

Kenya Crusade Attracts Record Numbers



Kisumu, Kenya, on the shores of Lake Victoria, was the scene of a recent crusade and field school of evangelism conducted by Roger Holley, above, seated in the center of the front row with Mrs. Holley. The 11 pastors pictured with them completed the field school; one pastor, James Opere, was killed in an accident early in the series.

Story begins on page 16.

“Doctors’ Slowdown”

Early this year physicians in southern California conducted what was labeled a “doctors’ slowdown.” Alarmed by skyrocketing premiums for malpractice insurance, about 80 per cent of the physicians in the Los Angeles area declined to treat any but emergency cases. In this way they hoped to persuade State authorities to provide some solution.

The physicians’ concern was understandable, for, according to some authorities, malpractice insurance rates in some cases were being increased by almost 500 per cent. One insurance company announced that general practitioners would have to pay \$7,783 this year compared with \$1,296 last year, and orthopedic surgeons would have to pay \$36,239 instead of \$7,200.

A few weeks ago the “slowdown” ended, but some aspects of the problem remain, one of which is the “suing syndrome.” On even the slightest pretext people who feel that they may be able to obtain a tidy sum through the courts, go to law against neighbors, friends, corporations, insurance companies, medical or legal personnel, institutions, and governments. Recently we read in a California newspaper about a physician who has filed a \$10 million legal malpractice suit against his lawyer. In the suit the physician is charging that his lawyer “negligently omitted to perform his duties.” Malpractice suits against lawyers have doubled in the past four years. Nowadays hitchhikers sue those who give them a ride if they are hurt in an accident, and guests sue their hosts if they trip over a throw rug on the living room floor!

Lawsuits against physicians are widespread partly because patients tend to think of their doctors as wealthy. They observe the life-style of their physicians—their homes, cars, boats, vacation trips, airplanes, et cetera—and conclude that medical people can well afford to pay for alleged mistakes. Apparently they do not see that the cost of health care must inevitably rise to pay for protection against malpractice suits.

We are not critical of the medical profession, but we have little doubt that the attitude of the general public would change dramatically if there were more physicians like Dr. Eugene Balthazar. For several years, since retirement, this 73-year-old doctor has ministered to the poor in the northern Illinois town of Aurora. Day after day he sees about 100 patients. Patients are treated free. His service, he says, is in the best tradition of medicine. “Oh, yes, we have a very mercenary segment that displays the avariciousness and lack of humanitarianism of the times. But for most doctors it’s always been a privilege to treat the needy, without trumpets or fanfare.”

Dr. Balthazar carries no malpractice insurance, nor does he need to. When one patient sued him, he easily won the case, and other patients have commented, “Around here suing Dr. Balthazar is like suing God.” (See *Time* magazine, Jan. 26, 1976, p. 70.)

Seventh-day Adventists speak often of Jesus Christ as the great physician. They point to Him as the ideal—the

one who combined gospel ministry with medical ministry. But as a church have we done all we might to hold up Christ as the example to be imitated by those whom we educate as physicians? And have we given consecrated physicians who devote their lives to true medical ministry the same kind of recognition that we give to ministers of the gospel?

Ellen G. White points out that “ministers and physicians are to work harmoniously with earnestness to save souls. . . . They are to point men and women to Jesus, their righteousness, their strength, and the health of their countenance,” then she adds: “This work belongs just as surely to the doctor as to the minister. By public and private effort the physician should seek to win souls to Christ.”—*Counsels on Health*, p. 336. Again she says: “The faithful physician and the minister are engaged in the same work.”—*Evangelism*, p. 546.

The tremendous potential in true medical missionary work is evident in the following statement: “If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word.”—*Counsels on Health*, p. 504.

Ordination Suggested

In view of the sacred nature of medical work when conducted along Heaven’s lines, Mrs. White wrote in 1908: “The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians are to be set apart as such. This will strengthen them against the temptations to withdraw from the sanitarium work to engage in private practice. No selfish motives should be allowed to draw the worker from his post of duty.”—*Ibid.*, p. 540.

On the Back Page of the February 5 REVIEW we published an earnest appeal from the General Conference Secretariat for physicians to serve in Adventist medical institutions around the world. In view of the tremendous amount of good that missionary-minded physicians can do, we want to call special attention to this appeal, and urge a large response to it. The world is sick, sick in mind and body. It needs the ministry of dedicated Christian physicians as never before. In this time of rising premiums for malpractice insurance, in this time of doctors’ slowdowns, in this time of strong pressures to consider medical work as being merely a good way to make a comfortable living, let Seventh-day Adventist physicians reveal the contrast between gospel medical work and the ways of the world. Let them show that Christ has redeemed them for service and that the “true object of life is ministry.” The world needs to see that, of all Christian workers, missionary-minded physicians have perhaps the greatest potential of any for doing good. Of all workers, they may reflect most accurately the life and work of the Great Physician.

K. H. W.

This Week

Our cover news story by Roger Holley, Ministerial secretary of the East African Union, "Kenya Crusade Attracts Record Numbers," features an area in Kenya surrounding the city of Kisumu situated on the shores of Lake Victoria. The Kisumu evangelistic crusade held during October and November, 1975, resulted in more than doubling the membership of the Seventh-day Adventist church in that city.

Gary C. Whitworth, "Coping With Bitter Trial" (p. 4), is presently administrator of the Valley Grande Manor Nursing Home in Weslaco, Texas. He has recently accepted the position of vice-president in charge of operations at Mid-American Health Services in Marshfield, Wisconsin. He begins his new duties the first of April.

Although suffering almost inevitably enters everyone's experience, the Christian has the means to become more than a conqueror in any distress. George A. Buttrick in his book *Prayer* makes an apt observation on the

two methods of meeting suffering and trial: "In physical afflictions which cannot be cured, or which necessarily involve sharp pain or worse tedium, prayer gives deeper healing. One man is embittered by his cancer, while another gains insight. . . . Attitude determines the issue, and prayer is attitude. . . .

"Prayer's greatest healing is therefore not healing, but the courageous and creative acceptance of the terms of mortal life. True prayer does not evade pain, but gains from it insight, patience, courage, and sympathy; and, at long last, makes it an oblation to God."—Pages 117, 118.

On April 9, 1974, two parents were born. In our Family Living section, "I Became a Father" (p. 13), James W. Palmer, the new father, shares the wonder and intense joy at the birth of his son, John David.

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AMATEUR RADIO PROVIDES EMERGENCY CONTACT WITH EARTHQUAKE-STRICKEN GUATEMALA

With other means of communication either inoperable or overloaded, amateur radio has been a great boon to relief officials during the Guatemala earthquake crisis. Ed Peterson (left), owner and operator of station K3LJP/3, located in the Review and Herald Publishing Association building, has provided daily contact between Robert Folkenberg, president of the Central American Union Mission (station TG9SQ), and Howard D. Burbank (right), executive secretary of Seventh-day Adventist World Service. Among other services performed, he has gotten word from people in Guatemala to their relatives in the United States assuring them of their loved ones' safety.

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.]

Hopeful End to Rumors

The article by our General Conference president ("About Stocks and Bonds and Church Financial Policies," Dec. 25, 1975) should end all rumors. Too many like to enlarge on things about which they know nothing.

LYMAN WHITE

Palmer, Massachusetts

I was disappointed in the vagueness of Elder Pierson's discussion of stocks, bonds, and denominational policy.

I also am concerned with the apparent blindness of a policy that depends on recovery of investments in stocks and bonds in a time of financial crisis. The purpose of business reserves in stocks is security against vicissitudes peculiar to a business but not to the whole economy. The income of the Seventh-day Adventist Church is firmly tied to the prosperity and loyalty of a

membership well distributed through all segments of the economy. Only general economic collapse is likely to affect that source. In a general collapse, such as happened in 1929, the church would have benefited little from heavy stock investments. It survived because it had invested in building membership.

FRANK LANG

Chattanooga, Tennessee

Re: Santa

A. D. Chilson's article in the December 25 issue on "Holy Days and Holidays" is the most helpful, most balanced presentation I have ever read.

Before reading it I had listened to a radio program that came from Atlanta, giving the pros and cons re Santa Claus and Christmas. How I wish the broadcaster could have had Chilson's material.

R. E. CRAWFORD

Flintstone, Maryland

Potluck or Love Feast?

Where and when did the term "potluck" originate?

In her book *All My Dusty*

Babies Miriam Wood relates an incident that took place in New Guinea at a mission. Mrs. Wood asked what they would do for a dinner.

"Oh, we're going to have a *boong tea*!" she twinkled.

"Mystified, I stammered, 'A what?'

"Everyone is bringing something here to our house, and we'll put it all together and have our meal as a group," she explained. 'Don't you do anything like that in the States?'

"Yes, but we call it a potluck supper!" I smiled, and must confess that I still don't know the origin of the expression *boong tea* any more than I know the origin of 'potluck supper.' "

A dictionary I consulted gave the following definitions for "potluck": "Whatever food happens to be on hand without special preparation or buying."

I also looked up the definition of "Love feast": "(1) a meal eaten as a token of brotherly love and charity, (2) a rite practiced by a few denominations such as the Mennonites and Dunkards [I add also, some groups of Methodists], (3) a fellowship meal, banquet, or

gathering of persons to promote good feeling."

My own comment on the expression "potluck," is that it means a haphazard meal of leftovers, a meal not especially prepared for the occasion.

The SDA Bible Commentary (vol. 6, p. 45) mentions a love feast which some of the early Christian congregations celebrated when they assembled for the Lord's Supper. Later this meal was discontinued due to its misuse.

My suggestion is that the term "potluck" be delegated to limbo and that Christian social meals ought to be named either love feasts or fellowship dinners.

F. LINCOLN MILLET

Lancaster, Massachusetts

Past, Present, Future

Re: Response from Readers, "Are You Saved—Today?" (Jan. 8).

The apparent contradictions and confusion are remedied if we keep in mind that there are three aspects of salvation to meet the three dimensions of life, past, present, and future. (1) Salvation

Continued on page 11

Coping With Bitter Trial

DALE CARNEGIE became famous after writing his best seller, *How to Win Friends and Influence People*. Another book of Mr. Carnegie's, admittedly less well known, was also a best seller. It is his book *How to Stop Worrying and Start Living*. In it the author relates an interesting incident. Briefly, the story goes like this:

A young woman, Thelma Thompson, went to live at a tiny military



The most important thing about suffering is not *what* happens to us but *how* we react to it.

By GARY C. WHITWORTH

Gary C. Whitworth is administrator of the Valley Grande Manor Nursing Home in Weslaco, Texas.

outpost in California's Mojave Desert to be near her husband while he was stationed there during World War II. She hated the place. The heat and sand, stirred by incessant wind, and loneliness (her husband spent most of his time on maneuvers) were unbearable. The only people around were area natives who couldn't speak English. She soon decided to give up and go home, back East. She wrote her parents telling them of her discouragement and decision to come home. Her father answered the letter with a letter with just two lines—lines that changed Thelma Thompson's life:

"Two men looked out from prison bars,

One saw the mud, the other saw the stars."

Mrs. Thompson made up her mind to stay and try to find something good in that place. She would look for the

stars. She made friends with the natives and learned their fascinating culture. She studied the myriad fauna and flora of the desert. She reveled in the beauty of flaming sunsets. When her husband was discharged from the Army they decided to remain in the desert. Mrs. Thompson finally wrote a best-selling book about her experiences entitled *Bright Ramparts*.

What had caused this change in her attitude? The desert hadn't changed. The natives hadn't changed. Thelma Thompson had changed. She was looking for the good, not the bad, in her situation. She had learned how to do more than merely cope with a bitter trial. She had discovered the secret of making something positive out of something apparently negative.

Harry Emerson Fosdick once said, "Happiness is not mostly pleasure; it is mostly victory." Victory over the numberless trials—big, small, and in-between—that plague us everyday.

What God Says About Suffering

The Word of God has much to say about human suffering. In 1 Peter 4:12* the apostle warns that suffering is to be expected: "Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you." That's the bad news; verse 13 contains the good: "But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed."

The New Testament presents another bad-news-good-news situation: "Some were tortured, refusing to accept release, that they might rise again to a better life" (Heb. 11:35). Verses 36-38 present a horrible category of suffering and persecution. When we are beset by suffering and trials it would be well for us to contemplate this passage of Scripture. Comparing our trials with those of these early saints may help us to put things in better perspective.

* All texts of Scripture quoted are from the Revised Standard Version unless otherwise noted.

God would have us acknowledge that without Christ as the source of our comfort and strength we cannot successfully cope with suffering. "At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*The Desire of Ages*, pp. 669, 670. But for those without God there is no such sustenance in time of distress.

Another lesson God would have us learn about suffering is that if we properly relate to it, it can foster Christian growth. Peter says, "In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ" (1 Peter 1:6, 7).

Still another aspect about suffering is that it brings rewards: "Do not fear what you are about to suffer. . . . Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says unto the churches. He who conquers shall not be hurt by the second death" (Rev. 2:10, 11). In the Sermon on the Mount Jesus declared those blessed who are faithful in times of trial. He promised them a great reward in heaven (Matt. 5:11, 12).

Job's Experience

Certainly no discussion of human suffering would be complete without mention of Job. Job was "blameless and upright" (Job 1:1) and immensely wealthy. He had a large family—seven sons and three daughters—whom he greatly loved.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord

said to Satan, 'Whence have you come?' Satan answered the Lord, 'From going to and fro on the earth, and from walking up and down on it.' And the Lord said to Satan, 'Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?' Then Satan answered the Lord, 'Does Job fear God for nought? Hast thou not put a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. But put forth thy hand now, and touch all that he has, and he will curse thee to thy face.' And the Lord said to Satan, 'Behold, all that he has is in your power; only upon himself do not put forth your hand.' So Satan went forth from the presence of the Lord" (Job 1:6-12).

Satan wasted no time in accomplishing his evil purpose. In quick succession, messengers brought Job news of death and destruction. They reported the loss of Job's oxen, asses, sheep, camels, and servants. In his infamous craftiness, Satan saved the worst calamity until last. On the heels of the third messenger, a fourth arrived with the sad report that all ten of Job's children had been killed in the collapse of the eldest son's house, where they had all been gathered.

It is difficult, if not impossible, for us fully to grasp the depth of grief that must have come over Job.

The most important thing for us to consider at this point is not *what* happened to Job, but *how* he reacted to it. His reaction is recorded in Job 1:20-22. "Then Job arose, and rent his robe, and shaved his head, and fell upon the ground, and worshiped. And he said, 'Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.'"

No doubt Satan was amazed by Job's attitude. He hadn't expected such a reaction. But he wasn't ready to admit defeat. He asked for and received permission physically to

harm Job. The only restriction placed upon Satan was that he must "spare his [Job's] life" (chap. 2:6).

Satan struck Job with painful sores "from the sole of his foot to the crown of his head" (verse 7). Disgraced by his affliction, Job moved out of his house and "sat among the ashes" (verse 8).

Financial ruin. The loss of all his children. Social disgrace. How could one man bear so much?

The encouragement and sympathy of family and friends during the time of loss means much to anyone. Surely Job would have greatly appreciated some of both.

His wife could have been one source of great strength for Job. She proved to be anything but that. "Do you still hold fast your integrity? Curse God, and die," she said to him (verse 9). Job ignored her blasphemous suggestion.

Neither did Job's friends help him. Hearing of his financial ruin and the loss of his children, three friends came to see him. Little did they realize the extent of his physical disfigurement. Upon arriving, they scarcely recognized him. Job must have enjoyed little consolation from their reaction as recorded in verse 13. "And they sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great."

What is important is that in the final analysis Job gained the victory. This victory vindicated God's name. "According to his faith, so it was unto Job. 'When he hath tried me,' he said, 'I shall come forth as gold.' So it came to pass. By his patient endurance, . . . [Job] vindicated his own character, and thus the character of Him whose representative he was."—*Education*, p. 156.

Human suffering is inevitable. Every child of God must suffer to one extent or another. The most important thing about suffering is not *what* happens to us but *how* we react to it. We, along with Job and every other child of God, can play a key role in the vindication of God's name according to our faith in Him. □

Music and Morality

The question is not "Can we tolerate it?" but "Is it good?"

By H. LLOYD LENO

WE HAVE SEEN HOW the writings of Ellen White related to the entertainment practices of her day. Now the question, "How does this apply to *our* day?" must be answered. As a part of this question we also need to discover whether the music of that era is still objectionable or if it has become acceptable with age.

Every human being is capable of adapting to certain stimuli. We can develop a tolerance and become caloused to certain irritations and immune to some diseases. In music, what once seemed rather wild, might seem tame compared to some music today. But the question is not (or should not be) "Can we *tolerate* it now?" but rather, "Is it good now?" It is generally understood that in the entertainment world it is necessary to keep introducing new sensations in order to continue attracting the public. In the pop music industry this has resulted in a constant progression from one style and device to another, because success depends upon the ability to satisfy public demand or, through promotion, create a market for a given product.

The development of jazz evidences this progression. The first jazz, known as Dixieland, moved from the "New Orleans" style to the faster "Chicago" style. Other styles followed: boogie-woogie, swing (various styles and tempos), were followed by bebop, cool jazz, rhythm and blues, and funky. By the 1950's jazz had become intellectualized so that it was losing its primitive appeal among the young. The emphasis on dancing was diminishing, and the whole pop-music scene was a sweet, sentimental make-believe world. The subject of most of the songs was moonlight, star dust, roses, and lonely hearts, and the performers were mostly over 30. The entire industry was controlled by middle-aged businessmen.¹

The teen-agers were experiencing a social and economic climate that prepared them for revolt. They had

money and no worries, but as a group they had no identity. Delinquency became fashionable. Business became aware of the tremendous market for products to which a teen label could be attached. The record industry struck gold when they discovered the first record hit that had a unifying effect on the teen population.

Basically, rock was a mixture of Negro rhythm 'n' blues and country-Western. "What was new about it was its aggression, its sexuality, its sheer noise; and most of this came from its beat. . . . Electric guitars . . . had been around for years . . . but they had never before been used as bedrock, as the basis of a whole music. Crude, powerful, infinitely loud, they came on like space-age musical monsters and, immediately, wiped out all politeness that had gone before."²

Except for a few bawdy songs sung in the back rooms, most songs of the early 50's were only mildly suggestive and avoided open references to carnal desire; but with the new emphasis on the heavy beat, both words and music filled a need for those who wished to express their feelings and attitudes more frankly and physically. Again a new form of music needed an appropriate title. It was supplied by a flamboyant disk jockey, Allan Freed, who christened the new music "rock and roll," an expression for sexual intercourse he picked up from the ghetto.³

Meaning of Rock and Roll

The Blue Cross report referred to previously, analyzes the meaning of rock and roll: "Taken as a whole, the new music embodies two messages: Come, Swing with me. The crooning invitation to romance, which was the mainstay of popular music during the 30's and 40's and the essence of rock and roll in the 50's, has become a more direct invitation to dance the dance of life. This invitation—expressed in so many songs by the shout 'c'mon'—is sometimes aimed specifically at a possible sex partner and is a thinly disguised proposition. . . . Many parents and others are concerned that the music may be too suggestive, downright sexually arousing for young people listening and dancing to the sounds and lyrics. Many who are real believers in the new music would rather not defend themselves against such positions for, it is their feeling, the notes and words are accurate presentations of attitudes and emotions. As for those who claim that music replaces intimate sexual relations by providing mass scenes of rhythmic orgasms, they respond, 'look again . . . and while you're at it, look at your own generation's music and the inhibitions it covered up.'"⁴

Many people, including psychiatrists and sociologists, recognize the sensual implication or influence of the rhythm of rock music, even though they are unconcerned about the moral values involved: "Most sociologists, who take this sort of thing seriously, agree that the sensuality of rock'n'roll is 'safe sex.' . . . 'These dances,' says Harvard psychiatrist Philip Solomon, 'are outlets for restlessness, for unexpressed and sublimated sex desires. This is quite healthy.'"⁵

Dr. Matterson, head of the Adolescent Out-Patient Clinic at Payne-Whitney Psychiatric clinic, says: "The music is not only a physical outlet, but, in a way, a kind of sexual expression. The beat has genuine sexual implications, and affords one means to work out their feelings."⁶

H. Lloyd Leno, A.Mus.D., is associate professor of music at Walla Walla College, College Place, Washington.

Time comments: "The highly sensual implications of big-beat dancing have some psychiatrists worried. Says one: 'It's sick sex turned into a spectator sport.'" ⁷

How does this music affect young people? One young man explained how rock music influenced him in his early and midteens: "It's completely riotous and uninhibited and you can't help but let yourself go. Just a 'rock out' so to speak. . . . Sometimes I would dance in front of a mirror and work out all kinds of contortions and movements. I found myself getting deep into the music." ⁸

Frank Garlock, chairman of the music theory department of Bob Jones University and director of brass ensembles, has lectured extensively in schools and clubs. He relates: "A young man who was noted for his many 'conquests' of teen-age girls told me that he found the best way 'to get the chicks turned on is to make love to the rhythm of rock'n'roll. Any girl will go all the way under the right circumstances.'" ⁹

A teen-age girl speaking of the Stones says: "Their appeal . . . is sex—but don't print that; my mother would hit me." ¹⁰

How do entertainers themselves regard their role? Morrison (The Doors): "Think of us as erotic politicians." ¹¹ Marty Balin (Jefferson Airplane): "We're not entertaining, we are making love." ¹² Jagger (Rolling Stones): "You can feel the adrenalin going through your body. It's sort of sexual." ¹³ Arthur Brown: "All soul music is sex." ¹⁴ Zappa (Mothers of Invention): "To deny rock was to deny sexuality." ¹⁵

Bob Larson's career as a rock musician gave him an unusual firsthand experience in observing the effects of rock music. His experiences led him to investigate possible physiological explanations for the behavior patterns he observed in young people. In his book *The Day Music Died*, Mr. Larson says, "It is not difficult to see why these (rock'n'roll) dances involve such erotic movements." His personal observation combined with medical counsel led him to conclude that the hysterical, indecent behavior that some girls exhibit is a result of their "undergoing a sexually climactic condition." ¹⁶

Because the mind can subconsciously be affected by music, we can easily recognize its potential for controlling the mind. Gitler observed what psychologists have shown through investigation, that rhythm is a prime factor: "Rock has a pervasive beat, and the audience re-

sponds to it on a primal level." ¹⁷ John Philips of the Mamas and the Papas found through observation and experimentation that riot and hysteria can be created "by carefully controlling the sequence of rhythms. . . . We know how to do it. . . . Anyone knows how to do it." ¹⁸

Frank Zappa, one of the best-educated rock musicians, stated: "The ways in which sound affects the human organisms are myriad and subtle. The loud sounds and bright lights of today are tremendous indoctrination tools. . . . If the right kind of beat makes you tap your foot, what kind of beat makes you curl your fist and strike?" ¹⁹

Time observed: "In a sense, all rock is revolutionary. By its very beat and sound, it has always implicitly rejected restraints and celebrated freedom and sexuality." ²⁰

Rock Music and Mind Control

In his latest book, Bob Larson documents numerous examples of the use of rock music which, through its qualities of sound as well as its lyrics, is used to further the spirit of anarchy and revolution in America. ²¹

One group, Country Joe and the Fish, are known to have assisted the Black Panthers and the SDS. A performance of the Detroit quintet called MC5 was described by their original manager, John Sinclair: "the MC5 are a free, high-energy source that will drive us wild into the streets of America." ²² The UP, who assist the White Panthers, were described by one rock magazine: "In the age of revolution, the UP are one of the finest examples of the battles potency form: rock-and-roll music." ²³

Jerry Rubin sums up the relation between his political ambitions and the Yippie life-style: "We have merged new left politics with the psychedelic lifestyle. Our life-style—acid, long hair, freaky clothes, pot, rock music, sex—is the revolution. Our very existence mocks America." ²⁴

In addition to more direct assaults on the mind which have been discussed, there is one which, because of its extremely subtle disguise, may prove to be even more devastating than all the rest. We have seen that human response to music is basic, and its message, particularly in the popular music field, is understood universally. What happens to a person who has responded to jazz (including the milder forms of swing), soul or rock in their natural setting, when he hears the *same basic beat and style* in a religious setting, complete with religious words? (For sake of discussion, let us assume that the words are scriptural.) How does the mind react to this mixture of good and evil?

In true-false examinations we are instructed to mark "false" any statement that is partially false. Can we afford to treat temptation with less caution? Ellen White tells us that this was the very technique used to cause the Fall of man. "By the mingling of evil with good, his mind had become confused." ²⁵

Accepting the good-evil mixture or constantly operating close to the borderline is a compromise, and nowhere is this more evident than in the field of religious music. The mass media has so thoroughly conditioned the masses with a diet of dance rhythm-oriented music, that anything but this seems bland and dull. This has resulted in something akin to an obsession among many Seventh-

Raindrop Melodies

By JEAN WARD

The rain hung heavy on my eyelashes.
I looked up at the sky,
but all I could see was a
depressing mass of gray.
Off in some
far-distant tree
I heard the
brave melody of a bird,
and realized You want
me to sing even when
it rains.

day Adventist gospel music composers and performers to clothe all gospel music with some kind of dance beat. Although some groups are more cautious or "conservative," the standard fare of many groups includes thinly disguised hybrid forms of dance styles such as waltz, swing (fox trot), country Western, soft rock, and folk rock. Some attempt to disguise or rationalize their style under the guise of being "folk group." It is quite obvious that these groups are using models whose goals are not compatible with Christian principles.

No Compromise

When Rick Shorter, former director of the Broadway show "Hair," became a Seventh-day Adventist Christian, he faced this problem of compromise, squarely and honestly. A professional vocalist and guitarist, Rick stated: "At first I thought I could rehash some old rock and soul songs and make them into gospel music. But now I realize there can be no compromise with the world—its music, its entertainment, or its philosophies."²⁶

As he reflected on his former life, which included acquaintances such as Janis Joplin, Jimmy Hendrix, and Jim Morrison, he uttered this warning: "There's absolutely nothing to that kind of life. I just wish I could get that message across to the kids whose heads are into Rock. They see the surface glitter, not the emptiness inside."²⁷

The mixture of dance rhythms and gospel music of today is not new; in fact it appeared in 1900, during one of the Seventh-day Adventist camp meetings. In September of that year Elder and Mrs. S. N. Haskell were sent by the General Conference to assist at the camp meeting held at Muncie, Indiana. Apparently a fanatical movement was attempting to dominate the meetings. Although the Haskells had witnessed similar manifestations before, that which they witnessed at Muncie was even more serious. Mrs. Haskell wrote to Sara McEnterfer and described not only the meeting in general, but also gave a helpful description of the music used: "We have a big drum, two tambourines, a big bass fiddle, two small fiddles, a flute and two cornets, and an organ, and a few voices. They have *Garden of Spices* as the songbook and play dance tunes to sacred words."²⁸

Prior to this, Mrs. White had received a vision in which this entire event was shown her. In her reply to the Haskells she wrote: "The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit."²⁹

To emphasize that she was predicting future developments she also states, that which was in the past will be in the future.³⁰

Older Styles Revived

What has happened to the popular music of the first half of the century? Did it disappear or lose all of its connotations, or did it become "classical" or serious as some have claimed? For a few years after rock first came on the scene it did virtually eclipse everything else; but

most forms of jazz did not lose their appeal entirely. In addition to a blend of rock with jazz, today we see a strong comeback for ragtime and swing. To the perceptive Christian, it is not difficult to tell that these forms, while mild compared to rock, have not been transformed into the kind of material that would "uplift the thoughts to high and noble themes, to inspire and elevate the soul."³¹

This music is experiencing a revival for two principal reasons. First, its appeal is the same as it was before; and it appeals to the same people. Those who were 15-20 years of age in the 1940's are now more than ready to hear "their music" again. Not only is it a relief from the music of their teen-age children, but its swing has the same sedative, sweet-dream effect it had back then. It continues to represent the life-style "of the world" of that era. Second, it has become quite fashionable for the youth to accept and encourage some of the older styles as part of their heritage of popular music.

Now, let us take a look at the pop-gospel field. The initial success of this lucrative industry was based largely on the use of the torch song and the swing style of this same era (the 1940's). For many years, this style served the industry well, but after a while they began to move into the rock style, following just a few years behind the secular pop movement. Since a number of Seventh-day Adventist composers and performers had mimicked the industry by embracing the crooning, easy-listening-cocktail-lounge swing-style, it was only natural that some would unashamedly turn to rock and capitalize on the popularity of that sound. The country style, with its pronounced guitar rhythm which also led into rock, was also extensively used in religious music.

As we observe this inevitable progression from one style to another in both secular and religious music, surely the one-step-leads-to-another principle should become more and more obvious. Perhaps it can be compared to moving out into a stream with a strong current; no matter where you enter, you are pulled irresistibly in just one direction, *downstream*. □

Concluded next week

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Prophecies We Must Not Fulfill

We can picture Jesus "falling into the furrow of the world's need," but we cannot picture Him diving through windows of self-interest.

By CLARK B. MC CALL

"There shall come in the last days scoffers, . . . saying, where is the promise of his coming? . . . all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4).

WHEN PONDERING Peter's prophecy I had always pictured blasphemous skeptics. But then came that evening when I gave the Rogerses their first Bible study. As I packed my projector, I sensed the family had been stirred by the revelation that Christ would soon appear in the blazing glory of the heavens.

After explaining that camp meeting would delay our second study for several weeks, I said, "But there will be plenty of time to cover other subjects when we get back."

Mr. Rogers focused on me with perplexity. Then he replied, "Are you sure? Is there really plenty of time?"

For a moment I considered the import of his words. Then I said, "Yes, you're right. There really isn't plenty of time."

Did my attitude echo, "all things continue as they were from the beginning of the creation"? I had given the study on Christ's soon return dozens of times. I could share it blindfolded. Blindfolded! Could it be? Could a Christian become spiritually blindfolded to a study that had awakened the Rogerses from their business-as-usual complacency? Had frequent repetitions of Christ's return immunized me against the spiritual impact of this fact? Could it be that many Adventists have been inoculated with just enough Second Coming promises over the years that their mention becomes a suggestion for slumber rather than a stimulus for service?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves" (2 Tim. 3:1, 2).

"If the local Chevrolet dealer were to offer a new model to the first student who could reach his showroom, what would you do?"

Our reaction to this question by the teacher was pre-

dictable. We hastily calculated the distance from our classroom to the auto dealer. Then we evaluated our potential opportunity to be first in the light of our geographical seating position. We imagined a thundering mass that would attempt to plunge through the doors as a single unit. We envisioned painful bruises and even the possibility of broken legs. Some near the aisles may have mentally measured the odds against potential fractures from diving through windows. However, the consensus was that the prize justified at least the effort to be first.

An Embarrassing Question

The speaker's next question was a bit embarrassing. "Would you immediately get into a huddle and consider whom to send? Perhaps that new student from Europe with the large family and little income. Would he be your choice to go down to claim the wonderful offer?"

It is not difficult to meditate upon a montage of similar church scenes. Respectable rich young rulers were not limited to Christ's day. Sometimes we have thought it prudent to care for our own interests first. It is not unlikely that subtle selfishness might still be labeled practical wisdom when it's disguised as self-preservation. Church members may stop growing after reaching a socially acceptable "good and regular standing" *status quo*. The need in the church today is for members who are willing to be righteous, without reservations.

As we ministerial students filed out of our Seminary classroom that morning, some of us wondered whether our human reaction had anything to do with the fact that Christ's coming had been delayed. We could picture



Just One Touch

By ETHEL SHULTZ

Like the conifer on the corner
Now weighted down heavy with snow,
My shoulders are weighted down heavy
With grief that no other can know.

I go out to free the long branches,
For fear they might break from the strain
Of weight falling down on them later
If snow should start falling again.

It takes but a touch to release them;
They spring up relieved, with real joy.
O God, won't You touch my weak shoulders?
This burden my faith would destroy.

It takes but a touch with Thy blessing,
Omnipotent Father above,
I bow, for Thy will I am trusting,
My heart looking upward in love.

Clark B. McCall is a pastor living in Kerman, California.

For the Younger Set

Growing Up

By AUDREY LOGAN

JIM and John were excited. They had a new baby brother whom Mother and Dad named William. "We'll call him Billy for short," said Dad.

The boys liked Billy at first, but as time went by he did seem to get an unusual amount of attention. He grew into a chubby little boy with lots of curls.

"Oh, isn't he lovely," cooed his aunt.

"What a beautiful child!" declared a neighbor, Mrs. Peterson.

Billy smiled happily.

"He's so good," said Grandma.

"Doesn't it make you sick?" commented Jim to John. "All this fuss over him. Let's ignore him."

So the two boys began a campaign called, "Let's be nasty to Billy."

When he wanted to join in their games they would chase him off. Poor Billy would stand alone and cry.

"Let's make him look silly," said John one day when he and Jim came in from school. "Tell us the name of a town in the north of England," they demanded. "Bet you don't know."

"Oh, yes, I do," piped up little Billy, "North-town."

"Ha, ha, ha, what a stupid answer! Who ever heard of North-town? There isn't such a place," said John. "Let's call him North-town instead of Billy."

Poor Billy was so unhappy. Why did his brothers dislike him so?

Then one day Dad called all three boys together and said, "Well, boys, here's a lovely present for you. You have a new baby sister. We're going to call her Caroline."

The brothers looked at her and decided she was nice.

Then a strange thing happened. All the aunts, cousins, neighbors, and grand-



mas began to visit and started cooing over Caroline.

"She's beautiful."

"What sweet little toes she has."

"Isn't she good?"

"H'mmmm," said Billy, "doesn't it make you sick? All this fuss over her?"

"But everyone did that to you," retorted Jim.

"Well, they're not doing it now," replied Billy.

"What are you three talking about?" asked Dad.

They were silent for a moment. Then John said, "Well, Dad, we want to know why all our visitors make such a fuss over the baby. They aren't like that to us."

Dad laughed. "Would you want people to say, 'Isn't John sweet?' or 'How pretty Jim is?'"

"Er, no," admitted John, "but people have done the same to Billy."

"And they did it when you were small and when Jim was small too," added Dad. "But when you get older, folks treat you differently. They ask you how you enjoy school, what is your favorite sport, and when you get much older they'll ask your opinion on things that are happening in the world. You know the Bible says 'When I was a child, . . . I thought as a child; but when I became a man, I put away childish things.' You three are schoolboys now. You're past babyhood."

"Of course," said Jim and John. "Now we see. Come on, Billy, let's go and play ball." Billy grinned happily. They had all learned a lesson.

Jesus "falling into the furrow of the world's need," but we could not picture Him diving through windows of self-interest.

"*Ye have heaped treasure together for the last days*" (James 5:2, 3).

Plans were laid by the church to build a new sanctuary to meet the expanding needs of the membership. It was a need that everyone understood, including the Jones family and the Smith family.

One evening John Jones and his family discussed what they might do for the church project. As they analyzed their budget John remarked, "It sure looks tight, honey."

"Yes it does," Mary replied. "There are so many payments and expenses."

"That's true, but I'm sure we can all do something," suggested John.

"I'll give my money from mowing lawns for a year," offered John, Jr.

"And I'll give my school dessert money for a year," said his younger sister, Sally.

John looked at Mary. "Well, what can we do then, dear?"

"I believe I could take on two or three hours of typing at home every week," Mary suggested.

"Good," said John. "And I think I know what I can do. I'll take in a few extra repair jobs for Sundays and give the profit toward the building fund."

"And you know," Mary said enthusiastically, "if we really try I believe we can find an extra five or ten dollars to pledge each month!"

At Bill Smith's house one evening the family, seated in the living room, discussed the building program.

"Do you think we can do anything to help?" Betty asked.

"I doubt it," Bill replied. "Maybe later on we can help a little. We just have too many expenses now. Then, too, vacation will be here before you know it. And how are we going to get those new pieces of living room furniture we've been needing? It costs so much to keep the children in church school. Maybe we can help with the building program later. I want to see better facilities as much as anyone else, but there are others in the church who can do much more than we can. Then, too, we are going to have to get a new car this year. Say, honey, doesn't that new television series start tonight?"

In one of her first visions Ellen White saw our day and said, "I saw that Satan bade his angels lay their snares especially for those who are looking for Christ's second appearing and keeping all the commandments of God. . . . They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. . . . Make covetousness and love of earthly treasures the ruling traits of their character."—*Early Writings*, pp. 266, 267.

This behind-the-scenes glimpse of Satan's strategy surely makes clear that now is the time to seek earnestly the eyesalve of spiritual discernment. Without this prescription for Laodicean delusions it is possible to be only spectators in a prophetic drama whose final curtain will soon descend upon a world tranquilized by business-as-usual complacency. □

Cave Dwellers

Last-day persecution will drive many of God's children to find refuge in various dens and caves of the earth. Here they will be when God rescues them.

When the saints come forth their vacated caves will be invaded almost immediately by another group of people. John identifies the group: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17).

Interestingly, as these motley people enter the vacated caves, they rummage through the things the people of God have left behind. Ellen White says, "The people who have braved out their rebellion will fill the description given in Revelation 6:15-17. In these very caves and dens they find the very statement of truth in the letters and in the publications as witness against them."—Letter 86, 1900. As they read these letters and publications, they discover how their pastors have led them astray. Turning upon them in frustration and anger, they charge, "It was you who made light of truth. It was you who told us that God's law was abrogated, that it was a yoke of bondage. It was you who voiced the false doctrines when I was convicted that these Seventh-day Adventists had the truth. The blood of our souls is upon your priestly garments. . . . Now will you pay the ransom for my soul? . . . What shall we do who listened to your garbling of the Scriptures and your turning into a lie the truth that if obeyed would have saved us?"—*Ibid.*

Nevertheless they are lost. Their having been deceived, God cannot accept as an excuse. They had the Word of

God, which they could have searched for themselves. Ellen White continues, "When Christ comes to take vengeance on those who have educated and trained the people to trample on God's Sabbath, to tear down His memorial, and tread down with their feet the feed of His pastures, lamentations will be in vain. Those who trusted in the false shepherds had the word of God to search for themselves, and they find that God will judge every man who has had the truth and turned from the light because it involved self-denial and the cross. Rocks and mountains cannot screen them from the indignation of Him that sitteth on the throne and from the wrath of the Lamb."—*Ibid.*

Tragically, there will be Seventh-day Adventists in that group. They will see in these publications the truths they had oft heard, but had neglected to follow. They will have no one to blame but themselves, but, like Adam of old, will look for a scapegoat. Some may find a scapegoat in certain Seventh-day Adventist pastors. Regrettably, even among Seventh-day Adventist ministers some will lose their way. As unfaithful watchmen, they will have preached smooth things when they should have been warning against Satan's devices, especially his last great, almost overmastering, delusion. Failing to declare the whole counsel of God, they will have led people to trust in a supposed hope of salvation.

These Seventh-day Adventist members too are without excuse. They had the Word of God, which they should have studied for themselves. They had the writings of Ellen White, a woman certified among them to have been God's messenger to the remnant church. Instead they followed a human leader, because he taught a way of salvation that appealed to their carnal hearts.

Cave dwellers. Two groups of them. If Heaven's intercession ceased today, in which group would we be? That of the first dwellers, who exchange their hovels for heaven? Or that of the second, whose hopes perish in their hovels?

D. F. N.

Letters continued from page 3

from the guilt and penalty of past sins by receiving and retaining Jesus as our personal Saviour. (2) Salvation day by day from the dominion of sin, as Christ lives His life in us by the Holy Spirit. (3) Salvation forever from the effects of sin and the possibility of sinning when we are made immortal at His coming.

If a Christian doesn't know that Christ has saved him from the guilt of his past sins (2 Tim. 1:9) he falls short of being in Christ. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit"

(Rom. 8:1). In Christ we have that threefold happiness of Romans 4:6-8, sins forgiven and covered by Christ's righteousness and not being charged up against us.

If a professed Christian is not experiencing being saved day by day from the dominion of sin, by the indwelling of Christ, then he is living beneath the level of a real Christian. But he cannot have complete and eternal salvation until he is made immortal at our Lord's return. Therefore, in keeping with what Ellen White wrote, he should not say, "I am saved."

J. L. SHULER
National City, California

A Masterpiece

Oscar Torkelson's article on helping children become financially responsible "Christian Business People" (Jan. 8) was a masterpiece, spelling out in the simple vernacular one of the basic principles of Christian education.

ROGER F. GOODGE
Knoxville, Tennessee

Assurance, How?

Re the three articles defining Christian assurance (Nov. 27, Dec. 4, 11): Ellen G. White in a few well-chosen words states: "When Christ reigns in the soul, there is purity, freedom from sin.

The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. *The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance.*"—*Christ's Object Lessons*, p. 420. (Italics supplied.)

From the foregoing I deduce that rather than being a prerequisite of salvation, assurance is a product of salvation. The sequence is vital. One must experience the first in order to possess the second. Assurance is not something that is whipped up by the feelings of the moment, forced smiles, handclapping, and charismatic shouting, but it is a

quality of mind and heart that follows naturally when one responds and submits wholly to God's provisions of saving grace in Christ.

Nor does it follow that possessing assurance means that a Christian's witness before others will always be accompanied by euphoria and well-being. Feelings of joy there may be in some circumstances, but certainly not in all. Christ's sorrowful experience in Gethsemane did not deny His assured statements of faith. Surely Abraham possessed assurance as he set forth to sacrifice Isaac, but the occasion was not exactly a joyous outing. Likewise the penitent thief's full assurance on the cross did not lessen the excruciating pain his countenance expressed. And what about the faithful sufferers listed in Hebrews 11? Who would argue that they were not true witnesses? They are referred to in Hebrews 12 as a "cloud of witnesses," and we would do well to emulate them.

Consequently, as Seventh-day Adventists move into the trials of the last days, they would do well to seek that assurance stemming from a permanent union with Christ, the promises of the Bible, and loyalty to God's commandments; rejecting a false and fluctuating assurance that must be fed by a constant dose of superficial happiness and crossless religion.

W. D. BURNS
Lincoln, Nebraska

Others May, You Cannot

The article "Others May, You Cannot" (Sept. 25) hit a chord! How many times I, too, have stumbled, fumed, and held that inner thought and question, "Why can't I?" Along with the author, I often have quite a tussle with self before I can come to the basic reason, "Because He wants the best for you!" It is most encouraging to hear from fellow strugglers, especially those who are overcoming.

THELMA G. MURLEY
Taft, California

P.S. on Jewelry

I have read with interest for several months the letters found in the REVIEW concerning dress and jewelry. I wonder why the controversy, when we have in the Bible and Spirit of Prophecy a "thus saith the Lord" in regard to these things.

PAULINE E. PEY
Mount Vernon, Ohio

I asked several European associates at my place of employment whether the custom of wearing

the wedding band is imperative, and they said the custom is no more imperative than in this country. And, really, haven't we always considered it a custom in this country to have ring ceremonies at a wedding, whether civil or religious?

PRISCILLA MCNEILY
Santa Monica, California

I did not even notice the rings and bangles the delegates were wearing. I took them all as something one would expect to appear on costumes night in every General Conference gathering. But I admire the conscientiousness of those who did. It opened my eyes to peculiar doctrines of ours regarding standards.

BEN W. BERTO
Vancouver, British Columbia

I do not wear a wedding ring and do not believe in them. But I am sure that if Jesus were here and were to write in the sand, wedding rings would not head the list, and again He would say, "Ye without fault cast the first stone." Oh, that we would pray for the outpouring of the Holy Spirit to lay bare our sinful hearts that we might come to Christ for cleaning.

DOROTHY PFLUGRAD
Portland, Oregon

The letters to the editor concerning wedding rings are a bit upsetting. How ready we Americans are to criticize our brothers and sisters all because of a band of gold.

Are we so perfect here in America? Are there not members in the United States who too have a circle of gold or silver on one of their fingers? Perhaps some of us have some even larger idols that are stumbling blocks to others.

If only we would keep our eyes on Jesus, instead of finding fault with others, we would certainly be a more loving, united church working so we can go home soon.

PRISCILLA GARNER
Kalispell, Montana

I Have Been Disturbed

The editorial "I Have Been Disturbed" (Dec. 25) is an excellent treatise. Having been raised in a Roman Catholic home from the age of 7, having been a member of three Protestant denominations consecutively, and having investigated two others—the Latter Day Saints and Jehovah's Witnesses—before becoming a Seventh-day Adventist, I know without a shadow of a doubt that we are the remnant church. Such being true, we must accept the Lord's chastening message and entreaty of love in Revelation 3:14-22 as for us specifically.

RALPH B. NESTLER
Vienna, Virginia

Fellowship of Prayer

Safe Guidance

"As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ—the 'all things' to supply the need of fallen men—was given to Him as the head and representative of humanity. And 'whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.' 1 John 3:22."—*The Desire of Ages*, p. 668.

► I am so thankful and wish to praise the Lord that my niece and her husband have accepted the truth. Her husband's life was spared when he was in Vietnam, and now he is preparing for work in the mission field with his wife and family.—M. G., of Oregon.

► I thank God for hearing prayer. My sister-in-law had been diagnosed as having a fatal disease, but the disease has been arrested.

Please pray for two cousins of mine. Thank you for your prayers.—L. H., of Massachusetts.

► It has been some time since I requested prayer for my husband and for one of our sons and his wife. Thank God, I can now report that our prayers have been answered.

For years my husband had been a problem drinker. After his retirement, with time on his hands, he became a full-time drunkard. When he insisted on driving his car at all times, I became a nervous wreck. However, eventually, in answer to our prayers, my husband gave up his drinking and joined the church.

My son and his wife drank also. I prayed earnestly for them. She quit drinking first and

later he too gave it up. Then they both stopped smoking and joined a church. I am now praying that they will join the remnant church.

My other son and his wife both drink. He is a chain smoker. I am asking your prayers on their behalf.

I thank you for joining me in my prayers for my loved ones. I thank the Lord for His many blessings and the happiness we shared during the last years of my husband's life. I am telling you about my husband and my other son so you will know that God has proved to me that He really does answer prayer. My husband praised Him as long as he lived, and my son is still praising Him.

Yours in the blessed hope.—J. M., of California.

► Recently I wrote asking for prayer for a young man who became discouraged because he did not get a teaching job on which he had set his heart. I am sure you will be glad to know that things have worked out wonderfully well. He has a good job now.

We appreciate the bond of fellowship in the Fellowship of Prayer. Thank God for wonderfully answered prayers.—L. T., of Kansas.

We are admonished by the Scriptures to "pray one for another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

I Became a Father

Something more is born in a delivery room than a baby—parents are born.

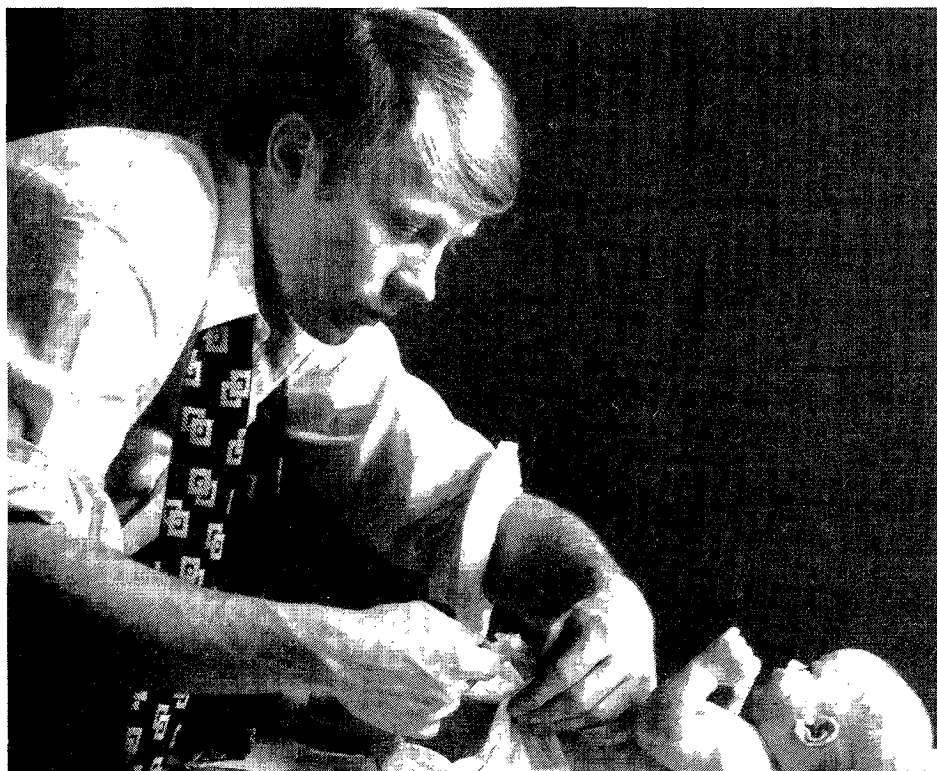
[A speech presented to Mrs. Gary Wiss's "Baby Class" at the General Hospital, Walla Walla, Washington, on April 18, 1974.]

By JAMES W. PALMER

BECOMING A FATHER is like feeling for the first time a new substance. Try to remember the first time you saw snow. To a child it is beautiful, wonderful, fluffy, pretty, cold, and damp. Such is the sensation I felt when I became a father. Something more is born in a delivery room than a baby—a father is born, also a mother.

It is always a good idea when telling a story to go back to the beginning. Before our son was born my wife, Joy, and I attended "Baby Classes." Mrs. Dorothy Wiss was our instructor. I can testify that we discovered all the ex-

James W. Palmer teaches church school in Newport, Oregon.



ercises she prescribed, all the instruction and the directions she gave as to what to do during birth-labor to be pertinent, useful, and invaluable information. The birth process was transformed from what I'm certain would have been an intensely anxious time to an eager time. I highly commend child-birth physiological and anatomical enlightenment as an effective source of mental comfort during one of the unique experiences of life.

I do not want to impose on Dorothy Wiss's modesty and embarrass her by too much praise. I will stop short and explain that Dorothy was with us from 3:00 A.M. until John's birth several hours later.

I have heard many reasons why motherhood—specifically, child bearing—is considered one of life's greatest miracles. To me, fatherhood is an equal miracle.

I like to think that Laura Tice Lage, a mother and local author, recognized such an equation. On the one side of the card she sent us she wrote, "May the Lord who blessed the little children when He was here, bless your little one in all ways." On the other side she added, "Congratulations to the new daddy and mamma."

These words say to me that Mrs. Lage recognized daddy and mamma as being new just like baby. All three are important and unique.

A word that kept coming to my mind during the birth-labor time was *exciting*. A thrilling, almost bewildering, experience for a father-to-be is to lean down and kiss his wife's brow or to touch and hold her hand. When I did that I could not believe the emotion. No man will ever kiss his wife with more benefit of tenderness than at such a time. To me it was better than a honeymoon, and I knew it must be pure love.

While Joy was in labor I felt that I was two people in one body. It was a strange feeling, one I felt I could not share with those around me. It was my secret pleasure to touch and cool Joy's face and hands with an iced washcloth. Hiding my exciting emotions, I heard myself talk and joke with Dorothy and the attending nurses. I was elated on the inside and stoical on the outside. I was going through a translation of spirit that makes fathers out of men. It was, and remained to be, perfect pleasure.

The zenith of my fatherhood experience came when our son was born. By rules of the hospital, fathers wait at the door to the obstetrical area. Thus they can hear, but not see, the birth. I heard my son's voice at 6:20 A.M., April 9, 1974.

Try a Little Legalism

WE ADVENTISTS have at times been called legalists. Perhaps in certain areas we are, but not when we get behind the wheel of a car. There too many of us seem to think we are no longer under law, but under grace, and anything goes as long as we don't get caught. Is that situation ethics?

Traveling down an Eastern turnpike, I suddenly became part of a caravan of cars. In the center of the curious cluster were two patrol cars. We were like a classroom of students, toes pointed toward the door, waiting for the bell to ring. One driver finally got brave and slowly inched past the patrol cars, making sure he wasn't more than a mile or two over the speed limit. Finally, he rounded a bend, and that was the last we saw of car number one.

Drivers number two and three soon followed, and seeing they were successful, number four made his escape. Then the patrol cars disappeared down a long exit—the bell had rung, and we were out of school.

It's strange how law-abiding we are when a patrolman is looking. Just a glimpse of the red-cherry top makes us ease up on the gas.

Why do saints turn demons behind a wheel anyway? Is it a sense of power? Immaturity? Hurrying to do the Lord's work? (But some drive just as fast on their way to a golf course.) There must be some logical reason that explains why we as Christians do not feel "under the law." Or is it presumption that makes us, in effect, say, "I've got a lot to do today, Lord, and I don't really want any interference. Just take care of me on my own terms."

Three friends have helped me put driving into what seems to be a good perspective:

The first said that after several years of aiming his car down the road somewhat like an unguided missile he realized it was all wrong. For

his own peace of mind, and that of his passengers, he decided to be a safe and courteous driver. Now it's relaxing to ride in his car.

Another, frustrated every day by the whirl of rush hours, long traffic lights, and interstate pile-ups, found himself frequently reaching for the bottle of antacids, with a rankling case of growing impatience. Time for positive action. Now he uses traffic lights and slow-ups to plan his day (or evening), to repeat a favorite text or learn a new one, or talk the day over with God. The results, he says, are beautiful.

The third friend had another problem. As she was exiting from the city beltway one morning, in no great hurry and minding her own business, two young men zipped by closer than comfort demanded. She tooted her horn at them rather eloquently and persistently. Angry looks and honks answered back. Then it hit.

"I not only was boiling inside myself," she said, "but I had gotten their day off to a bad start, as well. It just wasn't very Christian."

Maturity is many things. Among others, it's the ability to wait—patiently. It's consistent. It can accept change, but is not constantly changing. It can accept frustrations and discomfort without complaint. It can defer to circumstances, to people—and to time.

Maturity is the ability, too, to accept life and its responsibilities—being dependable. It is practicing personal integrity. It also is capable of action.

Does it all have something to do with driving? I think so. But we might add to the above some Christian maturity: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Maybe we can't start a peaceful revolution on the highways single-handedly, but the change in our own lives could be incredible. Try a little legalism!

At that time, and to my infinite gratitude, I was unexpectedly asked to come and see the newborn from the doors of the delivery room. I raced to the door and saw what was to me the greatest sight I had ever seen in my life. There was my son, normal and healthy, with a strong sound to his voice. My wife was well and crying with tears of gladness. She was more beautiful than any bride. I discovered myself foolishly clapping my hands and saying words such as, "Beautiful! Wonderful! Thank you!" It was a moment I will never forget.

I stood there only a few seconds, and then moved out into the hall. It took me a moment to force back my tears of joy and to restore my conventional stoical calm. As soon as I had recovered enough I walked into Joy's room. Inside that room it seemed there were a million angels standing beside Christ and me, as I gave a prayer of thanks.

John had a five-minute Apgar score of 10; that is the highest possible health rating for babies. He weighed eight pounds, eight and a half ounces, and was twenty-one and a half inches long. He is handsome and even-tempered. His names are John, a family name that dates back to the Civil War; David, after King David of the Bible (and also after my brother-in-law); and Palmer, from his father. □

Paving Stones

By R. J. HASTINGS

We used lots of proverbs and witty sayings when I was growing up back in the Thirties and Forties. Reprinted here are some that I remember best.

To counteract false pride and egotism: "Keep your shirt on," or "Hold your horses," or "Don't go high-faluting me."

To describe a verbal spanking: "Straighten up, or I'll take you down a buttonhole or two," or "She sure gave him his walking papers," or "I never heard such a tongue-lashing in all my life."

To put a fellow in his place: "He's too big for his britches," or "Go jump in the river," or "If you don't like it, you can lump it," or "You're full of beans," or "Nobody's going to walk all over me."

To underscore a final reckoning of things: "Every dog has his day," and "Everybody's chickens come home to roost."

And if a fellow was always spouting off, you said, "Better take what he says with a grain of salt," or "He doesn't know enough to come in out of the rain."

I was much older before I heard what has been described as the "queen of all proverbs." I have yet to hear it in everyday speech, but it is as true as a brick-mason's plumb line. And here it is:

"The road to hell is paved with good intentions."

I'm convinced that if you have sense enough to read, you have sense enough to know what those nine words mean. You know what road you're on, and you know what intentions are stored in the back of your mind. But good intentions should be more than paving stones.

And they can be, if we translate them from day-dreams to day-deeds.

One Thousand Pathfinders Are Invested in Jamaica

By H. A. TAFKE

MORE THAN 1,200 East Jamaican Pathfinders assembled at the National Arena, Kingston, Jamaica, November 23, for an Investiture service, the biggest such event in the history of the church in East Jamaica.

At one o'clock in the afternoon two busloads of Pathfinders left Kingsway for the arena, carrying the members of the Drum Corps, some pre-Pathfinders, and the Guard of Honor.

Fifteen minutes later more than 900 Pathfinders and the Independent Cadet Corps came to attention on the grounds of Kingsway High School. On command they marched off, heading toward the National Arena.

In the front, center, and rear were cars carrying first-aid personnel. Cruising back and forth was a police officer. The Pathfinder parade captured the attention of that section of the city for approximately 45 minutes. Pedestrians, car occupants, and people in their houses watched the parade go by.

After a short pause the uniformed Pathfinders and Master Guides were drawn up in formation. For the first time the newly formed Drum Corps performed.

At three o'clock the governor-general, Florizel A. Glasspole, arrived at the filled arena and inspected the Guard of Honor. The governor-general was met by the union president, H. S. Walters; union youth director, C. A. Holness; East Jamaica Conference president, F. E. White; secretary, J. G. Bennett; district Commissioner of Scouts, Frank Edwards; and local youth director, H. A. Taffe.

After the platform participants entered, everyone rose to sing the national anthem.

H. A. Taffe is youth and communication director of the East Jamaica Conference.

The Pathfinders sang, "Oh, we are the Pathfinders strong, the servants of God are we." Under the direction of Derrick Bignall, the Pathfinder choir sang a medley of selections.

The chairman of the afternoon's program, Elder White, welcomed everyone present and introduced the platform personnel. Elder Holness greeted the assembly and gave a brief account of the strength, influence, and philosophical orientation of the

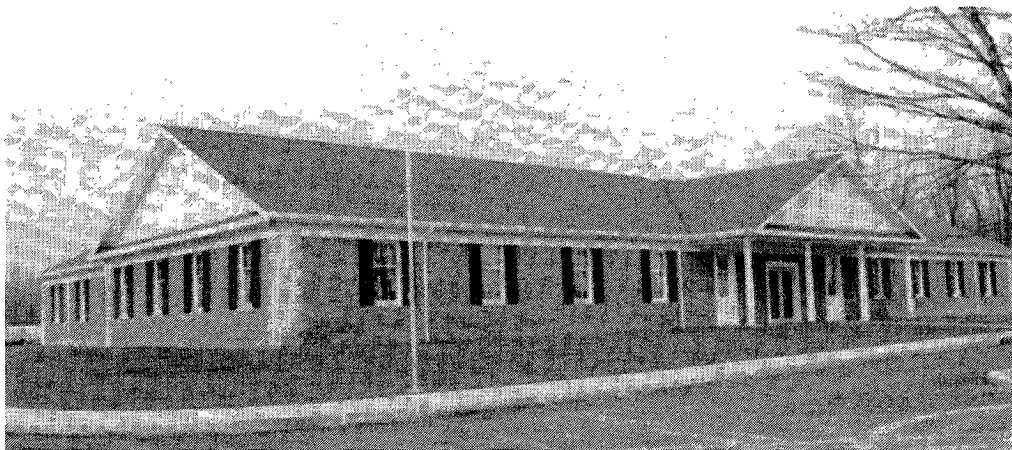
national and international Pathfinder organization, stressing their aims and objectives as Christians. Mr. Edwards brought greetings from the Scout Association of Jamaica.

After a total of 1,000 were invested, Elder Holness accepted the Pathfinders and Master Guides, gave the charge, and offered a prayer of consecration.

After Elder Taffe commented on the activities leading up to the Investiture celebration and congratulated all those who had cooperated, he read a citation to Governor-General Glasspole and invested him as Honorary Director. The governor-general gave the main speech of the ceremony, in which he ex-

pressed his appreciation for his honorary Investiture. We regard his participation in the day's events as a prelude to greater understanding and greater opportunities for the Seventh-day Adventist Church in Jamaica. The governor-general was presented an *MV Manual* and a *Field Guide*.

It was heartening to hear Governor-General Glasspole express the profound impression that was made upon him. He said that he realized many things about Adventists for the first time. He observed that the Pathfinders were well equipped, and praised the work of the church for her youth. "It is a program of building and not of mending," he said.



INDIANA CONFERENCE OPENS NEW OFFICE

Approximately ten miles north of Indianapolis, Indiana, between the suburbs of Carmel and Westfield, is the new office of the Indiana Conference. On December 7 open house was held for the new colonial-style one-story building, the eleventh headquarters office in the conference's more than 100-year history.

Lowell Bock, Lake Union Conference president, cut the ceremonial ribbon, and approximately 300 church lay leaders, pastors, community friends, and representatives from other conferences filed through the decorated front lobby to the fellowship room for a dedication service.

James D. Garretson, former aide of Governor Otis Bowen, presented an address on behalf of the governor. Robert Dale, Wisconsin Conference president and former Indiana Conference president, presented a history of events leading to the construction of the new office.

G. W. Morgan, conference president, paid

tribute to R. R. Rouse, conference treasurer, for overseeing the construction of the new building. Elder Rouse, in turn, expressed his gratitude to Harold Zacharias, conference builder, who was the general contractor and engineer for the construction of the building in four and a half months.

At the conclusion of the dedication service, the departmental leaders served as guides and took groups on tour through the building.

The new address for the Indiana Conference is 15250 N. Meridian St., Carmel, Indiana 46032 (P.O. Box 1950). Phone: (317) 844-6201.

The Indiana Book and Bible House moved into a new building in Cicero, near the Indiana Academy campus. It also operates two branches—one in New Albany and one on the north side of Indianapolis.

CLIFFORD HOFFMAN
Communication Director
Indiana Conference

COVER STORY

Kenya Crusade Attracts Record Numbers

By ROGER HOLLEY

MEMBERSHIP in the Seventh-day Adventist Church has more than doubled in the city of Kisumu, Kenya, during the past few months. In an evangelistic crusade conducted during the months of October and November, 542 people were baptized. The baptismal classes continue to be well attended, and regular baptisms are scheduled. Kisumu is Kenya's third-largest city and a major port on Lake Victoria.

An evangelistic field school, with 12 men in attendance, in conjunction with a city-wide evangelistic campaign was conducted by the writer in Kisumu's largest public auditorium, called the Social Center.

The meetings were well attended from the beginning, and church attendance on Sabbath quickly grew to where it was impossible to get the people inside the church.

The overcrowded conditions on Sabbath didn't worry me much, for I was confident I had the solution—double sessions. It hadn't been used here in Africa for some reason, and I had been urging it for more than a year to our pastors who had overcrowded churches. Here in Kisumu was my opportunity to give a full-scale demonstration for the whole country and show how practical and easy it really is. So with considerable fanfare and a great deal of confidence on my part we began having identical worship services before Sabbath school.

This plan, that I thought couldn't possibly fail, accomplished absolutely nothing for us. Our members here in Africa love to attend church. They were pleased to come to worship at eight o'clock, but instead of going home after

Sabbath school, they sat right on through until 12 o'clock, and the church was as crowded as ever.

The Sabbath crowds continued to increase. The Social Center auditorium was not available to us during the day, so on Sabbath we did the only thing it seemed possible to do—we moved the services out-of-doors. We put up a temporary shelter on the grounds next to the church where the annual camp meeting is held. We moved out all the benches from the church. Some people brought chairs with them from home, and others sat on the ground. Today about a thousand people meet on Sabbath under this temporary shelter.

Temporary Shelter

But everybody knows it is temporary. It protects from the sun, but not from the rain. The matting we stretched overhead will deteriorate in a few months and will have to be replaced. Therefore, plans are moving along rapidly to build a new church in Kisumu. Land has been secured.

The stewardship directors of the division, union, and local field are organizing the church in a stewardship program that ought to assure a steady growth of funds on the local level. The members naturally hope for assistance from the union and division, but they are beginning to understand that nothing will be given from these organizations until a sizable fund is in hand locally.

There are enough members in Kisumu to make four strong congregations. Many of these people are not wage earners, but many are. The tithe has more than doubled during the past two months.

Early in the series of evangelistic meetings the local pastor, James Opere, was killed in an automobile accident. It

was a severe and terrible loss. He was a very capable man and was greatly loved by his congregation. He had worked hard in getting ready for the meetings and was enthused over the attendance we were having.

It seemed inappropriate to push the meetings at that time, since the members were in no mood to continue. So we suspended the public meetings until the funeral and burial were completed. We transported Pastor Opere's body and family to their home village 50 miles back in the country, and then we returned to Kisumu and tried to pick up the work again. However, it looked as though we had been crippled. Where we had been having 1,000 in attendance a night, we were down to 300. But we visited and encouraged our people and prayed.

As the nights progressed, we were thankful to see the crowds build. Soon the attendance was exceeding anything we had in the beginning. When the calls for surrender were made people came forward. Sometimes as many as 90 would come. Sometimes ten. Sometimes 30. But when the meetings were over in the auditorium, 675 people had taken their stand to follow Jesus and keep His Sabbath. The baptismal classes were large.

People often ask how evan-

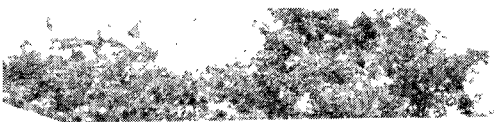
gelism in Africa compares with evangelism in the United States. On the whole it is easier. People listen more willingly, and when they see what is right they are more willing to take their stand and do it. But the job of preparing them for baptism and church membership here involves just as much work as, or more than, it does back home.

Out-of-the-way Places

Pastor Opere and his laymen had been fostering several branch Sabbath schools in the areas in and around Kisumu. Some of these places were rather far from town and difficult to get to. I was tempted to think we had plenty to do to keep us busy with the large interest that was mushrooming in town, without taking on these smaller places, too. But these small groups had been dear to Pastor Opere's heart, and he had planned to include them in the crusade. In fact, he was on his way out to one of them when he was killed.

Most of the people in these small places couldn't come regularly to the big meetings, because of transportation, so if they were to be included in the program we had to go out to them.

Most of these branch Sabbath schools met in mud-plastered buildings, which were far removed from any



Roger Holley is Ministerial secretary of the East African Union.

main roads. One of them, Nyahera, was ten miles up in the mountains. To get to it, we followed a main road most of the way, but at the top of the mountain we branched off on a dirt road that deteriorated as we went along. The last mile became completely impossible to travel in a vehicle when it was raining.

A meeting time with this Nyahera group was a problem at first. Public meetings usually are not held at night over here, because the people don't like to be out of their homes after dark, and these people couldn't meet during the day, because of their work. They wanted me to come and meet with them in the morning from seven to eight o'clock. I wasn't enthused about that hour because I was out visiting in the city every night until ten or 11, but since it seemed to be the only time available, we agreed on it.

We were having rains quite often during that time, so whenever it would rain I would have to park the car, and my translator and I would pick our way through the mud that last mile on foot. We made every appointment except two. Once was when none of the people showed up. For our first appointment my translator and I arrived at the church at seven o'clock in the morning and found the building padlocked and not a soul in sight.

We found the leader, who looked at us soberly and said, "We didn't think you'd come. But now that you've proved yourselves, we'll be there from now on."

He probably wondered why I was so quiet. I couldn't possibly think of anything pleasant to say to him right at that moment! But he was right. From then on they came, rain or shine.

The other time that we failed to make connections was when I failed to appear. I had been awake all night with malaria. I don't know when I have ever felt so sick. In the morning I just didn't feel able to make that walk. So I drove the car up the mountain as far as we could go, and then sat in the car while one of the men went back to study with the villagers.

My translator and I made 48 trips up the mountain to meet with this group, and in the end we baptized 52 of them.

Elphes Mbeche, my translator, stuck with me like a shadow through all of these days of visiting and teaching. He got so tired sometimes that even the rough roads wouldn't keep him from falling asleep, but he wouldn't quit. I appreciated that.

There were other branch Sabbath schools also meeting in mud buildings. These others weren't quite as far away in

miles as the one in Nyahera, but the ground was just as rough and slippery to travel over.

It was always a thrill to me to travel back over this rough country and see the little mud structures and find them full of people waiting to be instructed. In one of these groups was a girl who came a mile and a half over this rough ground in a wheel chair. One old man with only one leg came swinging along on a pole. He didn't know just how he'd manage his baptism out in the water with his pole, but there was no problem.

Hundreds of Baptisms

As I mentioned above, one of these branch Sabbath schools yielded 52 baptisms. Others yielded 38, 28, and 11, respectively. The big class, of course, was in the city, where we were dealing with hundreds. I was thankful for our ministers who were visiting these people in their homes, for without their help it would have been impossible to prepare these people for baptism.

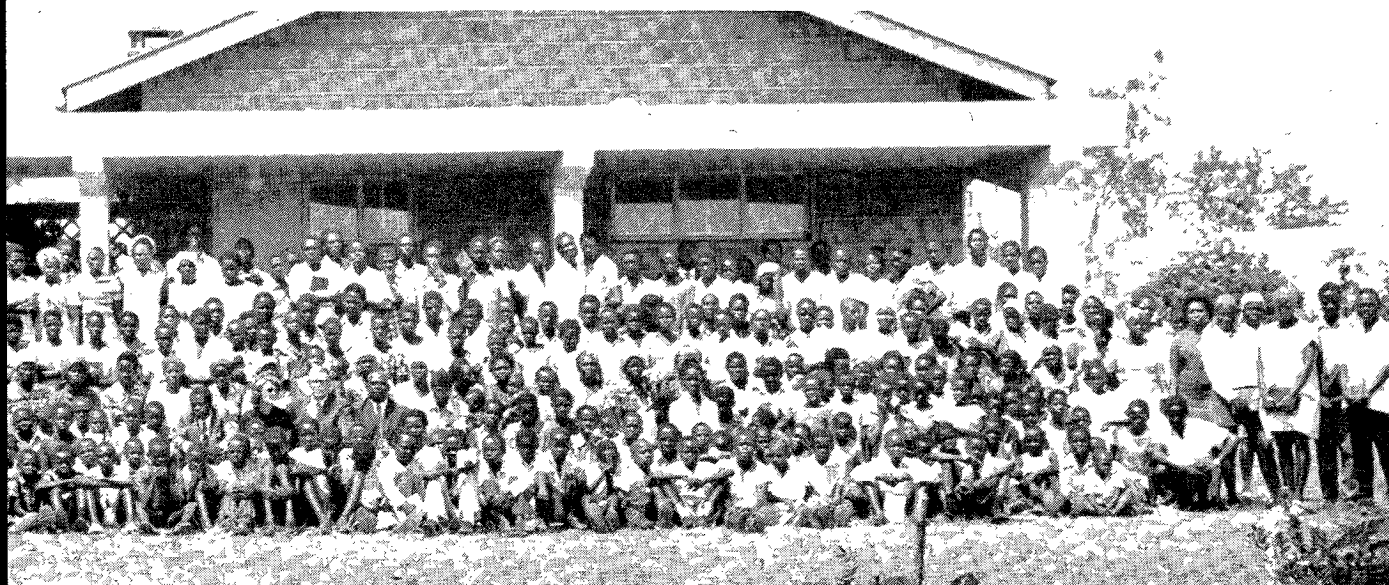
The baptistry in the stone church that we moved out of was inadequate for our large baptisms, so we had to go elsewhere. One week we secured a swimming pool near the church. The headmistress of the school is a member of our church and made arrange-

ments for the use of the pool. Problems with the plumbing system made it impossible for us to use it the other weeks, but with the waters of one of the world's largest inland lakes right at our doorstep, there was no excuse for us not to have baptisms.

We went to the shores of Lake Victoria, to a place recommended by the health authorities, called Hippo Point. Two of the Sabbaths we saw why the place had its name. Four big hippopotamuses were out in the water submerged about 75 feet from where we were going to be baptizing. Hippos out in the wild sometimes can be dangerous. These animals, while not tame, were used to having people walk around them and therefore were not frightened at the presence of human beings. We went ahead with the baptism, my first baptism with hippos in the water.

Adventists in Kisumu are of good courage. A thousand are still meeting under the temporary shelter on Sabbath. They have a new pastor, Joel Onyango, whom they have already learned to love. He will lead them in building a permanent place of worship.

Ground has been purchased for a new church to house some of the 542 believers baptized at the Kisumu evangelistic series.



SOUTHERN UNION

South Atlantic Baptizes 1,880

Pastors of the South Atlantic Conference, meeting in their 31st annual workers' meeting, January 19 to 21, in Atlanta, Georgia, reported 1,880 baptisms for the year 1975.

R. L. Woodfork, conference president, called upon each district pastor to give a report of the work done in his district for the past year. The reports showed there were nine centurions—those baptizing 100 or more persons—and one double centurion, R. C. Connor, with 206 baptisms to his credit. The centurions were: J. Best, 130; I. L. Harrell, 135; L. G. Rahming, 100; J. L. Follette, 100; D. Ross, 104; G. H. Taylor, 120; W. Sumpter, 116; and D. M. Jones, 104. Six pastors baptized 50 or more persons during the year. A woman, Ruby Perry, was credited with leading 105 persons to Christ and into the church.

Tithe for 1975 amounted to more than \$2,080,000.

The night before the workers' meeting began, the conference committee elected Robert Patterson the new conference treasurer, to succeed T. W. Cantrell, who was elected to serve as associate secretary of the Southern Union Conference. Mr. Patterson was formerly assistant treasurer of the conference.

G. RALPH THOMPSON
Vice-President
General Conference

GEORGIA

Adventist Historians Elect President

Jerome Clark, professor of history at Southern Missionary College, assumed the presidency of the Association of Seventh-day Adventist Historians at the organization's annual meeting held recently in Atlanta, Georgia.

Meeting in conjunction with the American Historical Association, Adventist historians installed Dr. Clark as their president, and design-

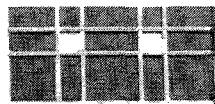
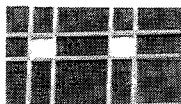
nated Ron Graybill, assistant secretary of the Ellen G. White Estate, as president-elect. The two-year-old association has more than 70 dues-paying members, as well as another 130 interested persons on its mailing list.

Just prior to the Atlanta meeting, which took place December 28 to 30, the historians gathered at Southern Missionary College for a weekend of discussions on such topics as "The Spiritual Emphasis in Adventist History Teaching."

The organization actively supports the new journal *Adventist Heritage*, and was pleased to learn that since the magazine was taken over by Loma Linda University, the subscription list has more than doubled.

The historians also received a progress report on the new college textbook for denominational history that Richard Schwarz of Andrews University is preparing, and heard Walter Utt of Pacific Union College present a paper on the historical literature concerning the French Huguenots.

Plans for next year's session, to be held in Washington, D.C., are already underway. They include visits to the General Conference Archives and the White Estate, and opportunity for discussions with the denomination's leaders on matters of mutual interest.



Five Vietnamese young people in Orlando, Florida, recently accepted Christ and were baptized by Pham Thien, right, Vietnamese pastor.

FLORIDA

Vietnamese Baptized in Orlando Church

Vietnamese at the Sanitarium church in Orlando, Florida, recently witnessed the baptism of five young Vietnamese who decided to accept Jesus Christ as their personal Saviour.

On May 16, 1975, 11 Vietnamese families sponsored by the Florida Hospital arrived in Florida. Six young people began to study the Bible with Pham Thien, Vietnamese pastor. After learning more about Adventist doctrines, five of them decided to be baptized.

"I was confused when I reached the age of decision. My father was Adventist, my mother was Catholic, and I could not decide which church I should belong to. Thank God that I am here with my uncle's family and have freedom to choose what I know is right," says Nguyen Le Nghiep, one of the five young people.

Luong Kim Hung, who also left Vietnam with his uncle, said, "If I were not here I don't think I ever would have gotten to know who Jesus is. My family was Buddhist, and I knew nothing about Jesus. I pray that somehow my family will get to know Jesus and we will be in heaven together when He comes."

PHAM THIEN



TENNESSEE PATHFINDER LEADER IS HONORED

Lillian Coble, an instructor for the Graysville, Tennessee, Pathfinder Club, was presented a special award for 62 years of youth-leadership work at the annual Pathfinder convention held November 14 to 16 at Atoka Springs Camp, Mountain City, Georgia.

Her work for young people began in 1914. Later she became involved in the Camp Fire Girls program and was responsible in 1931 for starting the first summer camp for boys and girls in the State of Nebraska. Still very active, Mrs. Coble has taught swimming for the Red Cross aquatic program for 48 years and has been an active first-aid instructor for 25 years.

She was invested as a Master Comrade (now Master Guide) in 1928, the first year that the General Conference Youth Department introduced this leadership training.

An inspiration to all who know her, and indeed a tremendous example of dedication to youth workers the world around, Mrs. Coble says, "Youth always inspire me and keep me on my toes. I never had an opportunity to go to the mission field, but I'm glad to have had a part in helping young people right here at home."

JOHN H. HANCOCK
Youth Director
General Conference

CALIFORNIA

Dedication Program Is Held for E. G. White Research Center

Dedication ceremonies for the Ellen G. White Seventh-day Adventist Research Center at Loma Linda University, Loma Linda, California, were held Wednesday, January 21, in the University church.

"The research center will

contain copies of all the major denominational journals on microfilm," says James R. Nix, chairman of the department of archives and special collections of the university libraries. "Eventually, the collection will contain some 20,000 to 30,000 pages of manuscripts by Mrs. White, including copies of her sermons, diary materials, letters, and journal articles."

In addition, the facility will

have a biographical file on Mrs. White.

"The Ellen G. White-SDA research center will be housed in the Heritage Room of the library on the Loma Linda campus," states V. Norskov Olsen, university president. "This will be a valuable addition to the heritage collections that are being developed in the libraries on both campuses of the university."

Of special interest to Adventist researchers will be a complete file of the *Review and Herald*, *Youth's Instructor*, *Signs of the Times*, and *Health Reformer*. These publications will be in microfiche, but Xerox copies of any of these materials will be available at 10 cents per page.

RICHARD WEISMAYER
University Relations

Director
Loma Linda University



The ruins of Carmo cathedral in Lisbon, Portugal, stand as mute testimony to the accuracy of the Bible prediction in Revelation 6.

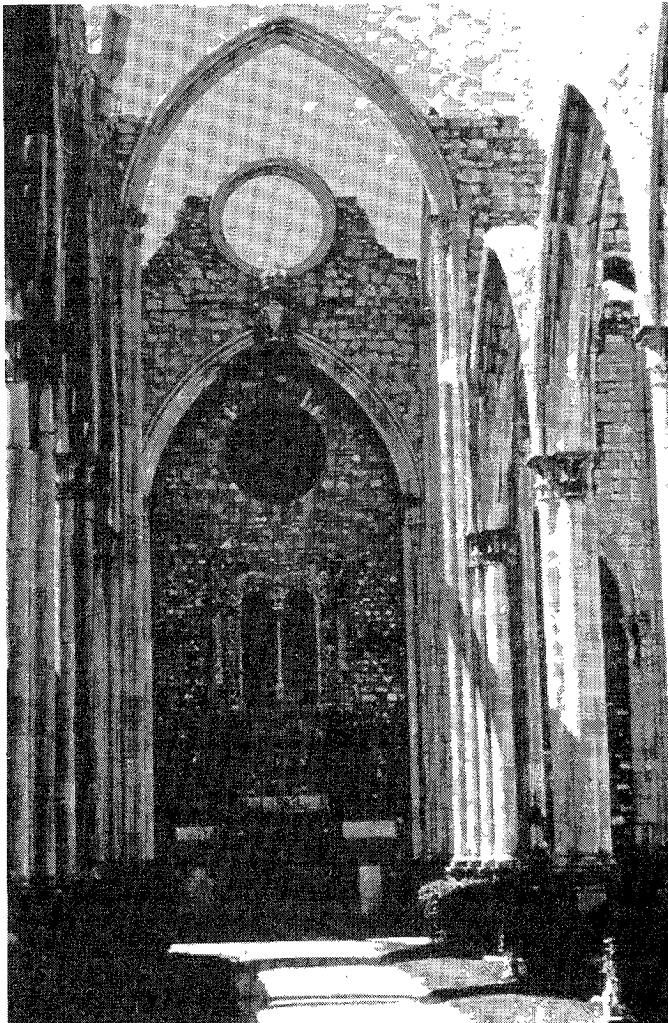
The Lisbon Earthquake

By PAUL F. BORK

In the heart of Lisbon, Portugal, near the Rossio Square, stand today the ruins of the Carmo cathedral, which was built between 1389 and 1423. Its jagged walls and broken arches are a continual reminder to the Bible student of fulfilled prophecy.

The prophetic events portrayed in the sixth seal of Revelation 6:12-17 start with a great earthquake and end with the second coming of Christ. Ellen G. White speaks of the Lisbon earthquake of November 1, 1755, as being the fulfillment of the first event. (See *The Great Controversy*, p. 304.) The destructive power of the quake, followed by ravaging fires and towering tidal waves, killed many thousands of people, leaving in the dust and ashes the pride of a city that indulged itself in the unending influx of wealth from its colonies scattered around the world.

Attempts were made to reconstruct the cathedral, but with little success. Some of its rooms were at times used by the



police and the army. Later it became a place to dump refuse. Today the area within the walls is an attractive garden, and several of the rooms house an archeological museum.

To Portugal and the world the partially destroyed cathedral is a reminder of a devastating earthquake. To the student of the Bible it speaks clearly of the accuracy of Bible predictions and of a catastrophe that is to shake the world and awaken it to future events, culminating in the second coming of Christ.

Paul F. Bork, Ph.D., teaches religion at Pacific Union College, Angwin, California.

Australasian

● R. R. Frame, division president, has reported favorably on his recent visit to the Cook Islands Mission. The combined camp meeting and mission session was held in the new Titikaveka church on Rarotonga and was well attended by enthusiastic members from all parts of the group. A high light was the dedication of the Titikaveka church. The official opening was carried out by Sir Albert Henry, the Premier. This building replaces that built by the late A. H. Piper in 1903.

● John Borody, minister of the Greater Sydney Conference Polish church, has been successful in obtaining free time on a Polish language radio program. The Adventist Polish group has a ten-minute segment twice each week, Sundays and Wednesdays. Initially the Adventist segment is emphasizing the church's health message. Pastor Borody reports many favorable comments from among Sydney's non-Adventist Polish community.

● At the January, 1976, North New Zealand camp meeting, two Adventist physicians, Gary Fraser and Ray Swannell, worked with a mobile heart unit provided by the New Zealand Heart Foundation, assessing coronary risk among campers. Five hundred and forty people availed themselves of the diagnostic testing service.

Euro-Africa

● Bruce Vogt, manager of the Ethiopian Advent Press, reports signing a USAID grant funding US\$3,400 for the printing of 5,000 *Let's Learn About Health* books. Production costs for this book by Miss Martin, a missionary in Ethiopia for many years, are being funded by the United States Government.

● Len Lawrence, a dentist in New Zealand, has been called to serve in the new clinic in Andapa, northern Madagascar, where an extensive

amount of equipment has already arrived.

● Wilhelm Lesovsky, 74, former missionary in the Middle East and teacher at Atlantic Union College and Andrews University, died in Switzerland while visiting Europe and was buried on January 22 in Gland.

Inter-American

● With more than 200 students at Linda Vista Academy, Chiapas, Mexico, there was need for more industries. So a student was sent to the city to learn machine sweater-knitting. She is now back at the academy teaching the art to other students in the school's newest industry.

● The community of Jalapaneca, Guatemala, has an ambulance, sponsored by the local Seventh-day Adventist church.

● Ten 16-grade theology students at Central American Union College received their diplomas in December. They had finished the class requirements a year ago and spent the ensuing year in pastoral work.

North American

Atlantic Union

● It took two nurses to screen the long lines of people desiring to have their blood pressure checked at the Yorktown Grange Fair, Yorktown Heights, New York, on September 5, 6, and 7. Peekskill and Yonkers church members screened approximately 900 people during the three-day fair.

● During a recent Revelation series in Rumford, Maine, held by Dennis Sellers, five persons were baptized. In Waterville, Maine, seven persons have been baptized; 15 more will be baptized soon.

● Susan M. Willoughby, associate professor of education and behavioral science at Atlantic Union College, South Lancaster, Massachusetts, has been appointed a member

of the Massachusetts Public Health Council.

● Recently 23 persons were baptized as a result of the Amazing Facts Crusade by Joe Crews in Burlington, Vermont.

● As the result of meetings held in the Washington Avenue church by Gerardo Brito and in the Intervale church by Pedro DeJesus, of the Bronx, New York, 16 persons have been baptized, and several times that number are studying the Bible.

● Both the Concord, New Hampshire, church and the Barre-Montpelier, Vermont, church have added four new members to their congregations.

Canadian Union

● The Adventure in Faith Offering in the Canadian Union amounted to \$221,151.

● November 8 marked the official opening of a new church in Orillia, Ontario. Besides spending many hours building their church, during 1975 Orillia members gave 500 Bible studies, distributed more than 7,000 pieces of literature, and made more than 1,500 missionary contacts.

● Marlene Rochefort is proof of the winning power of the It Is Written telecast. Owing to the program's influence, she was baptized into the Windsor, Ontario, church in late November.

● For the past two years young people of the Toronto, Ontario, Maranatha church have been engaged in television evangelism. They began in a small way through public-service time provided by one of the local channels. During the first year, the program was aired every two weeks and covered a wide scope of subjects such as abortion, nutrition, exercise, and smoking. Public acceptance soon rated it the number one public-service program, and the station requested that programming be aired each week in the second year of production. Recent half-hour family-life seminars are creating much public interest.

Central Union

● During the holiday season Canon City, Colorado, church members honored 56 senior citizens in their city.

● In Topeka, Kansas, where the White Lakes Mall has an annual "Day of Booths," the First church entered the contest with a booth called "The Calico Shop." Church members made homemade and home-baked articles to be sold. The members report that the booth made a profit of \$400 and was chosen the most attractive booth along the walkway, earning a \$25 prize.

● Each year for the past three years, church school enrollment in Missouri has shown some increase, reports Merle B. Landis, education director.

Columbia Union

● The Toledo Elementary School in Ohio is offering the ninth grade for the first time this year. The school has undergone considerable renovation.

● Robert Thompson, from Wisconsin, is the new head of the New Jersey Conference's lay activities department.

● A community center was opened November 16 for the Greater Baltimore, Maryland, area.

● Dale Beaulieu has been named secretary of the Chesapeake Conference. Larry Davis is the new treasurer. Mr. Beaulieu was formerly conference secretary-treasurer.

● The Chesapeake Conference Pathfinder Camporee, held at Mount Aetna Camp, near Hagerstown, Maryland, was attended by 300 youth, leaders, and their guests.

● Washington Adventist Hospital and Sligo church are among groups participating in a new Meals on Wheels program that began October 1 in Langley Park and Takoma Park, Maryland. The program provides meals for the elderly, sick, and shut-ins who are physically or financially

unable to provide adequate meals for themselves.

● On October 19, members of the Hackettstown, New Jersey, church broke ground for a new \$300,000 facility. They are currently meeting in the Trinity United Methodist church in Hackettstown.

● Ground was broken on October 5 for the Hilltop church in Columbus, Ohio. The edifice will cost between \$110,000 and \$125,000.

North Pacific Union

● Search for Truth, the Quiet Hour telecast, has recently added three new Oregon stations to its schedule.

● Two Walla Walla Valley Academy sophomores, Jan Klein and Lana Fitch, won first place in the Washington State Fair Food-N-Fashion competition for a vegetarian meal they prepared. They already had won first place in the Southeastern Washington Fair in Walla Walla.

Pacific Union

● Elder and Mrs. Francis Avery have come from retirement in Apple Valley, California, as interim workers in Monument Valley, Utah, as pastor and pharmacist.

● Forty-five school administrators from Central and Northern California conferences attended a seminar on discipline, sponsored jointly by the local conference offices of education.

● The University church in Loma Linda, California, received a tithe of \$2,275,390 in 1975, according to Sidney Rittenhouse, church administrator. It should be noted that there are many retired people, children, and university students in the community. The per capita tithe was \$532.25. For Sabbath school and mission offerings \$394,199 was turned in. The budget to keep this 4,275-member church going calls for \$400,000 a year.

● The large Casavant pipe organ in the Loma Linda University church will be

completed this year at a cost of \$132,000, according to a recent church board decision. The organ was installed in 1972 with 70 ranks and with only 3,600 pipes at a cost of \$110,000. The contract is signed and work will begin in March to build 3,204 more pipes, rearrange the wood paneling, build ledges for outside pipes, and consider the acoustics. When the organ is completed it will have 128 ranks and about 7,000 pipes ranging from one-fourth inch to 32 feet.

Southern Union

● Washington Butler, Jr., director of the Office of Urban and Federal Affairs for the State of Tennessee, will serve on the Madison Hospital Development Council. The council was organized to support the new Madison Hospital Care Program.

● During Madison Hospital open-house dedication exercises for the new \$5 million west wing, Julian C. Gant was honored. A staff physician since 1947 and former medical director of the hospital, Dr. Gant saw the 200-seat auditorium in the new wing officially named Gant Hall at a special awards banquet.

● A new church was occupied December 20 by the Meridian, Mississippi, congregation. The 240-seat structure was built under the leadership of M. T. Reiber, local pastor, who is also the building consultant for the Alabama-Mississippi Conference.

● Mr. and Mrs. Roy Schoonard of the Brooksville, Florida, church spent numerous hours packaging and posting 8,000 copies of *Steps to Christ* to be mailed to rural areas surrounding Brooksville.

● Membership in the Southern Union Conference totaled 78,725 at the end of 1975, a net increase of 4,036 over the 1974 figure. Florida continues to lead the union in membership, with 17,004, followed by South Atlantic, with 15,874. Others, by membership, are Georgia-Cumberland, 14,267; South Central, 9,810; Caro-

lina, 8,564; Kentucky-Tennessee, 7,795; Alabama-Mississippi, 5,411.

● Mrs. G. R. Soper recently was presented the Citation of Excellence award by V. W. Becker, Southern Union Education director, and Don L. Aalborg, Georgia-Cumberland Conference superintendent of education. Kenneth A. Wright, at the Florida Conference camp meeting, received the Citation of Excellence award for 51 years of educational leadership.

● The Marion and Lenoir, North Carolina, congregations recently occupied new church facilities. Financial assistance was provided by the MPA Corporation, a laymen's organization in the Carolina Conference that has been active in upgrading the physical plant and work opportunities of Mount Pisgah Academy.

Southwestern Union

● On Sabbath, November 22, the Sabbath school education complex of the Weslaco, Texas, church was dedicated. The church service began with a baptism, and at the close of the sermon by H. E. Robinson, pastor, the young children were dedicated to God.

● The seventh annual seminar for student ministers at Southwestern Union College was held on the campus November 14 and 15, 1975. G. M. Schram, Southwestern Union lay activities and Sabbath school director, coordinated the program in cooperation with the college religion department.

● The dreams and hopes of the Breckenridge, Texas, church members for a new church building in which to worship became reality on Sabbath, December 20. Cyril Miller, Southwestern Union Conference secretary, spoke to the more than 200 persons in attendance during the eleven o'clock worship service. A baptism was conducted in the afternoon by Don Houghton, Arizona Conference Ministerial secretary and former member of the Breckenridge church.

Andrews University

● World Mission Emphasis was held on the Andrews University campus, February 20 through 24. C. O. Franz, secretary of the General Conference of Seventh-day Adventists, and D. A. Roth, associate secretary, were featured guest speakers for the five-day program.

● The Southwestern Michigan Conference on Educational Leadership was held at Andrews University, February 4. Rudolf E. Klimes, professor of educational administration at Andrews, was the conference coordinator.

● Lyndon G. Furst, associate director of the Center for Studies and Services in Education at Andrews, has been interviewed on WNDU-TV, South Bend, Indiana, and Educational Channel 34, Elkhart, Indiana. His views, published in *Phi Delta Kappan*, were sought on compulsory education for early teens vs. compulsory work.

● Fifty Andrews University students and some faculty members spent their Christmas break in Huatabampo, Mexico, where they helped construct a Seventh-day Adventist church building. Directing the construction was Maranatha Flights International, a Berrien Springs-based volunteer organization that assists with Adventist building projects in remote parts of North America. During the few weeks prior to vacation, AU students raised \$4,500 for the Mexico project. They were assisted in the fund-raising project by the Pacific Union College Student Association.

● John Fetzer, owner of WKZO, Kalamazoo, Michigan, has given a 1918 Marconi wireless receiver to WAUS, the FM station of Andrews University. It was made by the Marconi Wireless Telegraph Company of America and bears a serial number of 44. Fetzer, one-time manager of WEMC, the predecessor of WAUS, also gave 12 pieces of equipment once used by WEMC.

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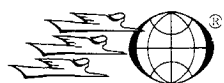
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An index is published in the last *Review*
of June and December. The *Review* is
indexed also in the *Seventh-day*
Adventist Periodical Index.

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Camp Meeting Schedule

Atlantic Union		
Greater New York	June 25-July 3	
English	July 4-10	
Spanish	July 14-17	
New York	June 18-26	
Northeastern	June 25-July 3	
Northern New England	June 17-26	
Southern New England	June 18-26	

Canadian Union		
Alberta	June 25-July 3	
Bowden	July 9-11	
Beauvallon	July 9-11	
Peoria	July 9-11	
British Columbia	June 25-July 3	
Manitoba-Saskatchewan	July 2-10	
Saskatoon	July 14-17	
Clear Lake	July 9-17	
Maritime	July 21-25	
Newfoundland	July 2-10	
Ontario	July 9-17	
Quebec	July 9-17	

Central Union		
Central States	June 18-26	
Colorado	June 15-19	
Kansas	May 25-June 5	
Missouri	June 9-12	
Nebraska	June 4-12	
Wyoming	August 3-8	

Columbia Union		
Allegheny East	July 1-10	
Allegheny West	June 27-July 4	
Chesapeake	July 8-17	
Mountain View	June 12	
Cumberland	June 19	
Charleston	June 26	
Clarksburg	June 12	
New Jersey	June 25-July 3	
English	July 4-10	
Spanish	June 18-26	
Ohio	June 17-26	
Pennsylvania	June 11-19	
Potomac	June 11-19	

Lake Union		
Illinois	June 11-19	
La Fox	September 16-19	
Little Grassy	June 11-19	
Indiana	June 24-July 3	
Lake Region	June 24-July 3	
Michigan	August 5-14	
Grand Ledge	June 11, 12	
Upper Peninsula	June 11, 12	

Wisconsin	July 29-August 7
Portage	May 14, 15
Camp Wahdoon	

North Pacific Union

Alaska	July 30-August 1
Southeast	August 6-8
South Central	June 4-12
Idaho	July 9-17
Montana	July 16-24
Oregon	June 11-19
Upper Columbia	June 17-26
Washington	

Northern Union

Iowa	June 4-12
Minnesota	June 11-19
North Dakota	June 11-19
South Dakota	June 4-11

Pacific Union

Arizona	July 22-31
Central California	August 5-14
Hawaii	August 27, 28
Nevada-Utah	June 21-26
Northern California	August 8-14
Fortuna	August 8-14
Angwin	October 29, 30
Southeastern California	
Southern California	June 19-26
Lynwood	July 14-17
Frazier Park	October 1, 2
Lancaster	June 9-12
Spanish	

Southern Union

Alabama-Mississippi	May 28-June 5
Carolina	May 28-June 5
Florida	May 28-June 5
Georgia-Cumberland	May 26-29
Kentucky-Tennessee	June 4-12
South Atlantic	June 10-19
South Central	June 4-11

Southwestern Union

Arkansas-Louisiana	June 4-16
Oklahoma	July 9-17
Southwest Region	June 18-26
Texas	June 4-16
Texico	July 23-31

Deaths

BROWNLEE, John—b. Sept. 12, 1891, Uphall, Scotland; d. Dec. 5, 1975, Madison, Tenn. From 1917 to 1930 he pastored churches in the Kentucky-Tennessee and Louisiana-Mississippi conferences. After the depression he came to Madison to head the food factory, then retired in Portland, Tennessee. He was married to Cornelia Pierce, who preceded him in death. In 1971, he married Jenny Lee Vest. Survivors include his wife, Jenny Lee; a daughter, Ann; two sons, John and Matthew; nine grandchildren; one great-grandchild; a brother, Matthew; and a sister, Marion Hayford.

HASSO, Nasif A.—b. Sept. 20, 1899, Mosul, Iraq; d. Dec. 8, 1975, Frankfurt, Germany. He was the second Seventh-day Adventist convert in Iraq, following his brother into the faith in the early 1920's. He was an outstanding lay worker in Iraq, and a lifelong supporter of the Baghdad church, Baghdad Elementary School, and the former Dar-es-Salaam Hospital. He is survived by his wife, Ida Schlegel Hasso; one son, Anton; three daughters, Dola Farag, Ella Haddad, and Serena; eight grandchildren; and a brother, Bashir.

LAWRENCE, Wales S.—b. Sept. 19, 1893, Hyde County, S. Dak.; d. Jan. 6, 1976, Orlando, Fla. He labored from 1915 to 1960 as a missionary in South

America, and colporteur, evangelist, and pastor in 12 conferences in North America. Survivors include his wife, Elma; a son, Warren; and two sisters, Lillian and Lorraine.

MACHLAN, Helen Elizabeth Boyle—b. Nov. 26, 1888, Toronto, Ontario, Canada; d. Dec. 1, 1975, Birmingham, Ala. Mrs. Machlan was an employee of the Review and Herald for 25 years. She is survived by her son, Dr. Louis O. Machlan; and a daughter, Mrs. Andrew P. Woolley.

MOORE, Mary Hunter—b. April 21, 1889; d. Dec. 21, 1975, Stevenson, Ala. After receiving her B.A. degree from Union College in 1914, Miss Moore taught church school in California for three years, was girls' dean and teacher at Maplewood Academy for three years, then accepted a call to be proofreader and librarian at Southern Publishing Association, where she remained until her retirement in 1958. She wrote many magazine articles and several books, and kept up a Bible question-and-answer column in the *Watchman* and *These Times* magazines.

SHOBE, Alice Minesinger—b. Aug. 8, 1928; d. Dec. 25, 1975, Lexington, Ky. She was the wife of Pastor C. P. Shobe. Since their marriage in 1948, they had served in Ohio, Iowa, and at the time of her death were serving in the Kentucky-Tennessee Conference. Survivors include her husband, C. P. Shobe; a son, Charles, Jr.; a daughter, Judy; her parents, Mr. and Mrs. Samuel Minesinger; and a brother, Samuel, Jr.

SLATE, Mary A.—d. Jan. 2, 1976, Fletcher, N.C. She was graduated from the Florida Hospital School of Nursing and was employed for more than 40 years in several denominational institutions. Survivors include four sisters and four brothers.

WALDRON, Loyce Estelle—d. Oct. 26, 1975, Orlando Fla. She served with her husband in the literature work in the Ohio and East Pennsylvania conferences.

Coming

February

21-27	Christian Home Week
28	Listen campaign

March

6	MV Day
6	Church Lay Activities Offering
6-13	MV Week of Prayer
20	Sabbath School Community Guest Day
27	Thirteenth Sabbath Offering (Trans-Africa Division)

April

3	Missionary magazine campaign
3	Church Lay Activities Offering
10	Literature Evangelism Rally Day
17	Andrews University Offering (Alternates with Loma Linda University Offering)
24	Educational Day and Elementary School Offering (local conferences)

May

1	Community Services evangelism
1	Church Lay Activities Offering
8	Disaster and Famine Relief Offering
15	Spirit of Prophecy Day

June

5	Bible correspondence school emphasis
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The Back Page

First Communication Internship Approved

The North American Division Committee on Administration has recently approved a communication internship.

The first intern to be called under this program, new to the Seventh-day Adventist Church, is Duane Hallock, a communication major who graduated from Southern Missionary College this past December. He is beginning his two-year internship in the public relations and development office of Shawnee Mission Hospital, Shawnee Mission, Kansas. Sponsors are the hospital, the Central Union Conference, and the General Conference.

Mr. Hallock will be working closely with the public relations officer at Shawnee Mission Hospital, Edwin Shaffer, and counseling with Norman W. Saunders, long-time development officer for the Kansas City Memorial Hospital. Additional counseling will be available from Milton Murray, of the General Conference Institutional Consulting Services.

Under the administration of J. Russell Shawver, Shawnee Mission Hospital is engaged in a development program that will bring the inpatient capacity of the facility from 242 to more than 400 beds.

Under the new communication internship program only six interns are approved each year. Another request for an intern is currently under study, and it is anticipated that the remaining four internships available in 1976 will be quickly snapped up.

M. CAROL HETZEL

Guyana Mission Becomes Conference

The Guyana Mission was reorganized as a conference at the thirteenth session held recently in the Georgetown Central church. One hundred and eighty-one delegates elected R. I. McGarrell, who was education and stewardship director, as president; Deryck Williams, who was pastor of the Central church,

as secretary and stewardship director; and H. F. Esmond, who was conference auditor, as treasurer and auditor.

Baptisms and additions to the conference by profession of faith in 1975 totaled 1,423. Membership stands at 11,525.

J. H. FIGUEROA

British Columbia Triennial Session

At the recent British Columbia Conference triennial session, A. W. Kaytor, H. S. Larsen, and E. F. White were re-elected president, secretary, and treasurer, respectively. All the departmental secretaries were also re-elected.

A total of 987 baptisms was reported for the three-year period, resulting in a membership of 6,292 at the close of 1975. The tithe increase was more than \$2,250,000, and a 70 per cent increase in Sabbath school offerings was noted. Development of new camp meeting facilities are under way. J. W. BOTHE

Atlantic Union Session

The entire staff of officers and departmental directors was asked to serve again at the twenty-second regular session of the Atlantic Union Conference held in Springfield, Massachusetts, February 8 and 9. J. L. Dittberner is the union president, and A. N. Brogden and L. W. Crooker are secretary and treasurer, respectively.

The departmental staff, which was drastically reduced for financial reasons at the last session, will be augmented later by the addition of a bilingual (Spanish-English) worker and a worker from the Regional conference.

C. E. BRADFORD

VBS Report Shows Enrollment Gains

More than 211,000 children enrolled in Seventh-day Adventist Vacation Bible Schools in 1975. The number of Vacation Bible Schools

conducted around the world was 4,039 (more than 4,000 for the first time), with 1,490 conducted in the North American Division. Nearly 144,000, or approximately 68 per cent of the children enrolled, were from non-SDA homes.

Not content merely to conduct Vacation Bible Schools, VBS leaders are following up the interest in Adventism the schools have created. They report 5,347 parents interested in the church and 876 baptized because VBS played a definite part in leading them to a decision.

BEN J. LIEBELT

In Brief

Offering date change: The Servicemen's Literature Offering will be received in churches in North America on June 19. Originally it was scheduled for March 27.

New position: W. Paul Turpel, manager, book and Chapel Record department, Pacific Press Publishing Association, formerly assistant manager.

Died: R. E. Seamount, 56, former King's Herald's Quartet member and mission pilot, on February 10 in Maitland, Florida. ☐ Mrs. Alonzo J. Warner, 82, who served in China with her husband, on February 6 in Luray, Virginia. ☐ Mrs. Carl D. Christensen, long-time missionary with her husband to South and Central America, on February 4 in Gentry, Arkansas. ☐ Gordon Dalrymple, of Newbury Park, California, Voice of Prophecy public relations director, on February 13.

Literature evangelism: In the Inter-American Division during 1975, 5,912 converts were baptized as the result of the work of the division's 4,356 literature evangelists. One year ago there were only 3,228 literature evangelists in the division. For 1976 the division has set a goal of 5,000 literature evangelists.

Guatemala update: Latest information from earthquake-stricken Guatemala indicates that 15 church members have been killed; 250 homes of be-

lievers, nine churches, and two schools have been destroyed. Aftershocks are continuing to plague the inhabitants. Besides the medical team reported in last week's REVIEW, other medical personnel have left Loma Linda, California, and are active in Guatemala, not only in the capital city but also in outlying areas. They have taken with them large quantities of medical supplies. In addition to relief supplies shipped by SAWS, the Northern Europe-West Africa and the Euro-Africa divisions have contributed \$25,000 worth, including eight tons of powdered milk. The director of SAWS, Howard Burbank, who left Washington, D.C., on February 13 for Guatemala, says SAWS relief for that country has now passed the \$150,000 mark.

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