispatch was filed from London yesterday by the Associated Press:

"Hundreds of teen-agers were injured last night when a large crowd, mostly young girls, pushed toward the stage at a concert by American television actor and singer _____.

"Some were treated for broken limbs, shock and hysteria according to hospital spokesmen and ambulance drivers. A 15-year-old girl suffered a heart attack and was hospitalized. Two security guards collapsed from exhaustion. The performer left as the disorders began, but later resumed

the concert for an audience of 30,000, mostly teen-age girls.'"

Bill Gold then summarized his reaction: "After I read that dispatch, I began asking myself the obvious questions: Why do 30,000 girls turn out for this kind of performance? If this is indeed the 'most concerned' and 'best informed' generation of young people the world has ever known, why don't they turn out in these numbers to do social service work or to help charitable institutions? Are they all orphans, or do most of the 30,000 have parents? Do their parents approve? Have their parents ever dared to express an opinion about fads in music, dress, grooming, or moral standards? What opinions were expressed?"

"Has it ever occurred to the young people that they are being exploited by millionaire performers, managers, and producers? At this age, have they not yet developed a sense of values that tells them a theatrical performance isn't worth getting hysterical over? By their standards, what is important in life?"

Thank you, Bill Gold, for saying it so well.

It is my devout hope that no Seventh-day Adventist (young or old) will spend his money or time seeking entertainment that is counterproductive spiritually. In order to square up your thinking, ask yourself, "If the Lord should come during this program, would I want Him to find me here?"

The Mystery of the Manger

There is scarcely a word that suggests more wonder, music, and expectation than *mystery*. Something within all, young and old, responds to the hints of a mystery. The unknown, those things that can't be but are, the reality of unseen worlds seen through the microscope or telescope, intrigue all but the dullest of persons. Not to be moved by the mysteries of life is to live morally and emotionally crippled.

How often we respond to something unusually surprising and spectacular with "Unbelievable!" "Incredible!" "It can't be!" All the time we see our object of wonder happening, or believe it on the best of authorities. Often no one is able to explain what he is witnessing—it remains a mystery to enjoy and to ponder.

Christmas, properly observed, touches our deepest sense of mystery. Who can adequately describe or account for the mysterious halo that encircles the Western world each December? A mysterious alchemy operates within the social chemistry, and strangers speak to one another, old-fashioned courtesies are revived—at least for a few weeks—songs that seem irrelevant throughout the rest of the year suddenly are sung over and over and heard repeatedly wherever people go, and no one seems to mind. What is there about the Christmas season that makes this difference? The answer is simple: the mystery of the manger.

Beyond the excitement and mystery of tinsel and ribbon of Christmas stands the manger with its mysterious little Boy. The first mystery was the way He came into this world—a fetus in the womb of His virgin mother. "Born of woman" (Gal. 4:4, R.S.V.), "descended from David according to the flesh" (Rom. 1:3, R.S.V.), "made like his brethren in every respect" (Heb. 2:17, R.S.V.), this precious mystery was God who had become man, in the fullest sense of the word.

Such is the second mystery: Jesus, the carpenter of Nazareth, was also (and is forever and ever) the King of kings, Lord of lords, the Creator and Sustainer of the universe (see John 1:1-3, 14; Col. 1:15-20). He was fully man, "in every respect," with no more and no less help from God than any other person may have. He faced up to life on this earth as all other babes have had to live, "one who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15, R.S.V.).

Why did He come? Was it worth it? No question about it in His mind!

As His young mind matured He began to recognize His special mission, who He was, and what the reward would be for all who accepted Him for who He was—the Saviour and Example of all mankind. Cut down prematurely in early manhood, He had made His point: love is the better way, self-discipline the only road to true self-fulfillment, faith in God's constant grace the only guarantee of sustained personal victories.

Today His mysterious birth and mission still captivate (yes, enthral) all those who have heard Him say, "Come." His words of hope and cheer come like a shaft of light in the darkness of human despair. His 33 years of meeting Satan head-on without taint, and coping with selfish, vindictive humanity without capitulating to sin, is not a record of what God could do but what man can do—any man—who also says, "I can of mine own self do nothing" (John 5:30).

The mystery of the manger made possible the mystery of another divine implantation, "The riches of the glory of this mystery, which is Christ in you, the hope of glory" (Col. 1:27, R.S.V.). Christmas 1974 reminds us anew what any person's destiny may truly be—a Christ-reflecting son or daughter in a family that will soon receive its eternal inheritance.

H. E. D.

Letters

Continued from page 3

what God is really like. In our earnest search He revealed Himself to us. Strange how we'd missed it. How beautiful is our present experience!

We had gotten all bound up in trying to follow all the rules and laws, but somehow we had missed Christ. Must be the devil's way of binding up Christians. If so, he's working overtime.

Of course we believed in Christ, but we never grasped total submission. When we learned this after 23 years, life began working out, and the fears and doubts disappeared.

MRS. PAT COOLEY
Bryan, Ohio

Death Certificate

Re "Death Certificates" (July 4).

Sign up the author quickly, ship him a carton of typewriter ribbons, a ream of salvaged paper, and ask for more religio-scientific articles for the REVIEW.

What an original topic so long overlooked! However, your readers might have benefited

more if the art department had sketched a facsimile of a death certificate. Many non-medical people might not grasp the full significance of the primary and secondary causes of death and their import in the grand finale of a person's demise.

MRS. OSCAR LUND
Brea, California

Too High Priced

The article "A Message to Seventh-day Adventist Parents, Teachers, and Students" appearing in the August 1, 1974, issue is interesting indeed, and typical of appeals one expects from an Adventist minister. But the author failed to deal with the great obstacle to attending Adventist schools—the high cost of the average Adventist college and university.

For example, last academic year I was hoping to attend Andrews University in order to pursue studies leading ultimately to M.A.T. in chemistry. I discovered that prior to the date of registration I would be required to put down a large deposit, which would not be credited to the ensuing year's expenses. In addition to that deposit I would need money for (a) tuition, (b) board and lodging, (c) other living expenses, (d) relocation expenses, and (e) books.

Compare the foregoing with a degree program in education which I am now entering at the University of Toronto. The tuition (other academic fees included) is \$654. To be sure, this is a State-operated institution, but if you are a poor student without rich parents or other legacies, what can you do but go to the cheaper university? Many of us would gladly heed the admonition, but the pocket just cannot afford it. In other words, the heart is willing but the pocket is weak.

Please stop imploring us to attend Adventist universities, since no one is doubting the theory or philosophy behind our institutions. Rather, we implore our leaders and educators to devise a scheme whereby the masses of poorer Adventists can afford the high cost of higher education offered by our church universities.

K. R. DELANO MORGAN
Oshawa, Ontario

► Please read carefully the article by Dr. Walton Brown that begins on page 12.

Share the Review

I found the "Homemakers" section so interesting I shared it with a non-SDA friend at work.

ARLENE P. VIGLIA
Skokie, Illinois

Homemakers' Exchange

I live in an area where winters are long. Since my family is large and lively, providing Sabbath activities for the children becomes a problem. Ellen White counsels that we should not confine ourselves within four walls on Sabbath, but take the children out into nature. Most of our Sabbaths are windy and stormy, and the children tire of stories and Bible games after a while. I would be interested in learning of activities that others have found acceptable for Sabbath and that interest their children.

► Unless the children are sick, I would suggest a walk out-of-doors, even if the day is inclement. They need the exercise after Sabbath services. A walk can be both beneficial and instructive. Indoor activities are also more enjoyable after even a short walk.

Many art projects are appropriate Sabbath activities. Children can collect natural objects such as leaves, pods, and twigs to make collages. Clay or playdough (made with flour, salt, and water) can be used to make objects from nature or the Bible. Crayons and paper can be used in numerous unique ways. Water colors (or tempera paints) are usually easy to secure for painting. Save appropriate pictures from advertisements and magazines. Even preschoolers can make a Sabbath scrapbook of nature pictures and stories. They should be used to draw the child's mind to God through nature and the Bible.

Try song sessions. Let each person pick a favorite. Let the little children accompany some songs with simple rhythm instruments. (They can make these from empty boxes, et cetera.) As the children grow older they may be able to form a small orchestra using real instruments.

BETSY ADAMS
Carson, California

► My mother provided an enjoyable activity for my brother and me when we were growing up. We each had an oil or acrylic paint-by-number set with a lovely nature scene. We spent many cold Friday evenings and Sabbath afternoons with brush in hand recreating the nature that Jesus provided for us to enjoy. I have warm memories of my mom joining us and painting pictures of her own. Activities seem to be more fun when the parents participate.

DONNA MURRAY
Walla Walla, Washington

► Your family could plan a program to present to shut-ins, perhaps in an old folks' home. This could include making and decorating cards for the shut-ins with messages appropriate to the child's age and ability, even if it is just a flower sticker and the words "I love you" or "Jesus loves you" and the child's name. Older children could make up rhyming messages and select suitable Bible verses for their cards.

Most children love to sing and probably

already know a number of Sabbath school songs. They will love to learn new songs, especially if the purpose is to sing for someone else's enjoyment and blessing.

Choosing and learning poems and Bible texts suitable for the program or even practicing short devotional talks or readings are other possibilities.

Some time could be well used by having a family prayer circle, praying for the conversion of specified persons or praying for people with pressing problems. Often the simple prayer of faith by a little child has wrought miraculous results.

ESTHER M. MILLER
Kearneysville, West Virginia

► Our family was large and the winters fairly long in mid-Michigan.

Sabbath afternoons my father would stay home with the napping little ones while mother bundled up and took the older ones for a walk. One of our favorite activities was following animal trails in fresh snow. When the snow was too deep, we walked country roads.

At other times we used objects from nature gathered during summer and fall walks, to build Bible scenes in a flat cardboard box. This was more interesting when the children were divided into two groups. Then in turn each of the groups would have to recognize the scene of the other group and tell the story.

One of the junior devotional books some years back had a different suggestion for each Sabbath. The book *Happy Sabbaths* has many suggestions. [*Those Sabbath Hours*, by K. J. Holland, also has helpful suggestions.]

And don't forget Bible memory work—verses and chapters learned in childhood are never completely forgotten.

CAROLYN HUGHES
Hinsdale, Illinois

► If there is a telephone in the home, older children can telephone shut-ins and others who might be lonely.

Maybe a nature crossword puzzle can be worked out. Nature and Bible puzzles can be put together. Study about the stars, planets, trees, flowers, birds, and animals from books.

Smaller children can color in nature or Bible coloring books.

SHERMAN COX
Marshall, Michigan

► Among other things, your children might enjoy watching birds eat at a homemade feeding station.

Also, if the weather gets too cold for even short walks, children enjoy making text mobiles or telling Bible stories with a flannel board.

ELAINE WHITE
Glendale, California

► Have a songfest! For little ones use action songs. They may even have some new songs to teach you!

Have Bible pantomimes. Children are great actors.

The tiny tots could have a box of Sabbath toys such as Noah's ark or stuffed animals. These could be restricted as Sabbath playthings. A child can play teacher and have Sabbath school, using dolls and stuffed animals as students.

KATHY BENSON
Lemmon, South Dakota

► My husband and I used to live in New England and are accustomed to stormy, snowy Sabbaths. No matter how bad the storm was, we would bundle up in warm clothes, boots, hats, and mittens and go outside to enjoy the snowstorm.

Just recently in October, we had a small snowstorm. However, having made previous plans to take our two-and-a-half-year-old daughter to a duck pond about a half mile from home, we donned warm clothes, boots, hats, mittens and went for our bicycle ride to the duck pond in spite of the snowstorm.

By all means, don't let windy, snowy weather stop you from enjoying nature.

PATTI DIPIETRANTONIO
Berrien Springs, Michigan

► Here is a special type of guessing game. All week mother, dad, or an older child collect small items in a sack, items such as a small perfume bottle, five stones, a nail, artificial flowers or fruit, a doll coat, and many more. By Sabbath you have many items. As they are brought out one at a time, ask what story it reminds them of. The doll coat could remind them of the story of Joseph, then they tell the story.

BETTY TAYLOR
Chico, California

NEXT QUESTION

Our family includes several children ranging in age from preschool to the teens. We would appreciate finding out what other parents are doing or have done to provide interesting workshops for such a variety of ages and interests.

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

TOP TEN BEST SELLERS

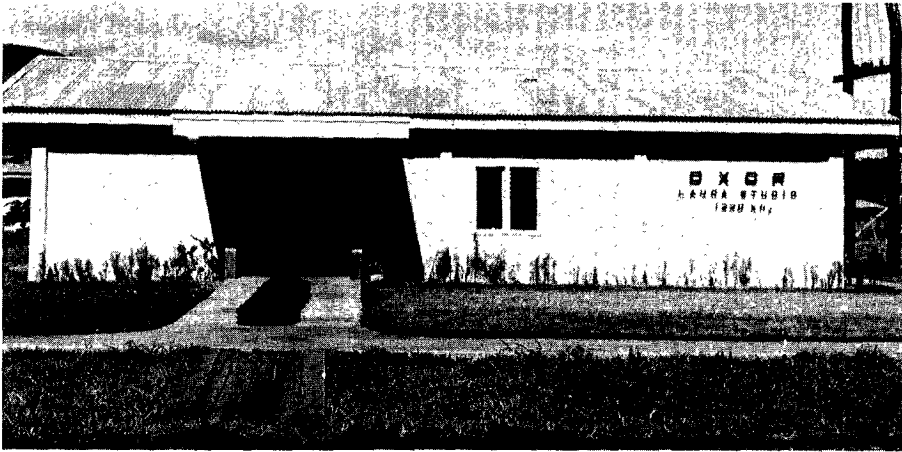
Inexpensive Paperbacks	Trade Books Cloth and Paper
Meat on the Menu, by Raymond H. Woolsey, 50c	1 Bible Readings, Newsprint 75c
Help in Time of Need, by John L. Shuler, 50c	2 Faith Triumphant, by Robert H. Pierson, Cloth \$3.95
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FROM THE REVIEW & HERALD

Based on current year sales of new releases.

Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 30 cents postage for the first book and 15 cents for each additional book. Add State sales tax where necessary.





Mountain View College's radio station is housed in this one-story cinder-block building.

DXCR: Evangelistic Tool in the Philippines

By D. A. ROTH

AFTER a year on the air as a regularly licensed noncommercial AM radio broadcasting station, DXCR, Mountain View College, has become a potent evangelistic tool for the southern and central sections of the Republic of the Philippines.

The 5,000-watt outlet, with a 180-foot antenna towering on the Bukidnon Province campus on the island of Mindanao, is the only denominationally owned and operated radio station in the Republic. It is one of two such stations in the Far Eastern Division.

On the air since October 6, 1973, it is now the strongest station in the province and reaches as far as Samar and western Mindanao, 300 air miles away, with a program format heavy with evangelistic-type presentations.

The station's physical plant is located in an attractive one-story, seven-room cinder-block building constructed by volunteers a stone's throw from the cafeteria-library of the Mountain View College complex. The first thing I noticed during a recent visit was the building, Lauda Studio, named in honor of the mother and son of the major donor of the radio station, Caris H. Lauda, executive secretary of the Association of Privately Owned Seventh-day Adventist Services and Industries.

The story of the station begins in 1969 when the college made an application to the government for a franchise to build a station. This required an act of Congress. Late in the year this franchise was granted by the government, thus paving the way for some serious planning.

D. A. Roth is assistant secretary of the Far Eastern Division.

Simple as the initial plans were it still was not possible to start the station. Ministerial students frequently urged that a start be made. Then Pastor Lauda came along to conduct a Week of Prayer at the college and gave a big boost to the program. Other funds came in from a provincial governor, a logging company, and many interested friends of the college.

When James Zachary, chairman of the religion department, arrived on campus and saw the tremendous potential for soul winning through radio in the rural areas of central Mindanao, a search began for a steel tower and a 5,000-watt transmitter.

A request was lodged through the Far

Eastern Division and the General Conference for someone to assist in the installation of equipment. Walter Bolinger, a retired Pacific Union College teacher experienced in this type of work, came to MVC as a Sustainment Overseas Service worker.

Pastor Zachary and Mr. Bolinger found much of the necessary equipment at USAID surplus headquarters at Clark Field, north of Manila. A transmitter was purchased at a discount price from a local electronics company.

Now that the station is broadcasting daily, what is happening? I found out from the station's current volunteer worker, tall, serious Pat Batto, a former radio station announcer, programmer, and manager, who is now in his second year as an Adventist Volunteer Service Corps worker in the Far East.

The station, Pat told me, broadcasts at 1330 on the dial five hours daily except Sabbaths, when it is on the air seven hours. It is licensed to operate 19 hours a day (5:00 A.M. to 12 midnight) but because of lack of funds and production facilities is restricted to a shorter schedule.

The station's manager, Eddy Zamora, is a member of the college staff. Pat is the technical consultant and guides the program format and content.

Pat's experience in programming enables him to teach a class in radio scripting that will help in the future. He is deficient, he admitted, in the technical aspects of the equipment, but this is very ably handled by Job Tanamal, steady, long-time amateur radio operator and technician on the college staff.

A dozen students serve as assistants in the office, production, and field work. Many other college faculty members give voluntary assistance with many things, especially in research, writing, production, and working with students in evangelistic projects. Much of the



Job Tanamal, the station's only licensed operator, takes care of all the equipment.



A dozen students, such as this announcer, serve as assistants at the radio station.

Adventist Sea Captains Build New SDA School

Two Adventist sea captains have built a school on the island of Roatan in the Honduras Mission and have turned the entire building over to the mission. The building cost was approximately \$17,000.

Capt. Kern Hyde and his wife decided to dedicate the profits from one of their boats to the Lord. It wasn't long before they became aware that the dedicated boat was earning more than twice what the other boats brought in.

In consultation with his father, Capt. Myrle Hyde, Kern decided to build a school in French Harbor, Roatan. The result is a modern three-room school with movable interior walls, modern equipment, and ample playground area.

The building was dedicated recently by the Central American Union president, Alfredo Aeschlimann. The government inspector of schools also participated. The entire Honduras Mission committee was present for the occasion.

Adventism can justly be proud of these two sea captains.

JAMES W. ZACKRISON
President, Honduras Mission



Eddy Zamora, station manager, and Pat Batto, technical consultant, select records to play on a program. Most programs are in Cebuan, the local dialect, although two are in English.

ground work for the station programming was done by another volunteer, Larry Losey, who taught classes, wrote scripts, and generally got the programming phase of the station off to a start.

When I asked about the audience response, Pat's face lit up like an electric bulb. "Audience response and reaction have been tremendous. In spite of the fact that the station operates only five hours a day and mail service is not always dependable (there is no telephone service) DXCR has received hundreds of letters from listeners. When the station offered the book *Steps to Christ*, requests flooded the station."

As far as I was concerned the most thrilling aspect of the station was not what was happening in the Lauda Studio, but out in the barrios and towns of Bukidnon. During the week, the station announces that a Reach Out for Life rally will be held on a Friday night with station personalities in attendance—a quartet, a ladies' trio, a radio pastor, and a disk jockey.

Attendance at these rallies is fantastic, says Pastor Zachary. "At the Central Mindanao University we had nearly 2,000 people come to hear the DXCR team, the vast majority of them non-Adventists.

"During the rally a religious movie is shown, a health talk is presented, and there is plenty of good singing and a talk by one of the staff members. Before the meeting closes the audience is invited to enroll in the DXCR Bible class."

The only English programs are the Voice of Prophecy and The Quiet Hour, because the main emphasis on all other programs is the indigenous dialect, Cebuan. As program time expands, the station will be able to add other local dialects.

The greatest current need, Pat says, is to expand program time in order to reach more people. The ultimate, he sighed, is to double the current wattage in order to include fully 50 per cent of the Philippine population of 40 million people in the primary listening range of the station.

"As a noncommercial station we cannot use regular promotion spots, but we can invite our friends to sponsor or underwrite certain segments of programming," he said. "The bulk of the station's operating budget comes through annual appropriation from the Far Eastern Division, but it is far too little to cope with increased broadcast needs."

I left the "School of the Light" in rural Bukidnon with the distinct impression that we have entered a new age in public evangelism in the Philippines. A lone evangelist can reach hundreds every day, but DXCR can reach millions daily with the message of God's love for mankind. The future in this medium is unlimited. □



Kern Hyde, left, and his father, Myrle, built a modern, fully equipped school for students in French Harbor, Roatan Island.



A number of friends and church officials gathered for the dedication of the Roatan school.

Newbold College: A Unique Atmosphere

By ROY E. GRAHAM

TERESA came to Newbold College in England to study the English language. She was a qualified physician in her own country but found a need to be able to speak and read English if she was going to make further progress in her profession. There was nothing unusual in this decision to study at Newbold except that Teresa was a faithful Roman Catholic.

Roy E. Graham is president of Newbold College, Bracknell, England.

At first she made arrangements to spend the weekends away from Newbold with relatives. But gradually she began to be drawn by what can only be described as the Newbold atmosphere. The Friday evening meeting attracted her, then it was the Sabbath services. Soon she was staying every weekend. She joined the baptismal class, and after many struggles Teresa surrendered fully to Jesus Christ and was baptized at the end of the school year.

This was her testimony: "My heart

was closed. Probably it would still be closed if I had not gone to Newbold. There I saw the beautiful way of life, the enthusiasm, faithfulness, and goodness. I received help, and I really believed. I looked for the truth so many years, everywhere and all the time, treating my patients, climbing the mountains, bringing help to people. God saw my efforts. His love to me is like the reward for my search for truth, for my longing for Him. God has given me the confidence to pass on to others His message of love."

Teresa has returned to her homeland in Eastern Europe to continue her medical service, a happy Seventh-day Adventist.

What helped Teresa make her decision? What is it that makes Newbold College unique? Why is it that year by year students from around the world seek admission, and those who are accepted return to their homelands as part of an invisible but real family with such love and affection for their alma mater?

Perhaps it is its location. The college's setting is the royal county of Berkshire, 32 miles west of London, and its tree-surrounded campus of some 84 acres is refreshingly rural.

Unfortunately, a number of its buildings are old—the original mansions that stood on the grounds when the property was acquired in 1946. Since 1956, the erection of an administration building, a men's dormitory, a gymnasium-auditorium, and a new library has begun to make the master development plan seem more like reality. But there is much to do. Immediate needs are for a kitchen and dining hall, more dormitory space, married students' accommodations, and offices for the teachers.

A Healthy Intimacy

Perhaps it is Newbold College's reputation. Entrance standards are high and those who are accepted seem genuinely grateful to be enrolled. Since it is a comparatively small school—approximately 220 students annually—most students get to know one another well, and there is a healthy intimacy that expresses itself in worship, assemblies, and in Friday evening services.

It may be the college's international flavor. Serving, as it does, the Northern Europe-West Africa Division, it always has students from Iceland, Finland, Poland, Sweden, Norway, Denmark, the Netherlands, and Great Britain. These students are joined by young people from a score of other countries. Twenty-five different countries are represented in the current student body. The faculty is equally international; Canada, the United States, Yugoslavia, the Netherlands, Denmark, South Africa, Germany, Norway, Sweden, and Britain are all represented at the present time.

Perhaps it is the students themselves that make Newbold unique. All of them have had to make the decision to break away from the normal pattern of education in their own countries and choose to follow the pattern of Christian education. Many are already successful in their own professions but have heard



Top: Students from 25 nations (these girls represent only five) attend Newbold College. Bottom: A jovial group of student literature evangelists and leaders meet at Newbold.

God's call to train for His service. This gives purpose and direction to their lives.

In the end we must admit that we do not know what it is that makes up the spirit of Newbold College. We believe that as we rely on God to guide and direct He sends His Spirit to work on hearts and to win them for Himself. We

ask you to continue to pray for this miracle not only here at Newbold but in Adventist schools and colleges around the world.

Please remember us and the Adventist College of West Africa, our sister institution in Nigeria, when you give your Thirteenth Sabbath Offering on December 21. □



WEST AFRICAN COLLEGE PLANS LIBRARY EXPANSION

Fifty per cent of the Thirteenth Sabbath Offering overflow on December 21 will benefit the Adventist College of West Africa (ACWA) and will be used for expanded library facilities. (Newbold College in England will receive the other half of the offering overflow.)

The college's library currently contains 7,500 volumes. The 36 seats in the library are insufficient for the more than 200 students who use the facilities.

Founded in 1959 to meet a need for denominational workers in West Africa, ACWA was given, in 1963, General Conference authorization to be listed and recognized as a senior college. Students come from Nigeria, Ghana, Ivory Coast, Liberia, and Sierra Leone.

As most of the Seventh-day Adventist membership in West Africa is found in Ghana and Nigeria, the college is located a mile from the town of Ilishan-Remo in the western state of Nigeria, about 50 miles each way from the two giant centers of population, Lagos and Ibadan.

The college's 370 acres of land were obtained on a 99-year lease, which called for the college to build within a ten-year period, specific minimum amounts on the various tracts of land leased by the owners. Most of the buildings required by the lease have already been completed, but there is still a great need for improvement.

ACWA offers two main curricula on the college level: the B.A. degree in theology and the General Business Diploma, based on the Intermediate Examination of the Association of International Accountants, London.

On the secondary school level, the college offers two courses: Ministerial Certificate (4 years), and Bible Instructor's Certificate (2 years). The school year, in harmony with the Nigerian universities, runs from September to May.

The latest development is a course in music. Music theory, choir, piano, and band instruments are being taught. Last year 50 per cent of the students participated in the music course.

The present staff consists of eight full-time and two part-time teachers.

An active Missionary Volunteer Society meets two out of every three weeks. The college looks after seven companies and operates three branch Sabbath schools.

Two years ago, two evangelistic crusades were conducted and as a result, 20 people were baptized. When the college came to Ilishan-Remo a dozen years ago, there were no Seventh-day Adventist church members in the neighborhood; and today, as a direct result of ACWA evangelism, Seventh-day Adventist membership (not including the college family) has reached 125. Prayer bands meet once a week with all students in attendance.

J. H. WOLLAN

*Sabbath School Director
Northern Europe-West Africa Division*

MEXICO

Volunteer Sees Results of Work With Mennonites

[On December 20, 1973, the REVIEW published an article by Santiago Schmidt, telling of his pioneer work in the Mennonite community of Cuauhtémoc, Mexico. Pastor Schmidt, an Argentinian worker who has retired in the United States, since his retirement has spent from three to six months every year as a volunteer missionary. This brief report tells of his 1974 missionary journey to Mexico.—EDITORS]

On my return this year to Cuauhtémoc, Mexico, where I first went as a volunteer in 1973, I went to visit some of the many people who had given up smoking during a Five-Day Plan we had held. Because of this and the literature I had left last year, six people accepted Christ and were baptized. Also baptized was a young Mennonite who had left home because of persecution and gone to another state. He is the first Adventist in that Mennonite colony of more than 30,000 people. A number of Mennonite men are studying Adventist doctrines.

Irma Vhymeister, nutritionist from Loma Linda University in California, came to present a five-day program at the Lions Club, Celulosa Club, and Mennonite Camp No. 26. The program had an attendance of 400. Local and state public-health directors are very thankful for this program and urge the Adventist Church to send some dentists for a month to examine their 7,000 school children, who have no dentist.

Also needed is a retired minister who will volunteer to continue the Bible work for Mennonites in the city of Cuauhtémoc. SANTIAGO SCHMIDT

ZAMBIA

Church and State Leaders Meet to Discuss Alcoholism

A seminar on the prevention of alcoholism was held in Lusaka, capital of Zambia, recently. It was organized by J. Sitwala, temperance secretary of Zambia Union, and Albert Bristow, union president.

A special feature was the contribution by students from Rusangu Secondary School, four of whom spoke on the harmfulness of alcoholic beverages.

Grey Zulu, secretary general of the United Party, gave the opening address and declared the seminar in session. H. J. Soko, chairman of the Zambian Christian Council; A. Haworth, psychiatrist from the University of Zambia School of Medicine; F. Chulu, former attorney general of Zambia; and H. J. A. Mtonga, assistant superintendent of police, presented papers.

Other speakers were C. D. Watson, of the General Conference Temperance Department, who also served as general chairman; Rheeta Stecker, of the Blantyre Seventh-day Adventist Clinic and chairman of the Malawi Private Hospital Association; Ray L. Foster, medical director of Talres; and Dunbar W. Smith, Trans-Africa Division health and temperance secretary.

DUNBAR W. SMITH

Pastors Are Ordained



Australia. On Sabbath afternoon, August 31, the Australasian Division office family joined with church members and ministers of the Greater Sydney area for the ordination to the gospel ministry of Ronald A. Evans, Australasian Division assistant secretary, pictured above with Mrs. Evans. The service was held in the Wahroonga church. K. Parmenter, division secretary, delivered the ordination address.



Ghana. E. Asare Owusu, right, who was ordained recently, is the first minister to be ordained in the North Ghana Mission since its organization in 1968. He and his wife, Hannah, are being welcomed by J. M. Hammond, mission president. Elder Owusu, who graduated four years ago from the Adventist College of West Africa, is the senior member of the mission's working force of ten.



South Africa. Chris Botha, second from right, was ordained at the Transvaal camp meeting at Sedaven High School, Johannesburg, South Africa. Others who took part in the service are Desmond B. Hills, Trans-Africa Division youth director; W. H. J. Badenhorst, Transvaal Conference president; and J. J. B. Combrinck, church pastor.



Philippines. Four ministers from the South-Central Luzon Mission in the Philippines were ordained on May 12. Pictured baptizing new church members right after their ordination are Percival Digdigan and Jeremias Alido, both district pastors; Nacienceno Alzola, mission secretary-treasurer; and Clemente Monreal, district pastor.



German Democratic Republic. During the West Saxonian Conference session, April 26 to 28, in Karl Marx Stadt, German Democratic Republic, Winfried Reinicke, second from right, was ordained. With him are J. Mager, Ministerial secretary of the German Democratic Republic Union Conference; M. Boettcher, union president; Mrs. Reinicke; and E. Oestreich, conference president.

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

STRENGTHENING THE ADVENTIST HOME. During a November meeting of the General Conference Committee it was voted to set up a study group to develop plans that would result in establishing a more solid base for the Adventist home. The erosions in marriage and family life that are so evident in the world about us reach inward to affect the church. This study group will examine such areas as (1) curriculum requirements in Seventh-day Adventist academies and colleges in the areas of the home and the family life, and (2) more rigid requirements of the Seventh-day Adventist minister in giving premarital education and counsel to young people who are contemplating marriage.

WHERE WE LIVE AND WORSHIP. Recent statistics released by General Conference personnel management indicate that as of October, 1974, there were 465 workers involved in the endeavors of the church at the Washington headquarters. This included elected officers and staff, secretaries, clerical workers, duplicating, printing

and mailing, maintenance, security, and custodial personnel. These workers live in 32 different communities in the area of the nation's capital and hold membership in most all of the Seventh-day Adventist churches in a radius of 50 miles from Takoma Park, Maryland.

WORLDWIDE CIRCLE OF PRAYER. The mutual fellowship that is generated through the Worldwide Circle of Prayer continues to enhance the lives of the members of the General Conference staff who meet each workday morning for spiritual refreshment before entering into the day's activities.

During the month of December some of the areas upon which these morning prayers focused were as follows: Kwahu Hospital, Ghana, West Africa; Walla Walla College; South Brazil Union Conference; Kwailebesi Hospital, Solomon Islands; New York Conference; and Lake Geneva Sanitarium.

OVERSEAS ITINERARIES. The division councils, which are held during the months of November and Decem-

ber in all of the overseas divisions, require the attendance of key General Conference personnel and certain other church leaders, who are sent out specifically to give guidance in the planning of the over-all thrust of the church. The harmonious advance of the church in all of the areas of the world is an important factor in preaching the Advent message. This year those assigned to the different areas are as follows:

Afro-Mideast Division—J. C. Kozel, R. F. Williams; Australasian Division—C. O. Franz, C. D. Henri; Euro-Africa Division—F. W. Wernick, V. M. Montalban, H. D. Singleton; Far Eastern Division—D. W. Hunter, B. J. Kohler, Dr. W. M. Ost; Inter-American Division—R. H. Pierson, C. J. Nagele, A. E. Gibb; Northern Europe-West Africa Division—W. J. Hackett, G. M. Hyde; South American Division—W. R. Beach, H. D. Johnson; Southern Asia Division—J. J. Aitken, B. E. Seton; and Trans-Africa Division—R. E. Osborn, M. S. Nigri.

SPECIALIZED TRAINING. The General Conference has been giving careful study during recent weeks toward a plan that would result in setting up, in connection with one of our North American academies, specialized training for children and youth who have serious hearing defects.

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NEWS NOTES

FROM THE WORLD DIVISIONS

Afro-Mideast

► Ralph L. Kooreny, formerly of Walla Walla College, is the new president of Middle East College, Beirut, Lebanon. Dr. Kooreny replaces O. C. Bjerkan. Mrs. Kooreny is chairman of the English department and assistant professor of English. George Terzibashian, former pastor in Tehran, Iran, is instructor of religion. He will be teaching Biblical languages. Lawrence Hanson, on sabbatical leave from Southern Missionary College, is professor of mathematics. Bruce O'Neil is chairman of the music department. He formerly taught at Mile High Academy, Denver, Colorado. Najeeb Nakhle, who just completed his studies at Andrews University, is dean of men and instructor of religion. Mrs. Nakhle is chairman of the secretarial studies department and instructor of secretarial studies. J. I. Estephan is chairman of the division of education and behavioral science, and professor of education and psychology. He was formerly academic dean at Antillian College in Puerto Rico.

► Borge Schantz of Denmark is the new president of the East Mediterranean Field, replacing Robert Pifer. Pastor Schantz has also served as a missionary in West Africa.

R. W. TAYLOR, *Correspondent*

Australasian

► W. A. Townend, president of the South Australian Conference, reports that the Darwin, Northern Territory, church is now filled to overflowing and plans are under way to erect a second church in the area. The Darwin school is also well filled. It is only in recent years that work has been established in the Northern Territory of Australia. The South Australian Conference is now looking to develop the work in Central Australia, with the employment of a resident colporteur to operate from the town of Alice Springs, where an interest is already developing.

► Dozens of villages in Papua New Guinea are this year for the first time hearing the three angels' messages through the sacrificial giving of church members in Papua New Guinea, who gave their largest offering earlier this year. The offering was promoted specifically for the beginning of the work in areas previously not entered by the Seventh-day Adventist Church. Generally speaking, New Guinean missionaries are being well received in the new areas selected for this year's concentration, and numbers of people are at-

tending newly formed branch Sabbath schools. Some are already enrolled in "Class Ready" baptismal classes. Churches have been built in some new areas this year, and land has been promised in several other villages for workers' homes, schools, and churches.

► Three hundred people attended the opening of the new Seventh-day Adventist church at historic Port Macquarie, New South Wales, on October 20. The US\$171,600 building replaces an older structure, which had served the church many years.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Ernesto Ferreira, for many years president of the Portuguese field, has been called to be the director of the theological department of the Spanish Seminary in Sagunto.

► This year marks the twenty-fifth anniversary of the founding of the Phoenix Adventist College on the island of Mauritius. At present 600 students are enrolled in this school, which has now opened boarding facilities and initiated a worker-training program.

► The ministerial force of the South French Conference assembled with wives at Aresquiers for a four-day retreat in late August.

► Twelve young people recently volunteered to attend a working camp at the Senior Citizens' Home in Romarin, South France, tidying up the surroundings and preparing footpaths in nearby woods. E. E. WHITE, *Correspondent*

North American

Atlantic Union

► William E. Iverson has accepted the invitation of the New York Conference executive committee to assume the post of district leader of the Schenectady-Amsterdam, New York, area.

► Mrs. Bonnie Beers, former in-service education director, has assumed new responsibilities as New England Memorial Hospital's assistant director of nursing. Her promotion coincides with the completion of her Master's degree requirements in nursing administration from Boston University.

► Elvin Krueger of New England Memorial Hospital's dietary department was promoted recently to department-head level. For the past two years Mr. Krueger served as the department's assistant director of dietary (administrative section).

► Four full-time literature evangelists joined with four of the Mark Finley evangelistic team members, calling on people who had purchased Seventh-day Adventist literature during the past five years in the Pittsfield, Massachusetts, area. Twenty-five Bible studies were begun in a day and a half by these eight people going door to door at the beginning of the Pittsfield crusade.

► Lenheim Hall's newly redecorated chapel was dedicated on October 22. Named in memory of Joseph Bates, Adventist pioneer, the chapel will be the center of religious life in the men's residence hall at Atlantic Union College. EMMA KIRK, *Correspondent*

Canadian Union

► During the first quarter of 1974 the Ontario Conference moved from twenty-fifth to twenty-fourth in size in North America, and during the second quarter it moved from twenty-fourth to twenty-third.

► In Cornwall, Ontario, where less than nine months ago there were no Seventh-day Adventists, 20 to 25 members are now meeting. The new members were baptized after attending meetings held by Lawton Lowe, Canadian Union evangelist.

► Church school enrollments for the Ontario Conference total 577, against 515 enrollments a year ago.

► Morris Venden, pastor of the Pacific Union College church, was the speaker at the recent annual health-evangelism retreat of the Alberta Conference.

THEDA KUESTER, *Correspondent*

Central Union

► During October the Kansas Conference passed the 4,000 mark in membership, ending the month with 4,001 members.

► During the latter part of August the Central States Conference Community Services emergency van was in use in Topeka, Kansas, checking for sickle-cell anemia. Ten members worked a total of 289 hours, served 941 people, and passed out 250 pieces of literature. This service opened doors for visiting and giving Bible studies. Theus Young, conference lay activities director, was in charge of the program.

► Plans for a new Literature Evangelist Scout program prepared by the Central Union publishing department were discussed during the 1974 publishing council held recently in Denver, Colorado. The plan provides for literature evangelists to go four to six months ahead of the evangelists into areas where meetings are to be held. They will sell literature for 30 hours a week and spend the balance of their time giving Bible studies, holding branch Sabbath schools, and laying the groundwork for the evangelists.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Robert D. Pifer has been named director of stewardship services for the Pennsylvania Conference.

► The new Reading, Pennsylvania, Hampden Heights church opened its doors for its first worship service on November 23. Reginald N. Shires is pastor of the new church.

► Sharon Schlegel, reporter for



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Trenton, New Jersey's *Evening Times*, received the 1974 Community Services Award from the Trenton church.

► Open house for the remodeled Adventist Book Center of New Jersey was attended by Hugh Forquer, Review and Herald Publishing Association book department manager, and Robert Kinney, his associate. Manager of the ABC is Lloyd R. Jacobs.

► An MV Weekend was held at Garden State Academy, Tranquility, New Jersey, for academy students and visiting young people from the State. The event was directed by Herbert Broeckel, New Jersey Conference youth director, and James Clizbe, Garden State Academy principal.

► Some 500 residents of the Maryland suburbs of Washington, D.C., participated in a free heart and diabetes screening program held at Washington Adventist Hospital.

CHARLES R. BEELER, *Correspondent*

Lake Union

► A new church in Wyoming, Michigan, opened for worship services on November 23. Church members have been engaged in a building program for the past 13 months. They have been meeting in a non-SDA church in Grandville since April, 1973.

► The Lake Region Conference leads all the regional conferences in the number of freshman students from its territory to attend Oakwood College this year. One hundred forty-nine freshmen from the Lake Region helped push the enrollment past the 1,000 mark for the first time in the college's history.

► Sixteen new members have been added to the Downers Grove, Illinois, church after an evangelistic crusade by Buddy Brass.

► One hundred persons attended a recent organ workshop at Andrews University sponsored by the Michigan SDA Church Musicians' Guild. Dr. C. Warren Becker directed the two-day conference.

GORDON ENGEN, *Correspondent*

North Pacific Union

► A total of 425 persons were added to the church membership rolls of the Washington Conference during the first six months of this year as the result of evangelism. The totals for the first six months of 1974 came close to the all-year total for 1973.

► The recently purchased Washington Conference mobile health van has been in almost constant service during the summer and fall months. It has been on hand at every fair in western Washington with hundreds of people receiving health tests. At one fair more than 1,000 persons were checked.

► The appointment of district leaders for the literature ministry in the North Pacific Union Conference has been completed. Named to these leadership posts are Clair Faust, Ron Rigby,

Stewart Rhoda, Ray Ammon, William Patten, Eugene Petrie, Richard Johnson, Warren Pancake, Robert Kinsey, and Mark Clay. M. R. Lyon is union publishing director; D. R. Sudds is his associate.

► Lyle B. Griffin, principal of Milo Adventist Academy, has accepted a call to become pastor of the Corvallis, Oregon, church.

► Frank Baker, health services director of the Oregon Conference, has been honored by the American Red Cross for "outstanding service in the activity of the First Aid, Small Craft, and Master Safety Program."

CECIL COFFEY, *Correspondent*

Southern Union

► Odd Hem, a member of the Dade City, Florida, church, contributed \$23,000 from his plumbing business on Investment Sabbath, November 10. This, together with funds added by others in this 70-member church, brought the Investment total to \$23,950.

► From seven to ten Five-Day Plans to Stop Smoking are held in the Florida Conference each month. Tampa area churches recently ran three Plans, back to back, with more than 100 participants in each one. Eighty-one persons stopped smoking during a recent session at the Florida Hospital. Jacksonville reports 70 gaining victory over smoking after a Five-Day Plan there.

► Evangelist Dale Brusett and his team have baptized 56 persons to date in their Tampa, Florida, crusade. Pastors and evangelists in the Florida Conference report 1,081 baptisms through October of 1974.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► An Adventist disaster-relief van, driven to the scene of flooding in the El Paso, Texas, area, was almost completely emptied of its supplies, according to R. B. Wing, Texico Conference lay activities director. Adventists worked closely with the Mexican National Red Cross, Mexican police, and the Mexican army in the relief project. It is estimated that 1,500 families in the Juarez valley were left homeless because of the flood.

► Pathfinder clubs from the Arkansas, Oklahoma, and Texas conferences attended a Southwestern Union Conference Camporee, September 20 to 23. Every club was the recipient of an award for its contribution to the weekend festivities. The camporee, under the direction of W. P. Thurber, union youth director, was held at Lone Star Ranch, Athens, Texas.

► Two hundred thirty persons have been baptized as the result of seven evangelistic crusades held in the Southwest Region Conference this past summer. Meetings were held in Houston, Texas, by E. E. Cleveland; Baton Rouge, Louisiana, by H. W. Kibble, Jr.; Beaumont, Texas, by

R. Stafford; Texarkana, Arkansas, by E. Miller; Fort Worth, Texas, by Glenn Howell; Little Rock, Arkansas, by O. A. Jackson; and Kenner, Louisiana, by D. J. Williams.

J. N. MORGAN, *Correspondent*

Andrews University

► A nutrition-research laboratory has been equipped at Andrews University home economics department. The new lab has only the basic equipment for doing chemical research, but the biology and chemistry departments make available other equipment necessary in nutrition research. The department hopes to undertake research to find how much of the zinc in meat analogs is available for absorption by the digestive tract.

► Five \$3,000 research fellowships will be provided annually for doctoral-degree candidates in the Andrews University department of education by the Hewitt Research Foundation in Berrien Springs. Raymond Moore, president of the Hewitt Foundation, said the scholarships will be available to Ed.D. degree candidates who will do research for the foundation during one-year assistantships.

► Ford Motor Company has donated an electromagnet, with a replacement cost of \$40,000, to the physics department at Andrews. One of three such units functioning in the United States, the electromagnet will be used by physicists and chemists at Andrews to study atomic and nuclear structures.

OPAL YOUNG, *Correspondent*

Loma Linda University

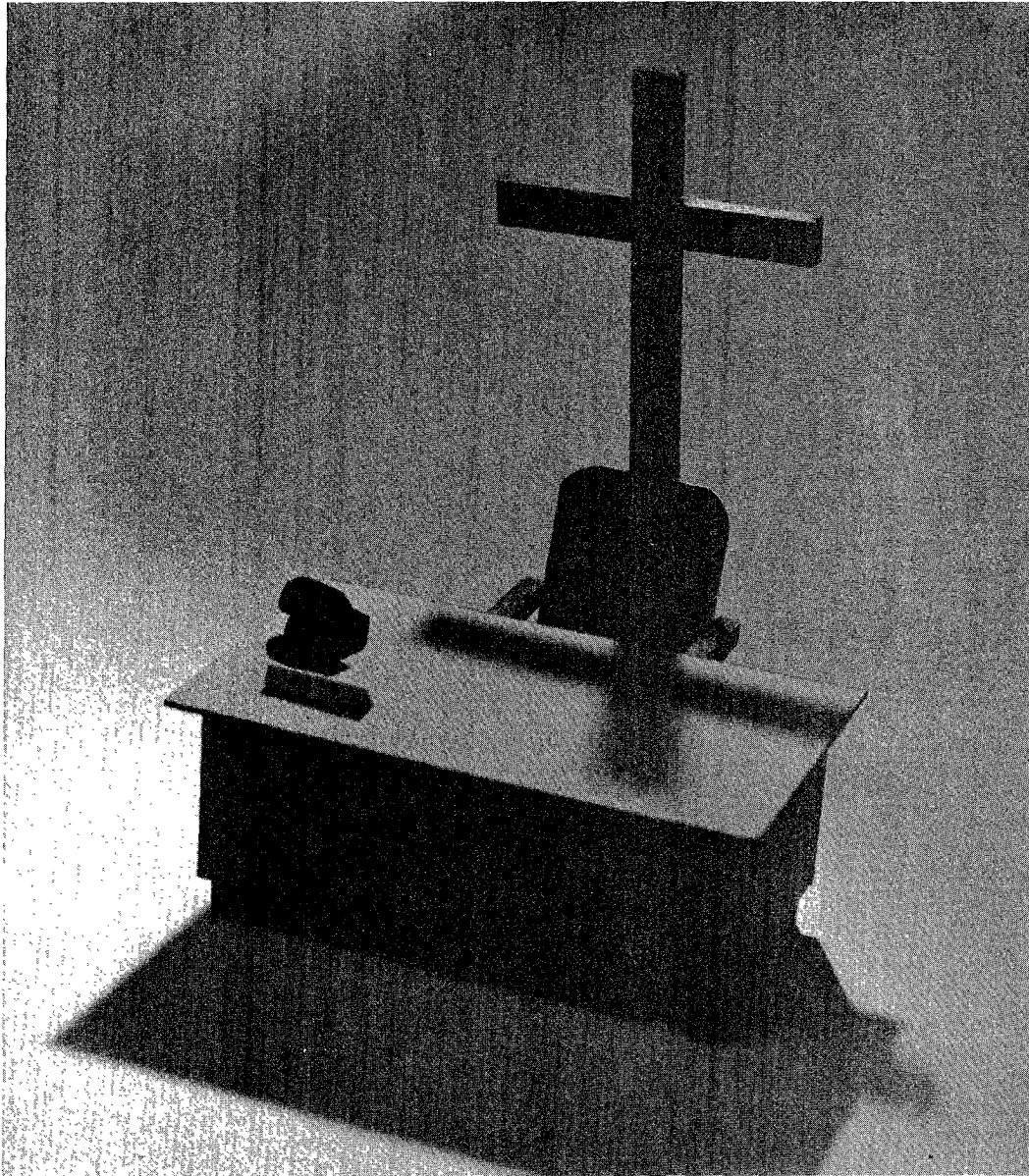
► School of Medicine researchers David B. Hinshaw, Weldon B. Jolley, and Louis L. Smith received a \$113,918 two-year grant from the John A. Hartford Foundation of New York City to continue studies using an electrophoretic technique in the preparation of antigens from skin lymphocytes and other tissues, including cancer cells.

► Godfrey T. Anderson, professor of history, was the featured speaker during the main centennial celebration of Battle Creek College, now Andrews University. Dr. Anderson spoke during the worship services on "Athens and Jerusalem Revisited," discussing the relationship between intellect and religion, faith and learning, at a university.

► Former Loma Linda University president David J. Bieber and Mrs. Bieber left in late October for a three-month trip around the world for the university. Dr. Bieber, now vice-president for development and planning, and Mrs. Bieber will be visiting LLU alumni and others in Hawaii, Japan, Korea, Taiwan, Hong Kong, Philippines, Singapore, Malaysia, Indonesia, South Vietnam, Thailand, India, Kenya, Malawi, Ethiopia, Egypt, Lebanon, Israel, Greece, Italy, and England.

RICHARD WEISMAYER, *Correspondent*

ADVENTIST EDUCATION



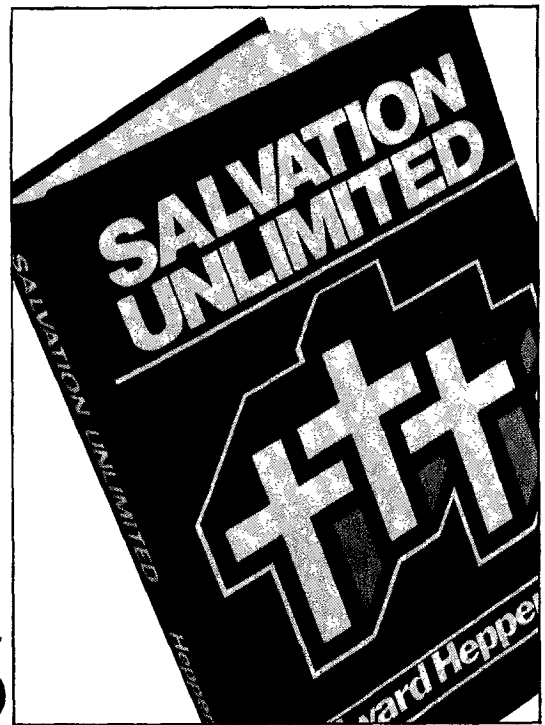
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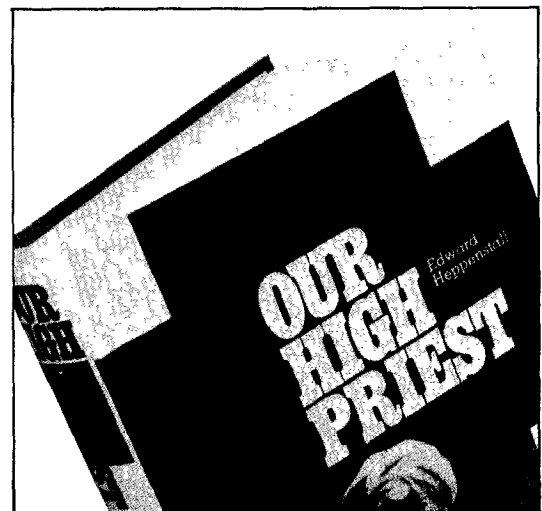
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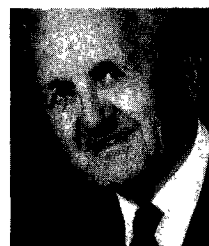


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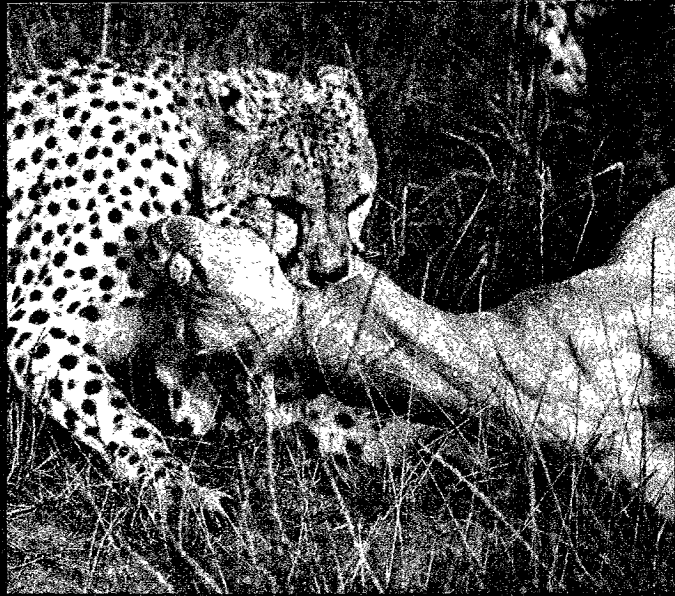


The author, Edward Heppenstall, is a teacher, preacher, writer, and theologian. He has consistently witnessed to the centrality of Christ in all the Bible. Most of his ministry has been in the classroom, and he is currently professor of theology at Loma Linda University.

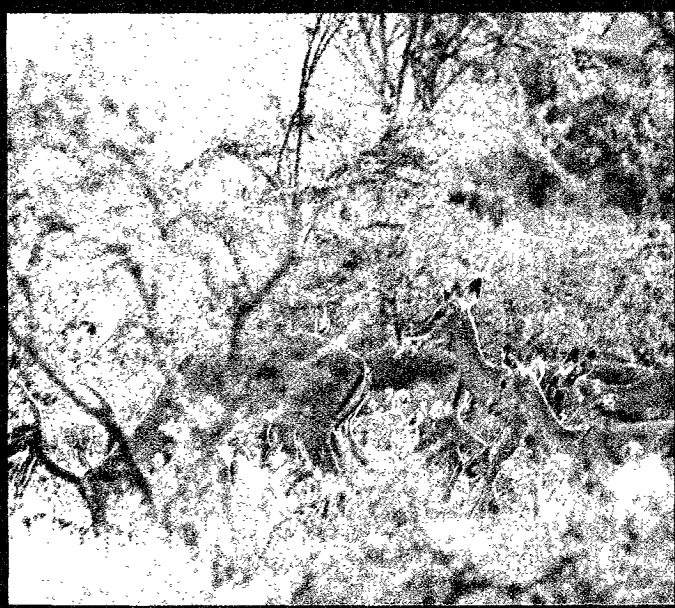


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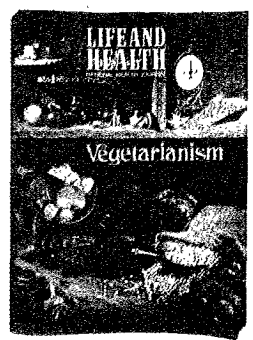
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To New Posts

FROM HOME BASE TO FRONT LINE

Betty Julia Buckley, returning as accountant, Far Eastern Division office, Singapore, left Los Angeles, October 14, 1974.

Donald K. Clemons, to serve as construction worker, Inca Union College, Nana, Peru, **B. Sharon Herwick Clemons**, and three children left San Francisco, California, September 1, 1974.

Erwin Lee Farnsworth (Big Bend Community Col. '72), to serve as pilot/teacher, Heri Mission Hospital, Kigoma, Tanzania, **Ruth Ann Woodruff Farnsworth** (WWC '69), and son, of Walla Walla, Washington, left Washington, D.C., September 16, 1974.

Betty Anne Fleming, returning as office secretary, Far Eastern Division office, Singapore, left Los Angeles, October 14, 1974.

Charles William Habenicht (LLU '60), returning to serve as chief of physical/respiratory-therapy department, Bella Vista Hospital, Mayagüez, Puerto Rico, **JoAnn Schoonard Habenicht**, and three children left Greenville, South Carolina, September 4, 1974.

Robert I. Haverstock (U. of Colo. Sch. of Med. '49), to serve as physician, Montemorelos Hospital, Montemorelos, Mexico;

Margaret Georgene (Hall) Haverstock (UC '47) and three children, of Turlock, California, crossed the border at Laredo, Texas, September 1, 1974.

Walter C. Hein, returning to serve as science teacher, Montemorelos Vocational and Professional College, Mexico, **Ana Gambetta Hein**, and daughter crossed the border at McAllen, Texas, August 14, 1974.

Lois Kettner (CUC '54), returning to serve as elementary teacher, Hong Kong Adventist Hospitals (Stubbs Road), left Seattle, Washington, September 18, 1974.

Benjamin A. LeDuc (LLU '61), returning to serve as physician, Bella Vista Hospital, Mayagüez, Puerto Rico, **Mona R. Slaybaugh LeDuc** (WWC Sch. of Nurs. '55), and two children left Miami, Florida, September 22, 1974.

Philip Sidney Nelson (WWC '60), returning to serve as pastor-evangelist, Agana, Guam, **Holly Mae Blake Nelson** (WWC '60), and two children left San Francisco, California, August 18, 1974.

Herbert Penney-Flynn (AU '74), to serve as English teacher, Rusangu Secondary School, Monze, Zambia, and **Joan Taylor Penney-Flynn** (Watford Maternity Hosp. '64), of Berrien Springs, Michigan, left Vancouver, British Columbia, Canada, September 2, 1974.

Edward A. Skoretz (AU '63), returning to serve as teacher-pastor, Middle East College, Beirut, Lebanon, **Anita E. Turner Skoretz** (Niagara County Community Col. '69), and daughter left Washington, D.C., September 22, 1974.

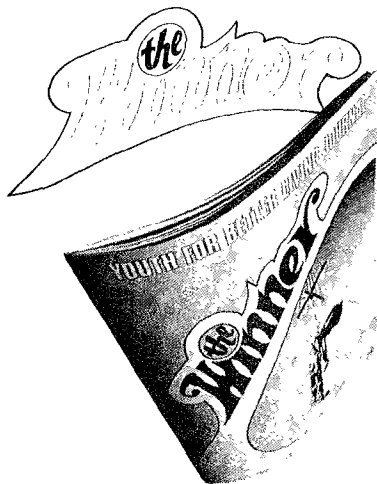
Ernest Lee Stromeyer (LLU '74), to serve as dentist, Port-of-Spain Community Hospital, Trinidad, and **Kathryn D. Opstad Stromeyer** (AU '67), of Loma Linda, California, left Miami, Florida, September 16, 1974.

Ruby P. Lodahl Walker (PUC '41), returning to São Paulo, Brazil, to join her husband, Hampton Eugene Walker, at Brazil College, left New York City, September 9, 1974.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Donald P. Marsh (CUC '74) (AVSC), of Silver Spring, Maryland, to serve as ministerial worker, British Union, Watford, Hertfordshire, England, left Toronto, Ontario, Canada, September 16, 1974.

Robert Lee Marsh (LLU '44) (R/SS), to serve as relief physician, River Plate Sanitarium and Hospital, Argentina, and Belem Hospital, Brazil; and wife and son, of Glendale, California, left Los Angeles, California, September 20, 1974.



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PICTURES
POEMS
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DANGERS OF
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H. Lyndon Marter (R/SS), to serve as relief physician, Malamulo Hospital and Leprosarium, Blantyre, Malawi, of Silver Spring, Maryland, left Washington, D.C., September 16, 1974.

Lawrence George Neumann (Univ. of Va. '73) (R/SS), of Youngsville, New York, to serve as teacher, Paskistan Adventist Seminary and College, Chuharkana Mandi, Sheik-hupura District, Pakistan, left Frankfurt, Germany, April 25, 1974.

Louis E. Thayer (R/SS), of Minneapolis, Minnesota, to serve as builder, Helderberg College, Somerset West, Cape, left New York City, September 6, 1974. Wife will follow later.

Roy Paul Woodruff (LLU '34) (R/SS), of San Luis Rey, California, to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, left Miami, Florida, September 18, 1974.

Literature Requests

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

Philippines

E. G. Llamis, Matutum View Academy, Acmonan, Tupi, South Cotabato, P.I.: *Hymnals*, Bibles, magazines, books, religious pictures.

Monina C. Gacula, 431 Juan Luna St., Butuan City L-104, P.I.: *The Great Controversy*, branch Sabbath school and missionary materials.

Angelita Federico, Odiangan, Romblon D-808, P.I.: *Review, Life and Health, Little Friend, Guide*, Christmas cards, visual aids, *Listen*, Bibles, *MV Kit*, songbooks, *Messages to Young People*, morning watch booklets.

Ruth Calumba, Bansalan, Davao del Sur, P.I. East Visayan Mission, Box 68, Tacloban City, P.I.

Dan Carmon, c/o Cornet Tailoring, Public Market, Marbel, South Cotabato, P.I.

A. Nataganos, c/o Cornet Tailoring, Public Market, Marbel, South Cotabato, P.I.

Asher Babanto, Calogitan, Hinunangan, Southern Leyte, P.I.: songbooks, Bibles, *Review*, quarterlies, missionary periodicals, denominational books.

Veronica Seaton, Manukan, Zamboanga del Norte, P.I.

Josie Galiza, Southern Christian College, Mid-sayup, Cotabato, P.I.: *The Desire of Ages, Review*, colored pictures, Christmas and memory verse cards, books, magazines.

Pastor Tomas L. Cabaluna, Jr., Davao Mission, Box 293, Davao City, P.I.

Silvestre Cabrales, Dole Philippines, Inc., Polomolok, South Cotabato, P.I.

Milagros de la Banda, West Visayan Mission, Box 241, Iloilo City 5901, P.I.: *SDA Bible Commentary*, E. G. White books, Bible, *Signs, These Times, Review, Life and Health*, Sabbath school devices for children, *Hymnal*, magazines.

Reylene Beria, V-Cudilla Sr. Ave., Estancia, Iloilo, P.I.

Ruth Sevandra, Bagacay Church, San Rafael, Iloilo, P.I.

Judy Baneo, Bagacay Church, San Rafael, Iloilo, P.I.

Regina Pama, San Rafael, Iloilo, P.I.

Lilia Pama, San Rafael, Iloilo, P.I.

Protasio Dapiton, Caburihan Church, Sicogon, Estancia, Iloilo, P.I.

Araceli Galino, San Enrique, Iloilo, P.I.

Jun Ed Menesis, Jr., Calaignang San Rafael, Iloilo, P.I.

Pastor I. C. Ladia, Bagonta-as, Valencia, Bukidnon, P.I.: commentaries, songbooks, Bibles, greeting cards, tracts, magazines, Spirit of Prophecy books.

Bonfal Proper, Bayombong, Nueva Vizcaya, P.I. 1501: *Signs, Life and Health, Review*, pictures and stories for children, *Listen, Message*, songbooks, Bibles, memory verse cards, *Little Friend, Guide*, tracts.

Maximo Ramento, c/o Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I. C-341: doctrinal and health books and magazines.

Severiano M. Tobias, Mayo Mati, Davao, Or., P.I.

D. R. Tamares, West Visayan Mission, Box 241, Iloilo City K-421, P.I.

Rosie B. Coruna, SDA Church, Puerto Princesa, Palawan, P.I.

Dionisio J. Naval, Poblacion, La Libertad, Zamboanga del Norte, Mindanao, P.I.: *Review, Signs, Little Friend, Guide, Life and Health, Insight, Worker*, E. G. White books, Bibles, *Bible Dictionary*, cutouts, Bible pictures, and Sabbath school materials.

Juanita Laparre, Silio, Lipala, Hilongos, Leyte, P.I.: *Messages to Young People, The Adventist Home, Hymnal*, songbooks, Bible, pamphlets, books, child evangelism devices, memory verse cards, *Child Guidance*, film series, colored slides, records, denominational books, Christmas cards, cassette taped songs, *Bible Dictionary, Investment—the Miracle Offering*, Bible pictures, *Beyond Tomorrow*.

Daisy Maralde, Washington St., Araquieta City, P.I.: branch Sabbath school materials, *Review, Liberty, Signs, These Times, Guide, Little Friend, Message, Insight*, Bibles, songbooks, *Life and Health*.

Miguel C. Sumera, 1547 Gov. Forbes, Sampaloc, Manila, P.I.: Spirit of Prophecy books, songbooks, *Hymnal, New English Bible*, Bible games, Pathfinder books, *Signs, Ministry, Review*.

Eufrocina L. Ciencia, SDA Multi-Grade School, Solano, District 3, Nueva Vizcaya 1510, P.I.: Bible, *Hymnal*, Chapel records, memory verse cards, Sabbath school materials, children's books, evangelistic books, *Signs, Message, These Times, Liberty, Life and Health, Review, Little Friend, Primary Treasure*, denominational books.

Samoa

The President, SDA Mission, Box 600, Apia, Western Samoa: *Signs, These Times, Listen, Message, Liberty, Guide, Primary Treasure, Little Friend*, denominational books.

Sarawak

Cecilia Rueh, Box 41, Kuching, Sarawak: visual aids, *Guide, Primary Treasure*, Bible games, Christmas cards, songbooks, Bibles, Sabbath school and youth materials.

Sabbath School Department, SDA Mission of Sarawak, Box 41, Kuching, Sarawak.

Sri Lanka

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

Tonga

Principal, Beulah College, Tonga Mission of Seventh-day Adventists, Box 15, Nuku'alofa, Tonga: Panda, Destiny and Crown books, songbooks, colored slides and filmstrips, felt aids, Sabbath school equipment, *Hymnal*, library books.

West Indies

Mrs. R. A. Primero, Andrews Memorial Hospital, 27 Hope Road, Kingston 10, Jamaica, W.I.: Bibles, *The Great Controversy, Steps to Christ, Life and Health*, Spirit of Prophecy books, missionary books and journals.

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

Beatrice Dayne, 34 Cooper St., San Fernando, Trinidad, W.I.: *Little Friend, Primary Treasure, Guide, Insight*, memory verse cards, booklets.

Irene Long, 3 Warner Rd., Point Fortin, Trinidad, W.I.

Kathleen Philbert, 482 Third St., Techier Village, Point Fortin, Trinidad, W.I.

Vilma Alvarez, 11 Prince of Wales St., San Fernando, Trinidad, W.I.

Enid Sawyers, Madras, Gibraltar P.O., St. Ann, Jamaica, W.I.: *Bible Made Plain, From Sabbath to Sunday, Steps to Christ, Ministry*, small books, songbooks, journals.

S. R. A. Allen, SDA Mission, Box 7, Grand Turk, W.I.: *Message, Signs, These Times*.

Health Personnel Needs

NORTH AMERICA

Air-cond. mech.	Nurse, emergency
Carpenter	Nurse, CCU
Cashier	Nurse, ICU
Clin. Spec. Psych.	Nurse, asst. head
Credit mgr.	Nurse, LVN
Diet., MS	Nurse, med.-surg.
Diet., admin.	Nurse, OB
Food-serv. dir.	Nurse, ped.
Housekpr.	Nurse, staff
Inhal. ther.	Orderly
Lab. tech.	Occup. ther. asst.
Med. technol.	Pharmacist
Med. transcrib.	Phys. ther.
Nurse aide	Refriger. engr.

Write or call Health Personnel Placement Service, 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.

Coming

Thirteenth Sabbath Offering (Northern Europe-West Africa Division)	December 21
Soul-Winning Commitment	January 4
Church Lay Activities Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18
Medical Missionary Day	January 25
Bible Evangelism	February 1
Church Lay Activities Offering	February 1
Faith for Today Offering	February 8
MV Day/MV Week of Prayer	February 15-21
Listen Campaign	February 22
Tract Evangelism	March 1

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**“Glory to God in the highest,
and on earth peace,
good will toward men.”**

Luke 2:14