



## None of These Diseases

*Third in a series of four articles commemorating the 105th anniversary of the first health vision given by God to Mrs. E. G. White.*

By RALPH F. WADDELL, M.D.  
*Secretary, Medical Department of the General Conference*

**I**SRAEL was put to a discerning test and taught a meaningful lesson within days after being delivered from the hands of Pharaoh. The people were taught that life is a gift from God and that its continuance is dependent upon Him. The water of Marah was bitter. They were thirsty, but their mouths were not too dry to murmur. God intervened and healed the water.

The sweetening of the water of Marah was an introduction to that which God had in store for His people. It was the occasion for one of the first ordinances with promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

### *Objectives of Our Health Message*

The apostle Paul referred to Israel's experiences and made the following application: "These things happened to them to make them a lesson to others and were written down to warn us who are living when the world

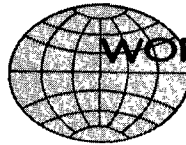
is coming to an end" (I Cor. 10:11, Beck translation). Additional information has been given the church to meet specific needs for this time. Ellen G. White clearly states: "I have had great light from the Lord upon the subject of health reform. I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others."—*Counsels on Diet and Foods*, p. 493.

God has given His people abundant information relative to healthful living for two specific purposes, namely, "for lessening suffering in our world and for purifying His church" (*Testimonies*, vol. 9, pp. 112, 113). God is just as anxious to have His people enjoy perfect health and to be free from "these diseases" today as He was four thousand years ago.

In the autumn of 1848 Mrs. White was given her first vision dealing with certain concepts in healthful living. As time passed, more and more counsel was given the church as God's great plan for abundant living was unfolded to His people. For many decades a wealth of information dealing with abundant living flowed from her pen.

The health message given the church is a positive program, one designed to promote (Turn to page 10)

# The Seventh-day Adventist Church



WORLD HEADQUARTERS

OFFICE OF THE PRESIDENT

GENERAL CONFERENCE  
6840 Eastern Avenue NW.  
Takoma Park, Washington, D.C. 20012

June 16, 1968

Dear Fellow Believers Around the World:

Two years ago today thousands of God's people were together in Cobo Hall in Detroit, Michigan. On that day some of us took over burdens carried long and effectively by worthy predecessors. Your prayers and wonderful cooperation have sustained and strengthened us during the problem-filled intervening months. It has been a joy to serve you in the great challenge of finishing God's work in the earth and hastening the return of our Saviour.

Much has happened during those two years. The smoldering Middle East has burst into flames, posing a threat to world peace. The war in Vietnam has been escalated and thousands of servicemen and hapless civilians have died in the holocaust. In America block after block of the large cities have shuddered with rioting--fire bombing, shooting, and looting. These and other tragic events of our day tell us that the end of all things is at hand!

Brethren and sister, what are we doing about it? Is it the same old business-and-pleasure-as-usual program? Have the ominous events crowding in upon us failed to arouse us, failed to stir us to action? Dare we continue heedlessly on in our old Laodicean lukewarmness when God is seeking to revive and reform a people who will be ready for His Son's return in the near future?

Thousands of earnest Adventists around the world have been praying fervently that something would happen to the members of God's church--that we would be awakened to our true spiritual condition, that our eyes would be opened to our great need, and that this awakening would result in a great revival and the outpouring of the latter rain. Surely this is God's will. The stage is set. The hour is long overdue!

I wish I could sit down and talk with each one of you personally--to share with you a concern that I feel to the very depths of my being. This concern is that all of us might understand more clearly the solemnity of the hour in which we live. God is expecting something of each of us--first, that our own lives shall be put in order, and then that we play our part in sharing our faith with those about us. We are two years nearer eternity than when we were together in Detroit. Have those two years seen a change in our lives that makes us more prepared for the ominous events just before us?

We say we want revival. How sincerely do we desire that revival? Enough to permit the Holy Spirit to begin the revival in our own lives? Are we willing to pay the price of full surrender, entire consecration, that will pave the way for revival? Brethren and sisters, something must happen to God's people--to you, to me! Something will happen--to you, to me--if we are willing to pay the price--full surrender to Him.

To the more than 60,000 denominationally employed workers and self-supporting workers around the world, I have a special word as we reach the halfway point in this quadrennium. God is expecting much of us as leaders. Our people are expecting much of us! We dare not fail God nor our fellow believers who have confidence in us. We must be what we desire our members to become. We must be in the vanguard of the revival and reformation! There must be no credibility gap to separate us from the people whom God has called us to serve in these closing, challenging hours of earth's history! Our living, our preaching, our service, must leave no room for doubt as to where we stand in the great controversy! Ours must be revival leadership, latter rain leadership. It dare not be otherwise.

To the thousands of church officers serving God's church faithfully in many lands, I make a special appeal. God has laid upon you a solemn responsibility. Whether you are an elder, a deacon, a deaconess, a church treasurer, a Sabbath school superintendent or secretary, an MV leader, or any other officer, God is counting on you to be His witness--His mouthpiece. You are His man, His woman, in your local church. Perhaps He is expecting even more of you as a leader than He expects of those who sit under your ministry. Many eyes are upon you. What do they see--Jesus or the world? Does "the gospel according to you" ring true?

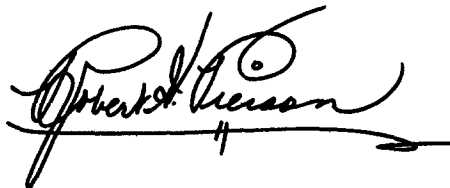
Fellow workers and church officers, let us lead our people into a great fellowship of prayer--in our own closets, in our offices, in our churches, in our institutions--wherever we may be. If two million workers and believers in the Advent hope are praying daily for revival and for a finished work, something is bound to happen. Something will happen!

Our Bible--the precious Word of God--must be a part of our daily experience with Him. It is so easy to let the daily paper, the weekly news magazine, the radio, the TV, and many other things crowd out the time we should spend with the Word. Only the Book that comes from God will lead us to God! In an age of moral relativism, when spiritual values are being eroded by unbelief, when emphasis is placed upon a theology of social change, God's people must be anchored to the Rock. Our only safety in a permissive age of doubt is in close contact with our Source of power through His Word.

So, brother, sister of mine--how is it with you? Does this halfway point in our current quadrennium find you two years better prepared to meet your Master? Has victory over sin become a reality in your life? Have the penetrating beams of revival flooded the chambers of your heart? Has the Lord used you to win some souls for Christ during these two years? Is your life a daily witness for Him?

Time is slipping by so rapidly! We dare not delay. Revival, reformation, sacrifice, and evangelism are still the challenge of the hour. God has heard the appeal of His people. God has blessed. Multiplied thousands are responding and moving into line. The next two years must be the best, the most power-filled years in the history of God's remnant church. My personal appeal to you--yes, you individually--is that through God's strength you will help to make it so!

Sincerely yours in Christian love,



**T**O SOME people, telling a story seems to be a kind of game, a contest, in which the speaker stirs into his account as much falsehood as he thinks the story can bear. To him it really is a test of wit and cleverness to shape the truth to his own ends. If he sees that he has gone too far he quickly corrects a misleading statement as if his memory had been at fault. His listeners usually seem to be willing to make allowances for his exaggeration.

A government officer visiting the towns in his district found in one a young man imprisoned on a murder charge. Many of the tribesmen of the accused were urging the alleged murderer be executed. Although the official felt that the evidence against the youth was weak, he had him hanged for murder. Later it was found that the young man had been innocent, and that a prominent citizen in the community was the guilty one. When the accusers were asked why they told such lies, one of them said, "Telling the truth is for children."

Unfortunately, this is the attitude all too many take toward telling the truth. They tell only the truth that they have to tell. To tell more seems to them naive.

Many people do not report all their income on the income tax form. Aware of this practice, government agents patiently investigate and then confront the dishonest taxpayer with the facts and insist that he pay his tax. Hardly ever is a criminal caught on another charge who has not also falsified his income tax report.

### **The Example of Ananias and Sapphira**

When making a report of tithe or pledges where there is no one to check the record, some, like Ananias and Sapphira, "are tempted to withhold part of the price, while pretending to fulfill God's requirements. . . . Men and women consult their pleasure and gratify their taste, while they bring to God, almost unwillingly, a stinted offering. They forget that God will one day demand a strict account of how His goods have been used, and that He will no more accept the pittance they hand into the treasury than He accepted the offering of Ananias and Sapphira. . . ."

"In pretending that they had given all, Ananias and Sapphira lied to the Holy Spirit, and, as a result, they lost this life and the life that is to come. The same God who punished them, today condemns all falsehood. Lying lips are an abomination to Him. He declares that into the Holy City

# Lying Lips

By **LEONARD NELSON**  
*Teacher, Solusi College*

'there shall in no wise enter . . . any thing that defileth, neither whatsoever worketh abomination or maketh a lie.' Rev. 21:27.

"Let truth telling be held with no loose hand or uncertain grasp. Let it become part of the life. Playing fast and loose with the truth, and dissembling to suit one's own selfish plans, means shipwreck of faith. 'Stand therefore, having your loins girt about with truth.' Eph. 6:14. He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies; he may thus seem to make business advancement that he could not gain by fair dealing; but he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others."—*The Acts of the Apostles*, pp. 75, 76. He thinks everyone else is a liar like himself.

We all know how frustrating it is when we think that someone is lying to us, but God, who knows the facts, considers lies utterly disgusting.

Working in the dairy when a freshman in college, I was sometimes late to meals. Under the circumstances I could usually get permission to eat supper late. One afternoon when I was not working I went to the cafeteria early. I had finished eating when the dairy workers came into the dining room. For some reason I decided to go through the cafeteria line with them and eat a second time. When I came to the checker, who happened also to be the matron, she asked whether I had not already eaten.

Thinking that she could not remember all who had come into the dining room, I said, No, which was, of course, a lie. She did not question me further, and I took my meal to the table with my friends.

A day or two later I told her that I had lied about that second meal. She said, "I knew it; I had the record right before me." She must have thought, "This freshman is not only dishonest, but simple, or else he thinks I am simple." There is something about a lie that always confronts a person in an unexpected way. We must remember that God, too, has the records right before Him. He warns, "Neither say thou before the angel, that it was an error" (Eccl. 5:6).

The first year I taught at a certain college I kept the records of my freshman English classes on a large piece of cardboard which stood beside the desk in my office. At the end of the grading period I transferred the totals from the card to my grade book. One morning as I came to the freshman English class I noticed at the door a young man who seemed to be quite agitated. He met me outside the door and told me that Mr. O. had asked to see his homework and had not returned it before class. Mr. O. came along just then, and I asked him to go to his room to get the borrowed exercise. Resenting being caught, he sulkily left the building for the dormitory. I had not asked him why he had borrowed the paper. To me the reason seemed clear enough.

When I returned to my office on fourth floor after classes I found that my grade card containing the scores for about 75 students was gone. I asked Mr. O. about the missing card, but he said that he had not seen it.

### Liars Must Take Consequences

At the end of the semester, with some uneasiness and suspicion, I turned in a grade of C for Mr. O. A short time later it was reported on the campus that Mr. O. had been offered an athletic scholarship at a university, had accepted, and had withdrawn from college. About a month later I received a letter from Mr. O. admitting that he had destroyed the grade card, and that he had not always been honest in class assignments. He asked forgiveness, which I freely gave him, but I also changed the grade of C to an F. I don't know whether he would have written me if he had known that I would change his grade to a failure, but I hope so. It isn't always enough to confess—we must take the consequences also.

Devastating indeed is the lie that leads someone to forsake the right way. The lie may run something like this, "Don't look now, but, anyway, I am a church member," or "Look what I am doing, and I am a Christian." Actually, we don't have to tell people to look; they are staring at us all the time, especially if some of our words and acts have been a bit on the shady side. Can it be that we say or think, "Rules are all right, but they just don't apply to me in this case"? Or probably, "No one will notice this that I do secretly"?

When a customer who says, "How much is this worth?" receives as a reply a sum equal to twice the commodity's value, is he not being lied to? The customer who says, "I haven't that much money," when he has more than enough, is lying too. Some may argue that this is merely playing the game. But if there is an intention to deceive, then I submit that the customer and seller are both lying, and the one who loses the most is the one least qualified to play the lying game.

A dramatic incident is narrated in John F. Kennedy's *Profiles in Courage* involving a relatively unknown Senator from Kansas. The incident occurred after the Civil War, when the United States was struggling to unify the factions of its Government. The political forces in the United States were rather evenly divided. One power group wanted to impeach the President of the United States, Andrew Johnson. No President of the United States had ever been impeached before, but it appeared as if Johnson would be. The Senator from Kansas had not been in office

long. In fact, he had not been elected Senator, but was filling out the term of a man who had died in office. His party had chosen Edmund Ross, because he seemed to be a man who would follow the advice of the party leaders. They thought he would do whatever they told him to do.

However, Mr. Ross, moved by the seriousness of the situation and contemplating the results that would follow the impeachment of a President, set his mind to vote for the President. He knew this would cost him any future election. It would also hurt his private business, endanger his family, and threaten his life. When the political bosses discovered that he planned to vote his own conviction, they threatened him. He became unpopular in his party; he was shunned by his friends. But on the day that the vote was taken, Mr. Ross voted

**"Lying lips are abomination to the Lord: but they that deal truly are his delight." Proverbs 12:22.**

for the President, and his one vote saved the President his office, and possibly the American form of government. The wrath of the politicians fell upon Mr. Ross. He was never returned to the Senate. His business failed. He finally died, unknown, shunned, and forgotten, because he determined to be true to his convictions. But his vote had steadied the U.S. Government in a time of great trial.

### Flattery

Flattery is lying too. "All flattery should be put away, for it is Satan's work to flatter. Poor, weak, fallen men generally think enough of themselves and need no help in this direction. . . . It [flattering] perverts the mind and does not lead to meekness and humility; yet men and women love to be praised. . . . Their vanity is gratified by it, but it has proved a curse to many. *Reproof is more to be prized than flattery.*"—*Testimonies*, vol. 2, p. 338. (Italics supplied.)

Love of flattery is a common human weakness. Mrs. White thus advises the youth: "If you are petted and courted and flattered because you can make bright speeches and apt remarks, and because you are cheerful, lively, and witty, and not because of intellectual and moral worth, you will be looked upon by sensible, godly men and women as an object of pity rather than envy. You

should be guarded against flattery. Whoever is foolish enough to flatter you cannot be your true friend. Your true friends will caution, entreat, and warn you, and reprove your faults."—*Ibid.*, vol. 3, p. 226.

"Christ never flattered men. He never spoke that which would exalt their fancies and imaginations, nor did He praise them for their clever inventions; but deep, unprejudiced thinkers received His teaching, and found that it tested their wisdom. They marveled at the spiritual truth expressed in the simplest language. The most highly educated were charmed with His words, and the uneducated were always profited. He had a message for the illiterate; and He made even the heathen to understand that He had a message for them."—*The Desire of Ages*, p. 254.

Although lying has been a custom for a very long time, this era is almost over. Yet not quite. The biggest liar of all is coming down to visit men. "Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light."—*The Great Controversy*, p. 588.

"Satan will manifest himself among men as a majestic being of dazzling brightness resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that all who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion."—*Ibid.*, p. 624.

But we have *good news*, too. The Way, the Truth, and the Life is coming to earth again. When He shall walk and talk in the Holy City's streets we shall not be puzzled any more. We shall not need to ask any more what the truth is, because all liars have gone away. "For without [the city] are whosoever loveth and maketh a lie" (Rev. 22:15).

## A DAY TO FORGET

By EUGENE LINCOLN

ONE of the key scriptures in Seventh-day Adventist theology is the command to "remember the sabbath day, to keep it holy." However, to remember the Sabbath and let our observance of it stop at that is to keep it only in part; a vital feature of Sabbath observance is forgetting.

Forgetting plays an important part in our salvation. Speaking through the prophet Isaiah, the Lord stated, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). Many who have accepted Christ seem to feel they must prove that their memory is better than the Lord's, for they are continually recalling old forgiven sins.

The apostle Paul was only too glad to leave the past behind him as he

journeyed onward. "This one thing I do," he asserted, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

The Sabbath comes at the end of a week in which most of us have been in close contact with people of the world—many of them vulgar, scheming, and selfish. It is good that our Creator has provided a day in which we may retune our lives, which have become discordant during the week.

When I first began to type, I used the hunt-and-peck system; a few years later, when I decided to teach myself the touch system, it was necessary to forget all that I had learned before, and to begin again. That is what the Lord wants to do for us in a spiritual sense; He wishes to put our lives on a higher plane than the trial and error level on which many of us live.

But for Him to do this, we must cooperate by forgetting past ways and learning a new approach to living, one so superior that there is no comparison between the two. The Sabbath more than any other day of the week provides an opportunity for this training to take place.

Are we willing to forget the times we were "taken" on the short end of a business deal by someone whose standards of conduct did not include the golden rule? Can we forget for one day the things we are planning to do during the coming week to better ourselves financially? Can we wipe our minds as clean of worldly things as a schoolroom blackboard on a Monday morning, and make them ready for the Great Schoolmaster to write our lesson for the days ahead?

If we can say Yes to these things, we are just beginning to keep the Sabbath in all of its glorious fullness.

## The art of living

*when you're Young*

By MIRIAM WOOD

### NEEDED: SUITS OF ARMOR

A rather brisk business was carried on during the medieval age by armor makers, particularly in England. All that flowering knighthood had to be protected, lest it be nipped in the bud rather abruptly. Hence the slayer of dragons and rescuer of beautiful, distressed maidens encased himself in linked metal, solid metal—metal everywhere—with only an eye slit for viewing purposes. A practical idea it certainly was, and absolutely necessary for a person who might find himself on the defensive at any moment, needing to ward off the blows from a rival knight's lance.

People who are on the defensive need armor, no doubt about it. I hope, though, that armor makers won't have to become a part of modern living. But I'm beginning to wonder, since it seems to me that so many people are perpetually in that condition—the condition of being on the defensive.

Identifying a "defensive" isn't at all difficult. Just make a statement to him that might possibly, by the most enormous stretch of the imagination, contain the merest suggestion of a hint of a breath of a shade of—I started to write "criticism," but that's really too strong. Let's say, instead, the minutest inference that possibly he wasn't completely correct in an action or attitude.

That's all it takes. In a flash he's "off and running" with impassioned explanations as to why he did (or didn't), as to why he was (or wasn't). And the trivial incident suddenly takes on fantastically large proportions, getting stickier, messier, and more impossible by the moment. Only the most intrepid of humans won't find himself before long fervently assuring the defensive that he is absolutely right, and even apologizing for—well, for being a sensible, balanced member of the human race, I suppose!

Actually, these incidents pinpoint a pretty good reason why defensives tend, in general, to be incurable. Few people have the iron nerves and strong stomachs necessary to cope with them. Keeping one's brother can be awesomely difficult in this realm, since it implies keeping him from being so everlastingly, obsessively unsure of himself. Because that's what excessive

defensiveness indicates, I think—a deplorably undefined concept of oneself as a human being created in the image of God.

Now the truth of the matter is that everyone makes mistakes from time to time, which doesn't come as any earth-shattering discovery to the average person. Someone forgets to bring in the milk on a hot day, and it sours. Someone forgets to feed the dog, and he howls mournfully. Someone misjudges the distance from the car fender to the lamppost, and leaves—or gains—a generous sampling of paint as a memento of his failure. Someone mails a letter in the wrong envelope, creating a situation that calls for rather complicated explanations.

The point, though, isn't that mistakes are made; the point is that the art of living requires one to develop maturities when he's the culprit. Shall he stand there red-faced and perspiring, insisting that he *prefers* sour milk; or giving 109 reasons why he didn't put it in the refrigerator? Shall he develop an eloquent thesis based on the dog's need for a "fast" day? Shall he declare that the lamppost *moved*? Or that the car looks better *without* paint on its fender? And as for mailing the letter—well, he was so obviously overworked, he couldn't be expected—!

Ridiculous? Of course. But no more so than the corners into which defensives get themselves practically every day of their lives. Defensives remind me of a cat I once owned who, at the slightest noise, puffed herself up into a snarling, spitting ball of furry fury. Somebody just *might* be going to menace her sense of felinity!

It's a shame, really, that defensives don't discover a few simple words and phrases such as the following: "I really did a silly thing *that* time!" "I certainly won't let that happen again!" "Well, it looks as though I've used up my quota of stupidity for the week!" Spoken sincerely, with a dash of humor thrown in, these expressions seem almost to possess a magic power. They make an annoying situation so much better; they keep things in proper perspective.

Our Lord's admonition that His followers be "perfect" has to do with the spiritual realm, with moral-ethical behavior, I think. On life's daily plateau, mistakes are a part of the human condition. Being defensive makes it so much more difficult—for the defensive himself, and for everyone who has to deal with him.

However, for the benefit of any completely and utterly dyed-in-the-wool defensives who may be reading this, I'll keep my eyes open for an armor shop.

## Helping Your Tiny Friends

By RUTH WHEELER

A TRIBE of Canadian Indians call the wild birds "the Lord's tiny poultry." If we think of birds in this way, it makes us happy to help them.

Birds pay us back in many ways for what we do to help them. They sing for us. They amuse us by playing around our houses, and they help the farmers by eating insects that harm his trees and gardens.

The birds help some of us that aren't farmers too. The nighthawks zoom over our camps at night when we are out in the woods or by a lake and scoop up mosquitoes as they fly through the air.

One of the best ways to attract birds to your garden is with water. Almost all birds like to bathe and all need a place to drink.

Make your birdbath shallow. A bird won't bathe in water much deeper than



**A birdbath attracts many kinds of birds.**

his knees. Keep the water fresh and clean. If possible put your birdbath near enough to some trees or shrubs so that the birds can fly quickly to shelter if a cat creeps near.

Our birdbath is a round, shallow bowl on a pedestal that is about three feet high. This makes a safe place where the cats cannot leap on the birds. We wash it out every morning and fill it with fresh water. On hot days the birds splash the water out and we have to fill it several times. In winter when it is frozen in the morning, we fill it with hot water.

What fun we have watching the birds come to bathe. The little nuthatches come in noisy flocks. They light in the tree and six or eight of them bathe at one time. They cling to the side of the bath with one foot and lean over splashing the water with their wings or their heads, but they never let go of the edge.

The robin always comes alone. If other birds are in the bath, he chases them away. Then he steps into the bath

and sits down. He fluffs out his feathers and splashes the water until he is soaked. He flies to the nearest shrub and shakes the water from his feathers and dries himself.

Even hummingbirds come to our birdbath. These tiny mites take a quick dip and are gone. We saw a flycatcher bathe by flying down and hitting the water and then dashing back up into the air again.

In winter birds are attracted more by food. Many different kinds of birds will come to your feeding table. Some kinds eat bread crumbs, especially corn bread. Some like chicken feed and oatmeal.

Birds that eat insects need more oily foods.

We bought a chunk of suet at a butcher shop and melted it in a pan over a fire. We stirred in chunky peanut butter and some chopped nuts. When this was all melted, we poured it into empty frozen juice cans. We let it harden, then with a long nail fastened a can to a tree. The chickadees and woodpeckers had fun pecking at it.

And you will have fun—hours of it—watching through the window your bird friends who come to your birdbath and feeding table.

## LETTERS TO THE

# *Fellowship of Prayer*

### CONVERSIONS REPORTED

**EDITORS:** After about two years I am writing to thank you for your prayers for my eldest daughter. I had the wonderful pleasure of seeing her and her husband baptized last October. My daughter gave up smoking before she was baptized. About a month after they were baptized their two children were baptized also. I want to thank you from the depths of my heart. Please pray now for my husband, who has been holding out for 16 years, since I became a member of the church. May God richly bless each one who takes part in praying for the requests.—Mrs. H., of Florida.

**EDITORS:** Many times I have mailed you requests for prayer. I thank you and all who have prayed. My husband gave up cigarettes. He said he knew he didn't quit by himself. Last summer our daughter was engaged to marry a young man of whom we did not approve. In three months she decided he was not the right one for her. She is now back in college. Do pray that my husband will go all the way with Jesus. He is right at the door. My younger daughter is interested in a young man who desires baptism. His parents deeply oppose this. Pray that he will be baptized soon. Also I request prayer for my mother, a sister, and a brother.—Name withheld.

### "HAPPY IN THE LORD"

**EDITORS:** About two years ago I wrote to the Fellowship of Prayer concerning my son who was courting a non-Adventist girl. They were married and he was called into the Army. She took a trip with him and some of the servicemen, and as a result was converted and baptized. Please continue to pray for them that they will be faithful. Prayer really changes things. It looked very hopeless at first.—Mrs. F., of Oregon.

**EDITORS:** Two years ago we sent in a request that you join us in prayer that our oldest son, who had not been in the church for six years,

would return to the Lord. Last year at camp meeting he surrendered his heart to the Lord and I had the happy privilege of rebaptizing him. Today, he is happy in the Lord and is a Sabbath school superintendent. We feel sure that having his name on your prayer list had a definite part in bringing him back into the fold.

Now our younger son has wandered away from the Lord. We request that his name be added to your prayer list.—Elder H., of Idaho.

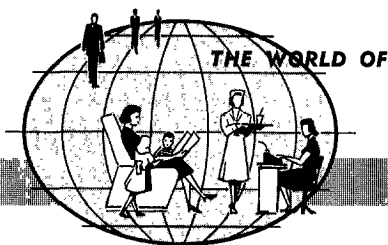
**EDITORS:** A few years ago I requested prayer for my husband's return to the church. He has been an active worker in the church now for four years. God has many methods by which to bring people to Himself. I wish to thank you for your part in this and to request prayer for our son who lives in the West. He and his wife and their precious children desperately need our prayers. O that God would soften the hardened hearts and give them love, faith, and hope in Him! Only this can bring happiness.—Mrs. D., of Minnesota.

**EDITORS:** We thank you for your prayers in behalf of our children. It has been two or three years since we asked for your prayers. My son was baptized last year with his wife. Pray for our four other sons and their families who are not in the fold. Also pray for our three daughters. One grandson wishes to attend the academy this fall, but his father is not interested in helping him.—Mr. and Mrs. M., of Indiana.

### "A LITTLE BIT OF HEAVEN"

**EDITORS:** Quite a number of years ago I requested the prayers of your staff for my husband, that he would embrace our faith. I am delighted to tell you that he has joined the church now. Our home is just a little bit of heaven. Thank you so much for your prayers. Please help us pray for our son who has gone astray.—Mrs. H., of New York.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



# The Adventist Woman

Conducted by DOROTHY EMMERSON

*Single women who serve overseas—secretaries, nurses, accountants, or teachers—combine a zest for travel and adventure with a dedication to finishing the gospel work.*

## Two Divisions and More to Go

By ROWENA RICK

LADY! Lady! Take off your shoes. You are standing on holy ground." I immediately made a hasty retreat off the concrete floor at the side of the Hindu temple. The day was Thaipusam. What a scene was spread before me! Not more than six feet away were men piercing their bodies with scores of wires and fishhooks. Finally a miniature six-inch sword was stuck through the center of their tongues. How did I happen to find myself here?

### An Oriental Wedding

In the center of the room sat the bride, dressed in white. A bed stood in the corner of the small room. On the floor squatted perhaps 25 girls and women in their sheer blouses and full-length batik skirts or sarongs. A number of wrapped parcels stood sentinel duty at one side of the bride. An empty chair at the side of the bride waited patiently for the

groom. Although the occasion was joyful, and the decorations festive, not a trace of a smile crossed the bride's bronze-colored face.

Soon a plump middle-aged woman appeared with a large fan in her hand. The fan was immediately placed in front of the bride's face, and at that moment I saw the groom entering the low doorway. He was wearing dark sunglasses on his solemn face. At his side stood his escort—a middle-aged Malayan man. The two men approached the woman and the bride, and there ensued much bartering by the use of letters passed between them. Finally, the negotiations finished, the fan was removed from the face of the bride. Still no trace of a smile on the faces of the bride and groom—this would show disrespect for their parents.

This was a typical Malay wedding. Why was I so fortunate as to be able to view this Oriental wedding?

The list is almost endless of the exciting places and people overseas missionary working girls are privileged to see and meet. Places we read about in geography and in the news become real when we see them.

However, the greatest attraction of mission service is not travel. It is the opportunity of being eyewitnesses on the front lines of the controversy between Christ and Satan, and of having a direct part in this centuries-old battle.

In sharp contrast to the wedding described earlier was a wedding I attended a few days ago. Two of our Seventh-day Adventist young people were united in marriage in an impressive Christian ceremony in a

humble church here in Singapore. Both of these young people had come from Buddhism. The young man had been driven from his home after baptism. One of our pastors took him into his home, and, since he proved himself a worthy person, sent him to one of our hospitals to study to be a laboratory technician. He is now serving as one of our faithful laboratory workers and has a Christian wife to share life with him.

When we see the fervor of some of our young people after conversion, we are inspired to do more for our Saviour. In the little church I attend here in Singapore is an active group of Chinese young people. Most of them are from non-Adventist homes. By inviting their friends and school-mates to our Sabbath school, they have in the past year almost doubled our membership. The battles of these young people are difficult. There is the matter of clean foods; there are problems over school classes on Sabbath, and the strong parental custom of choosing the family religion.



*South America is a long way from the Far East, but Rowena Rick has served in both divisions. At left she rides a "trishaw" down the busy streets of Singapore. At right she peers through a window in the ancient ruins of the Inca city of Machu Picchu, Peru.*





## In a Former Division

"Anabela has something to tell you." I wondered what it could be. Some of us girls from the South American Division office had decided to do some personal soul-winning work on our own, and there are endless opportunities for this type of service overseas. We decided to start a branch Sabbath school in a neighborhood where Christ seemed to have been forgotten. The children knew nothing about Christ. We wondered after a few months whether the message of Jesus was getting across to the children and their mothers, who also attended, especially since our Spanish was far from perfect.

This was Anabela's story. One day her canary escaped from the cage. She was quite upset, because she loved her pet. Then she remembered our little *escuelita*, as the children called our little school, and the stories of God's love for the children and the little animals. Little five-year-old Anabela got down on her knees, folded her hands, and prayed her first prayer: "Dear God in heaven, send my little canary back to the cage like the stories we hear in the *escuelita*." Her mother did not quite know what to do. How was she going to explain the expected disappointment to her girl when the bird did not return? As she was pondering these thoughts, little Anabela screamed with delight. Her little canary had returned to its cage and was now safely locked inside. Full of joy, Anabela began telling her friends and relatives in the neighborhood all about her answered prayer. Her mother was also impressed. She, along with three others from that group, was baptized soon after this experience.

## Transfer to Far East

I recently wrote for my transfer of church membership from South America. During the last three years of our term in the South American Division office Carolyn Sibley and I offered to join a new group of laymen in forming a Sabbathkeeping group in an unentered section of the city of Montevideo. We enjoyed watching this little group grow. Finally we purchased a building and set in operation a formal church organization. From a small handful of believers the church grew to 55 before Carolyn and I left for furlough in the homeland and then service in the Far East. In answer to our request for transfer of church membership, the church clerk wrote that the church board had asked her to tell us that the church there would always consider us members of that group even though officially our



More than 76 years of overseas service is represented by the above group of women now serving in the Far Eastern Division. They are (left to right, front row): Marion Barlow, secretary from New Zealand, 9 years; Ruth Eggers, elementary teacher, 1 year. Second row: Nellie Ferree, assistant division educational secretary, 21 years; Mrs. Lois Fouts, cashier, 12 years; Naomi Zalabak, elementary teacher, 7 years. Third row: Carolyn Sibley, secretary, 9 years; Shirley Hutchins, secretary, 2 years; Dottie Rifkin, secretary, 1½ years; Beverly Paulson, teacher and dean of girls at Far Eastern Academy, 2 years; Meri Blost, secretary, 1½ years; and Rowena Rick, division accountant, 10 years.

names would be transferred to the Far East. We appreciated this note of sincere Christian love. They had overlooked our broken Spanish and remembered only the pleasant aspects of our association together.

Here in Singapore we have started another branch Sabbath school, but this one has a new twist. Our problem in South America was the language barrier, but here one of our main problems is the rain. We meet under the trees in one of the parks, and since there are many tropical downpours, we do not always return home as dry as when we left. But God has been good to us, and only once since we began four or five months ago have we had to cancel our meetings. One Sabbath afternoon when the rain began to come down during the meeting, there was a hurried exodus of about 35 children; but before we could gather up our supplies, they were back with us, but using umbrellas. We couldn't close the meeting since they had so eagerly returned for more, so we continued—all the while talking to an audience squatting on water-soaked mats.

There is a joy that comes with liv-

ing in a foreign land, learning another language, and rubbing shoulders with people of other lands, that cannot be found in the homeland. And there is a special joy (perhaps I should say a foretaste of heaven) in the warm friendships and love of our brothers and sisters in Christ in other lands. We may not look alike, but our brothers and sisters in every land have the same likeness of Christian character.

I would not trade my ten years of overseas service for any other type of work. I wonder why it is that not all are willing to go overseas—especially the single women of our denomination.

I firmly recommend mission service to the single women. It is no longer the primitive pioneering work of years gone by. We do not live in grass huts and wonder where the next meal is coming from.

I shudder when I think that I almost turned down my first overseas call. What I would have missed! The work, even in the office, is far more fascinating than in the homeland. Where will my next assignment be? I don't know, but I'll be very happy if it will be overseas again!

## "NONE OF THESE DISEASES"

(Continued from page 1)

optimal health with all its attendant blessings. Adventism is based upon a balanced platform, having as its central objective the preparation of a people to meet their God. Ellen G. White has repeatedly drawn our attention to the importance of good judgment founded on factual information in dealing with the care of our bodies, which are temples of the Holy Ghost.

In 1901, Mrs. White wrote: "I have something to say in reference to extreme views of health reform. Health reform becomes health deform, a health destroyer, when it is carried to extremes."—*Counsels on Diet and Foods*, p. 202. This statement re-emphasized a thought that had been introduced in 1867: "Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food." And then to further stress this principle she added in 1909, "We are mortal, and must supply ourselves with food that will give proper nourishment to the body."—*Ibid.*, p. 207. Optimal health is paramount—physical, mental, and spiritual health of the whole man.

The proper care of our bodies is our moral responsibility, and "transgression of physical law is transgression of the moral law" (*Christ's Object Lessons*, p. 347). "The living organism is God's property. It belongs to Him by creation and by redemption; and by a misuse of any of our powers we rob God of the honor due to Him."—*Counsels on Diet and Foods*, p. 16.

Our body is the temple of the Holy Ghost, and according to Holy Writ, should know no defilement. God expects us to take good care of it and preserve it as an appropriate abiding place for His Spirit. Again we are counseled: "Our bodies are Christ's purchased property, and we are not at liberty to do with them as we please."—*Ibid.*, p. 18.

The Adventist image has been enhanced by heeding the counsel given by the Scriptures and the Spirit of Prophecy. In describing our church membership, Booton Herndon in his book *The 7th Day* stated, "The Seventh-day Adventists have proven an amazing fact: People who believe that their bodies belong to God take better care of them than those who believe that their bodies are their own" (page 88). As a result of following the guidelines thus laid down,

Adventists are generally healthier than are their contemporaries.

### The Adventist Way of Life

The United States Public Health Service reported a comparative study of dental health experience in Adventist and other children in 1961. It was found that children in the Adventist church schools included in the study had 25 per cent less dental pathology than did the children in other schools. A careful investigation was made in an attempt to determine the reason for this comparative advantage enjoyed by Sabbathkeeping children. An analysis of living habits revealed that the Adventist children generally ate three well-balanced nutritious meals daily and therefore ate less between meals. They were found to eat less candy, drink less pop, and eat more fruit than did the other children. Their parents were found to be more health-conscious through their emphasis on health maintenance in daily living as well as periodic medical and dental checkups. In summing up the factors that gave these children better dental health, the investigators concluded it was because of "the Adventist way of life."

This "way of life" has been given the church by God through His servant, Ellen G. White, who has repeatedly stressed the importance of balanced living, an adequate diet, and continuing attention to the human mechanism entrusted to our care. She has given much attention to regularity in habits of life in such statements as: "Never should a morsel of food pass the lips between meals" (*Counsels on Health*, p. 118). Again she states: "Large quantities of milk and sugar eaten together are injurious. . . . Sugar clogs the system. It hinders the working of the living machine."—*Testimonies*, vol. 2, p. 369. God is glorified in the health of our children's teeth, in "the Adventist way of life" lived by His people.

At a time when rest and freedom from all physical activity for prolonged periods was considered essential to recovery for one suffering from physical or mental disease, Mrs. White shocked the world of 1870 with: "If invalids would recover health, they should not discontinue physical exercise; for they will thus increase muscular weakness and general debility. . . . When the weather will permit, all who can possibly do so ought to walk in the open air every day. . . . The muscles and veins are enabled better to perform their work. There will be increased vitality, which is so necessary to health."—*Testimonies*, vol. 2, p. 529.

Early ambulation has now become accepted post-surgical treatment in most cases as well as in many medical emergencies. Walking is recognized as being one of the most beneficial exercises man can enjoy. In *Prevention of Ischemic Heart Disease*, Gottheiner states that muscular effort is associated with stimulation of the sympathetic nervous system and thus pays long-range dividends. He recommends that preference be given such activities as rhythmical locomotion over distances, which would be the case in walking.

In describing how to feel fit at any age, Dr. Kenneth Cooper, of the United States Air Force Medical Corps, quotes a physician with whom he works as saying, "I always tell my inactive patients that they should get more exercise. And I usually suggest something mild, like walking, to get them started." Walking and graduated exercise stimulate the circulation, improve muscle tone, enhance digestion, and renew strength.

### Tobacco and Cancer

Historically, Seventh-day Adventists have been nonusers of tobacco. In 1848, Mrs. White was shown "that tobacco was a filthy weed, and that it must be laid aside or given up." Her accompanying angel instructed: "Unless it is given up the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God."—*The Story of Our Health Message*, p. 65. The pharmacology of nicotine or the carcinogenic factors in the tar of tobacco were not revealed to Sister White at that time; nevertheless, the counsel was definite—tobacco must be given up. During recent years it has been proved that there is a relationship between cigarette smoking and cancer of the lung, emphysema, coronary occlusion, ulcers of the stomach, Buerger's disease, and many other maladies.

In 1905 Ellen G. White stated: "People are continually eating flesh that is filled with tuberculous and

### Before Heaven's Gate

By INEZ BRASIER

"And will I enter there  
Though I come alone?"  
"Nay, My child, the gate  
Will never open  
To those who are alone  
Though long they wait."

"And will I enter there,  
Another by my side?"  
"Ah, yes, My child, the gate  
Before which you stand  
Will ever open wide  
And you will not wait."

cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—*The Ministry of Healing*, p. 313. This view was little understood and not accepted by medical authorities of the day.

Dr. Robert J. Huebner, of the National Institutes of Health, believes that viruses cause cancer and is working hard to prove it. A number of scientists have suspected for several decades that viruses may cause human cancer. However, none of them has been able to relate specific viruses with specific types of cancer.

Viruses are small bits of matter smaller than bacteria, and are known to be causative agents in diseases such as yellow fever, the common cold, flu, measles, hepatitis, and polio. There is an increasing number of known viruses infecting plants and animals, with some 300 being danger-

ous to man. Huebner and others have identified five major types of viruses associated with cancer in animals. Two of these, the adenoviruses, which cause respiratory diseases, and the leukemia-sarcoma viruses, are suspected in malignant cancers of man.

God has given the church adequate instruction to make Adventists the healthiest people in the world. It was His plan that the church should have "none of these diseases." Basic principles of abundant health were enunciated to His chosen people as they emerged from servitude. As the Adventist Church emerged 120 years ago God saw fit to reiterate these same principles with appropriate application as a means of preparing a people to meet their God and to enjoy the eternal happiness of a home wherein will abound perfect health.

(Concluded next week)

1957, I quote: "One who truly understands and accepts the teachings of the Seventh-day Adventist Church can assuredly know that he is born again, and that he is fully accepted by the Lord. He has in his soul the assurance of present salvation, and need be in no uncertainty whatsoever" (page 105).

"It is our privilege, and really our heritage as blood-bought children of God, to have 'full assurance' (Col. 2:2), to enjoy 'full assurance of faith' (Heb. 10:22), and to know the 'full assurance of hope unto the end' (Heb. 6:11). We have confidence in Him (1 John 5:14), 'confidence toward God' (1 John 3:21). To the true children of God, this experience is not hearsay; it is not veneer or make-believe; it is a real, genuine experience. They can say with all confidence, yet with humility, 'We know that we have passed from death unto life' (1 John 3:14); we know 'that we are in him' (1 John 2:5); 'we know that he abideth in us' (1 John 3:24)."—*Ibid.*, pp. 117, 118.

The servant of the Lord says, as pointed out by Elder Louis F. Cunningham, "Let none leave their safety for eternity to hang upon a peradventure. Let not the question remain in perilous uncertainty. Ask yourselves earnestly, Am I among the saved, or the unsaved?"—*Testimonies to Ministers*, p. 443.

In *Christ's Object Lessons*, page 155, is the statement, "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved." When taken in context, this passage agrees with other statements in the Spirit of Prophecy writings, as well as with the Bible. It sets forth the truth that no one is beyond temptation. Confidence in self rather than Christ is always dangerous. Those who would cling to doubt and uncertainty would do well to consider the following hymns taken from the church hymnal used by the Seventh-day Adventist Church.

"Redeemed! how I love to proclaim it!  
Redeemed by the blood of the Lamb;  
Redeemed through His infinite mercy,  
His child, and forever, I am."

"Blessed assurance, Jesus is mine!  
O, what a foretaste of glory divine!  
Heir of salvation, purchase of God,  
Born of His Spirit, washed in His blood."

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

"Amazing grace! how sweet the sound  
That saved a wretch like me!  
I once was lost, but now am found;  
Was blind, but now I see."

Neither time nor space would permit including all the songs in our hymnal that give assurance of personal salvation to the believer. Would those who doubt their salvation and insist that one cannot be certain that he is saved remove such reminders from our hymnal? This would be the only rational thing to do.

PAUL W. JACKSON, M.D.  
Chester, Pennsylvania

## RESPONSE FROM READERS

### "Are You Saved?"

EDITORS: The article "Are You Saved?" (Feb. 8 REVIEW) by Louis F. Cunningham was read with intense interest. With such a prevalence of muddled thinking on this subject, it was like a breath of fresh air to see someone attempt to use the logic of Scripture to bring light on this sometimes controversial theme.

There are professed believers who deny the right of the Christian to state that he is "saved." Equally vociferous are staunch soldiers of the cross who attest to the fact that most of our spiritual ancestors believed in assurance of present salvation.

"How could Huss and Jerome go to the stake without assurance of salvation?" they say. "How can a professed Christian sincerely and earnestly point a lost sinner to Christ when he is uncertain about his own status?" they are quick to add. This debate has been with us for years and undoubtedly shall continue.

As a physician, I have seen professed Christians on both sides of this debate face death. This has caused serious thinking on my part.

We cannot trust human emotions, however. The infallible Word of God must be our only source in appraising this vital subject. The following is respectfully submitted to augment that which Elder Cunningham presented in such an able manner.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13). St. John informs us in no uncertain terms that "ye may know."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall ap-

pear, we shall be like him; for we shall see him as he is" (chap. 3:2).

"We know that we have passed from death unto life, because we love the brethren" (verse 14).

"Let us draw near with a true heart in full assurance of faith" (Heb. 10:22).

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (chap. 7:25).

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end" (chap. 6:11).

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (2 Tim. 4:18).

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (chap. 1:12).

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

"Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14).

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

In the book *Questions on Doctrine* published by the Review and Herald,



## WHAT ARE WE WAITING FOR?

On pages 2 and 3 of this REVIEW the president of the General Conference addresses an open letter to Seventh-day Adventists everywhere. We wish to second the message and appeal of this letter. We believe that the time is here for revival and reformation within the church. If not now, when? What are we waiting for?

Are we waiting for the ecumenical movement to develop into the image to the beast? Are we waiting for the crime wave in our cities to reach tidal-wave proportions? Are we waiting for authority to break down completely in all areas of life—the home, the school, the church, the community, the State, the nation? Are we waiting for immorality to crowd out every vestige of decency in literature, in movies, on the stage, and in society as a whole? Are we waiting until thermonuclear devices incinerate millions in various lands?

As we look about us and see prophecy fulfilling and the entire world rushing headlong toward disaster, we are reminded of a statement made some years ago by the late editor of the REVIEW. He said that what startled him most was the fact that Seventh-day Adventists seem not to be startled by the tremendous events taking place all about them. We concur in this view. It seems almost unbelievable that members of the remnant church are able to take a “business as usual” attitude in the face of mounting social, political, and religious crises. The voices of alarm seem almost more numerous outside the church than within.

The *Bulletin of the Atomic Scientists*, for example, moved the hands on its symbolic clock from 12 minutes to midnight to seven minutes to midnight in January of this year. Ever since 1947, when the magazine was first published, this clock on its cover has endeavored to reflect the level of continuous danger in which mankind lives in this nuclear age.

A recent letter from the editor of the *Bulletin* says in part: “How will the end come? *Swiftly* through the ever-escalating arms race and nuclear holocaust? Through *slow* strangulation by overpopulation and hunger, by pollution of our water and the air we breathe? . . . It is our feeling that mankind stands at one of those rare crossroads in history. In one direction lie the all-consuming flames of thermonuclear war, the ceaseless pressures of overpopulation, hunger, pollution of our environment. In the other may be found the full and peaceful utilization of the world’s resources for all its people.”

### Christ Is Coming

Like the *Bulletin* editor, Seventh-day Adventists believe that we are “at one of those rare crossroads in history.” To be sure, our alternatives are different. We believe that in one direction lies absolute destruction, but in the other something better than “peaceful utilization of the world’s resources.” We believe in the soon coming of Christ.

Are we ready? Are we experiencing revival and reformation in preparation for the event? If not, what are we waiting for? Are we waiting for wickedness to increase, and apostasy to be universal? Conditions are already so bad that they can scarcely get worse. As William S. White wrote in a recent column, “For some years now nearly all that has been fashionable has also been sick—sick

comedians, sick students, sick politicians, sick demonstrators and counter-demonstrators, sick books and periodicals, and sick TV.

“Un-chic, indeed, have been such old-fashioned qualities as patriotism, loyalty, love of family, responsibility in private and public conduct, tolerance toward other men and other ideas, a decent reserve in life—and, yes, religion, too. The truly ‘in’ pulpits have rung not so much with man’s obligations to God as with the shrill, mundane socio-political dogmas of political parsons. The very sanctuaries of noble cathedrals have been used more for bitter, nihilistic pseudo-dramas, for wild, psychedelic so-called music and the gyrations of youthniks than for the somber, measured and timeless liturgies of our ancient faiths.”

Are we startled by what we see, or are we numb to it? Have we been aroused to seek a closer walk with God, or have we been content to drift with the world? As we look into our own families, is the voice of prayer heard more often than before? Are we having family worship? Are we praying for deeper spiritual insights and for the salvation of our children, our loved ones, our friends?

And what about our reading? Enamored with so-called “freedom,” some seem to believe that they may read anything, no matter how filthy or corrupt. But as Carlyle B. Haynes once wrote: “There are books, and books of genius, too, which should not be read because they should never have been written. The first imagining and conception of them was sin, and the sin is revived when they are conceived again in the mind even of a Christian reader.” Except in a world completely devoid of shame, the words of many authors would never have been placed on paper. Christians have no more “right” to read these books than did Eve to partake of the forbidden fruit.

And what shall we say about the tendency to slavishly follow the fashions of the world? Dare we be silent on this practice when we know it to be inimical to spirituality? Fortunately, many of the women in our churches refuse to abandon traditional standards of modesty merely to be in style. A steady flow of mail comes into our offices from consecrated women who are scandalized and alarmed by the ever-shorter skirts that are worn even by some who take part in church programs. These letters plead with church leaders to preach plainly about the importance of modesty. The hearts of the writers are stirred by what they consider to be a steady drift toward the world, and a blurring of the line that should ever set apart God’s people from those who know Him not. If revival would awaken the conscience on this matter, and result in reformation, we say, Let revival begin without delay!

### The Shaking

At times we hear voices that assure us that “all is well.” They point to the ever-growing numbers within the denominational fold, as if burgeoning statistics provide irrefutable evidence of spirituality. But let us not deceive ourselves. Not all whose names are now on church books will stay with the movement. A shaking will come. Ellen G. White describes this in the book *Early Writings*. She mentions one group who were giving spiritual things first place in their lives. With “strong faith and agonizing cries [they were] pleading with God” (p. 269). At the

same time evil angels were crowding around endeavoring to shut away their view of Jesus and cause them "to distrust God and murmur against Him" (*ibid.*). As they continued to pray, light from Jesus came to encourage their hearts.

Some, however, did not participate in this experience. "They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves."—*Ibid.*, p. 270.

### Reaction to "Straight Testimony"

Clearly there are two groups within the church. One is seeking a closer walk with God, seeking revival and reformation. The other is indifferent, making "no effort to help themselves." Both groups hear the same message, for the shaking is "caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. . . . Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—*Ibid.*

The picture drawn by the servant of the Lord is a serious one. It should be of concern to every Seventh-day Adventist. Every member should ask himself, "How am I reacting to the 'straight testimony'?" If the reaction is one of resentment and resistance, this is cause for alarm. Let us ever remember that we must be in earnest about preparing for the coming of Jesus. If we are indifferent, if we are willing to drift with the world, we shall be shaken out before the close of probation.

In His mercy God is still speaking to His people by His Holy Spirit. He is still calling for revival and reformation. He is reminding us that Christ's work in the heavenly sanctuary is almost completed. He is urging us to make a full commitment of our lives to Him, and enter into a deeper fellowship with Him than we have ever known. Shall we not respond? Shall we not break with every evil habit, every cherished sin? Shall we not seek revival, and let revival be followed by reformation? Nothing less will reverse contemporary trends toward aping the sinful ways of the world. Nothing less will prepare us for that day so soon to come when we shall stand in the presence of a holy God.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

What a challenge, to be pure "even as he is pure"! May God help us to take the necessary steps to meet the challenge successfully. K. H. W.

## SHOULD WE FAST?

A reader inquires: "I wish the REVIEW would give some instruction about fasting. I never hear a word about it locally, but read references to it in the REVIEW, usually in foreign countries. When should you fast, and what end does it serve? Is the Lord more willing to answer prayer when you do? Somehow that doesn't sound right, but I know Christ and Paul fasted."

The reader may be surprised to discover that the church's lack of specificity with regard to fasting is doubtless based on the lack of specificity of the Bible itself. Neither in the Old Testament nor in the New Testament does there seem to be a direct, universal command to

fast, though there are frequent references to fasting. Perhaps the closest we come to a command to fast is Joel 2:12, "Turn ye even to me with all your heart, and with fasting."

It is true that in one instance Jesus appears to recommend fasting for the driving out of a particular kind of demon: "Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:21). However, the fact that many of the ancient Greek manuscripts do not have this verse (this is the reason it does not appear in many of the newer translations) makes this passage of doubtful authority. In the parallel text in Mark 9:29, there is similar textual evidence for omitting "and fasting."

The lack of a specific, universal command is no reason the Christian should not on occasion fast should he choose to do so. There are a number of Bible examples of men who fasted. For instance, Moses (Ex. 34:28), David (2 Sam. 12:21-23), Elijah (1 Kings 19:8), Daniel (Dan. 9:3), and Jesus (Matt. 4:2).

The reasons for fasting varied. In some instances fasting presumably reflected a spirit of willing self-denial and humility. At times it showed repentance for sins. Often it accompanied intercession for specific requests. In most cases it was apparently voluntary.

### Ellen G. White Counsel

Ellen G. White is more specific on fasting than the writers of the Bible. She says, for example, "For certain things, fasting and prayer are recommended and appropriate. In the hand of God they are a means of cleansing the heart and promoting a receptive frame of mind. We obtain answers to our prayers because we humble our souls before God."—*Counsels on Diet and Foods*, pp. 187, 188. She says again, "Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally."—*Ibid.*, p. 188.

Men are warned that "fasting and prayer will accomplish nothing while the heart is estranged from God by a wrong course of action."—*Testimonies*, vol. 2, p. 146.

It is also noted that entire abstinence may not be necessary. "They [the people of God] should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food."—*Counsels on Diet and Foods*, pp. 188, 189.

It seems clear that any benefits from fasting do not come by way of reward simply for doing a certain work. The principle seems to be that when followed judiciously, fasting contributes to good health and clear thinking and hence increases spiritual sensitivity. The reader's question "Is the Lord more willing to answer prayer when you fast?" is answered by this principle. He is not more willing on the basis of mere fasting. But if through abstinence we are enabled more clearly to understand our spiritual condition, more intelligently to comply with the prerequisites for answered prayer, more specifically to frame our requests on the basis of a more penetrating grasp of God's program, then we may receive an answer that otherwise we might not.

Throughout their history Seventh-day Adventists have practiced private and group fasting. As early as 1855 a general call for fasting was made in the REVIEW AND HERALD: "We have consulted with brethren with whom we have recently associated, in regard to a day of fasting and prayer, in view of the want of faithful laborers in the wide harvest field; and, also, the feeble state of health of several who are now engaged in the work; and the suggestion meets the approbation of all. . . . By advice of brethren we appoint the first Sabbath in June as a day of fasting and prayer. . . . We recommend that all the churches be united in fasting and prayer on the day named, for the above object."—May 15, p. 228.

In recommending "a day of fasting, humiliation, self-examination, confession and prayer" to the Battle Creek Church on August 3, 1861, the announcement in the REVIEW AND HERALD of July 23, in elaborating somewhat, gives us a hint of some of the ideas about fasting at that time: "The Bible, especially the New Testament, is not very definite on the subject of fasting, whether we should entirely abstain from food, and how long. Feeble persons are generally very dependent on the small quantity of plain food which they take. These may have no duty in point of abstinence. We would recommend to all to abstain from their noon meal if consistent, and and [sic] let the other two meals, if eaten, be plain."

We checked the index to the *Church Manual* and found no entry there on fasting. If the church had definite rules and regulations on fasting, this is where we would expect to find them. But the church has never been very specific on the details of fasting.

This lack of specificity leaves the matter largely with the individual member. We would recommend that the one interested consult a Bible concordance and the *Index to the Writings of Ellen G. White* and formulate his own opinions on procedures.

D. F. N.

## WORLD'S PROBLEMS ARE MORE THAN POLITICAL

Our Congressman sent out a questionnaire not long ago to secure the "advice and opinion" of his constituents on matters of national interest to Americans. His first question was, "What do you feel are the five most important issues facing the people of the United States today?"

We felt a double obligation in answering this question—a citizen's obligation and a Christian's obligation. What patriotic citizen could not think of ten or more vital issues crying for solution in his community, his nation? Sharp increases in crime, growing distrust among races, dishonesty in government, conservation of natural resources, reduction of waste and pollution, the so-called generation gap, strikes, riots, wars, et cetera. Although the political machinery for solving human problems becomes larger and more powerful year by year, problems constantly outdistance the solutions. Policy and bureaucracy have been mostly ineffective in the over-all picture.

As a citizen we felt obligated to consider thoughtfully which problem is the most critical. In addition, we felt our Christian philosophy required us to be more than a patriotic citizen in answering our Congressman's ques-

tion. We would also include in the list one of the great spiritual problems of our time.

The item we placed first on our list was "moral decline—lawlessness." We were tempted to write "Godlessness," for "blessed is the nation whose God is the Lord" (Ps. 33:12). What a change would occur in the nation—any nation—if leaders and people turned their backs upon evil and turned their faces toward God! Lawlessness would decline and moral values would take their rightful place in all of man's dealings with man.

We stepped into our role of average citizen as we completed the list. We put down "cultural segregation," "Vietnam war," "balance of payments," and "poverty." Yet we somehow hope that the clerk who tabulates the results of this questionnaire will see what we meant: If the problem of widespread lawlessness is attacked with spiritual weapons, the problems of race, war, finance, and poverty will diminish. While self-seeking and error will be characteristic of human society until Satan is banished, we know that a turning to God would solve many social problems.

Unfortunately, those who expect Jesus to return soon and who foresee the withdrawal of God's Spirit from the earth may tend to be a little fatalistic about the depravity of society. They may subconsciously long for conditions to become worse—a sign, you see, of the end.

Let us not forget that social problems reside in people. Crime is more than statistics. Every intentional shooting stems from a serious personal problem; every theft deprives both the thief and his victim of peace and security; every rape blights lives. Are we justified in hiding behind the concept that conditions will become worse anyway? Are we not rather moved by compassion for those who are being swept away in the rising flood of immorality and lawlessness?

Perhaps now is the time to enlarge our circle of concern and work for the enemies of justice and mercy and for those they oppress. Let prayer be offered for the criminal, the prostitute, the dropout, the bigot, the embezzler, and the alcoholic that they may turn from their greed and licentiousness. Who will say that the Lord is not calling them through us when He pleads: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for *he will abundantly pardon*" (Isa. 55:6, 7)?

Such concern is the Christian's way of assisting those upon whom God has placed the responsibility of civil government.

F. D. Y.

## The King of Kings Is Coming

By ISABELLE KENDALL

Christ is coming, hallelujah!  
All the heavenly angels sing,  
Flying through Orion's portal  
Down the skyway of the King.

All the east and west shall see Him,  
All the south and northern men;  
Every eye on earth will know Him  
When our Lord returns again.

How the earth will reel and tremble,  
As the elements redound;  
When His chariot wheels are sweeping  
Through the barrier of sound.

All the cities fall before Him,  
Every isle shall flee away,  
When He cometh for His children—  
Are you ready for that day?

Loving angels will assist you  
In that great concourse of men  
On that fabulous migration  
To the New Jerusalem.

Yes, the King of kings is coming  
Soon, in spite of scoffing men.  
He's not dead—we know He liveth!  
Hallelujah and Amen.



# From Readers

**MORE TO "NARROW PARENTS"**

EDITORS: As an English teacher in two of our academies during the past twelve years, I would like to direct a few statements to the parents who were wondering whether they were being too narrow in not allowing their 14-year-old daughter to attend slumber parties.

After observing young people over a period of years, I have noted unfavorable reactions to both lack of discipline and too much discipline. Teen-agers need and want guidance and supervision even if they do not always admit it; however, they also have strong needs to identify with their peers. Sometimes when young people have been consistently forbidden to participate with their peers in more or less innocent activities, they will completely rebel against parental authority. Some teen-agers who appear frivolous in their activities may have very serious thoughts, and if guided closely, yet with a reasonable amount of freedom, will become responsible Christians. It seems only natural that 14-year-old girls will be thinking and talking about boys much of the time, not just at parties. Properly chaperoned parties of this nature, held at infrequent times, will probably help teen-agers in their social adjustment.

It is the duty of parents to guide their teen-agers in good eating habits, good music, and all other phases of life; yet parents must begin to allow young people the freedom to meaningfully apply these principles.

SHIRLEY E. STILES

Glendale, California

**APING THE WORLD**

EDITORS: I have a burden in regard to the wedding ceremony. It is summed up well in this counsel: "The minds of the people [before the Flood] were bewitched upon the subject of marriage. When there is so much uncertainty, so great danger, there is no reason why we should make great parade or display, even if the parties were perfectly suited to each other; but that remains to be tested.

"When those who profess to be reformers, those in humble life, ape the customs and fashions of the worldly wealthy, it is a reproach to our faith."—*Testimonies*, vol. 4, p. 515.

MRS. RUTH SEET

Booneville, Kentucky

**TO KEEP SWEET, WORK**

EDITORS: At times a member who tries to reform the church finds his message unwelcome and he is tempted to become discouraged and bitter. What shall he do? I would suggest that he turn his attention to working for souls outside the church. By doing this he will soon discover that the wickedness and unbelief outside the church is so much greater than any unbelief inside the church that he begins to be glad for his brethren who are at least inside the church; he becomes

more patient with his brethren and more willing to wait for the day when God through a more powerful influence will make clear to these brethren what they have been unwilling to accept from him.

Working for others is also good medicine for one who is disgruntled for various reasons. By going from door to door with our truth-filled books and the Bible in Hand lessons, with Gift Bibles, he soon forgets his mistreatment by those in the church and soon discovers that he's being of greater use to God as a lay evangelist than he could ever have been as a church officer.

The greatest protection against becoming an offshoot member or a fanatic is personal lay evangelism, in which the truth is carefully presented, but not argued; faithfully and prayerfully presented, with time out for weeping over those who refuse to go all the way.

EARL L. SHEPARD

Great Falls, Montana

**SABBATH MEDICAL WORK**

EDITORS: I work in a non-Adventist nursing home. I feel that I am doing a good work. With the shortage of help in these homes I don't think God would want me to refuse the help and comfort I can give, weekdays or Sabbath. The sick and aged might better be cared for by an Adventist who can treat them with patience and understanding than by a person who thinks only of the money she will receive.

Arrangement was made with my employer to have my hours different on the Sabbath so that I could attend church and Sabbath school. My work ends at two o'clock on Friday afternoon. I work five hours Sabbath morning, making patients comfortable, then I go to church and Sabbath school. The remainder of the day is spent in rest and reading of our church papers.

Jesus said, "My Father worketh hitherto, and I work." He did not break the Sabbath as the Jews accused Him of doing. He was doing good according to God's law. Patients have to be cared for every day. When the ruler of the synagogue said, "There are six days in which men ought to work . . . and not on the Sabbath," the Lord called him a hypocrite because He knew those people took care of their animals on the seventh day. People are more precious than animals.

Of course Christ did not work on the Sabbath for a "livelihood or profit." Neither do I, except on workdays. My employer pays me for that day, but the money is not used for "worldly pleasure or profit." It is used to help further the truth of God's Holy Word, by the purchase and giving of subscriptions to our magazines, books, for mission work (home and abroad). When I lay aside the tithe, the amount received for the few hours' Sabbath work is also laid aside. It is put in a place by itself so that it can be drawn on every time there is a need."

NELLIE L. BESCHER

Batavia, New York

EDITORS: We ought to take a firm and definite stand that labor in non-Adventist medical institutions is a violation of true Sabbath observance.

In answer to the Pharisees' criticism of the disciples' manner of Sabbath observance,

Jesus enunciated a principle for acceptable observance, "Wherefore it is lawful to do well on the sabbath days." However, are we practicing a liberal application of this principle that is actually transgressing the Sabbath commandment? The common response to the suggestion that Sabbath labor in non-Adventist institutions is unsuitable is, "Of course this is allowable because it is a work of mercy to care for the sick."

But a principle is only a directive for guidance; each person must determine the boundaries of permissibility when applying a principle in making specific decisions. I am afraid the emotive aspect of this work, and also the pressures for suitable employment, often tend to confuse our decisions regarding acceptable Sabbath observance. I have observed many Adventists under such employment, and I have found carelessness and indifference to real spiritual values as well as too many backsliders.

The underlying factor for careful consideration is that too often the motive for employment is to earn an income for living, and the reason for absence from worship of God is to fulfill the terms for employment. Thus there is no witness to the sacredness of the Sabbath, and there is no regular personal worship of God for spiritual refreshment. Interestingly, the servant of the Lord wrote considerable instruction on proper Sabbath observance in our sanitariums, but stated nothing about acceptable Sabbath observance when laboring in non-Adventist institutions.

As a minister I feel the straight testimony is that Sabbath labor in non-Adventist services even as in other community-essential services, irrespective of how meritorious the work is, should be refused. Naturally an emergency service during a calamity under voluntary conditions is different. An excellent article, "What About Sabbath Labor in Non-Adventist Hospitals?" in the *REVIEW AND HERALD* of February 23, 1961, adds emphasis to my contention. It is difficult for ministers to advise clearly on this matter when no decided stand is recognized. Unity in practice and belief is essential in these evil days, and juggling with principles on the border line is dangerous.

DOUGLAS I. JENKINS

Manawatu, New Zealand

**OUTPOURING OF SPIRIT**

EDITORS: I share the concern expressed by Dr. G. C. Pendleton (February 8 *REVIEW*) regarding the problem of maintaining an adequate Christian school by the smaller churches. I know the struggle of many small churches. I have been there. Perhaps this problem will not be solved until the Lord comes, but his suggestion of restudy is a good one.

However, it is my conviction that we, the members of the "remnant," must concentrate on the individual spiritual preparation necessary for the outpouring of God's Spirit. At least this would solve our spiritual problem—the terrible sin of Laodicean unconcern. The *Go Tell and Bible* in the Hand type of work that is being carried on by some of us has already brought us a sprinkle, but we long for and anticipate greater showers of the Spirit's blessing as more of our folks prayerfully join in this witnessing program.

EDWARD W. GRAVES

Madera, California

# Indian Ocean Island Laymen Set High Goals

By S. F. MONNIER  
*Departmental Secretary, Southern European Division*

On the Indian Ocean island of Réunion the workers and laymen have accepted a baptismal goal for 1968 of 290. This is ten times the number of new believers baptized in 1966. On the British island of Mauritius, another of the Mascarene Islands east of Madagascar, the 1968 baptismal goal is 220, nearly quadruple the 1966 baptisms of 59.

These remarkable plans for the advance of God's work are but a small part of what I saw and experienced during a visit of several weeks to the Indian Ocean Union Mission, for this mission also includes the Republic of Malagasy (or Madagascar), where significant advances are also planned for 1968. The purpose of my trip was to conduct training courses for lay instructors. All told, some 300 young people and adults attended the four courses.

Six of the union mission's eight local missions are found on the large island of Madagascar. The other two are Réunion and Mauritius, which together are not so large as Delaware. Madagascar is a little smaller than Texas. Besides, there are other scattered groups such as the Comoro Islands with a largely Moslem population and not a single Adventist.

Our work in Malagasy has developed over a period of 40 years. We now have a Malagasy pastor directing each of the missions. The Tananarive Mission is the largest with 2,623 members; the mission at Tuléar has 148; and the total number of Adventists on Madagascar has risen to 6,300.

## Scores of Workers Needed

Right now the time is favorable for the expansion of our mission activities on this island. The government would like to see us open a number of schools and medical units. We already have five secondary schools (with boarders and day students) and 53 primary schools. If we had the necessary men and women at our disposal, we could easily send scores of qualified teachers and other missionaries to Madagascar.

When the island became independent, dozens of Protestant missionary families left, but the Roman Catholic Church began to send many more European priests and nuns to train and help the nationals.

I was impressed by our workers' kindness, cheerfulness, and ardent desire to enter into the total evangelization of their country. Two training courses for lay instructors were given on this island, the first one in the capital city of Tananarive. I requested that the participants stay through the whole week from morning till evening. At first the leaders thought this would be impossible, because as elsewhere in the world our mem-



*The lay-evangelism movement of the Indian Ocean Union Mission is represented by these three lay evangelists of different tribes.*

bers have their work and different occupations during the week. Nevertheless, to our surprise about 100 members regularly attended all meetings. One man, a government official, got permission to take this week off on condition that it be deducted from his vacation the following year. He gladly accepted this. Our members studied "how to win Madagascar for God."

The spirit was excellent. Each mission, church, preacher, and member present set a baptismal goal to be reached by the end of 1968. With a map of the island at hand the group laid exact plans that new districts, important built-up areas, might be evangelized during the coming years and an Adventist meeting hall opened in every place. They are organized in such a way that if time should last, the whole island will be worked in 12 years and there will be an Adventist community in each district.

These are the baptismal goals they set:

Tananarive Mission	557
Tamatave Mission	120
Majunga Mission	60
Fianarantsoa Mission	120
Tuléar Mission	89

In 1966, 425 persons were baptized in Madagascar.

The second course was held in Ambositra, situated about 250 kilometers (155 miles) from the capital, with 80 participants coming from the center and the southern parts of the island. What charming personalities we discovered in the Betsileo tribe!

Next was a visit to the British island of Mauritius, which had only recently achieved its independence. It has more than 800,000 inhabitants, making it one of the most densely populated places in the world. It has a mixed population composed of Indians, Chinese, Caucasians, and persons of mixed blood. Churches and meeting halls representing all Christian religions are found here: Catholic, Anglican, Pentecostal, Jehovah's Witness, and of course Adventist, besides mosques, Indian temples, and Chinese pagodas.

We have 14 churches, with 1,245 members on this island. Also about 250 Mauritians recently have emigrated to England. The leadership of our mission work and of the college is in the hands of devoted Mauritians. However, they have a strong desire to have a European family join them.

Here we also organized courses, and evangelistic plans were laid. We think that during the next five years every Mauritian built-up area will have a meeting hall or an Adventist church.

But there is still a problem: How can



*S. F. Monnier (front row, left center) and E. Villeneuve, Indian Ocean Union lay activities secretary, meet with the lay instructors at Ambositra in the Malagasy highlands.*



we reach the Indians, the Moslems, the Chinese? If we do not properly train qualified young people—our young Indians, Moslems, and Chinese—then we shall never be able to evangelize an important part of the population. The Catholic Church has not hesitated over the years to send some priests to be trained in India, and today they have extraordinary success among the Indian population on Mauritius. We ought not to lag behind.

One thing that struck me particularly was the group of young people we have there—beautiful young people, intelligent and consecrated, who wish only to serve in God's work. Eighty of them stated this quite definitely. We must find an outlet for the zeal of these young people.

It was a great joy to visit the island of Réunion (410,000 inhabitants). After having worked for years in the three other French overseas departments (Martinique, Guadeloupe, and French Guiana), I was much interested in seeing this fourth one. We have here a good group of workers: three families from Réunion, two Mauritian families, and two Europeans. About 40 members attended the training course regularly. Ten young men definitely decided to prepare themselves to be preachers of the gospel. Scores of young men and women would like to train in our schools to enter the work.

The great problem on Réunion is the lack of an Adventist school. Each year that passes will make the task of educating our youth more difficult, because the French Government is making commendable efforts in the field of education, and good groups of schools are being constructed everywhere. We ought to open secondary classes to prepare our young people not only intellectually but spiritually, nurturing their desire for mission service.

According to the plans we made, every village and every town on Réunion should after seven years have an Adventist community.

In this lay evangelism movement the Indian Ocean Union Mission will not stand behind. We can count on the members in these countries. They have a large vision to carry out the work well. The steady and faithful work accomplished until now by our missionaries and workers in these countries will in the coming years bear more fruit to the glory of God, because of the systematic missionary training of each member.

## New Plane Dedicated for Service in Upper Amazon

By WELLESLEY MUIR  
Departmental Secretary  
Inca Union

A new plane, a Cessna 180, was christened *Fernando Stahl II* at the recent Inca Union quadrennial session. For the dedication service the plane was landed at the farm of Inca Union College by



**Top: Crowds gather around for the dedication of *Fernando Stahl II*, held at Inca Union College, Peru. Bottom: At the ceremony Robert Seamont tells of opportunities for mission planes to serve, as R. A. Wilcox, South American Division president, looks on.**

Robert Seamont, director of the Upper Amazon Mission aviation program.

*Fernando Stahl II* was made possible by listeners of the Quiet Hour radio program in the United States. The plane has a Roberts Modification, which gives extra wing area with all the characteristics for short take offs and landings on jungle airstrips.

The new plane, already in mission service, replaces the original *Fernando Stahl*, which sank in the Ucuyali River last year, after all passengers escaped without injury.

Taking part in the dedication service were R. A. Wilcox, president, M. S. Nigri, secretary, J. I. Hartman, treasurer, of the South American Division; D. J. Sandstrom, president, L. D. Wood, treasurer, of the Inca Union; Marvin Fehrenbach, president of the Upper Amazon Mission; and missionary pilots Robert Seamont, Clyde Peters, and Cline Johnson.

Recently Henry Baerg, director of the Seventh-day Adventist welfare program in Peru, received a telegram from the governor of the state of Madre de Dios. This telegram was an official thanks for the services being rendered by Clyde Peters, pilot of the mission plane, in helping flood victims who were driven from their homes. SAWS has sent ten tons of food besides large quantities of clothing and vitamins to help thousands of people in the recent flood disaster in the jungles of southern Peru.

## Church Leader Reports Recent Visit to Cuba

Part 2

By E. W. PEDERSEN  
General Field Secretary  
General Conference

[During his recent itinerary in the Inter-American Division, Elder Pedersen took advantage of an opportunity to visit Cuba. As a Danish citizen, he was permitted to enter the country. Here he concludes his report of what he saw and of his conversations with Adventist workers and government officials.—Eds.]

Our work in Cuba is now organized into six "delegations," or provincial districts, over which is a unifying "national association." Each organization has its regular complement of officers and a committee. The work is on a self-supporting basis. Our people are as faithful and liberal in their support of the cause as they ever were. They are experiencing the fulfillment of the Lord's promise given through the prophet Malachi.

The churches I visited were packed, even for the Sabbath school Bible study period. And no one seemed interested in the clock during the divine service, even when the hands pointed to 12. Our Cuban believers do not go to church to spend time but to meet with the Lord and to be filled spiritually.

Wherever I went I saw as many happy Adventists as I have seen anywhere. Their smiles were as warm, their laughter as catching, and their singing as jubilant. Admittedly, a true Adventist is always rejoicing in the Lord. He believes that "all things work together for good to them that love God, to them who are the called according to his purpose."

### Youth Loyal to Message

Our young people deserve special mention. The programs they prepared and the concerts they gave were outstanding. Cuba has youthful talents that would honor a choir, orchestra, or MV Society anywhere. They are faithful to their church, its standards and principles. They stand up for their convictions and are loyal to the message that made them Seventh-day Adventists.

Likewise, the children would be fully entitled to a chapter to themselves. I can still see two small lads in Santiago de Cuba singing a duet that would have brought down the house, had the house

not been God's and the day the holy Sabbath.

Their little sister, Rebecca, of four or five—as pretty and sweet a little girl as God makes—possessed unusual poise and courage. As often happens among children, her friends in the preprimary school teased her—teased her because she did not come to school on Saturdays. Her mother had admonished her never to answer back but to take patiently what came her way. Valiantly and perseveringly she adhered to her mother's instruction, until she apparently could not take it any longer—or maybe she felt it was time she became more positive in her witnessing. One day, after she had calmly endured her usual trial, she quietly rose to her feet and began to sing:

"Six days we have for work and play,  
The seventh is for Jesus."

She sang all three stanzas while everybody sat silently listening. When she had finished her message in song, she smilingly resumed her seat.

The teasing stopped.

Pedro de Armas, president of the SDA National Association, was not at home when I arrived. Shortly after his return we set out together on a week's tour of the island by car. Our first stopover was at the site of our college at Santa Clara. Here we met with most of the former staff, who still live in the staff houses simply because they have nowhere to move. The college has been taken over by the Santa Clara State University. However, we have been more fortunate than others. In the early sixties the government expropriated all schools, our college as well. But we got ours back, and to the astonishment of many were allowed to continue operating until February, 1967.

It is now the hope of our Cuban leaders to reopen as a theological seminary somewhere else. In our interview with government officials already referred to, this matter was discussed at some length, and I am glad to say that there are good prospects for such a seminary in the near future.

It is up to us to discover a suitable location and then present plans to the proper authorities. Boris Fernandez, director general of the Registry of Associations, said apologetically to me, when I briefly referred to our loss: "It was regrettable, Mr. Pedersen; but the university needed it for expansion."

**Sabbath Away From Home**

In the educational field the Cuban Government can boast certain improvements. In 1959 the illiteracy rate was 22 per cent. In only one year it went down by roughly 4 per cent. During the revolutionary war Castro had promised sweeping educational reforms, stating that after victory he would turn all forts and military barracks into schools. In the first year of his administration no fewer than 10,000 new classrooms were added to those already in existence. Out in the country, school-cities are going up for workers' children of ages eight to 17, where they are being educated at government expense. Ten such schools have already been opened. It is the government's plan that eventually all children of that age group shall attend such schools, living in from Monday morning until Saturday afternoon.

Driving through the beautiful countryside one is impressed with the fact that Cuba is essentially an agricultural land. The soil, which is the country's true asset, is very fertile. The subsoil contains

valuable minerals. It is to farming that the government looks for its economic salvation. Cuba used to be the world's largest producer of sugar. By increasing production, it is hoped that the effects of lower prices and a smaller market will be offset.

Other economic goals have been set. Egg production has passed the peak aimed at. Beef production is on the increase. The government kills the bulls for beef and uses artificial insemination to increase and improve the stock with the hope of capturing the world markets in beef production. Factories of various kinds are being built. While I was there, old oil wells were reopened and new ones drilled. Feverishly Cuba is going all out to hasten the day when she can do without outside financial aid.

In Santa Clara, Hari Black from Oriente Province came to meet us. He used to be a teacher of English at the college and had been picked as my interpreter. He is a delightful person and did a magnificent job translating, though I worked him hard. He was at my side until the moment I left. During my interviews with the government officials he was the translator.

Matanzas, Camaguey—headquarters of what was formerly the East Cuba Conference—Cienfuegos, Holguín, Santiago de Cuba, and Baracoa, were some of the places and churches visited on this tour. Baracoa is on the eastern tip of the island. The road winding its way up over and through the mountains had recently been completed. It is a real feat of engineering skill built by the present government and the Cubans themselves.

Everywhere we went and met with our workers and people my heart stirred, and I could not but think of the apostle Paul



**Australian Believers Plan New Avondale Village Church**

The 70-year-old Avondale, Australia, church is soon to be replaced. Its more than 400 members, plus the many others it has to accommodate, pack the main hall of the church and both wings. Seating is so crowded as to be unsatisfactory.

For several years funds have been slowly accumulating for a new building, and the interest in this project has recently increased. The new church is to be built either on the same site or near it.

The old church holds many revered memories. Ellen G. White had much to do with inspiring the building of this church (left) in 1898. Shortly afterward, still in 1898, the workers decided to build a small sanitarium or hospital at Cooranbong. This decision was made in the south wing of the church, presently known as the Kress-

ville Wing, from the Kressville Home Units opposite (right), named after the late Drs. Kress. Mrs. White was present by invitation at this committee meeting. Twelve months later a self-contained, two-story small sanitarium had been constructed. This institution was dedicated in 1899. The Avondale College was already under construction.

Week by week through all these 70 years God's children have gathered there to worship Him. Mrs. White worshiped there during its first two years. Many today recount the interesting and moving stories of those days at the close of the past century.

A. J. CAMPBELL  
Avondale Church Press Secretary

when he thanked his God for the faithful brethren he met or wrote to.

The day we were in Santiago de Cuba, Nicolas Bence had a baptism at which 24 persons entered into the covenant with their Lord. In connection with this service I was asked to make an appeal to all those present who had not yet surrendered their lives to Jesus and been baptized.

The Spirit of God was present in a marked way. One after another rose from his seat and came forward—some 80 in all. I do not think there was a single person left in that audience who had not surrendered his life to the Saviour and taken his stand for baptism.

On our way back to Havana gas rationing was suddenly introduced without warning. However, we had no difficulties in getting what we needed.

A pleasant interlude during my stay in Havana was my contact with the official representatives of the Danish Government, whose hospitality I enjoyed and whose helpfulness was greatly appreciated. They picked me up at my hotel, took me to the airport, and saw me through all formalities. One of the wives asked me for literature on Seventh-day Adventist beliefs.

The three weeks passed all too quickly. When the time of my departure came, I wished I could have stayed a little longer with the many friends I had made. As I sat in the plane winging its way across the sea toward Mexico City, I felt grateful to God that I had been able to bring our Cuban believers renewed assurance that they are part of the great Advent family and that they are not forgotten.

The strength of our work in Cuba today, the loyalty of our workers and laity alike, the faithfulness and stamina of our young people and children in standing firm for principle—all bear witness to the invincible power of the gospel of Jesus Christ in the setting of the third angel's message, and to the preserving influence of the Holy Spirit. And it is an eloquent testimony to the solid foundations laid by our pioneer missionaries and those who followed them.

(Concluded)

Tour of Church-State Study  
Commission—4

## Greece's Religious Liberty

By ROLAND R. HEGSTAD  
Editor, Liberty

We landed in Athens on a Friday after a rough flight over cobble-stoned clouds lining the route from Belgrade, Yugoslavia. Confronting the Church-State Study Commission were front-page headlines on an Athens daily newspaper that seemed to forecast increased problems for religious minorities in Greece: "Greece should become once again a land of Greek Christians."

That headline over a speech by Premier G. Papadopoulos, delivered to students of Aristotle University in Salonika, seemed to mean that the government

sees Orthodox Christianity as an instrument of national unity.

Orthodoxy, of course, has long been the state religion of Greece, which, in its relation to religious minorities, might be described as the Spain of the Orthodox world.

But where Spain is feeling its way to new relationships with its non-Catholic citizens, it appears that Greece may be retreating to a more militant stance in

relation to its non-Orthodox population.

To be a Greek, in the words of Premier Papadopoulos' speech, means to be an Orthodox Greek: "Christian, according to the gospel, according to tradition," he said, "is Orthodox Christian."

The Premier lashed out at immorality, which, he said, "in any form is not compatible with [Christianity]." His definition of immorality deserves to be read with great care, if one wishes to under-

# The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

## TYPES OF CHURCH GOVERNMENT

Among the words that come down to us from early Christian times as church-office titles are two translated into English as "elder" and "bishop." Both are good New Testament words, though I think the word "elder" has a better sound on Adventist ears than "bishop." To some the latter may bring up an image of autocratic pomposity, while the former seems to be more compatible with our Adventist situation and thinking. Actually, the two terms "elder" and "bishop" were at first applied interchangeably; later they were used to denote different aspects of leadership responsibility in the church.

All of this gives us a good starting point for a brief discussion of types of church government:

1. Congregational. This is the simplest form of church government in which the authority resides in the members of the congregation assembled in a church meeting. The control is exercised almost entirely by the people. The ecclesiastical unit is the local church, a single church, self-governed, and quite independent of all others. The government in this case is a simple democratic type.

2. Episcopal. In this type the governing authority rests in a body of bishops and not in any one individual such as the pope. The original meaning of the word from which "episcopal" comes is "overseer," "inspector," or "guardian." In the New Testament it refers to the bishop. The ecclesiastical unit is the diocese comprising a number of churches and ruled by a bishop.

3. Papal. In this form of church government the supreme authority is vested in the pope. Within the hierarchy there are cardinals, archbishops, bishops, and priests. The local church, or individual member, actually has no authority in church administration. The episcopal theory was rejected by the Roman Catholic Church at the Vatican Council of 1868-1870 but was given further attention at the recent Vatican Council II.

Summing up this type of church government, we could call it monarchical.

4. Presbyterian. This is a form of church government in which the presbyters or elders occupy a prominent place. The term, as used in the New Testament, originally had a political use. In church affairs it refers to a representative form of government and occupies an intermediate position between congregationalism and episcopacy. The authority rests in a church council composed of representative presbyters or elders, duly appointed office bearers chosen by the people. It is, therefore, a representative type of government.

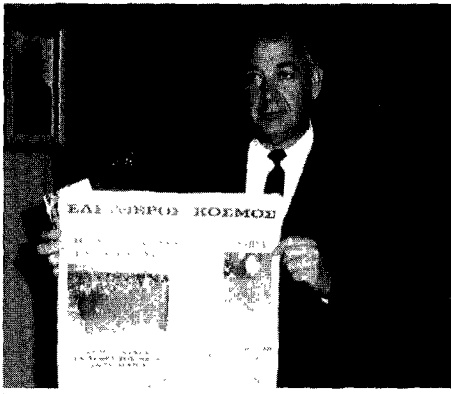
As one scans these four types, he recognizes that Seventh-day Adventist Church government is modeled largely on the presbyterian, or representative, form. It should be noted that in the presbyterian form of government there is but one order of clergy, those who are ordained to the gospel ministry. In the episcopal form of government there are several levels of clergy, so that a common minister or priest when appointed a bishop is consecrated to that office.

In the Seventh-day Adventist Church a minister elected to an office simply enters upon the duties of that office and if, at a subsequent time, he is not re-elected, he is still a regular ordained minister, subject to assignment in another capacity, such as pastor of a church.

The representative approach to church government seems to be that followed in the first church council as recorded in Acts 15, on which Ellen G. White says in comment: "The entire body of Christians was not called to vote upon the question. The 'apostles and elders,' men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches."—*The Acts of the Apostles*, p. 196.

Sometime in the future we shall discuss the role of laymen in Seventh-day Adventist church government.

(Next: "On Being a Chairman")



**W. H. Shephard, religious liberty secretary, North Pacific Union, holds an Athens newspaper with headline of church-state import.**

stand the problem facing religious minorities:

"In order not to be misunderstood," Mr. Papadopoulos said, "I make reference to the big spectrum of immorality outside the relation between two sexes, which is noticed in the whole of social manifestations and in particular in the exchanges and cooperation among individuals in society. Greeks should become once more moral in themselves and as part of the social whole."

**Disturbing Definition of Morality**

One can applaud the emphasis on morality, patriotism, temperance, and recovery of the democratic Greek spirit given by Mr. Papadopoulos and his associates in the newly created government. (A sampling of opinion on street corners indicates that the people are indifferent to the king's exile.) But the definition of morality given by the Premier, particularly its identification with Orthodoxy, is disturbing. Leaving the Orthodox Church for a more Biblically oriented spiritual community is looked upon not simply as an exercise in religious freedom but as an expression of disloyalty to the Greek state, to its ideals and aspirations. Simply put, heresy may become treason!

The Orthodox Church has long and stubbornly resisted proselytism. Despite the ecumenical spirit shown by the spiritual leader of Orthodoxy's 160 million communicants, the Ecumenical Patriarch Athenagoras, Orthodoxy, in the main, has not encouraged the fresh breezes of freedom that are dislodging cobwebs from other medieval institutions.

The Orthodox Church is autocephalous—each national Orthodox church being autonomous. The Patriarch of Greece is in no sense bound by decrees from Athenagoras' office in Istanbul. Thus each Orthodox country projects its own unique perspectives; all, however, are characterized by antipathy to those seeking converts.

The depth of feeling on this subject can be measured by the reaction of a Greek patriarch to the suggestion of Eugene Carson Blake, World Council of Churches General Secretary, that he would visit Greece to determine the sit-

uation of religious minorities there. The Patriarch told him he was not welcome in the capacity of investigator, and forthwith pulled the Greek Orthodox representation out of the upcoming World Council session in Uppsala, Sweden. At the time of writing, Blake is still in Geneva, and the Orthodox Church of Greece is still at home.

The Orthodox Church itself does not evangelize—it is largely stratified. It welcomes no competition from churches that wish to "reason together" with Orthodox members. The spirit of ecumenism, though reflected by Athenagoras, is not present in Greece. Not surprisingly, growth of Protestant work, including our own, in Orthodox countries has been slow. Greece is no exception. And whenever we do establish a new congregation, a legal battle must be carried to Greece's equivalent of the U.S. Supreme Court before we can obtain permission to conduct services. Permission is never given to build a church, only to meet in a certain edifice or room. And the last time the Adventist Church in Greece sought relief before the high tribunal, it lost its appeal. The court explained that we already had one church in that city to serve our people.

Though the picture in Greece is clouded, we must pay tribute to the citizens themselves—a most friendly and lovable nationality. Every member (34) of the Church-State Study Commission was entertained for Sabbath dinner in the home of a Greek worker. What meals! And what fellowship!

**A Friendly People**

In the hotel and on the streets we were received with friendship and courtesy. Every Greek, it seems, has a relative—or two or three or more—in America. Many speak English; signs on shops are often in English.

It is a puzzle to us that a people so friendly—who gave to the world such a great democratic tradition—should reflect intolerance to religious minorities through their laws. Indeed, we found that many Greeks personally are not antagonistic to principles of religious freedom. Most problems center within the Orthodox Church leadership and officials allied with them for political expediency or for other reasons.

The work of the heart team from Loma Linda made a valued contribution to the Adventist cause in Greece (*Review*, Dec. 7 and 21, 1967). But most of the nation does not know that the heart team had any connection with an Adventist school. No Greek newspaper reported the presence of our doctors in church each Sabbath. Press releases by our public relations men identifying Loma Linda with the Adventist Church were edited to omit the identification.

And yet God has children in Greece. And the Advent message must be given there. Radio evangelism from powerful stations in Europe would seem to be an important advance demanded by circumstances—programs, it should be emphasized, in Greek, designed by someone

thoroughly conversant with the Greek mind and culture.

One ray of hope breaks through: A new constitution is being written for Greece. Religious and ethnic minorities have been invited to present their viewpoints. Pierre Lanares, of the International Religious Liberty Association, will be in Greece soon to suggest certain changes. Other steps are being considered. If in this twentieth-anniversary year of Human Rights, being celebrated by the United Nations, the circumstances of religious minorities in Greece are not improved, no more favorable occasion appears in the offing.

From a human standpoint difficulties overshadow opportunities. But we must try, so that the Lord, who wrestles with the heart of priest and premier alike, may bring increased freedom to preach the gospel in Greece should He so design.

*(To be continued)*

*Brief News*

**FAR EASTERN DIVISION**

✦ After serving the Far Eastern Division 21 years, Nellie R. Ferree has retired from active service. For the past seven years she has served as elementary supervisor in the department of education as well as director of the parent-home organization. Previous to her service at division headquarters in Singapore, Miss Ferree was at Philippine Union College, where she directed the teacher-training program. Her successor in the division is Mrs. Marion Simmons, elementary supervisor, Atlantic Union Conference.

✦ Jerry Wiggle, secretary-treasurer of the Far Eastern Island Mission, Guam, has passed the Certified Public Accountant examination.

✦ Smoking Sam, a life-sized teen-age model, made his debut in Hong Kong recently. He is the creation of John Chan, MV and temperance secretary of the Hong-Kong-Macao Mission.

✦ Major evangelistic campaigns are being conducted currently in several cities of the Philippines. Royce C. Williams, ministerial secretary of the Far Eastern Division, conducted a major series in Roxas, in the Central Philippine Union Mission.

✦ A new school of practical nursing has been opened at Saigon Hospital in Vietnam. The director of the school is Mrs. Jess Holm, wife of the medical director. Fifteen Vietnamese girls, including 12 Buddhists, are enrolled.

✦ Excavating has begun on the site of the new SDA hospital in Hong Kong. This hospital is to be a circular building, first of its kind in the Greater Hong Kong area. It will be the second Adventist hospital in the mission.

D. A. ROTH, Correspondent



"The Old Rugged Cross" church is near Reed City, Michigan. At the time of the hymn poll a group of Niles MV's visited there.

### Favorite-Hymn Poll Places "Old Rugged Cross" at Top

"The Old Rugged Cross" is the most popular religious song in the United States and Canada, according to a coast-to-coast favorite-hymn poll conducted by Adventist churches.

Of the 103,718 American and Canadian adults, teen-agers, and children interviewed, 82,013 listed a favorite. A total of 16,212 in the three age groups claimed "The Old Rugged Cross" as their favorite.

The 76,350 adults surveyed listed their preferences this way: "The Old Rugged Cross," 15,243; "How Great Thou Art," 10,476; "Rock of Ages," 7,136; "In the Garden," 6,479; "What a Friend We Have in Jesus," 6,240; "Beyond the Sunset," 4,289; "Abide With Me," 4,103; "It Is No Secret," 3,808; "A Mighty Fortress," 3,704; and "Faith of Our Fathers," 3,570.

The 3,873 teen-agers giving preferences liked the same ten religious songs, but gave the last five in different order: "Faith of Our Fathers," "A Mighty Fortress," "It Is No Secret," "Abide With Me," and "Beyond the Sunset."

The 1,836 children listed their favorites as "Jesus Loves Me," "The Old Rugged Cross," "How Great Thou Art," "What a Friend We Have in Jesus," "Rock of Ages," "Faith of Our Fathers," "In the Garden," "Abide With Me," "Onward, Christian Soldiers!" and "Beyond the Sunset."

In October both the Voice of Prophecy and Faith for Today broadcasts will feature the favorite songs on special programs.

The April 27 house-to-house poll was sponsored by the Radio-Television Department of the General Conference with the cooperation of the lay activities, public relations, and youth departments.

Bob Nixon  
Assistant Secretary  
GC Public Relations Bureau

## Atlantic Union

### Adventist Children's Teeth Studied in S. New England

Dr. Robert L. Glass, of the Harvard School of Dental Medicine and the Forsythe Dental Center in Boston, surveyed some of the larger church schools in the Southern New England Conference, including South Lancaster Academy, early in April.

Fostered through a grant of the dental division of the U.S. Public Health Service, his study was intended to compare the dental health of Seventh-day Adventist children with that of children in public schools.

The local survey confirms the findings of a similar study made three years ago by Dr. Glass and other dental specialists at Loma Linda University Dental School in Loma Linda, California, as well as in Washington, D.C. Each of these tests, in which elementary- and high-school-age students were examined, revealed that Adventist children have significantly better teeth than children in the general population.

R. J. BARNETT  
Public Relations Director  
Southern New England Conference

✦ The Greater New York Conference has the fastest growing publishing work in the Atlantic Union. In fact, it stands fourth in all of North America for gain in deliveries last year, with a 54.9 per cent increase registered. Publishing Secretary Chester Shumaker and his assistant, Horloni Martinez, report that even greater gains are being made thus far in 1968.

✦ Thirty-four were baptized at the Bronx, New York, church April 3. Pastor T. X. Perry reports this is only the first fruits of a far-reaching campaign. For some weeks now the whole church have been praying earnestly, confessing their faults, and seeking a revival and reformation. This is in preparation for an outpouring of the Holy Spirit that will enable the church to succeed in its planned evangelistic campaign later this year. Mrs. Mary Holyfield, Bible instructor, prepared these candidates for baptism.

✦ Members of two organized churches and eight companies, comprising the Spanish work in the Southern New England Conference, met in the chapel of Lenheim Hall at Atlantic Union College on April 27 for the first rally conducted in this field for this language group. F. R. Millard, union president, addressed the 200 persons present in Spanish at the Sabbath morning worship hour. Juan Machado is director of the Spanish work for the conference.

✦ George Vandeman has enlarged his area of activity beyond the weekly Sunday afternoon meetings at the New York Center. He is speaking each Sabbath morning at the Hempstead church during the

eleven o'clock hour, and each Sabbath afternoon at the Jackson Heights church. He has also recently held week-night meetings in New Jersey.

EMMA KIRK, Correspondent

## Canadian Union

### Ecumenical Discussion Held by Alberta Pastors

Recent ecumenical discussions held in the Calgary and Beiseker churches of Alberta provided opportunity for guests to learn the similarities between their faith and Adventist beliefs while establishing good will.

Each Sunday the Calgary program featured a representative of a different denomination giving a 20-minute résumé of their work and beliefs. A 15-minute question-and-answer period followed.

Previous to this the Adventist pastor, Lon Cummings, gave a 25-minute study of an outstanding Bible teaching of the faith being featured and told of specific teachings that he especially admires in this faith. "By positively emphasizing the things we felt were especially good in each faith we were able to preach our whole message," stated the pastor.

In Beiseker a 12-night ecumenical Bible discussion was held in the Rosebud Seventh-day Adventist church. Taking part in the discussion were representatives from the Anglican, Roman Catholic, Lutheran, Christian and Missionary Alliance, Baptist, Church of Christ, Church of God (Seventh-day), United Church, Latter Day Saints, and Pentecostal churches.

PEARL BROWNING, Correspondent

## Central Union

### New Literature Evangelists Trained in Central Union

We needed 40. We hoped for at least 30. Twenty-six came to the Central Union's spring training school for new literature evangelists at Hutchinson, Kansas. Somehow we feel there are 14 more whom God wants, but they have not yet responded.

From the moment our meeting opened Friday evening until the closing challenge on Tuesday noon, we all felt that God and His Spirit were meeting with us and leading these new workers into a meaningful new career for the finishing of His work. With the hospitality of Pastor and Mrs. H. L. Hampton and the Hutchinson church members, we enjoyed wonderful fellowship and meetings together on the Sabbath day.

The high light of the entire institute occurred Sabbath afternoon. With a uni-

form or tool representing their former occupations or professions, the new workers came forward and told how God had called them into the literature ministry. Altogether they presented a beautiful, almost miraculous, picture. Many occupations were represented from truck driver to airline stewardess, from mechanic to Air Force officer—a tailor, a baker, an X-ray technician, a minister's wife, and an insurance salesman.

Gary Parker, of Kansas, had been an auto-body-and-fender man. He displayed a crumpled car door and the tools he formerly used to repair damaged fenders. Now he will be using the tools of God's books to straighten out the dented and twisted lives of men and women.

John Morris, a tree surgeon from Nebraska, carried a rope and a chain saw. He told how God called him down out of the trees. He smilingly said, "There is no one to witness to while you are up there trimming trees. If you did meet someone, the chain saw makes so much noise you wouldn't be able to speak!"

Mr. Scroggins, from Missouri, was dressed in his Air Force uniform, which represented 23 years with the USAF. He had been a recruiting officer. Now he will be recruiting candidates for God's army.

Then there was Leo Trujillo, from Wyoming, dressed in blue shirt and jeans—a section foreman of the Union Pacific Railways. He had worked 12 years keeping trains moving to Salt Lake City and San Francisco.

What a picture they represented—26 new workers coming from 24 occupations or professions to enter the literature ministry. And others will join them in the weeks ahead until the 40 we need are all lighting their part of the world with literature.

J. N. HUNT  
*Publishing Secretary  
Central Union*

† The St. Joseph, Missouri, Emmanuel church invited Thomas Hicks, Jr., local elder of the Beacon Light church in Kansas City, Missouri, to be speaker for special devotional services recently. Six young men are now preparing for baptism.

CLARA ANDERSON, *Correspondent*

## *Columbia Union*

### **Two Adventist Welfare Vans Serve Resurrection City**

To the 3,000 residents of Resurrection City (the Washington, D.C., home of participants in the Poor People's March), the gold-and-brown Adventist Health and Welfare emblem is well known. The only two permanent units inside the city are both Adventist and are both well marked with the identifying chevron.

Just inside the main gate of the temporary plywood town near the Lincoln Memorial, the two large vans testify of the church's interest in the poor.

From the New Jersey Conference has come their well-equipped mobile disaster unit, which is the official clothing distribution center for the city—in fact, the only one. A steady stream of people from the Washington area bring clothing and blankets to the large truck. Volunteers sort the clothing and distribute it to the needy.

Next to the clothing van is the up-to-date medical unit lent by the South Central Conference. Volunteer physicians of all faiths are providing the medical service needed.

Two Washington area pastors are working with these two units. William L. DeShay, Dupont Park pastor, checks on details relating to the medical unit, and L. R. Palmer, Jr., First church pastor, directs the clothing distribution.

† The largest MV Investiture service in the history of the Dayton and Kettering churches was held recently for 165 persons. Don M. Winger, Ohio Conference MV secretary, officiated with assistance from Peter Read, newly appointed youth pastor of the Dayton area.

† The Orvilla, Pennsylvania, church has recently initiated a food-shipment program for our servicemen in Vietnam. The packages contain salted nuts, dried fruit, canned fruit, Kool Aid, powdered milk,

chewing gum, homemade cookies and candy, writing paper and pen, comb, razor blades, and nail clippers. In the past three weeks 41 five-pound packages have been sent to the servicemen in Saigon. They are sent on a random basis without respect to race, color, or creed.

† A State-wide youth rally was recently held at Blue Mountain Academy, Hamburg, Pennsylvania. This session, a first for the Pennsylvania Conference, drew more than 2,000 youth and their leaders. Dale M. Ingersoll is MV secretary.

† A number of pastors in the Ohio Conference are using telephone-answering systems as a part of their over-all evangelistic programs. Units are presently in operation in Dayton, Cincinnati, Cleveland, Newark, Athens, and Mount Vernon.

MORTEN JUBERG, *Correspondent*

## *Lake Union*

† The fifth pastor recently joined the staff of the Pioneer Memorial church, Berrien Springs, Michigan. J. Gordon Paxton, of Southeastern California, will serve as associate pastor for college students. Pastor J. A. Kroncke has three other associates. Anthony Castelbuono cares for the youth of elementary school and academy age; A. W. Perrine is the pastor for visitation; and T. Irville Rush, the church treasurer, serves as pastor for stewardship.

† R. D. Moon, president of the Michigan Conference, was guest speaker recently for two dedications on the same day, the first for a church at Gladwin and the second for a new school building at Edenville. The pastor, Delmer Burke, led out in both services. The Gladwin church members, numbering 33, purchased an existing building. Construction of the Edenville school was begun in 1964 when Robert Habenicht was pastor. It will accommodate ten grades.

† Jeremia Florea, pastor of the First Flint church, in Michigan, baptized eight new members recently. Most of the young people in the group took their stand during the Voice of Youth meetings last summer.

MILDRED WADE, *Correspondent*

## *North Pacific Union*

† Tributes were given to two top administrators of Walla Walla College at a faculty-staff dinner on May 23 by R. H. Brown, vice-president, and H. L. Rasmussen, academic dean: William H. Shephard is discontinuing as president of the college to serve as director of church-state relations for the union conference. W. E. Anderson is retiring as business manager of the college.



**Twenty-six new literature evangelists of the Central Union meet at Hutchinson, Kansas.**

✦ A. J. Werner, educational superintendent of the Upper Columbia Conference, is retiring after 44 years in the ministry. He was the honored guest at a farewell banquet held recently in Kellogg Hall in College Place.

✦ Installation of the 37-tone Schulmerich Electronic Carillon in the college church spire on the WWC campus, May 16 and 17, made possible the sound of music signaling the Sabbath vesper hours for the first time May 31 and June 1. The carillon is a gift of Dr. and Mrs. Clyde Harris, of Pendleton.

✦ Malcolm Maxwell, assistant professor of religion at WWC on graduate study leave, has completed work for the Doctor's degree at Drew University.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Michael Collins, of Nevada, Iowa, was awarded the Bronze Star March 3 for heroic service in Vietnam in the medical corps. He contributed to the saving of 17 lives.

✦ An Adventist Men's Club has been organized in Waterloo, Iowa, with the pastor, G. D. Rexin, and Del Leavitt chosen as leader and secretary, respectively. These men are using the Gift Bible Plan with success in working with the inmates of the Blackhawk County Jail. They are also taking a Red Cross first aid course and plan to form a disaster team.

✦ A boys' dormitory is being planned for Maplewood Academy. Extensive repairs are being made to the old administration building, which will be used for classrooms and offices.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ A \$20,000 check from the Volunteer Service League of Loma Linda University Hospital was presented to Administrator C. Victor Way recently. The gift was designated primarily for furnishing an intensive-care unit on the hospital's as-yet-unopened eighth floor.

✦ Connie Randall, literature evangelist of the Arizona Conference, recently met a young truck driver who was eager to buy any books by A. S. Maxwell. Snowbound for two days while on his truck route, he had read and reread the copy of *Your Bible and You* in his motel room. He is now studying the Advent truth.

✦ At organization two years ago the Milpitas church in the Central California Conference had 30 members. Pastor D. R.

Fausset reports that the church's membership is now more than 100.

✦ Two Spanish-language evangelistic projects are being held in June, one in California's capital city of Sacramento, the other in southeastern Los Angeles.

✦ Six Andrews University theological students are assisting H. C. Brownlow, South-eastern California Conference evangelist, in a field school of evangelism that runs until July 6.

HERBERT FORD, *Correspondent*

## Southern Union

### SMC Students Contribute to Evangelistic Success

Nineteen people made their decision for baptism during the three-week evangelistic series conducted in Birchwood, Tennessee, April 6-28, by Bruce Johnston, chairman of Southern Missionary College's Division of Religion.

"Silent Thrust," an MV Society program of personal Bible studies involving almost 80 students and led by James Anderson, laid the groundwork for the series.

Nine persons were baptized at the Collegedale church May 4; the other ten were to follow shortly.

Students were thrilled as they realized the joy of bringing their first convert to Christ. Phil Castleberg, freshman theology major, studied with five persons and saw them take their stand.

Smuts van Rooyen, instructor in religion, directed the music. Deward Edgmon led out in the branch Sabbath school, and Larry Bogar was responsible for organizing the campaign and attending to details.

WILLIAM H. TAYLOR  
*Director of College Relations*

✦ Changes in the theology major at Southern Missionary College will make it possible for students planning to be Bible teachers or dormitory deans and for pre-professional students to choose religion as their major field. Ministerial candidates will find little change but will now be able to graduate with minors in applied theology, Biblical languages, and history—all within the usual 128 hours required.

✦ Collegedale's first engaged couples' retreat, a joint project of Southern Missionary College, the Collegedale church, and the local MV Society, was held at Fall Creek Falls on April 20. Academic Dean Frank Knittel, along with Bob Hunter and Jim Walters, planned the event. Guest speaker was Dr. E. M. Chalmers, clinical psychologist of Knoxville.

✦ Because of increased evangelistic activity, 110 persons were baptized in the Florida Conference during April.

✦ *Today*, a Cocoa, Florida, newspaper, sponsored the Five-Day Plan to Stop

Smoking in that city, with Herman Ray, Florida Sanitarium chaplain, as director. On the opening night 42 persons were present.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

✦ Dr. V. Ralph and Pastor L. Carlton Dyer united forces to present a successful three-week evangelistic campaign in Merryville, Louisiana. The work of this physician-minister team produced 12 decisions for church membership.

✦ The Guthrie Adventist church recently observed National Library Week by donating a ten-volume set of *The Bible Story* to the Carnegie Public Library in Guthrie. Other books donated included *The Golden Treasury of Bible Stories*, *The Desire of Ages*, and *Patriarchs and Prophets*. Presentation of the books was made by C. W. Skantz, president of the Oklahoma Conference, and Roy D. Warren, pastor of the Guthrie church.

J. N. MORGAN, *Correspondent*

## Loma Linda University

### Students Are Participating in Varied Mission Programs

At least 21 LLU students are now serving at Seventh-day Adventist mission institutions in other countries or are scheduled to do so under authorized programs in the next year.

Still others will encounter mission service at Monument Valley Mission Hospital in Utah or on a clinical field trip to Guatemala this summer.

The 21 student missionaries include college seniors Deborah Butler and Joan Hoatson, who will leave in August for a year of teaching at Sam Yuk school in Hong Kong; Tom Dybdahl and Dick Donaldson, soon to finish their one-year stint at the Hong Kong school; Marjorie Rice and Teri Walraven, juniors in the School of Nursing, who leave in June for eight weeks at Port of Spain Hospital, Trinidad; and School of Medicine juniors Keith Georgeson and Kenneth Hart, who will travel, respectively, to Nepal in September and to New Guinea in June, both supported by Smith Kline and French Foreign Fellowships awarded by the Association of American Medical Colleges.

At least three School of Medicine students will spend ten weeks this summer on mission fellowships at La Trinidad, Nicaragua; Montemorelos, Mexico; and Mayagüez, Puerto Rico. At least ten other medical students will spend elective periods of three to four months at the same institutions during the school year.

**Indiana Couple Gives Church to Monticello Congregation**

Inauguration and dedication services were held simultaneously May 18 in the new church in Monticello, Indiana. The church, seating 140, is a gift of the Otis Rupright family, of Lafayette.

In this project the Ruprights have accepted no volunteer labor, made no solicitations, and received no gifts. "I just wanted to give a whole church to God," affirmed Mr. Rupright. He is the founder and owner of the Rupright Construction Company of Lafayette, which specializes in prefab garages and homes.

From abject poverty to comfortable prosperity—this sums up the story of one of Indiana's most faithful stewards. Many individuals now living on the verge of poverty—discouraged, frustrated, with no hope now or in the hereafter—would do well to study the story of the Otis Rupright family.

Three hundred dollars in cash, a 15-year-old Plymouth, two children and a wife—that was all of value in Otis Rupright's estate when in 1947 they arrived in Lafayette, Indiana, heartsick and almost hopeless. The family believed in education, and it was their intention that the father go to Purdue University; but he could not meet the entrance-fee requirements. With cold weather coming on, he had to provide for his family. He converted all his earthly belongings to cash and built a shell home. "We spent a most difficult winter," confessed Mr. Rupright.

Destitute and discouraged, he went to work for an Adventist family who gave him *The Marked Bible* to read. Eagerly the whole family studied the truth. In June, 1949, Mr. and Mrs. Rupright joined God's people through baptism. The result? "I started paying tithe and giving generous offerings. The very minute I became a just steward, I started to prosper."

In the following years God blessed this family. They had lived in a portable

shack; now they live in a comfortable home. He once built prefab garages with a few hand tools; now with high-powered machinery he constructs garages and modern six- to eight-room homes on an assembly line.

Mr. Rupright's stewardship includes eight new chapels in Korea where 1,500 worshipers praise God each Sabbath. He is contributing to the erection of a new church and school in Lafayette. The Crawfordsville, Indiana, church is a monument to his liberal giving, and now the members in Monticello have a new church given entirely to them by this dedicated couple.

But this is not the end of the story.



**Gottfried Oosterwal**, professor of missions and comparative religions, Andrews University, formerly professor of church history, Philippine Union College.

**Joseph W. Hutcherson**, physics instructor, Walla Walla College, from same position, Southern Missionary College.

**Roland Blaich**, instructor in European history, Walla Walla College.

**Naomi Zalabak**, teacher, Overseas Elementary School (Korean Union Mission), formerly elementary teacher, Far Eastern Academy, Singapore.

**Mrs. B. Penola**, principal, West Visayan Academy (Central Philippine Union Mission), formerly teacher, North Philippine Union Mission.

**A. A. Poblete**, teacher, Philippine Union College, formerly principal, Naga View Academy, Naga, Philippines.

**P. Sitompul**, Bible instructor, Indonesia Union College, formerly ministerial association secretary, West Indonesia Union Mission.

**Harry W. Miller**, acting medical director, Tsuen Wan Hospital, Hong Kong.

**Jay Lantry**, assistant secretary, department of education, Far Eastern Division, formerly MV and education secretary, Southeast Asia Union Mission.

**Lewis Norwood**, associate publishing secretary (Missouri), from same position (Arkansas-Louisiana).

**Sue Grubbs**, physical education instructor, Andrews University Academy, formerly teacher, Union College.

**Keith Turner**, biology instructor, Union College, formerly principal, ten-grade school in Michigan.

**S. H. Cox**, pastor, Huntsville (Alabama-Mississippi), formerly pastor, Knoxville (Kentucky-Tennessee).

**G. I. Pearson**, pastor, Knoxville (Kentucky-Tennessee), formerly pastor, Hattiesburg (Alabama-Mississippi).

**LeRoy Peterson**, music instructor, Andrews University, from Atlantic Union College.

Ahead lies the marvelous unfolding of the continuing faithful stewardship of these dedicated people. The Ruprights are conducting Operation Phone Book. Huge mailings of our literature are being sent to telephone subscribers in their area. More than 3,000 people have responded with interest. "In fact, the project has grown to such an extent," declared Mr. Rupright, "that I am now hoping to employ a full-time minister to do nothing but follow up the interest, conduct decision meetings, and win people to God's church."

M. DONOVAN OSWALD  
*Departmental Secretary*  
*Indiana Conference*

**E. D. Clifford**, MV and educational secretary (Arizona), formerly educational secretary (Oklahoma).

**Vernon H. Siver**, business manager, Walla Walla College, from same position, Atlantic Union College.

**C. Keith Gibbons**, assistant professor, elementary education, Walla Walla College, from University of Idaho.

**G. H. Crumley**, treasurer (Wisconsin), formerly assistant treasurer (Upper Columbia).

**Robert Berger**, assistant publishing secretary (Greater New York), formerly literature evangelist (Greater New York).

**Glynis Owens**, stenographer (British Union), from Leeds, England.

**Robert J. Robinson**, business manager, Union College, formerly assistant business manager, Columbia Union College.

(Conference names appear in parentheses.)

**From Home Base to Front Line**

**North American Division**

**Alejo Pizzaro** (CPA in Chile; attended UC and University of Omaha), to be business teacher at Inca Union College, Lima, Peru; of Omaha, Nebraska; left Miami, Florida, April 26.

**Relious L. Walden** (SMC '53), to be assistant treasurer, South American Division, Montevideo, Uruguay, Mrs. Walden, nee Beverly Smith (Collegedale Academy '50; attended SMC '50-'51), and three children, of Mount Vernon, Ohio, sailed on the S.S. *Mormacpenn*, from New York City, April 29.

**Emma Ilene Gross** (EMC '56-'58; AUC '62), returning as elementary teacher, Bangkok, Thailand; left Los Angeles, California, April 30.

**Frank Edgar Shaw**, M.D. (LLU School of Medicine '45), to be relief physician, Benghazi Adventist Hospital, Libya; of Youngstown, Ohio; left New York City, May 1.

**Clinton W. Trott**, M.D. (LLU '41), to be relief physician, Benghazi Adventist Hospital, Libya; of Mount Vernon, Ohio; left New York City, May 1.

C. O. FRANZ



**The Otis Ruprights in front of the church they gave to Monticello, Indiana, members.**



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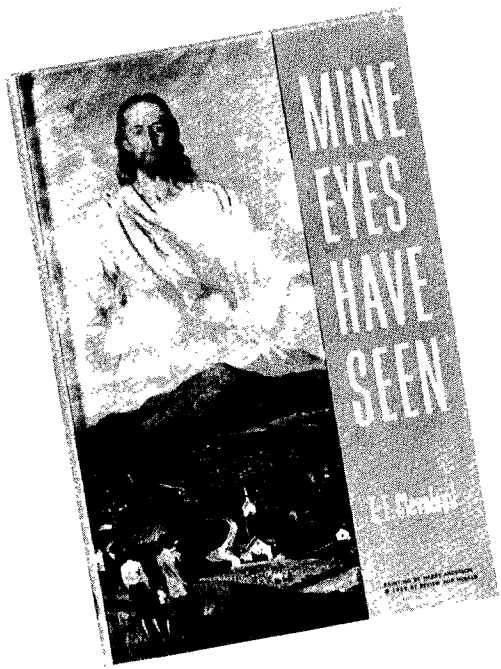
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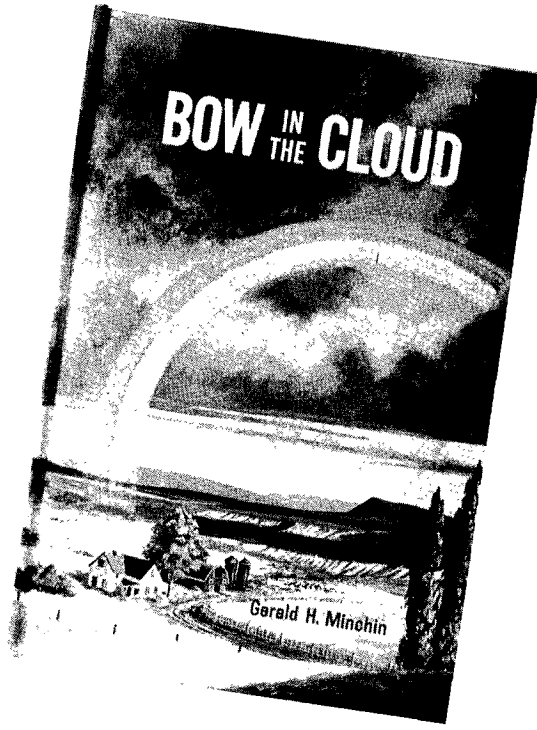
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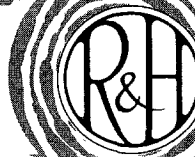
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LITERATURE REQUESTS

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—no monetary value. Destroy if not deliverable."]

W. D. Keene, Jr., 4410 Mayflower Rd., Norfolk, Va. 23508, wishes *Listen, Life and Health, Liberty, These Times, Signs, Still Waters*, tracts, and magazines for seamen.

J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., desires *After a Hundred Years, Review*, and missionary papers.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, needs a continuous supply of Ellen G. White and denominational books, *Signs, These Times, Message*, flannelgraphs, Sabbath school supplies, prophetic charts, evangelistic equipment, tracts, Memory Verse Cards.

Evangelist E. A. Acquah, Box 18, Bonwire, Ejisu, Ashanti, West Africa, needs a continuous supply of *Good News for You, SDA Source Book, Testimonies, Conditionalist Faith of Our Fathers, The Bible Story, The Work of the Pastor, What Jesus Said, MV materials, Bibles, Bible games, Bible Gems, hymnals, Commentary, films and filmstrips, Messages to Young People, Education, Your Bible and You*, small books, magazines.

G. Pauzalehan, SDA Bible Seminary, Mosokwin Road, Myaingmya, Burma, desires Bibles, religious books, periodicals, cards, pictures, Bible games.

Mr. and Mrs. Emmanuel Adjepong, SDA, Domibrab Konongo, Ashanti Akim, Ghana, West Africa, need missionary equipment, films, cutouts, pictures, books, Bibles, *Prophetic Faith of Our Fathers, God's Minutes, Reflections on Love and Marriage*, small Bibles, *Hymnal, Dear Pastor, I'm in Love*.

Gn. Langsawmang, 68 U Wisara Road, Rangoon, Burma, desires Bibles, Ellen G. White and denominational books, periodicals, songbooks, pictures, and evangelistic materials.

Oswald J. Pierre, R.M.N., c/o St. Ann's Hospital, Port of Spain, Trinidad, W.I., wishes projector for slides, *Life and Health*, visual aids.

J. A. Daitey, SDA Mission, P.O. Box 480, Kumasi, Ghana, West Africa, desires the *SDA Encyclopedia and Commentaries*, and prophetic charts.

J. G. Connack, Samoan Mission, P.O. Box 600, Apia, W. Samoa, desires *Signs, These Times, Message, Life and Health*, books, Bibles, Sabbath school materials, *Review* issue of Feb. 26, 1959, Daniel 2 movie in color, temperance films, 35 mm. slide projector and 16 mm. movie projector. Discontinue supplies to him at Fiji.

Elder F. S. K. Herbert, P.O. Box 133, Berekum, B/A, Ghana, West Africa, needs record books, Bibles, pictures, Sabbath school supplies, filmstrips.

Herovic B. Minel, 2180 Visayan Avenue, Balicbatic Sampaloc, Manila 10401, P.I., wishes a continuous supply of *Guide, Signs, Listen, These Times, Liberty, Life and Health, Message, Bibles, songbooks, MV Kit*, Bible games, tracts, *Smoke Signals, MV Manual*, Spirit of Prophecy books, audio-visual aids, *Bible Readings*, prophetic charts.

WANTED: *Review, Instructor, Guide*, Sabbath school supplies, Bibles, children's supplies, by Wenceslao W. Solon, P.O. Box 66, Tacloban City, P.I. Send missionary literature to the following: Pastor Dwisu Anali Sampson, SDA Church, Timjini, via Berekum B/A, Ghana, W. Africa; Teofilo G. Carolagan, West Visayan Mission, P.O. Box 241, Iloilo City, P.I.; Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa; Pastor H. P. Lawson, Comfort Hall P.O., Jamaica, W.I.; Angelita Federico, Gabawan, Odiongan, Romblon, P.I.

The North Philippine Union Mission sends word that beginning July, 1968, it will no longer be able to use old Sabbath school materials inasmuch as the *Lesson Quarterly, Worker*, and *Mission Quarterly* (all categories) will be current issues, as used in the United States.

Crisanto B. Madronero, Nava, San Juan, Southern Leyte, P.I., needs Ellen G. White books, *Bible Dictionary and Commentary, Questions and Answers, Daniel and Revelation, Evolution, Creation and Science*, tracts, magazines, books for SDA library.

Cherry P. Efron, c/o Northeastern Mindanao Mission, Butuan City, P.I. wishes songbooks, Bibles, visual aids for children, pamphlets, *Instructor, Review, Signs, Primary Treasure, Little Friend*, pictures and coloring books.

Of Writers, Articles, and Miscellany...

The third in a series commemorating the 105th anniversary of Ellen G. White's first major health vision appears this week (see cover). Basing his discussion on the Scripture phrase "none of these diseases," Ralph F. Waddell, M.D., secretary of the General Conference Medical Department, extols the benefits of the Adventist way of life, a way delineated in the health messages of Mrs. White.

After he received his medical degree from Loma Linda University in 1936 he earned the degrees of Master of Public Health and Tropical Medicine (1962) and Doctor of Public Health (1965).

Upon graduation from Loma Linda, Dr. Waddell went to Bangkok, Thailand, where he opened Adventist medical missionary work in 1937. The modest rented clinic he directed has since grown to a modern 200-bed hospital with a school of nursing. After a term of service at Boulder Sanitarium and Hospital (1942-1945) he returned to Thailand, where from 1946 to 1953 and again from 1955 to 1960 he served as medical director of the Bangkok Sanitarium and Hospital. From 1960 to 1966 he was medical secretary of the Far Eastern Division, with headquarters in Singapore. Since 1966 he has held his

present post. He is also an ordained minister. In 1967 he was honored by Loma Linda University as Alumnus of the Year. The Waddells have three children.

Leonard Nelson, author of "Lying Lips" (page 4), is a teacher of English at Solusi College, Bulawayo, Rhodesia. Born in Wisconsin, he graduated from Emmanuel Missionary College (Andrews University) in 1938 (B.A.) and from the University of Nebraska in 1947 (M.A.). His denominational service has been divided between school industrial programs (printing) and teaching (mainly English). At both Union College and Atlantic Union College he served for a time as superintendent of the college press and then as teacher of English. His service in Africa began in 1966.

His wife (married 1936) is also a teacher.

Mr. Nelson's special interest in study lies in the area of providential leading—how Providence has directed the course of history without interfering with man's free will.

Usually when we think of the Sabbath we think of remembering. Eugene Lincoln reminds us that it is also a day to forget certain things (page 6). Mr. Lincoln is a linotype operator for the University Press at Andrews University. Since 1960 he has been editor of *The Sabbath Sentinel*, published by the nondenominational Bible Sabbath Association. As a Seventh-day Adventist he is able to make a strong contribution to the association, whose aim it is to proclaim the true Bible Sabbath.

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW AND HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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Church Calendar

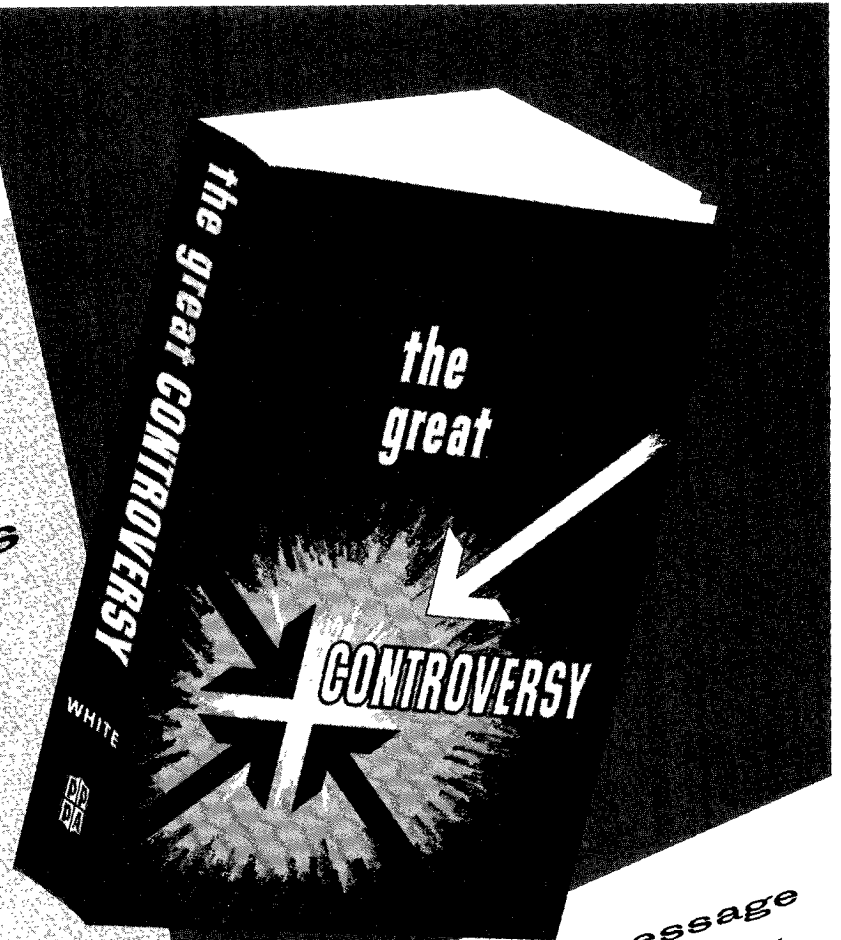
Thirteenth Sabbath Offering (Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary School Offering	August 17

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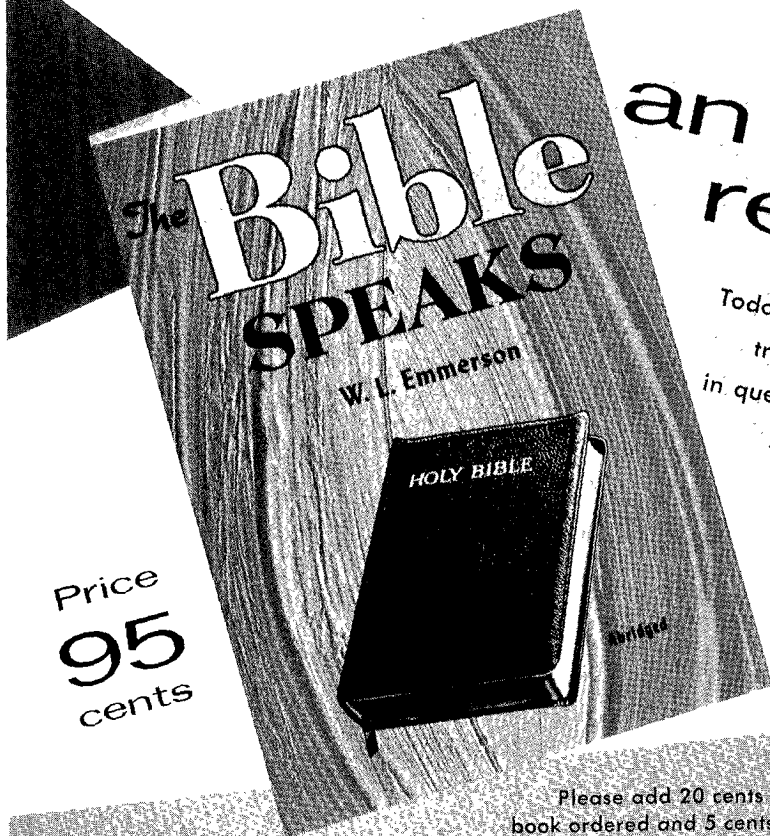
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# News of Note

## East Nigeria Workers Set High Goal Despite Unrest

Despite civil war in Biafra, Nigeria, the work of God continues to advance.

Zacchaeus N. Imo, the president of the Eastern Nigerian Mission, stated in a recent letter to Robert H. Pierson, General Conference president, "We are still doing our best in the Lord's vineyard. Despite the war and displacement of some workers, we baptized about 1,344 persons last year. We have set a goal for 1968 to double last year's achievement."

Elder Imo, whose field has a membership of 15,500, also reports that there are 700 Seventh-day Adventist refugees in Biafra, and these are being cared for by the respective churches.

R. R. FRAME

## 1,200 Trained This Year in Medical Cadet Program

One hundred and forty young men from 33 States including Alaska attended the 1968 Medical Cadet Corps Camp, June 4-16, at Camp Desmond T. Doss, Grand Ledge, Michigan.

In preparation for possible induction into military service, the trainees completed 90 hours of noncombatancy instruction in such areas as first aid, close-order drill, and transportation of sick and wounded. Heading the training staff were three General Conference MV secretaries: Clark Smith, commander; Charles Martin, deputy commander; and Lowell Litten, director of training.

Official armed forces guests were Maj. Stanley Knapp, M.C., U.S.A., personal representative of the Surgeon General of the Army; and Maj. James A. Stanford, staff chaplain, U.S. Army Medical Center, Fort Sam Houston, Texas.

Union conference MCC camps have also been conducted this year—one at the U.S. Army Post, Fort Lewis, Washington (March 10-17), another at the Nebraska National Guard Camp at Ashland (March 17-24). A third union conference camp at Soquel, California (August 14-24), will bring the total of camp trainees in 1968 to more than 600 youth.

An additional 600 received Medical Cadet Corps training in North American academies and colleges during the 1967-1968 school year.

LOWELL LITTEN

## West Berlin Members Take Up Bible Speaks Evangelism

The Bible Speaks program was recently launched in the West Berlin Conference under the leadership of H. Vogel, president, and H. Mayer, lay activities secretary. The *how* booklet, *Guidelines*, is now available in German.

Members and youth from the 17

churches in West Berlin attended a two-day laymen's institute, studied in detail the Bible Speaks visitation techniques, and laid plans to contact thousands of homes.

Easy-to-walk territory was assigned to the older members, and high-rise apartments were assigned to the youth. The objective—"Every Member Places Five Bibles"—is now being implemented.

Another lay project has been in operation in Düsseldorf for the past two years. It is called Meals on Wheels.

The city welfare department supplies the names of old people, many living alone, who are unable to cook a hot meal. The Dorcas Welfare Society arranges with a large factory serving 1,500 meals at noon to prepare an extra 100 meals. Then the Dorcas women, headed by the wife of the conference president, deliver the meals to those who need them.

At 9:30 each morning, five days a week, Adventist volunteers go to the factory kitchen in their Meals on Wheels station wagon and car, and the staff fills four individual aluminum containers with soup, entree, potatoes, and dessert. The two cars drive 68 kilometers (42 miles) each day in delivering the 100 hot meals.

This project represents an investment of U.S. \$35 and four and a half hours of loving ministry for Christ each day. It is enthusiastically welcomed as a thoughtful service and has made many friends for

our cause. It demonstrates our concern for people and has opened hearts and homes to our message. Other organizations, recognizing the need, are now entering into this program.

Adventist churches in various cities of Germany are adopting this service project—some with modifications, such as serving hot meals daily in our Dorcas Welfare rooms to still-ambulatory old people.

J. ERNEST EDWARDS

## Middle East: Everyone Talking About Investment

"We expect great things to happen in Investment this year," writes L. C. Miller, Middle East Division Sabbath school secretary. "A recent traveler from Australia remarked, 'I just can't understand it. Everywhere I go in the Middle East Division people are talking about and working for Investment.'"

"The Benghazi Sabbath school hopes to bring in at least \$2,000 for Investment this year. That's not bad for 59 members. They raised about \$900 in 1967.

"Orders for our Iraqi dates are beginning to come in from the States. If everything works out, I think we will have more than 100 sales agents scattered in various parts of the world."

G. R. NASH



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the Review editors.

MINNEAPOLIS—Religion is increasing its influence on American life, according to a slight majority of Minnesotans interviewed by the Minneapolis *Tribune's* Minnesota Poll. Forty-seven per cent of those polled said they agreed that religion's influence is increasing, while 42 per cent disagreed. Eleven per cent expressed other opinions. Among Protestants, 48 per cent said that religion's influence is increasing, 40 per cent said it is decreasing, and 12 per cent expressed other opinions. Among Roman Catholics, 45 per cent said it was increasing, 46 per cent that it was decreasing.

NOTRE DAME, IND.—A new Methodist church was chartered on the campus of Notre Dame University (Roman Catholic), the major participants in the program being a Methodist bishop and a Catholic priest. Members of the church, who live near the campus, have been holding services in the engineering build-

ing during organization of the congregation. They will continue to meet there on Sundays until they can erect a permanent church. The chartering ceremony was combined with the presentation of a plaque of appreciation to Notre Dame for providing shelter to the new church. Father Theodore M. Hesburgh, C.S.C., president, accepted the plaque. "It is," he said, "to the good of Notre Dame that Methodists are praying on her campus. The world no longer is divided between Christian bodies, but between those who believe in God and those who do not."

SANTA ANA, CALIF.—Publication of a New Testament for the Huichol Indians of Mexico was announced here by the Wycliffe Bible Translators. The tribe is the ninth in Mexico to receive a full New Testament since 1951.

ALBUQUERQUE, N.M.—The Better Business Bureau reported here that a "bunco Bible hustler" was completely unsuccessful. The hustler mailed an unordered Bible to the Albuquerque mother of a private serving in the Army. In his racket a Bible, when shipped, is accompanied by a bill and a note saying that a son had ordered it for his mother. The woman in this case called the Better Business Bureau to complain, "I know my son didn't order that Bible. We're Jewish."