

Are not two
sparrows sold for a farthing?
Are not five sparrows sold for two
farthings, and not one of them is
forgotten before God?

Matthew 10:29; Luke 12:6

The

Spirit of Peace and Progress

in

Poland



The Nike monument in the center of Warsaw symbolizes the struggle, resistance, and victory of Poland during World War II.

By S. DABROWSKI
President
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DURING its 1,000-year history, Poland, in the very heart of Europe, has often had the attention of the world riveted upon it. Last year was the thirtieth anniversary of the attack on Poland, which marked the beginning of the second world war.

During the five years of occupation more than 6 million Polish citizens died, some on war fronts, others in concentration camps, still others in forced-labor camps. Mothers and children, youth and old people, peasants, workers, intellectuals, laity and clergy

—all were persecuted by the occupying forces.

The war also destroyed many Polish towns, settlements, and villages. Warsaw, the capital of Poland, was 90 per cent destroyed.

There are in Poland more than 20,000 registered Nazi sites of extermination: concentration camps, prisons, and places of public execution. Oswiecim (Auschwitz) concentration camp, where more than 4 million people of various nationalities were exterminated, was the largest.

Among other things, many churches were ruined, and many believers were persecuted. Repressions of various kinds were suffered by ministers, workers, and the laity. The Seventh-day Adventist Church in Poland was also the victim of those events. The offices of the Polish Union and the publishing house (now called Znaki Czasu) were bombed, burned, and devastated. Our people had to establish new churches and missions, rebuild their chapels, and look for houses of prayer. Only a few workers remained alive.

The Advent people began their work, both of rebuilding their devastated country and developing their religious activities, with faith and hope. The Lord has blessed them. In new social and political conditions our church has been able to achieve new progress. The state has recognized her activities for the first time in the history of Adventism in Poland. Actually, our church has been guaranteed all rights and enjoys full legality and complete religious freedom. The new postwar constitution of Poland offers equal rights to all denominations and churches—both small and large. Equal rights also means equal responsibilities.

The Seventh-day Adventist Church in Poland is no longer a sect; it has become a significant religious body. Our church has become a living and active denomination. People who yesterday did not notice it must see it nowadays.

The Church Loves Peace

We love peace. Proclaiming the gospel is possible only in peaceful conditions. The benefits of peace and religious freedom are true blessings to our church here. In the past ten years our publishing house in Warsaw has printed 35 books, in editions of 5,000 to 10,000 copies. We published 14 books by Ellen G. White. Her *Steps to Christ* has gone through six postwar editions.

Recently we experienced a special blessing. On the eighth of September, 1969, at the annual Polish workers' institute, the editor in chief of the Polish publishing house, Z. Lyko, put into the hands of the workers the first copies of *The Great Controversy* by Ellen G. White. For the first time in the history of the Advent Movement a Polish translation of that book exists.

After many efforts to translate and print the book, we finally have been successful. The book is a great gift for both our country and the Advent people. It presents the history of the controversy between good and evil, life and death. The final victory of Christ and justice is sure. Our Lord Jesus Christ brings peace to all the people of good will.

Our Advent literature reaches the inhabitants of our land in hundreds of copies. Our colporteurs and members are very active indeed. Our literature is a good instrument in proclaiming the three angels' messages

of peace and hope. This is our right arm of evangelism in Poland. We are also grateful to the Northern European Division for their assistance and cooperation in the publishing field.

Adventist literature in Poland reaches all social classes, bringing the good news to those who yesterday did not have access to it. This is an example of its effectiveness: a year ago a Roman Catholic priest was won through our literature. Two of our sisters left literature at his home. The priest is very grateful to God for their giving him the message. Now he has become a worker in our publishing house. He is a good editor and an evangelist. This year one nun was also baptized, and it was our literature that prepared her for full committal to the Lord.

This blessed time of peace is being utilized by us in proclaiming the hope of the Second Advent. We want to manifest our faithfulness to the Lord and to the principles of the Advent message. We are also interested in the current affairs of the world around us. The outstanding characteristics of our evangelism are unity, mutual brotherly love and charity, deep faith in the special mission of the Lord's people, conscious and full engagement in church activities, and benevolent service. So the main task for us is evangelism in the broad sense of the word. We desire to promote evangelism with the use of all possible means and methods.

We believe that a church not engaged in evangelistic work and not developing this fundamental phase of its mission is dead, having digressed from its original calling. We believe that a living church will be seen and make its presence felt everywhere so that its activities will be known by all.

Evangelism in the Broad Sense

The need for evangelism is not decreasing, but ever growing. The field of our activities is broad and wide. Actual events and changes in the contemporary world taking place in fulfillment of prophecy are stirring the hearts and consciences of many honest people. Until recently it seemed impossible to establish contact with Roman Catholic priests, nuns, and intellectuals. Poland is traditionally Roman Catholic. Nowadays that church is facing a great crisis. Many people want to find a way out of the chaos into which the crisis in Catholic theology and practice has plunged them. The Holy Spirit gives them no rest. We must meet their need, shake their hands in friendship, and point

them to the eternal and unchanging gospel. Many Roman Catholic ministers and church officials are like Nicodemus, who once unofficially came to Christ asking what he must do in order to be saved. Many clergymen have established contact with us. We offer them advice and pray with them. Some of them are joining our church, where they find a new home.

The whole Advent family should prepare themselves to meet Christ. We want to be consistent and systematic in our activities. All of our churches and missions are engaged in the essential aim of our calling—evangelism.

We need peace to implement our plans. We love peace and pray for it,

remembering our experiences in Poland. We understand well that only peaceful coexistence will allow us to develop a great work for the Prince of Peace, Jesus Christ. This is a work not only for those who love Christ and His appearing but also for those who do not know Him. We love peace from the point of Christian irenology. Our hatred of war is moral and ethical. We understand better now how good God is and how merciful is His work of peace expressed in Revelation 7:1-4. Our Lord says in this text, "Hurt not the earth." We are praying for everyone who makes peace, for according to the words of Jesus Christ, "Blessed are the peacemakers" (Matt. 5:9). ♦♦



S. Dabrowski, president of the Polish Union Conference, hands the first copy of the Polish translation of The Great Controversy by Ellen G. White to B. M. Wickwire, publishing secretary of the Northern European Division. F. Krotowicz and B. Kot, both editors, look on. The Polish workers first saw the new book on September 8, 1969.

Toward a Theology of Sex

By
C. E. WITTSCHIEBE

THEOLOGY essentially is the study of God's attributes and relations. God may be described in one word—*love*. Since God is love, and since man was made in His image, it is to be expected that man will reveal in himself the capacity to love and be loved. This is exhibited in its primary form in the roles of husband and wife, parent and child. All of marriage provides this opportunity, of course, but in the sex act the husband and wife who are genuinely in love reach the height of "givingness," the ultimate in intimacy, in "knowing," in sharing happiness, in belonging fully to one another for a moment of time.

Here is the human analogy of the love the Christian can feel for his Lord, an "incarnation" illustration of the believer's union with Christ (Eph. 5:28-33). It is not without meaning that Isaiah calls the Lord the church's husband, and that Paul says we are "espoused" to Christ as our husband. Because of this, the relationship of the church to Christ is that of a loving and pure wife. Herein is found the core meaning of the parable of the bridegroom and of the marriage supper of the Lamb.

So far as the individual is concerned, sex is a part of the whole personality—it is not a detachable item, nor can it be compartmented. Sexuality is not a characteristic—we *are* sexual persons. All that makes for personality plays a part in the development of sexuality and is, in turn, affected by the sexual essence of our nature.

Sex is only a part of the broader sexuality that includes all there is to being a man and being a woman. *Man* connotes the qualities that make for masculinity, for virility, for manliness. Males who lack these, or who

are markedly deficient, are often termed sissies or effeminate. Solomon is an example of a man who degenerated from manliness to effeminacy in the gradual deterioration of his personality.

Woman Implies Femininity

Woman implies the corresponding elements of womanliness, of femininity. For women who come short in this respect there does not seem to be any term that corresponds with *sissy* for the male (*tomboy*, in all fairness, is much milder in meaning; and *butch* is specifically used for the pseudo male in the Lesbian relationship).

Just as the physical aspects of maleness and femaleness are complementary, so the psychological and emotional characteristics make for mutual completion. The masculinity of males is attracted and enhanced by the femininity of the woman; the woman, in turn, is more consciously a woman in response to the virile male. There seems to be a subtle electrical charge present (perhaps negative and positive?).

Emphasis must again be put on the fact that both maleness and femaleness came into being during the six days of Creation. At the close of this period the Lord assessed His work as "very good." These were included in the image God made of Himself in man. This is not to say that the Godhead therefore must have maleness and femaleness or sexuality. Yet whatever reservations are made, the fact remains that God chose to consider man—male and female—as made in His image.

A distinction has been made by some theologians in the meanings of love intended by the Greek words *erōs*, *philia*, *agapē*. Put rather simply,

erōs conveys the idea of sexual-biological-emotional relationship; *philia* is used for all that is implied in friendship; and *agapē* stands for altruistic love, self-giving love.

In the Old Testament the Hebrew word *'ahabah*—love—appears with a variety of meanings. It is the word for Jacob's love for Rachel, David's for Jonathan, Abraham's for Isaac, Samson's for Delilah, Ruth's for Naomi, Elkanah's for Hannah, Amnon's for Tamar, Solomon's for "many strange women," Ahasuerus' for Esther, and a husband's for his wife. It is also employed to indicate man's love for God, the Lord's love of the righteous, the love of the saints for the Lord, the Lord's love of judgment, and the Lord's love of Israel.

Love Is Basic

The people of God in Old Testament times evidently regarded love as a garment without seams—a basic emotion—an attitude that had varied ways of expressing itself. They evidently regarded love more holistically than some do today and were less concerned about making sharp distinctions between types of love. If God's love for man and man's love for a woman can be covered by the same word, the association of ideas should lead to a purer, more elevated feeling about the sexual relationship.

It is a fair deduction that all three shades of meaning to be found in the finer distinctions of the Greek words referred to are to be present in their ideal, unified state in marriage which combines man's human (physical) nature, the image of God in him, and the continuing control of the Holy Spirit.

Distinction must be made between lust and the *erōs* type of love. The capacity to love with physical passion

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is part of the creation of man—the sex desires inherent in the male and female natures of man. Anatomy itself vindicates the legitimacy of this desire. Not only is the “rightness” self-evident but also the fact that it is to be an expression of maximum sensuous pleasure. Hunger can be relieved by the simple act of eating. Yet the sight of the food, the odor of the food, the attractive surroundings, the company of friends, all increase the pleasure of eating.

The bodies of men and women are designed to make this relationship possible and highly pleasing. If design indicates purpose (a point often made in arguing for the existence of God), then only one conclusion is possible about sex—the Lord intended it to be an experience of supreme pleasure, of delightfully intimate “one-flesh-ness.” The Song of Solomon, the best-known and only inspired story of married love, certainly has running through it a marked chord of happiness and delight.

The Seventh-day Adventist Bible Commentary, in the introductory outline of the book, has such phrases as this: “a delightful rendezvous in the springtime,” “Solomon idolizes his bride,” and “Solomon enraptured by the beauty of his bride.” In commenting on chapter two, verse five, the authors interpret the phrase “sick of love” as meaning lovesick, as feeling “ecstatic delight.” For chapter two, verse nine, the explanation is given that “Solomon is represented as *playfully* [italics mine] looking through the windows in search of his beloved.” The exposition of the book closes with the statement that the book speaks of “the wooing and the wedding of two happy hearts.”

The joy of marriage is extolled in Solomon’s writings. In Proverbs he writes: “Rejoice with the wife of thy youth” (5:18); in Ecclesiastes: “Live joyfully with the wife whom thou

lovest” (9:9). In the Song of Songs he writes: “I sat down under his shadow with great delight” (2:3); “How fair and how pleasant art thou, O love, for delights” (7:6). (It may seem paradoxical that the monarch who cheapened and perverted the marriage relationship by having many wives should write powerfully, feelingly, and with great delicacy about the merits, blessing, and joys of monogamous marriage.)

Sacredness Compatible With Joy

Sex, then, can be a thing of joy, of laughter, of playfulness. Sometimes, in order to avoid a too carnal attitude, theologians have overstressed the spiritual in such a way as to make the relationship almost one of austerity. Some seem to believe that feelings of asceticism and penitence must be present; that little of spontaneity and lightheartedness is permissible.

Parenthood is a sacred relationship too, but one of the first responses the mother and father watch for and encourage in the baby is a smile or gurgling laugh. These reflect the growing feeling between parent and child and the pleasure each takes in the other. This is one of the earliest ways in which “personality” appears.

Sex has this element in it, as well. Sacredness is not incompatible with joy and delight. Who else but a Christian husband and wife, grounded in their loyalty to God, secure in their permanent union, trusting each other implicitly, living for the happiness of each other, can reach the highest level of pleasure possible in sex? The proponents of the “playboy” philosophy should not be allowed to hold the center of the stage. Their sexual hedonism does not compare with the pleasure open to sexually mature and healthy Christians.

Sex in the lower animals is under the sway of instinct. For most animals

the time of mating is controlled by built-in rhythms. This is the nearest they come to man’s love-making. Yet they have no choice as to when, and not often much as to whom. Man chooses a mate for life and may then make love at any time. The Lord gives the privilege of complete autonomy in sex, forbidding only fornication, adultery, and relationships considered to be abominations (as in Leviticus 18).

But man, made in the image of God, is to put sex under the control of reason, sanctified reason. This control concerns itself primarily with larger relationships—how they begin, with whom, how they develop, and whether marriage is possible and desirable. Reason determines the way acquaintance grows into friendship and friendship into love. Because they are smaller parts of the larger relationship, individual acts of love too may be considered to be under reason. But this has its limits—otherwise love loses the spontaneity and freedom that should characterize its expression. Once boundaries have been established, one can move freely within them.

Reason, in turn, needs the supervision of conscience. Through it the principles of modesty, purity, and integrity control the relationship and win for it the blessing of God. Sex, being a part of the total man, has suffered the stain of sin and cannot be trusted in its natural state to act in a manner conforming to the will of God.

The desperate wickedness of the unregenerate heart can here display itself in a wide variety of thoughts and actions, and almost to a universal degree. Through the centuries the perversions of sex have been a continuing example of man’s tendency to fall deeply in this key area of his life. Today’s pornography is doubtless one of the most obvious signs that the

people of this age are like those of Noah's day and like the people of Sodom and Gomorrah. We see the very sins now existing in the world which were in Sodom (see *The SDA Bible Commentary*, Ellen G. White comments, on Isa. 25:21, p. 1144). "The earth is fast becoming a Sodom."—*Gospel Workers*, pp. 125, 126. "The inhabitants of the world . . . are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah."—*Testimonies*, vol. 8, p. 49.

These cities of the plain reeked with sensual indulgence, vile and brutal passions, debasing and abominable behavior, and moral corruption (*Patriarchs and Prophets*, pp. 156-167). The sex nature of man, not guided by reason and not under the direction of a sensitive conscience, can rapidly bring man to violate all the principles embodied in the seventh commandment.

"Animal Passions" Defined

In some marriages there is a feeling that the relationship is a license to indulge animal passion (*Testimonies*, vol. 2, p. 480). Sometimes this is carried to a point lower than the practices of the brute creation (*ibid.*, pp. 472, 473), leading to licentiousness and debasing of the body (*ibid.*, p. 391). Outrage is done to the fine and tender sensibilities of some wives.

"Animal" here means the carnal nature in ascendancy over the spiritual. In stronger terms it connotes the brutish and the beastly. Man is obligated by his relation to the Creator not to allow his sexual life to be dominated by this part of his being. However, his body is still to be the vehicle by which his spirit and mind can experience most deeply and intimately his love for his mate. As has been said, the Creator designed both bodies—male and female—so that together they might enjoy the maximum functioning of all the sensory and motor nerves involved in the art of love. Note how the lovers in the Song of Solomon stress the beauty of each other's bodies, the powerful effect each has on the other, and the physical joys of intimacy.

One insults the Creator's handiwork and plans when this relationship is called "animal" or "beastly." The epithet should be reserved for the man who regards his wife as his private sexual object—provided to meet his biological demands whenever called upon. Such a "husband" gives his wife the feeling that he has married her only for her body. Often he compounds the evil by proposing methods of love-making that violate her conscience or conflict with her esthetic tastes.

A woman, in turn, has no right to call her husband's normal sex hunger an "animal passion," nor can she in fairness depreciate the high importance of the sex relationship. Many fine and considerate husbands have been made to feel guilty of sensuality and insensitivity for simply desiring what should be normal. Immature or neurotic wives have often used this as a weapon, or a fence, and have entangled their husbands in the quicksands of their unhealthy or severely constricted attitudes. In fairness to wives, it should be mentioned that now and then one finds a husband who, because of similar limitations, makes his wife feel "carnal" and unfemininely aggressive when she takes the lead occasionally in being demonstrative or makes the overtures in loving.

In general, in avoiding animalism one may veer too far to the right and fall into the ditch on that side of the road. (Note that Satan, when he could no longer succeed in having the Jewish leaders break the Sabbath, brought about an inhuman system to "keep" it by a stifling mass of minute legalistic regulations.) The solution to intemperance is not continual fasting. The devil cares very little, we may suppose, whether one dies from overeating or from malnutrition.

There is need to guard against the same type of mistake. Avoiding lust is not achieved by destroying normal desire and by trying to block the sex drive from expression in normal channels. Avoiding "ab-use" of the marriage relation is not accomplished by "no-use" of it. Sex is not a demon that must be cast out.

Each husband and wife have the right and privilege of enjoying to the fullest every expression of sex possible in their marriage (under the broad control of reason and conscience). The Lord intended sex to be enjoyed. As has been mentioned, anatomy alone indicates that. We do Him no honor by depriving ourselves of gifts freely given us by Him. There is time enough for sacrifice when medical reasons make this necessary, or separations come from death, imprisonment in persecution, or from travel in the service of the Lord. The only valid reason for the discontinuance of sexual activity (apart from moral considerations) should be physical disability. Happily married couples continue expressing their love sexually through the middle years and into later life. As their love for God grows and deepens, so does their love for each other, a foretaste of the pure, eternal love that they will experience in heaven. ♦♦

(Concluded)

By THEODORE CARCICH

"That the world may know"
John 17:23.

CHRIST'S intercessory prayer in the seventeenth chapter of John moves majestically in its focus from the Father to the Son, to the disciples, to the entire church, and then to the outlying world. Here the devout believer gains an insight into the profound purposes of the Almighty for His church.

Reverent, poignant, and inclusive are the words of the divine Pleader in behalf of His followers: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23). This unity, when consummated, evokes the world's acknowledgment that God sent Christ into the world.

Although the chief purpose of Creation and redemption is to glorify God in Christ, the fullness of that purpose is best recognized when diverse human beings, united into one body by Christ's atonement, demonstrate the kind of community the rest of humanity works for but cannot achieve.

Consequently, the church constantly needs to sanctify and consecrate itself, not to the opinion of the world, but to the direction and judgment of God in Christ. Likewise, the church's standard of conduct and service must be taken, not from changing custom or secular norm, but from a Person with whom the church experiences intimate communion and fellowship. In every age, clime, and culture, the following obligation holds true for the Christian: "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6).

Sacred history, Pentecost in particular, eloquently testifies that this union of humanity with divinity is capable of breaking through to the otherwise closed mind of the world. Men are convinced of the gospel's efficacy when they witness the ultimate reconciliation of man with God and man with man.

"In Christ there is no east nor west,
In Him no south or north;

UNITY'S Exalted Purpose

But one great fellowship of love
Throughout the whole wide earth."
—JOHN OXENHAM

That the world is in desperate need of such unity, no one will dispute. Presently the division runs deep between the poor and rich, the young and old, the learned and unlearned, the black and white, the left and right, the pious and impious, and the gulf is getting wider. In the midst of this baleful disunity, the remnant church, in answer to Christ's prayer, unites diverse individuals from every nation under the banner, "the commandments of God, and the faith of Jesus" (Rev. 14:12).

Thus what the wisdom of man fails to accomplish, the grace of God does. Of course, this does not please the devil. You can be sure that the prince of this world will not sit idly by as the church seeks greater power for its spiritual warfare.

Hence when the battle is engaged, the devil would divide the church by arguing where the battle line should be drawn. Accordingly, the battle ceases while theorists debate and theologians split hairs. In essence, the devil effectively stalls the church by deflecting the vision of its members from their true purpose and turning them upon one another.

In imagination we can almost hear the devil counseling his cohorts: "Incite jealousy, envy, pride, and factionalism among Christ's followers. Provoke national, racial, theological, and organizational controversy among the remnant. Keep them arguing and fussing with one another so that they will have no time to take their message to the world. By all means encourage them in divisive speculation and contention so that they cannot fulfill the prayer of Christ."

Far fetched, you say? Not when one reads the startling chapter entitled "The Snares of Satan" in *Testimonies to Ministers*. In it Satan is represented as saying to his angels:

"But our principal concern is to silence this sect of Sabbathkeepers. . . . We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticize, to judge, and to accuse and condemn one another, and to cherish

selfishness and enmity. For these sins, God banished us from His presence; and all who follow our example will meet a similar fate."—Pages 473-475.

Sensing the enemy's cunning and our own frailty, would we not do well to agree that the doctrines and beliefs of the Seventh-day Adventist Church separate it from the direction in which the world is traveling? Surely the cross, the resurrection, the judgment, and the second coming of Christ call for a different way of life and conversation on the part of those who profess loyalty to the central Person of these doctrines.

Manifestly, we are sent into the world, but are not of it; and we are not taken out of the world, but we are surely separated from its pride, lust, and wickedness.

Hence, among believers the bond of unity transcends race, nationality, and position. The Spirit of Christ in one recognizes the same Spirit in another—"for ye are all one in Christ Jesus" (Gal. 3:28). At all times and in all places, Christ is enthroned and self is subordinated in those seeking to answer the prayer of Christ.

We can further agree that the entire ministerial function of the church is charged with the fulfillment of Christ's prayer. Whatever the institution, enterprise, agency, or department, this is the chief purpose of its existence. "The cross is the center of all religious institutions. . . . Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man must place himself under the control of the eternal mind, whose dictates he is to obey in every particular."—*Testimonies*, vol. 6, p. 241.

"By the union of church members with Christ and with one another the transforming power of the gospel is to be diffused throughout the world."—*Ibid.*, p. 240.

It is significant that the coming General Conference session in Atlantic City, New Jersey, has adopted for its motto a phrase from the prayer of our Lord in John 17:23—"That the world may know." This indicates that the leaders of the church, sensing the purposes of the Eternal, look upon this great gathering as an opportunity

for the Spirit of God to unite the people, institutions, and resources of the church in answer to Christ's prayer.

As individuals we may not be able to attend this worldwide gathering or be able to serve in some outstanding capacity, but we certainly can do our part in fulfilling Christ's prayer.

Why not begin now? Why not let the beauty of Jesus be seen and felt in our life, our home, our church, our neighborhood? Why not begin praying that the Holy Spirit will brood over the representatives of God's church gathered together in the General Conference session so that love and unity will prevail throughout?

We need not puzzle and guess as to what this unity calls for and what it will accomplish. God, through His servant, supplies the answer: "The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer."—*Ibid.*, vol. 5, p. 620.

"The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. . . .

"Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.' John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Ibid.*, vol. 6, p. 401.

Already we can sense the growing love of Christ and of one another among God's people. This unity will prevail. Matched by loving service and sacrificial giving on the part of all church members, the message will swell to a loud cry, and the whole earth will blaze with the glory of the Lord. Then "he that shall come will come, and will not tarry" (Heb. 10:37).

So be it! Amen.

★★

AREN'T Pastor Snow's Bible studies the most interesting you've ever heard?" Marcia Lettering was taking slips from her friend's rock garden, and had paused to brush the hair from her eyes.

"Yes, they are very good," agreed Eleanor Marks, "but really, that man annoys me."

"Annoys you!" Marcia was astonished. "Why, I think he is a wonderful person. Whatever did he do to upset you?"

"He has the most provoking habit of coming to the back door when he calls." Eleanor shook her head and sighed. "The other morning I was on the back porch feeding my cat, and when I looked up, there was your minister standing right in front of me."

"He probably couldn't make you hear at the front door," Marcia suggested.

"Nonsense. When that doorbell rings it can be heard all over the house." Eleanor was vehement and indignant.

"But why did it matter if he *did* come around back?"

"I was not properly attired, that's why. I had been up half the night and slept late that morning." Eleanor was still indignant.

Marcia had to laugh. "In that case, you were not in a position to receive callers at the front door either."

"I could have slipped into a bedroom and changed in a jiffy, but back there I was simply cornered. I found it very difficult to be civil to him," Eleanor added.

"Poor Pastor Snow. He means well," Marcia defended.

The Back-Door Preacher

By MOEITA M. BURCH

"What excuse does he have?" demanded Eleanor. "Oh, I know. He thinks that since this is a rural area, we are not entirely civilized."

"That's not true at all," Marcia explained. "He thinks that it makes him seem like one of the family instead of a total stranger. We *are* all a part of God's family, you know."

Eleanor was not impressed. "Just the same, if he does it again he will not be invited into the house, and I mean it."

Marcia sighed. "I know how embarrassing it can be. He came to my back door one day, and the porch was a mess. It looked as if a hurricane had struck. To make matters worse, I had to escort him through the kitchen, which hadn't even been swept. I was chagrined."

"I should think a preacher would have more finesse," Eleanor grumbled.

After Marcia had returned home and planted her flower slips she decided to drive up the river and visit her sister-in-law to deliver certain papers for her. While there, Marcia was surprised to hear a similar complaint.

"You can't imagine how flustered I was yesterday," Louise began. She paused to shake her head.

"What happened?" Marcia asked.

"Your minister called, and instead of coming to the front door, what did he do but come clear around back. I know he must have stumbled over tricycles, garden hose, and what have you."

"Um-h'mm, he always comes to the back door; don't let it bother you," Marcia consoled.

"*Bother* me! It was awful," Louise groaned. "I was going to mop the kitchen floor and had my bucket of water and detergent all ready when Wally's two youngsters came tearing through the house and upset the pail. You can imagine what that caused; soapy water all over the place. It would have been all right if I had mopped it immediately, but I hadn't. I noticed that the garden sprinkler needed changing and I hurried out to tend to it. Then I spied some bugs on my favorite rosebush, so I got the spray gun and doused them. The minute I got into the house the phone rang. It was Clara, and you know the length of her conversations. In the meantime there——"

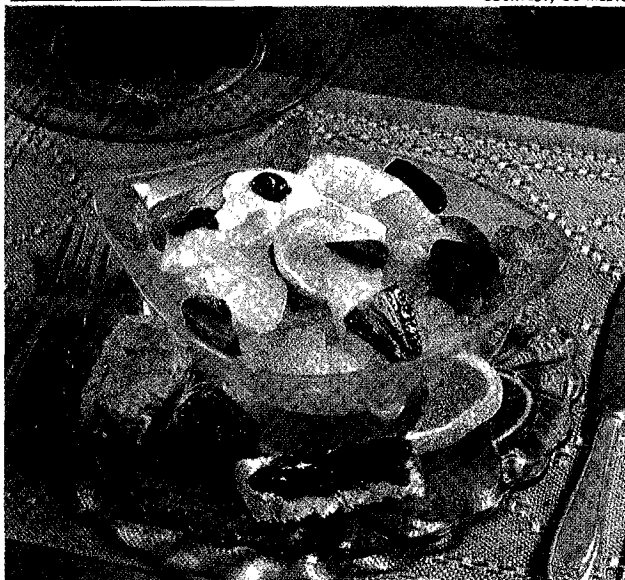
"——was the preacher at the back door." Marcia finished the sentence, laughing.

"Correct. Didn't I feel terrible? I had to ask him in, and the poor fellow had to *wade* to get to the front room. I couldn't enjoy his visit for thinking about that awful floor."

"Didn't you explain?" Marcia asked.

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



FROSTY FRUIT CUP

- Sliced bananas
- Pineapple chunks
- Cubed apples
- Mandarin oranges
- Watermelon rind, pickled
- Grapefruit sections
- Peach slices
- Fresh orange sections
- Fresh strawberry slices
- Fresh white-grape slices

Combine fruits and chill. Serve in prefrosted glass dishes. Garnish with peppermint leaves and top with whipped cream and a maraschino cherry.

"Yes, but that didn't ease my conscience. He must have thought that I was a hopeless housekeeper not to have attended to it at once. I learned a lesson, anyway. When a thing needs to be done, don't allow yourself to become sidetracked."

"But you *had* to answer the telephone."

"Yes, but the sprinkler and the bugs could have waited a few minutes until I had the floor presentable. I'm not blaming anyone but myself," Louise added quickly.

Marcia was thoughtful as she drove toward home. Eleanor had blamed the minister for her discomfiture, but Louise had reproached only herself. A feeling of guilt began to assail Marcia. What excuse do I have for my back porch? she thought. And I can't even think of an excuse for the kitchen.

She put the car away and walked to her back door. Once inside, she became critical. The porch was fairly clean after a thorough sweeping and litter disposal, but there was still room for improvement. The refrigerator could use a good polish on the outside, and those scattered tools could be put into a box. The old storm windows certainly were no at-

traction, but Clint refused to take them down. He said they were too much trouble to install again for so short a season.

Marcia counted 57 small panes of glass, but how much better they would look if they were sparkling clean instead of that dingy gray. Lots of work? Of course, but the time spent would be of far more importance than watching a television program. A coat of paint wouldn't hurt the frames, either. Marcia's mind began to gallop.

What would a coat of nice gray do for that old floor? The walls could be done in ivory for contrast, and that long tool bar would make a fine place for bright geraniums and cacti. It could not be done all at once, but when Pastor Snow dropped in via the back door he could see that she had made a start.

Marcia had not been so elated for days. She sat down to estimate the cost of paint needed, and suddenly remembered that she had to go to a neighbor's for milk. She found Mrs. Barns busy on her back porch. "I finally got around to moving all this accumulation," she said cheerfully. "It can be stored in that bunkhouse we're not using as well as here. Then

when someone comes the porch won't look like a rat's nest."

Marcia chuckled. She knew who had made a back-door call. On the way home she stopped at Mrs. Nelson's to pick up the book that had been loaned, and she arrived just in time to hear an interesting conversation.

"Brad, will you please take your bicycle off the back porch?"

"But, Mom, I don't want it out in the sun!"

"Of course not, but there's plenty of room in the garage."

Marcia could hear some muttering and grumbling, but she felt sure the back porch was uncluttered. Pastor Snow had evidently made the rounds. Dear Pastor Snow was doing more good in Greenville than he realized.

Marcia finished estimating the cost of paint and considered it a good investment. Then she began on the tiny window panes. What a difference!

"When this is all finished," Marcia said to herself, "I'm going to say, 'Blessings on Pastor Snow, who straightened me out.' I had almost forgotten my mother's admonition never to have a Queen Anne front yard and a Molly Anne back yard. The same goes for porches." ✦✦

Especially FOR MEN

By Roland R. Hegstad

DRIVING HOME A LESSON

Teaching one's wife to drive has always seemed to me to be the most perilous test to which an immature marriage can be subjected. (Mature marriages are never subjected to such stress: mature people know better.) But little had I considered the perils of having a son who is taking driving lessons.

Until Sam filled me in, that is. Sam (whose name is not as real as the conversation) lives just far enough down the street to be conveniently removed from identity. His son is completing the driving course at a local high school. I stopped to visit Sam and got the following tale of woe.

"You know," he said, poking a short, pudgy finger at me for emphasis, "since he started driving lessons it's getting embarrassing just to have him ride with me. Like the other day—I didn't quite stop at a stop sign and he let me know such a practice doesn't bring an approving smile to his instructor's face. And he said if a stop sign is set back 20 feet from the corner, you're supposed to stop at the sign, creep forward to the intersection, and then stop again before proceeding. Imagine his telling *me* that"—Sam's

finger beat out the "Charge of the Light Brigade" on his chest—"me who was driving before he was born!"

"So we were on the way to the hardware store to get some solder, see, and I changed lanes a few times, and he said, 'Dad, you're not supposed to weave in and out of traffic'—said it to *me*, who has never scraped a fender, at least not while changing lanes, you understand." (Sam is perceptive. He had seen my eyes tracing the repaint line on his '68 hardtop.)

"I've always wheeled right along—you know that the cops always concede you five or ten miles over the limit, right? Well, that's not the story he got from the instructor. To hear him tell it, exceed par a few times and you'll find yourself pulling a rickshaw." (Sam's scrambled metaphors go well with his theology, which, so far as I've been able to discover, is twentieth-century pagan.)

"Thing is," Sam continued, nostalgia for the good old days etching pathos into his prose, "the kid thought I was the greatest driver around until he began taking lessons.

"How I drove didn't seem to matter much when he was growing up." (Sam's fingers rubbed reassurance into each other.) "Now that he's learning for himself, I'm more nervous every time we go driving.

"Now, preacher, what I want to know is, What do I say when he starts to give me that 'Render unto Caesar' bit?"

Well, this was one time I didn't volunteer any advice, not with a son who is "16, going on 17," as the song says. I joshed Sam about his inconsistency—though my heart wasn't in it—and with more solicitude than usual for the tread on my rear tires, took off for home. It took me longer to get back than going, which was just as well.

What I was thinking was that professing one thing and practicing another is the sure cure for a young person's religious experience. Exhibits: putting a "stop" sign on the television set—you know, that "whatsoever" verse—and then "coasting" through another program or two after the approved one goes off. Talking sacrifice and practicing extravagance. Preaching that the Sabbath is for good works (Off to singing band, kids!) and then using it for a good sleep. Giving lip service to health reform while smacking one's lips over a midnight snack. Upholding the Ten Commandment "speed limit" while living as if the Lord conceded you an extra five mph. Prattling that the Lord is coming soon and then living as if today is going on forever.

Just what *do* you tell your son when he gives you that "Render unto" bit and then asks for an explanation?

Or has he already been told—told so empirically, so repeatedly, that no amount of repentance, no amount of explanation, can ever totally undo the answer the years have given?

Take Care of God's Temple

By ROBERT H. PIERSON

I HAVE now come to believe what my Adventist friends have been preaching for many years, but I believe it for a different reason." So confessed a zealous churchman of another faith recently.

This man always thought of our attitude toward such things as cigarettes, liquor, and coffee as pure religious dogma, nothing else. Now he sees it differently. Scientific research has shown that indulgence in these "pleasures" is deleterious to health. Our friend believed his Bible. He also believed his body was the temple of the Holy Ghost. Unfortunately, he had never been impressed with the Biblical instruction regarding the indulgences he had learned to enjoy. Consequently, he went merrily on his way, piling up tar in his lungs, slowly destroying his liver, and lashing his nerves, to keep up with his ever increasing church activities.

In 1863 inspired counsel came to the early Adventist believers, carefully and systematically outlining a better way of life, recommending healthful practices, while condemn-

ing those not conducive to health and longevity.

The program of healthful living as given to the remnant church is a balanced program, although there have been those who unwittingly sacrificed truth upon the altar of fanaticism. Again and again Mrs. White appealed to the early believers to avoid extremes, to shun extravagant claims, and to be realistic in their approach to healthful living. As the great regimen of good health was placed before the church it was recognized as being a comprehensive program touching upon every facet of life.

Special attention was given to the beneficial effects of sunlight, a need for fresh air, moderation in the use of salt, the value of soft water, and the remedial effects of water applications to the body. Emphasis was consistently placed upon exercise, work in the out-of-doors, proper posture and proper breathing, the type of clothing that should be worn to keep the body from becoming chilled and also to allow for the normal function of internal organs.

It was the purpose of God that the remnant church should be a healthy church. Health has always been essential to the spiritual prosperity of His people. In John's third epistle he introduces his final message with these words: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."¹

Health, abundant health! Its importance to spiritual growth and maturity is defined in the book *Education*: "Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character."²

Messages Still Appropriate

In the years that followed the giving of her first general testimony on health in 1863, the pen of the servant of the Lord wrote increasingly. Pages, chapters, and volumes of urgent counsel were delivered to the church as a part of God's program to restore in man the image of his Creator. The messages thus given are just as appropriate today as they were then. In fact, they are even more meaningful in view of the general conditions of the world in which we live. The plea sounded by Jeremiah is indeed relevant to this hour: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."³

Refusal to walk in "the way" usually results from either complacency or extremism. "Those who under-

stand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and of restriction. . . . They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. . . . There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own."⁴

Man's body is developed and maintained by the food he eats. Every cell requires nourishment, specific food elements that can be provided only by a balanced diet. Man came forth from the hand of the Creator as Heaven's masterpiece. As David contemplated the marvels of the human body he was led to exclaim, "I will praise thee; for I am fearfully and wonderfully made."⁵ It is little wonder that early in man's experience God provided specific instructions for the care of his physical, as well as his spiritual, being.

As a means of keeping man's heart pumping without risk of coronary occlusion, to keep his mind clear and lucid, to ensure proper digestion and freedom from ulcers, to promote spiritual insight and effective will power, God gave our first parents some specifics. First of all, He gave Adam a well-balanced diet to supply fuel for his towering body and supermind. It was a perfect diet—the very best for man. God was not obliged to provide substitutes or to improvise.

"Grains, fruits, nuts and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet."⁶ God gave man an ideal diet in order to keep him physically, mentally, and spiritually strong. Today the Lord is calling His church back to that same standard of healthful living.

Paul was obliged to contend with error that constantly threatened the early church. He dwelt at length on the nature of Christ, the work of the Holy Spirit, and man's relationship with God. He challenged his hearers with this question: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's?"⁷

Commensurate with nineteenth-century conditions, God spelled out definitive instruction for the care of His "temple." This information was delivered to His church through His chosen messenger, an amplification of the guidance given Adam in the garden. As far back as 1868, 102 years ago, the Lord's servant warned that there were those liable to acute attacks of disease and to sudden death if they continued a dietary program in which animal fats figured largely. In 1965 the American Heart Association board of directors called on the public to eat less animal fats, to substitute vegetable oils for animal fats, to eat less food rich in cholesterol, and to reduce calories eaten if overweight, as a means of lowering the risk of heart attacks.

The *Journal of the American Medical Association* reported that a Dr. Thomas' "comparison of thrombo-embolic disease and coronary disease in Negroes in St. Louis and in Uganda indicates that a vegetarian diet can prevent 90 per cent of our thrombo-embolic disease and 97 per cent of our coronary occlusions."⁸

At the conclusion of a 20-year heart

study in Framingham, Massachusetts, Dr. Kannel, director of the program, stated, "Heart attacks are not natural, they are man-created, and if the knowledge we have now were properly applied, we could halve the number of deaths from coronary attacks." It was estimated that during the year 1969 there would probably be half a million deaths in the United States of America alone from coronary heart disease.

The use of animal fats has been shown to be a prime factor in the etiology of coronary occlusion. Salvaging 50 per cent, as suggested by Kannel, or 97 per cent, as stated by the Thomas report, would be tremendous. This would mean between 250,000 and 485,000 American lives might be saved, lives that are needlessly sacrificed annually because of inattention to scientifically proved facts and counsel given to man 6,000 years ago. "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."⁹

Although the care of the temple of

God is a sacred trust and to preserve it is man's responsibility, there are probably even greater issues at stake: "The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul."¹⁰

Diet Affects Moral Power

In describing the experience of Israel while wandering in the wilderness, the inspired pen records, "God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. . . . The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man."¹¹ It was for this reason that the Israelites had been deprived in a great measure of animal food. "Had they been willing to deny appetite in obedience to His restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen

FOR THE YOUNGER SET

First Born and the Temptations

By ERIC B. HARE

WHEN our boys and girls in Burma become Seventh-day Adventists, it is no struggle for them to keep the Sabbath or pay tithes. Their great struggle is to give up betel-nut chewing, and the use of tobacco and unclean foods. You see, most of the children learn to use betel nut and tobacco as soon as they learn to walk, and to give up these things means a severe struggle for the first two or three weeks when they come to our mission boarding school. But after the struggle there comes such happiness and such improved health that they have no more temptation to use these things during the school year.

But when the summer vacation comes, then, back in their villages where everybody chews and everybody smokes, the temptations are very severe again. So it has become a custom as the children say Good-by and start off for their villages for me to call out, "Don't forget the temptations."

And they always call back, "No, we won't forget. We won't chew the dirty red stuff."

Well, one year a new boy came to school and his name was First Born. He went through the usual two or three weeks of struggle, but finally he came out on top and was a good boy and a good student all year long.

Then came the final examinations; then the last Sabbath of the school year;

then the last night, with the musical evening and the giving out of the grade cards. Oh, it was great! School was over and everybody was going home! And everybody shook hands and said Good-by to everybody else. And everybody laughed and cried. You can just imagine it all.

Well, First Born couldn't sleep that night. He was too happy thinking of the grand times he was going to have at home with his little brothers and sisters, thinking of the fun he would have in the little creek that ran near the village where the water wasn't very deep and you could see the sand and pebbles on the bottom, and thinking of the coconut trees he would climb. He never knew a night to be so long.

As soon as the roosters crowed at three o'clock in the morning, the boys began to get up. The first group to leave went down the river by motor launch. "Good-by! Good-by!" they called.

"Don't forget the temptations," I called after them.

"No, we won't forget," they called back. "We won't chew the dirty red stuff."

Now, First Born lived in a village not too far away, so by noon he was home. And wasn't everybody glad to see him! His mother had prepared a regular feast for him. First Born could smell it as soon as he went up the bamboo ladder into his house. And suddenly First Born realized that after that long walk he was very

hungry. "Come, sit down and eat," said his mother lovingly. And First Born didn't need to be told twice. He sat down. Then mother put before him a plate of piping hot rice, so nice and flaky. Then came a bowl of delicious-smelling stew. "I made it specially for you, First Born," said his mother.

Suddenly First Born began to feel queer. He leaned over and looked carefully at the stew. It was pork stew! And pork was unclean. The Bible said so. What could he do? He didn't want to hurt his mother's feelings. He hesitated. Then he remembered: "Don't forget the temptations." This was temptation number one. And he knew what he would do. "Mother," he said politely, "we are taught at school that pork isn't clean."

"Isn't what?" said his mother in surprise.

"Isn't clean, Mother. The Bible says so."

"But just this once wouldn't hurt you," argued his mother.

"But Mother, I promised; and I can't," he replied. For a long minute he sat there wondering what to do. Then he said, "Mother, I'll just eat rice and salt this time." Then he shoved the pork stew over to his little brother and said, "Here you are, little brother. It's all right for you, because you don't go to school and you don't know about it. But I go to school, and I know, and I can't. I'll eat rice and salt this time."

It was his father who told me this little story when he brought First Born back to school after the vacation. And his father was so proud of him. And I was proud of him. And I think Jesus was proud of him too. Don't you?

discrimination, and sound judgment.”¹²

God is trying to lead His people back to His original plan, step by step, in preparation for translation. For this reason a reformation is called for in the church. The Lord calls us to return to the diet designed to give mental and physical power to His people. In commenting upon the value of vegetable protein Mrs. White states, “Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown.”¹³

God desires that His church should be a witness to the world. Adventists have a testimony to bear, a message that brings physical and spiritual blessing to all who believe. “Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who now are only half converted on the question of meat eating will go from God’s people, to walk no more with them.”¹⁴

It is not so much the physical effect that an occasional serving of meat may have upon the health of a person as it is the absence of the moral discipline so greatly needed to meet other temptations. Knowing that flesh foods are to be discarded for health reasons, as instructed by the messenger of the Lord and confirmed by scientific research, but being unwilling to surrender appetite and desire is that which is most devastating in continuing with the use of flesh foods.

As we contemplate the hour in which we live and the nearness of the end, as we behold the Perfect Pattern and consider the price He paid for our salvation, how important do trivial desires and a longing for “the flesh pots” actually seem? Remember, “Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it.”¹⁵

How thankful we should be for the inspired counsel on nutrition God has given to us through His messenger. While Dr. Clive M. McCay was professor of nutrition at Cornell University he stated, “In spite of the fact that the works of Mrs. White were

written long before the advent of modern scientific nutrition, no better over-all guide is available today.”¹⁶

Seventh-day Adventists’ message of healthful living is no sterile arbitrary rule of ethic imposed upon the church by a stern leadership of a century ago. Rather, our health message is based upon principles of diet in harmony with the latest scientific discoveries in the field of nutrition. Principles of diet written decades ago under the guidance of divine revelation are being confirmed and proved relevant in our time by scientific discovery. To follow these principles will enable God’s people to help build healthier bodies, more alert minds. They will be better able to glorify God in their daily living. Adherence to and the sharing of these principles will not only build a healthier church but also help create happier, healthier communities in which to live and witness for our message.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”¹⁷

Resolution on Healthful Living

At the 1969 Autumn Council the leaders of your church spent time preparing a resolution on healthful living to be sent out to the world field. We feel the health message the Lord has entrusted to us is part of “the original message” that has helped make us a people. Though it is “The old message which you have heard before,”¹⁸ it is always new and always true. For some who may have lightly regarded it, the time has come to respond to the call of the Lord: “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”¹⁹

Here is the call to you and to all of God’s people around the world:

“God in His providence has given the remnant church a balanced program of healthful living firmly supported today by scientific findings. This program emphasizes trust in divine power, proper exercise and rest, cleanliness, the value of sunshine and fresh air, temperance in work and recreation, and simplicity in diet. It stresses the perils of over-eating, the discarding of harmful beverages such as tea and coffee, and the abstention from all intoxicating drinks, tobacco and other narcotics, and the avoidance of every body- and soul-defiling habit and practice.

“In the area of diet, the messenger of the Lord declared:

“We do not mark out any precise

line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God’s people. . . . If meat eating was ever healthful, it is not safe now.”

—*Testimonies*, vol. 9, p. 159.

“When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits that will be both nourishing and appetizing. . . . In all cases educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease.”

—*The Ministry of Healing*, pp. 316, 317.

“In prophetic words the same messenger stated that ‘health reform is to do among our people a work which it has not yet done,’ and urges that ‘greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ,’ . . . (*Review and Herald*, May 27, 1902—See CH 575) and further admonishes that ‘this is a work that will have to be done before His people can stand before Him a perfected people.’—*Testimonies*, vol. 9, p. 154.

“Therefore,

1. We reaffirm our confident belief in and acceptance of these counsels that have come to this church on healthful diet and living, recognizing them as light which God has given for our guidance and well being.

2. “We call upon all Seventh-day Adventists wholeheartedly to adopt and stand firmly by these health principles.

3. “We urge all church leaders, ministers and institutional workers to take the lead in guiding the church into a positive experience of consistent, healthful living.”²⁰

I appeal to our leaders, both those who are denominationally employed and our church officers, and to the members of God’s remnant church to ponder these words carefully and prayerfully to seek the blessings that will come with truly healthful living! ♦♦

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- ³ Jer. 6:16.
- ⁴ *The Ministry of Healing*, p. 319.
- ⁵ Ps. 139:14.
- ⁶ *Ibid.*, p. 296.
- ⁷ 1 Cor. 6:19, 20.
- ⁸ An editorial in *The Journal of the American Medical Association*, June 3, 1961.
- ⁹ Gen. 1:29.
- ¹⁰ *The Ministry of Healing*, p. 315.
- ¹¹ *Counsels on Diets and Foods*, p. 378.
- ¹² *Ibid.*
- ¹³ *Counsels on Health*, p. 130.
- ¹⁴ *Ibid.*, p. 575.
- ¹⁵ *Ibid.*, p. 450.
- ¹⁶ *Review and Herald*, Feb. 26, 1959.
- ¹⁷ Rom. 12:1.
- ¹⁸ 1 John 2:8. *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.
- ¹⁹ Jer. 6:16.
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WHAT'S WRONG WITH DOCTRINES?

From time to time we hear statements that appear to demean doctrines. For example, we may hear it said that doctrines do not save; only Christ can save. Or, "Don't bother teaching someone doctrines until after you have brought him to an acceptance of Christ as his Saviour." Or, "Christianity is a person, not the acceptance of certain doctrines."

We admit that these statements are true if a certain loose definition is given to the term "doctrines." But since many people may not attach such a definition to doctrines, there is danger that the one making the apparently demeaning remarks about doctrines will be misunderstood. Furthermore, he is hardly using the term in its Biblical sense. The Bible makes no disparaging remarks about true doctrine. It does, of course, warn against "doctrines of devils" (1 Tim. 4:1), "the doctrine of the Pharisees and of the Sadducees" (Matt. 16:12), "divers and strange doctrines" (Heb. 13:9), and "every wind of doctrine" (Eph. 4:14). But whenever sound doctrine, originating with God or Christ, is spoken of, it is never depreciated. We shall show why.

Biblical Definition of "Doctrine"

Let us define "doctrine" as used in the Bible. We shall pass over the six occurrences of the term in the Old Testament, which are the translations of three Hebrew words and do not particularly help us in our definition. It is rather the 49 occurrences in the New Testament with which we are concerned. Twenty-eight times it is a translation of *didachē*, which means "teaching," either the act of teaching or the thing taught. The related verb is *didaskō*, "teach." There is also the word *didaskalos*, "teacher," which more than 30 times is used of Christ, and when thus used in the K.J.V. is translated "Master." Thus Jesus was the Teacher, and what He taught was doctrine (see John 7:16), or His act of teaching was doctrine (see Mark 4:2; 12:38).

Nineteen times "doctrine" is the translation of *didaskalia*, also meaning "teaching," both from the point of view of content and the act of teaching. Examples are 1 Timothy 1:10; 2 Timothy 3:16; Titus 2:10.

Once "doctrine" is the translation of *logos* (Heb. 6:1), which is frequently translated "word," but in this verse is better translated "message."

There is no conflict between Christ and His doctrine. A dichotomy between the two is unnatural. If Christianity is a person and that person is Christ, then an acceptance of Christ is an acceptance of what He taught. In fact, what we know about Christ we get from what He taught and from what inspired prophets and apostles taught about Him. If we demean what a person taught we demean that person.

Admittedly, those who appear to make depreciating remarks about doctrine are using the term, not in its Biblical meaning but as describing the body of beliefs of a particular religious body. Thus the doctrines of Seventh-day Adventists are its beliefs and teachings. But even accepting this definition, it seems difficult for us to understand any conflict between doctrines and the acceptance of a Person as central in Christianity, for according to Seventh-day Adventist doctrine, Christ is central and an acceptance of Him as a personal Saviour is basic to spiritual life.

As we see it, the problem is not one of person versus doctrines; the problem is that many are holding doctrines only in theory. One may know about Christ,

believe in and even teach the steps of salvation and be well versed in the teachings of the Bible, but not know Christ personally. Such theoretical religion is vain and may well be depreciated.

The problem may also be that many are failing to emphasize central doctrines while giving other doctrines undue importance. This again can lead to a Christless religion. For example, a man could be taught to perform the general mechanics of Christianity, such as church attendance, stewardship, healthful living, even Christian witness, without ever having experienced the new birth. But the problem again is not one of doctrines versus a person, but one of imbalanced concepts.

Theory Versus Practical Godliness

If by teaching doctrines we mean teaching the theory of truth apart from practical application, then such a teaching indeed may be denounced. Perhaps, worse yet, is the situation of a minister preaching doctrines without having made a practical application of the doctrines to his own soul. It is such preaching that Ellen G. White condemns: "There is danger of our ministers' dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness."—*Counsels to Writers and Editors*, p. 79.

A glance at the entry "Doctrine(s)" in the *Comprehensive Index to the Writings of Ellen G. White* shows that she treated true doctrine with the highest respect. We should too. But what we should deplore, as she did, is a failure to stress the central doctrines and a failure to live out the doctrines in our lives.

"Many remarks have been made to the effect that in their discourses our speakers have dwelt upon the law, and not upon Jesus. This statement is not strictly true, but is there not some reason for it? Have there not stood in the desk men who have not had a genuine experience in the things of God, men who have not received the righteousness of Christ? Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer. Their testimony was destitute of the saving blood of Christ."—*Gospel Workers*, p. 156.

Ellen G. White counseled, "The message of the gospel of His grace was to be given to the church in clear distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.

"The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits."—*Testimonies to Ministers*, p. 92.

A careful examination of these passages and of other statements Ellen G. White has made concerning doctrines shows that the call is not to stop preaching doctrines and to begin to preach Christ, but to preach Christ in the doctrines. Her special burden is that the doctrine of the atonement and of the efficacy of the blood of Christ not be omitted or be made subordinate to other doctrines.

Surely the way to honor Christ is, for example, to honor the day He sanctified and blessed, and to exalt it to the place He designated in His revelation, "which God gave unto him, to shew unto his servants things which must shortly come to pass" (Rev. 1:1, 2); to proclaim the Sabbath widely, as the great test of the last days, as the True Witness declared in His "testimony."

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein: for the time is at hand" (verse 3).

Let us teach in proper balance all that Christ taught—His doctrines.

D. F. N.

The Modern Cry for Relevance—4

THE SEARCH FOR RELEVANCY

The prevailing cry for relevancy and personal meaning is a religious as well as a social phenomenon of the twentieth century. The unusual and often bizarre methods that young and old have used in the past decade in their attempts to "do their thing" cannot be lightly written off as a passing fad as we would the goldfish-swallowing of an earlier generation. Neither can it be said that if these lonely, dispossessed seekers for a personal faith would only try organized Christianity they would find what their hearts desire. Precisely at this point much of the disillusionment began.

The Christian church, as generally understood, does not stand guiltless amid the present universal rejection of traditional values. The phrase "Babylon has fallen," as understood by Seventh-day Adventists, describes the empty hand that promises answers in a world that appears, for all practical purposes, to offer nothing but meaninglessness and extinction of human hope.

Converging on the western world in particular in the past century are a number of factors that force a feeling, thinking man to raise the question of personal worth and meaning. The rapid urbanization of life itself has insidiously destroyed the glory of the days of handicraft or farm life, where the individual saw his personal part in the well-being of the family or the neighborhood. Men tend to become lost in the crowd, in their jobs, and in a society that seems to grow more impersonal and indifferent by some inexorable law or mysterious force. When the young or the old cry out, it is likely to be against a vast, inchoate something that they call the "system." This system seems to plan their future, control their environment, and recognize them only for being important units in the efficiency of the system.

In other words, the soul of Western man is in danger of being suffocated in the mass—as the Eastern man as a person has been suffocated. The amazing proliferation of off-beat religious groups within the past century is directly the result of men and women who resist being smothered by the impersonality of urban society. The normal expectation would have been for these troubled hearts to turn to the Christian church, which proclaims the worth of individual man and the promise of a personal experience with a living Lord of the universe. At this point, however, the spiritual bankruptcy of long-established churches became apparent.

The astonishing increase of religious groups and the deafening cry of resentment by a segment of a new generation of young people cannot be written off sociologically as a passing tangent of the dispossessed, the ignorant, the congenital drifters, or the spoiled—this may be part of the picture, but it is not all of it. Admittedly, many of them have alienated themselves from the great majority by their sensuality, by their rudeness and disrespect for common decencies, and by their bizarre, attention-seeking apparel. But they are still God's children, and many of them are searching for the certainties and the warmth of a personal faith.

It seems, however, that if we are truly to understand the modern cry for relevancy, and especially its simultaneous rejection of traditional methods of finding truth,

we must see the phenomenon in historical perspective. Generally speaking, barring the lonely exceptions, over the years the questions of discovering truth for himself and testing truth in the open arena of objective criteria never bothered Western man up to the sixteenth century. The questions regarding man's place in life now and in the hereafter were answered by the papal church that dominated secular and religious thought for centuries. In fact, the idea of the secular in contrast to the religious world did not arise. Accepting one's lot in life and knowing one's place in the scheme of the universe provided a framework for personal security and faith at which modern minds can only marvel.

However, men began to think the "unthinkable" thoughts. As soon as the traditional bases for objective certainty in theology, philosophy, astronomy, physics, et cetera, were shaken, the serene ground for subjective conviction was troubled. A man cannot long remain at peace in his heart if his head tells him that his reasons for faith are suspect. Thus the Reformation. The rent in Western civilization between the secular and the religious begun at that time has developed into the full-scale collapse of Christian influence on modern society so much so that our day is frequently called the post-Christian era.

Authoritarianism Destined for Rejection

This turn of events has been both good and bad. It was a good thing that the world found out that Christianity, as it was generally known, did not have all the answers. The world view of Christianity up to the time of Copernicus was destined for rejection by anyone who began to use the head that God gave to man. Sooner or later, men were to find out that the starry universe did not revolve around our little earth—no matter what the church said on the basis of her interpretation of Biblical authority. Sooner or later, men were going to rebel against the fettered mind of authoritarianism, and they would read the Bible and listen to the voice of God for themselves. These thought currents were earth-shaking, and out of this earthquake developed the Reformation principles of divine inspiration and individual responsibility on one hand and the Renaissance principles, stressing objective certainty divorced from authoritarian pontification as the basis for knowledge and human action, on the other.

The unfortunate effect of this breakthrough of thought was that Christianity lost its predominating influence as a reliable source of truth. When honest, courageous men threw out the distorted answers of traditional Christianity that fettered the Middle Ages, they could not see at the time that they were, in varying degrees, discarding the Bible as the ultimate test of truth and as the only unifying basis for bringing together objective certainty and subjective conviction through the experience of authentic faith. Because the Bible had been so distorted and misused by the medieval church, thoughtful men in varying degrees found difficulty in accepting the Christian concept that God had indeed spoken to man, offering certainty in areas of personal meaning and worth, and would continue to do so.

So, apart from Biblical authority and enthused with a new freedom, men addressed themselves to the basic questions of the meaning of life, the purpose of the world, the reasons and standards for ethical control, with the best tools they had. Thus begins the rise and fall of well-known philosophies, each one rolling over the beaches of succeeding generations in ever-larger breakers, destroying the neat conclusions of the previous systems in each successive wave.

The tragedy of this four-hundred-year period is that the Christian church has added all too frequently to the

conflict. On one hand were the Christian groups who in their loyalty to the Bible as authority misread its real message and made the claim of Christianity look ridiculous in the face of advancing science. On the other hand were the Christians who sought relevance in their attempt to accommodate themselves to the arrogant claims of philosophical reason. Human reason became the test of truth, and the Bible was useful to the extent that it supported the prevailing philosophy.

In the weeks to come we will analyze further why the prevailing sentiment of the twentieth century rejects all traditional answers to life's meaning, and why we as Seventh-day Adventists have never had a greater opportunity to present the ever-new, always-true solution offered in the experience of faith as the only answer that joins objective certainty and subjective conviction.

H. E. D.

(To be continued)

LETTERS

... to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

IMPROVEMENT BY PRUNING?

In this day of the shrinking dollar and ever speedier communication, every enterprise is being forced to re-examine itself to see whether it fulfills its purpose as economically and effectively as possible. Seventy-mph freeways, 600-mph jet travel, and instant telephone links to every cranny of the globe have negated the logic upon which many organizations are structured.

Against this background, it is indeed heartening to read that the Swedish brethren have led the way (Jan. 8) by halving their administrative organization. The conference structure in North America could probably be improved by judicious pruning—since, in my opinion, it is a relic of the horse-and-buggy era.

ROBERT I. PATCHIN

Villa Park, California

SPELL IT OUT

The article by Elder Pierson "Is There Any Word From the Lord?" (Oct. 23, 1969) is a jewel.

Some of us working at the university hospital have read and reread that article for worship. I suggest that he continue by telling what that word is—spelled out in working terms—for the medical and educational institutions.

IRA M. GISH

Loma Linda, California

IN STEP WITH THE TIMES OR GOD?

Re the letter "State Funds for Church Schools" (Jan. 15): The writer stated, "I believe the time is here when our church should step with the times." Personally I believe it is time for us as church members to get in step with God's will.

The Bible teaches that it is hard for a rich man to get into the kingdom of heaven. Why? Riches to most people make them feel independent—even of God! So God in His love set up a plan. If we give faithful tithes and offerings to God and if we obey His commandments, He will bless us. Thus we shall realize our dependence upon Him.

I still believe in miracles! The Lord doesn't need our money! Neither does He need the State's funds. He owns the cattle upon the hills, He owns the world, and thus

every dollar. He who fed the 5,000 with the five loaves and two fishes surely does not need your dollar or mine! But we need to give to Him our dollars, our time, our life. He gave up His life for us.

Jesus loves us more than we can understand. Jesus does not need us to work in the harvest field. Angels would be more than willing to do this work. But Jesus died for us—for you! for me! Don't we want to return as much love as we can? Don't we want to walk with Him?

State aid to our religion—whether it is for the church, the school, or the mission—is not the answer. Individual sacrifice is the answer. Our people need a dedication to the cause of God. Then we will give generously of our money and ourselves. Then our God will make the dollars multiply to more than fill the needs.

LENORE J. TAYLOR

Jamestown, New York

PRAYER FOR FULFILLING PROPHECY

Should not the church be praying for conditions to change in "closed" countries, so that the third angel's message can be openly preached in them?

It is true that we do not have so specific a time table as had the Israelites in ancient Babylon for their release from captivity, but more than we realize Daniel and "many, like Daniel, had been studying the prophecies, and had been seeking God for His promised intervention in behalf of Zion. And now their prayers were being answered" (*Proph-*

ets and Kings, p. 559). These prayers, I believe, were in part responsible for the overthrow of Babylon.

God can bring about similar changes today. Earnest praying on the part of God's people can hasten that change.

FRED H. WAGNER

Westbank, British Columbia, Canada

A MOTHER'S RESPONSIBILITY

I was amazed as I studied the answers in *Homemaker's Exchange* (December 18 issue of the *REVIEW*). The majority of the writers asked the wife to look into her own life as the answer to her problem—that of having her "old enough to be a grandfather" husband carrying on a flirtation with a high school girl.

High school and college girls are mature enough to realize the dangers in encouraging and accepting the attention of married men. A Christian mother will surely emphasize this so emphatically that her daughter would know enough to turn a cold shoulder to any married man attempting to be overly friendly. If a girl is taught to be a good sport—"to play the game fairly and with honor"—she will realize quite young that trying to win the attention and later the affection of a married man is definitely wrong. In fact, it is *stealing*. Why is this not emphasized more? If it were, there would be fewer heartaches and fewer broken homes.

NAME WITHHELD

Takoma Park, Maryland

Lost

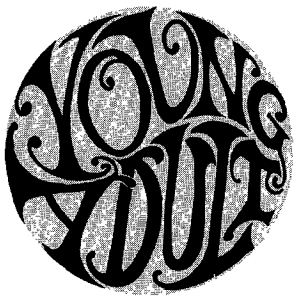
By CLAYTON HESS

One Sabbath morning as I was getting ready to go to church, I heard a most mournful cry coming from outside my apartment window. Looking out, I located the source of the heart-rending wails. Across the busy street on the sidewalk was a small dog, who ran first in one direction then in another, each time stopping to cry. Occasionally he would run to the curb as if recognizing a passing car, but none stopped. I concluded that he was lost and was trying to find his master or someone who would be his friend.

On my way to the church I looked for the dog but did not find him. I hoped that someone had picked him up and had given him a good home.

I thought of the millions of lost persons seeking their Master, Jesus, and how few workers there are to help them find Him. I asked myself, Am I doing all I can to help the lost find Christ? Am I following Christ with all my heart, soul, and mind so that my life is a sermon to others?

"We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. . . . Every follower of Christ should earnestly inquire: 'Lord, what wilt Thou have me to do?' . . . We should now seek a deep and living experience in the things of God. We have not a moment to lose."—*The Great Controversy*, p. 601.



Overtones

LAST month we published on these pages a letter that began: "We need a referee!" It described a discussion between Cindy Tutsch, church organist, and Klaus, a university student, in Innsbruck, Austria. The appeal for a referee grew out of a difference of opinion as to what type of music should be used in church. We showed Cindy's letter to nearly a score of Adventist musicians and invited their comments. So many responded that we have been forced to condense all replies drastically, and select merely a paragraph or two from several. Where more than one "referee" made the same point, we have included it only once. If the discussion on these pages fails to produce a "winner" in the argument, perhaps it will at least show how difficult it is to reconcile the disparate viewpoints of Cindy and Klaus. Reactions by YA readers, if submitted promptly, will appear under Forum next month.

KLAUS and Cindy are discussing a problem that is as old as human nature; namely, that of the proper balance between the intellectual and the emotional elements of life.

We would do well to look to Scripture, because it strikes a wonderful balance between the emotional and the intellectual. Beginning with the Pentateuch and continuing through the Psalms, the Prophets, the Wisdom literature, the Gospels, the Pauline writings and other epistles, and Revelation, the challenge to the intellect is tremendous. History, genealogy, chronology, philosophy, and theology are all endless in their scope and depth. "Come now, let us reason together"; "My people are destroyed for lack of knowledge."

Yet there is also the appeal to the emotions: "O that thou hadst hearkened to my commandments! then had thy peace been like a river"; "Oh that thou wouldst rend the heavens, . . . that the mountains might flow down at thy presence"; "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Years ago some of us sang for the Salvation Army at its mission in New York's Bowery. We sang not the well-known or new emotional gospel songs, but Handel's *Messiah*, choruses, solos, and all, to a crowd of 250 men whom drink, dope, and crime had degraded

At the close of the concert the chaplain made an altar call for "surrender to this Christ," and some of the men responded. Indeed, whether we read it or sing it, the word of God is "sharper than a two-edged sword."

OLIVER S. BELTZ

Loma Linda, California

IT IS probably true that many more people are affected emotionally and spiritually by music such as "The Old Rugged Cross" and "In the Garden" than are reached by such pieces as "Now Thank We All Our God" and "O Sacred Head." But this does not mean that the first type is more religious and spiritual than the second type. Popular taste is notoriously sentimental.

The trained musicians and persons who have had certain cultural advantages appreciate music of artistic and aesthetic value, and they receive a spiritual uplift from such music. People who have not had these advantages may find this music uninteresting and lacking in spiritual appeal for them. They may find much more religious emotion in music that the musician classifies as sentimental and lacking in religious value.

The remedy seems to be to suit the music to the level of the congregation

to be served, and at the same time carry on a program of education so that eventually the congregation will come to prefer better music.

The question of styles in music is not a matter of right and wrong, but a matter of artistic taste, and this must be developed.

H. B. HANNUM

Riverside, California

MY ANSWER to those who advocate Bach, Beethoven, et cetera, for soul winning is simply this: Let them try it. Let them give us a demonstration on how to win hearts to Jesus Christ and baptisms for the church through their type of music.

If they succeed, fine. If they do not succeed, then they ought to stop their criticism of the gospel song. Their criticism causes many of their fellow church members, such as Cindy, who are just as intelligent and just as emotionally mature as they are, to wonder whether something is wrong with their musical training or musical taste for liking gospel singing.

With the evangelistic emphasis of the Seventh-day Adventist message, our schools ought to be foremost in the world, in training not only evangelists to preach but evangelistic singers to sing. The world should be coming to us to learn how. Something is wrong when so many of our music majors not only hesitate to play and sing gospel songs but actually show a disdain for them.

ROGER HOLLEY

Decatur, Georgia

MUSIC is a most important part of worship and should be selected and performed to prepare the worshiper for an audience with the Most High. It would seem that music sets an emotional tone that should prepare one to receive a message from God. More than that, it must convey a message itself. It should be recognized that prelude music for a worship service is an emotional appeal to worship and should not be a display of talent, but rather an experience portrayed in music—an experience of both composer and performer into which the worshiper enters.

The classics should be used more for preludes, offertories, and anthems than they are. But since most of our churches have neither the musicians nor the audiences for this kind of music, they often resort to variations on well-known hymns and gospel songs. Done well, these can be as inspiring as the classics.

Now about "schnulze," as Klaus calls it. As a singing evangelist, I would find

it rather awkward to sing "The Trumpet Shall Sound" from the *Messiah* as an appeal to an evangelistic sermon on the glories of the resurrection. A simple gospel song such as "Are You Ready for Jesus to Come?" would fit in much better. The latter becomes an appeal for commitment.

Klaus considers it a shame that Sunny Liu should use his talent for this music rather than for "real music." It would be very hard to estimate the number of people who have given their hearts to God as a result, in part, at least, of his singing. Likely a brilliant performance of the classics could not do the same.

God couches His majestic thoughts in terms the simplest of us can understand. Jesus used the simple everyday things of an agrarian society to present to His audience the exalted themes of God's love for man.

There surely is place for the classics. They should be used more than they are. But educated musicians should not knock simple hymns and gospel songs, nor should the unlearned be critical of the classics. There is a time and place for each—perhaps even in the same worship service.

ROY E. LEMON

Ohio Conference

THE truth is absolute, yet our approach must be relevant. No longer can we say that a gospel quartet and a speaker is evangelism. We must be relevant to the different classes of society, for Christ said something about the gospel being preached "in *all* the world."

As a musician, I look at the music as composed. Does it use good harmonic progressions, or is it a song of mainly two or three chords, such as "Sitting at the Feet of Jesus"? Are the words really meaningful, or are they sentimentally or emotionally inclined? How is the song performed? Is it done tastefully? Is it interpreted straight without any slurpy innuendos? Carefully chosen, carefully interpreted gospel music can be performed so that the musician can have no barbs to throw, excepting the fact that it might not be his personal choice.

We cannot discuss origin as a principle by which to determine meaningfulness. The hymn "O Sacred Head Now Wounded," which is so meaningful to Klaus and others of us, was a tune of the South Side slum, a beer-drinking tune that someone placed religious words to, and now some 200 years later we are ready to accept. It was a common practice then to take a folk song and put religious words to it, but it wasn't accepted then any more than changing the words from

"O Sole Mio" to "Down From His Glory" is today.

Why not start a tactful program of lifting church music standards? Why not have a hymn of the month? At the end of the year the congregation will have been painlessly exposed to 12 new hymns, and, who knows, they might like eight or ten of them. I do not feel that we should alienate our members by the use of extreme music that only the five or ten musicians in a church of 600 will enjoy. There is much good music that people are familiar with that can serve as a basis.

A mature, realistic approach is necessary to see beyond the petty differences that arise over types of music. After all, where are we going? Is it worth losing heaven because you hate the organist for the type of music he plays?

JUDITH PETERS

Takoma Park, Maryland

GENUINE worship is God-centered. Any religious service, whether formal church or evangelistic meetings, is honor paid to God. This requires that the words and music of hymns, anthems, responses, special music, mood-setting music, and everything used to bring the worshiper into this man-to-God relationship must have dignity and purpose. Each constituent part must be a worthy and sincere act of worship within itself.

Does the pastor or evangelist preach in a foreign tongue to his congregation? No. Neither does he use baby talk or the slang jargon of the day. The music also should fit the intellectual level and understanding of the people if they are to respond to a worshipful experience.

In examining some of the shortcomings commonplace in music used in many religious meetings, the first criterion should be that the music not be secular or worldly to the point of distracting the thought of worshipers or potential converts from worship to the entertainment world.

The second is that acceptable worship music should be simple. A simple song or anthem with worthy text and music free of triteness, adaptable to the limitations of the singers and accompanists, is ideal for church worship.

MELVIN S. HILL

Angwin, California

MUSIC is partly a matter of personal taste. In my experience as manager of Chapel Records I have learned to shrug off statements by persons saying they don't like a certain record, or a certain artist, or some

similar statement. I respect them for their feelings in this matter and I should not judge their tastes and preferences.

God made us all different, and I am thankful. He made us with different desires, tastes, and feelings; and I believe the world is better for it.

I believe our problem is not entirely the kind of music we listen to, but the kind of love we have. Jesus said, "Love one another." It should not be difficult for us to be tolerant of the varying tastes of other individuals if we love them as Christ said we should. To me this is the most important point in our feelings about music, art, or any other aspect of life.

C. S. WALLACE

Mountain View, California

SOLOMON noted that "there is a time . . . for every purpose and for every work" (Eccl. 3:17). Throughout history a difference has been made by the church fathers and musicians between music used in formal worship, music used in informal worship, and music used for personal devotion and expression. While many hymns and songs can appropriately be used at any time and in any place, some songs are suitable only for gatherings of an informal nature and for personal devotion.

Certainly no serious musician would completely prohibit the use of "The Old Rugged Cross" for worship, for, while experience alone is seldom a safe guide, the testimony of millions to the blessings received by the use of such a tune cannot be lightly disregarded.

Too few people are aware that many gospel songs are mere emotional, sentimental expressions of man's fickle nature and changing experiences, and that the tendency of contemporary writers of gospel songs seems to be to glorify man and his errors and to address God in a light and trifling manner. Not all gospel songs, of course, are of this nature, and many songs defy classification.

It has been said that the Reformation rode to victory on the wings of song, songs that stirred the people to action, songs that echoed in prison dungeon and that rang, clear and true, from burning stake. These songs were no emotional ditties, but mighty, stirring anthems of praise and thanksgiving. Is, perchance, the increase of emotional songs due not to the lack of means of self-expression, but to a shifting of man's thoughts from God to himself, a trend to be found in more than music?

BETTY JEAN MARTIN

Takoma Park, Maryland

Primitive New Guinea People Seek Teacher and Build Airstrip

By JOYCE LUNDSTROM

The May River area is still one of the most primitive areas in New Guinea, and in many places the government patrols still have not penetrated.

Into this region Adventist workers have now penetrated, largely because the people of one remote village were so eager to have a teacher that they constructed an airstrip for the mission plane.

Ours had been the first mission to enter the May River area some months ago, following closely on the heels of the first government patrols. But the work had been extremely hard and discouraging because of the primitive conditions and the isolation that the workers had to endure. The nearest mission station was at Ambunti, roughly 200 miles away, and the only means of transport was by canoe, a journey that took many days.

Concerned with the lack of progress in the area, the mission formulated a plan that sent my husband, me, and our three children into the area, along with four national workers and their families. We were to settle the national workers in those villages calling for workers and to stay up there with them for a few weeks to try to establish the work. This we did, staying awhile in each of the villages to settle the worker, doing medical work, and generally trying to teach the people about the love of Jesus. We found that these people have no word for love in their language and find the concept hard to understand.

Six months later my husband was again able to visit the district—lack of funds prevents more frequent visits—and was delighted at the progress. But the most thrilling news came from a village way back from where any of the workers had been able to go previously. A group of villagers had traveled many miles overland and by canoe to find someone who would send them a teacher. They had seen the effects of the mission and wanted their village to have the same help. "The spirits are killing all our people, and we live in constant fear of them. Please, can someone come and help us?" As an added inducement they said, "If you will send us a teacher, we will give you some land for an airstrip."

The government had brought two of these men out to Ambunti, where they had seen planes. They realized the benefits a plane could bring. Now an airstrip in the May River district is something that both the government and our mission had been wanting ever since the area was opened, but a suitable site had never been found. The ground is either hills or swamp, and no one had ever found a level place long enough or dry enough

for an airstrip. How my husband wanted such a piece of ground! An airstrip would be the answer to so many problems the workers face. But workers and budgets were scarce, and he could only promise to do his best.

Three months went by before a worker was found, and joyfully he traveled up and settled in the village of Ama. Let no one ever think that the Australian missionaries have a monopoly on hardships in New Guinea! He found conditions dirty and most primitive. The proposed site for the airstrip was found to be long enough, with a slight rise for drainage. It seemed ideal, as much as could be seen, for it was covered with dense rain forest.

Two weeks later a load of spades, axes, and knives was taken in by plane and dropped to the people below. These were their tools to make the airstrip. They had 1,300 feet of tropical jungle to clear and the ground to make suitable for an airstrip, and a further 3,000 feet of approach where all tall trees had to be cut down—all with a few axes, spades, and knives.

That happened 15 months ago. On October 21, 1969, the mission plane VH-SDB, *Malcolm Abbot*, piloted by Colin Winch, made the initial landing at Ama, thus rewarding the people for their tremendous effort and bringing the promise of a new and better life.

They have been extremely responsive to the gospel, have cleaned up their village, and have disposed of all their pigs. The plane takes 35 minutes from our mission station at Ambunti to get to Ama; by speedboat, it is a two-day trip and far more costly.

But maybe the greatest benefit of the airstrip is that Ama is right on the edge of unentered territory. Even the government patrols have not covered the area beyond Ama. We feel that this airstrip could be the entering wedge and the means of reaching hundreds of people who have not as yet heard the name of the Saviour who died to save them. Superstition, fear, disease, and cannibalism still abound in the surrounding jungle, but we know that with the Lord's help the devil will be routed, and the people will find peace and happiness and finally eternal life.

CONGO:

French-Language Series Conducted in Lubumbashi

A recent series of daily evangelistic meetings in Lubumbashi (Elisabethville), Congo, has led to the organization of a baptismal class of 86.

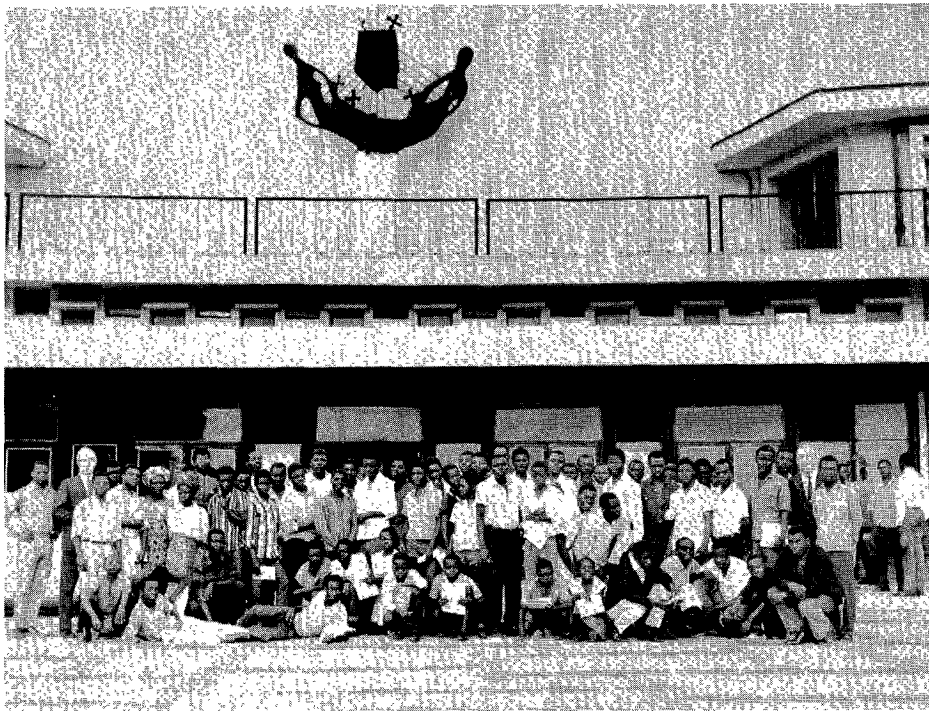
Although the meetings were held in the city's finest theater, the attendance at first was modest, but with a better organization of the team, attendance increased rapidly. Six local workers actively canvassed the city and engaged in a systematic visitation program.

A large number of listeners came from the Congo University. Marked interest was shown also by members of the professions and government agencies. The theater's caretaker was one of the most avid Bible readers.

In this area there are two SDA churches



The people of Ama, New Guinea, give a welcome to the mission plane on its arrival.



The large baptismal class gathers in front of the theater in Lubumbashi, Congo.

in the outskirts of the city, but no French-speaking church—hence this series. The Mission Adventiste, headquarters of the Congo Union, is situated here. Several buildings contain the offices, and the personnel live in five comfortable homes. A much-needed church building would be a fitting landmark on the mission property, bordering one of the finest boulevards in town. In the services we stressed salvation through Christ our Lord and the certainties of His message of forgiveness. A large banner back of the stage constantly reminded the audience that only He is the Way and the Truth and the Life. Despite expected unfavorable circumstances, we made a number of significant contacts and are cheered by many heart-warming experiences. One evening the city's judge came. Before the meeting he informed me he was a staunch Catholic. After the meeting he greeted me warmly and said, "While listening this evening I have seen Christ."

We trust that we may soon be able to house a French-speaking congregation in the Congo field, where the resources are so small and the opportunities so vast.

DANIEL WALTHER
Mission Adventiste

PHILIPPINES:

Central Philippine Union Holds Biennial Session

Evangelism is the watchword in the Central Philippine Union Mission. All reports presented by the union officers and the local mission presidents at the biennial session held in Cebu City, December 2-7, 1969, pointed to total commitment on the part of God's people.

The union mission secretary, M. U.

Donato, reported that 3,598 persons were baptized in 1968-1969 (to November) and that the church membership now totals 33,226. These members meet in 292 churches scattered throughout the Visayan Islands of the Central Philippines. Since the union mission was organized in 1964, baptisms have totaled 11,077. Dedicated laymen have had a large part in the soul-winning program, and some have served under very difficult circumstances.

Membership in MV Societies stands at 22,630, and the youth are active. For the first three quarters of 1969 they made 25,585 contacts and distributed 29,676 pieces of literature.

As in other parts of the Philippines, the medical work continues to be a strong factor in the program of the church. There are two medical institutions in the Central Philippines, Bacolod Sanitarium and Hospital in Bacolod City on the island of Negros, and Miller Sanitarium in Cebu City. The 54-bed hospital at Bacolod is under the direction of W. G. Dick, M.D.; and at Miller, leadership is in the hands of F. T. Geslani.

Tithe for the biennium amounted to 1,350,000 pesos (US\$337,500). One action taken at the session encouraged each person in each Adventist home in the union to donate one centavo per meal. This money is to be used in the building of chapels. In one of the local missions in the North Philippine Union 26,000 pesos (US\$6,500) was raised in this way in one quarter.

E. A. Capobres, union president, and his associates look forward to continued growth in spiritual and physical aspects during their new period of service.

R. R. FRAME
*Associate Secretary
General Conference*

AUSTRALIA:

Adventists Help Defeat Liquor-Sale Referendum

It is not every day that Adventists are encouraged from the pulpit not to attend church. And it is not every day that our church joins with others in fighting for a Sunday law. But recently Adventists in Australia did both.

A bid made by the hotels in the state of New South Wales, Australia, to extend their liquor trading hours to include Sunday was the issue that led to this strange occurrence. Those in favor of opening hotels for liquor sales on Sunday were asked to vote Yes and those opposed were to vote No. Adventists, of course, were staunchly on the No side.

The climax of the issue came on a Sabbath. One church had so many members giving out "Vote No" leaflets at the polling booths that when announcing the first hymn a Sabbath school officer expressed doubt that there were enough members left to sing properly. The congregation then proceeded to show that his doubts were justified. That was one Sabbath when many Adventists were not at church.

When the government had decided to make the issue a state-wide local option poll, the Committee for Responsible Liquor Reform moved into action. In their fight with the hotels they at first featured the road accident rate and Sunday sacredness.

Naturally, when the Adventists joined the committee, we were not too keen to continue the fight along these lines. R. W. Taylor, Australasian Division temperance secretary, introduced another line of approach—"For your family's sake vote NO." This became the theme of the temperance campaign. Most of the advertising material for the campaign was prepared by our division temperance department. What at first appeared to be a Sunday issue was turned into a temperance issue.

No one should assume that Adventist support for such a cause would be dwarfed by the participation of larger denominations. This was not so. In fact, the campaign director, an Episcopalian, said afterward that if it had not been for Adventist support the outcome of the referendum would undoubtedly have been different.

Our foe was a giant. Imagine what it cost the liquor industry to pay the wages of those who staffed the polling booths through the 300,000 square miles of the State for 12 hours and for its four weeks' newspaper and television saturation advertising.

Motto of the liquor industry's campaign was a popular Australian advertising catchcall—"for freedom of choice." But how much freedom of choice was involved was indicated in the case of a hotel owner opposed to Sunday drinking but pressured to work against her conscience for the campaign. While our Adventist worker distributed his how-to-vote leaflets at a certain place, the hotel owner gave papers only to those who

asked for them. Her normal practice was to offer the leaflet in a quiet voice when the voters had walked ten feet past her. It was no secret that she voted against the cause she "supported."

Of interest is a statement from the Hotels' Association included in printed instructions given to its workers. It was virtually an admission of the undesirable effects of alcohol. "Many voters may make their assessment as to how-to-vote on the day itself by appraising the 'look' of the polling place workers. So it is absolutely essential that our team look keen and alert, be neat and tidy, and above all no trace of alcohol should be apparent to any voter."

The results of the poll showed that 87 electorates rejected Sunday liquor trading, with only seven in favor. The over-all count for No was 1,249,835, against 906,276 for Yes.

PHIL WARD
Ministerial Intern

North New South Wales Conference

Brief News

JAPAN MISSIONARY COLLEGE

✦ The annual board of directors' meeting on January 18 appointed four educators to new responsibilities at Japan Missionary College. Assistant Prof. S. Tabuchi was appointed academic dean. In the past he has served as college dean of students and director of Osaka Center. I. Ichimura, the new college registrar, has been for the past five years head teacher of the JMC Upper Secondary School. The new college librarian is K. Usui, who has served in the past as assistant librarian. Y. Sugiura, former principal of Okinawa Mission Junior Academy, has been appointed head teacher of the JMC Upper Secondary School. The other administrative officers and department chairmen were reappointed.

✦ An affiliation between Japan Missionary College and the Osaka Language School has been voted by both controlling boards.

✦ The January board meeting studied carefully the development master plan for 1970-1978 and voted it. The first phase calls for relocation of the college. Assistance and counsel is being sought from Japan Union and the Far Eastern Division.

✦ The Japan Missionary College Choral Arts Society presented a Christmas concert at the Hiroshima church and then flew to Seoul, Korea. There the choir, under the leadership of E. Minami, presented a number of concerts and three TV programs.

✦ Assistant Prof. I. Tabuchi has accepted the invitation of College Health Foods to connect with the health food industry full time. He has given half-time assistance previously to the food industry. RUDY E. KLIMES, *President*

Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

SESSION SABBATH MEETINGS. Sabbath afternoon meetings at the General Conference session will warm the hearts of those who attend. On the first Sabbath, June 13, a colorful presentation of Seventh-day Adventist missions around the world will feature a vast company of typically garbed representatives from many lands who will bring their national banners, homeland Adventist music, and special messages. On the second Sabbath, June 20, a moving program of missionary activity and purpose built around the session theme, "That the World May Know," will challenge session delegates and attendants with the task that needs to be done quickly in this end time.

"ONE HUNDRED." On January 13 a broadly representative company of approximately 100 Seventh-day Adventist laymen, ministers, educators, medical workers, businessmen, administrators, and writers, largely from the Regional conferences, met in Washington under the chairmanship of Neal C. Wilson, vice-president of the General Conference for North America, to discuss and plan for the work of the church as it relates to the black people of North America.

BROTHERHOOD. Numerous groups in Washington and other areas of the United States honored Martin Luther King on January 15, the date of his birth. At the General Conference devotional period on that day the staff heard H. D. Singleton offer a tribute to the man who in this century did so much to focus the attention of America and the world on the hope and longing of his people.

When the General Conference Committee convened at ten o'clock, the chairman, Robert H. Pierson, in his opening remarks told about visiting a shop in South Africa where diamonds were cut and polished. He observed that regardless of the color of the diamonds, they required the same processing and their ultimate worth was not dependent on color but upon size and other factors. "In the church," he said, "we have black, white, yellow, and brown diamonds. Of them the Lord says, 'They shall be mine . . . in that day when I make up my jewels.' How important it is that we develop right relationships among all ethnic groups within the church. This is in harmony with the teaching and example of Jesus. Brotherhood among men is not based on mere tolerance or duty, but on true Christian love."

As the first act of business on January 15 the committee reaffirmed its faith and belief in the brotherhood of man and

agreed to maintain an open-door policy all around the world for all people of all ethnic groups.

ISRAELITE. Field Secretary E. W. Pedersen has assumed the editorship of *Israelite*, the English-language journal published every two months particularly for those who long to share the truth of Jesus, the Messiah, with their Jewish friends and neighbors.

"SABBATH" PROJECT. Staffer R. L. Odom shared the news that the first volume of a two-volume set of books on the history of the Sabbath and Sunday during the first centuries of the Christian church, specifically from the time of Christ to the Council of Trent, will probably be available to readers during the present year. The second volume is also well along the way.

STAFF MEMBERS. The Ben Liebelt family from the Southern Union and the Robert Bryne family from the Pacific Union have joined the General Conference staff. As an associate departmental secretary, Elder Liebelt will have as his special interest Sabbath school activities for the denomination's young people. As a member of the maintenance staff, Robert Bryne will care for mechanical and electrical equipment.

OUR VISITORS. In recent weeks our visitors from other lands were Rosa Diaz Mogollón and Ciudad Ojeda, Venezuela; Gebre Michael Felema and Ethiopia Tadessa, Addis Ababa, Ethiopia; Gillian Bichard, Kolan, South Queensland, Australia.

ELEMENTARY BIBLE TEXT-BOOKS: The Textbook Steering Committee for the Elementary Bible Textbook Program held an important meeting in Washington during the last week in January. The text for grades 5 and 6 has been prepared and is now in its final shaping-up stages. The text writing for grades 1-4 began February 1, and the preparation of the text for grades 7 and 8 will get under way around June 1.

ATLANTIC CITY FIVE-DAY PLAN. Two Five-Day Plan to Stop Smoking programs are being scheduled by the leaders of the Temperance Department for the citizens of Atlantic City this coming June. Not only will these programs benefit the people of Atlantic City, they will also serve as seminars for session delegates from overseas who may be interested in developing Five-Day Plan to Stop Smoking programs in other countries.



Alvin M. Bartlett, president, East Indonesia Union Mission, baptizes members of a baptismal class organized after a Week of Prayer at Sario Junior Academy, Indonesia.

INDONESIA:

Junior Academy Staff Lead Youth to Christ

Thirteen Indonesian young people dedicated their lives to God in a beachside baptism at Menado Harbor not long ago. This was the result of the soul-winning activities of Sario Junior Academy teachers.

Under the leadership of Principal Harry Walalangi, a baptismal class was formed after the Week of Prayer in February, 1969, near the beginning of the school year. The baptism was conducted by A. M. Bartlett, who had also conducted a Week of Prayer at the school. Sixteen students had planned to be baptized, but several who are from non-Adventist homes were forbidden by their parents.

Services such as this are being planned in nearly all of the more than 50 schools throughout the union as this school year draws to a close.

ALVIN M. BARTLETT
President

East Indonesia Union Mission

INDIA:

"Land of Lay Preachers" Welcomes GC President

The 400 delegates attending the Tamil lay congress, South India, in November heard GC President Robert H. Pierson, their former president, appeal for a strong soul-winning program. Their response was a pledge of 2,217 baptisms in 1970.

Because lay evangelism has been so strong in the Tamil Section through the years, today it is known as the "land of lay preachers." Laymen have played a considerable part in increasing the membership from almost 800 in 1939 to 7,881

by September, 1969. In the past 12 months they have brought 776 for baptism.

Among the first to greet Elder Pierson during the congress was Brother Monickam—90 years old, stooped with age, and leaning heavily on a stick. In 1939, together with three fellow church members, he had attended a lay institute conducted by Elder Pierson, who had just taken up his first administrative post as president of the then-small Tamil Conference. That institute marked the be-

ginning of a partnership that old age and death has now severed.

In the 30 years that have passed since then, four lay preachers have been chased out of villages, threatened and stoned, and had cow dung smeared over them. Despite such opposition, between them they raised up 52 churches and companies—with baptisms totaling almost 1,500. They organized a lay association with the aim of training lay evangelists to enter every town and village in the county.

Just two years ago Brother Monickam, still active, was walking 12 miles from his home to an association meeting. Taking a short cut across the fields, he failed to see an open, ground-level well in front of him and fell 30 feet to its dry bottom. A shepherd boy saw the accident and ran back to the village to summon help. Just a week earlier one of the village women had fallen down the same well and had been pulled out dead.

Men brought ropes and peered with concern over the edge of the hole. To their amazed disbelief the old man appeared unharmed. They pulled him out quickly, took him back to the village, and wondered aloud how a man almost 90 years old could fall down a well 30 feet deep and not have a bone broken. This experience gave him an opportunity to preach to them of God's power to save.

He closed his sermon and continued to walk to the association meeting. Brother Monickam typifies the spirit of our laymen in every part of the Tamil Section.

R. D. RICHES
Departmental Secretary
South India Union



Robert H. Pierson, president of the General Conference, meets with laymen of India's Tamil Section. From left: Brethren Prakasam, Sargunam, Monickam, and Swainclass. The first three men are the surviving members of the lay team that was trained by Elder Pierson in 1939. Mr. Swainclass received training from Mr. Monickam. Mr. Swainclass established four companies in 1969 and is current Layman of the Year for Tamil Section.

ALONG THE ROAD TO VELLORE

By L. A. SENSEMAN, M.D.

The road from the Christian Medical College in India to Vellore is only three miles long. It winds its way through rocky hills and amid motley stone or granite buildings.

Three buses come each morning with medical students, many of them female. They are a quiet, orderly group, speak good English, and are cleanly dressed. The girls are in saris, the men in white, and each has a stethoscope about his neck.

The road is paved about the width of a bus, but with wide dirt shoulders. Everyone uses the macadam strip, including the bullocks, carts, bicycles, donkeys, and other oncoming traffic. The bus horn is constantly blowing as men and beasts scatter. A chicken darts back and forth not sure which way to go. A beeping taxi just misses us as it sweeps by. I could easily reach out of the windowless bus and touch the driver in his cab.

The little shops are filled with everything to eat, but our Western appetites are not aroused. The odor is of food cooking, but not easily recognized by us as we go past. The thatch-roofed red adobe homes are small and you can't see inside, because they have few if any windows and usually some human or a bullock is in the doorway. As we travel on, the bicycles seem to spread apart as if the drivers have eyes in the back of their heads. Here comes something that takes up the width of the road and then some—three donkeys abreast with huge bundles of laundry bulging at each side. A barefooted boy gets partly off the road as we too hit the dirt shoulder with horn honking.

That white temple with the row of gaily colored, short, fat images about the roof is a Hindu temple recently completed. The little figures with many arms, elephant trunks, and grotesque features are their many gods. Only a small place, I'm told, just for prayers.

A beggar with no fingers and no toes appears. He pleads for coins as the bus stops. His leprosy has made him unfit for work. One per cent of the population here are infected with Hansen's bacilli. Another 5 per cent have tuberculosis. The fellow in the rickshaw is coughing noisily, is thin and emaciated, and is not too aware of his surroundings. Perhaps the black diesel fumes from our bus will kill off many of the germs he is spreading in the atmosphere.

It's hard to get used to seeing men and children using the roadside, in full view of everyone, to answer nature's call. But there they are; you must learn not to look at them! The children below two or three years of age wear nothing except a string about their distended tummies. Over there a poor elderly woman is scooping the fresh oxen droppings with her bare hands and putting them into a receptacle on her head. Later she will make patties by drying them on the wall of her home. She has done this many times before for fuel.

The traffic policeman in khaki shorts and smart headgear waves us past as he holds a little sign in his other hand. He seems oblivious to the helter-skelter of the noisy traffic about him as he passively waves us by.

Here comes a herd of goats. The shepherd boy behind keeps them moving as they somehow escape being run over. They all look as though they had been eating the billboard signs. I saw one doing just that a short distance back!

Much of what people carry they carry on their heads or in their large-wheeled bullock carts or in their small wagons with very small listless horses. Such loads. Here comes one with large bags of grain—a truckload with a one-half-horsepower engine whipped into motion. That young boy is pulling behind him a 12-foot ladder through all the heavy traffic. What a load! A horn blows out Indian music, tunes our ears can't seem to adjust to. We cannot comprehend the objectives of the endless choruses and chants.

A new shopping building is rising four stories high. Young women of the crew carry the materials on their heads, walking a few steps and then exchanging the materials with another woman. I counted nine changes of a small load of concrete before it reached its destination. Even up ladders they pass the load one to another quietly and apparently with ease.

The scaffolding is of rather rough lumber or bamboo and



The main entrance to the hospital, Christian Medical College.

is tied with bamboo material. It looks unsafe, but apparently even the biggest buildings can be constructed in this manner. The work is being done quietly and by human labor rather than by machine.

As we go farther into the city we come to the bazaar. Here, in small stalls right on the street, merchants are selling everything imaginable. Each person may have two or three items for sale, no more. The vegetable market is something to behold and to smell. It is not a very appetizing place to buy, but you can get anything and everything. The ever-present bullock, as well as the carts and the noise and odor, overwhelm the visitor.

As we pass the market we round the corner into the busiest part of the city. Just to the left is an old fort, and in this fort is a large Hindu temple, the largest in the entire area and perhaps the best. Inside this gate of the fort, which is surrounded by a moat, you enter a large compound where there are a collection of old buildings and the police department. I have had to go to this police office on several occasions and meet those in charge about the visa that I have had so much difficulty in securing. We soon enter the main gate of the hospital compound. As I look out the window I see a leper with legs completely distorted sitting on the ground on a piece of matting and rubber tubing and pulling himself along with his hands, pleading for alms.

As we go into the busy hospital compound, made up of many buildings on a 32-acre plot, we find 1,000 beds with 362 doctors and 380-plus medical students. It all looks like chaos to the uninitiated, but apparently the swarms of people who are outpatients, inpatients, and relatives milling about in this huge complex of buildings all know what they are doing. There are about 100 admissions a day, I notice on the statistical board as we walk into the hospital. This would tax any admissions department, I am sure.

The outpatient department is a mass of people seeming to be sitting literally all over the floor, and many of the babies are crying. However, the medical students disembark from the bus in an orderly fashion to go to their various assignments in the hospital.

Each day in South India is a new experience and a new adventure—very rewarding if one is interested in attempting to understand his surroundings. It would be quite depressing if we let these sights and smells, which are so overwhelming, get us down. I could not help wondering as I saw all these things happening before my eyes what a real impact the Christian hospital has in a predominantly and overwhelmingly Hindu population. Surely the people must recognize that the helping hand extended to them has been a fulfillment of the prayers of Dr. Ida Scudder, who dedicated this hospital, as well as the college and other institutions in the area, to the needs of the people of India.

Worthington Foods and Miles Laboratories Merge

With health and more nutritious foods assuming increasing emphasis today, large businesses such as General Mills, Swift, Purina, and du Pont are focusing research on an area of interest long pioneered by Seventh-day Adventists. Multimillion-dollar laboratories are being established to explore the possibilities of meatless foods based on vegetable proteins—particularly soya protein.

One of these giants of industry—Miles Laboratories, Inc.—has entered into a merger with Worthington Foods, of Ohio. This merger gives promise of making vegetable protein foods available to more people and in more areas of the world than ever before.

Miles Laboratories is one of the oldest and best-known pharmaceutical concerns in the United States. Its plants are found in more than 50 countries. Its products range from chemicals and vitamins to household products such as scouring pads.

Prior to the Miles-Worthington merger the General Conference, representing Loma Linda Foods, gave careful study to the possibility of a merger between Worthington and Loma Linda Foods. Worthington has been operated by Adventist laymen as a self-supporting institution, and has been a leading influence in the Association of Adventist Self-Supporting Institutions. Loma Linda Foods is operated by the church. The hoped-for merger failed to materialize; however, for the past year Worthington has supplied Loma Linda Foods and other health food plants overseas with raw materials for the new soy products. The Miles merger will not change their service to the church.

"Under the terms of the Miles-Worthington merger," reports J. L. Hagle, president of Worthington Foods, "we will operate as a subsidiary of Miles Laboratories and will continue with our present management and staff, at least for the present."

The Sabbath, as well as the health principles of the church, has received special consideration in the terms of the

merger contract. Should any changes in the formulation of Worthington Food products be made which are not in harmony with the traditional dietary principles followed by the Seventh-day Advent Church, the church will be informed.

Loma Linda Foods will continue to operate as the denomination's special church-owned and -operated health food producer in North America, and those attending the coming General Conference session in Atlantic City will have tangible reminders of its good products.

ERIC W. HOWSE
Director, World Foods Service

Atlantic Union

Four area-wide united-evangelism mass meetings have been planned for the New York Conference. On March 14, E. E. Duncan, from Faith for Today, will speak at the Tri-City Junior Academy in Cohoes; on March 21, T. E. Lucas, secretary of the General Conference Missionary Volunteer Department, will be the guest speaker at the Norwood Avenue Buffalo church; R. H. Pierson, president of the General Conference, will speak at Union Springs Academy on March 28; and the last meeting will be held on April 4 at the Elmira church with C. H. Lauda, from the General Conference Association of Self-Supporting Institutions, as guest speaker.

Southern New England Conference added 365 to the church by baptism and profession of faith in 1969, bringing the membership to 6,958.

An evangelistic crusade was concluded February 7 at the Rockdale Avenue church in New Bedford, Massachusetts, with the baptism of 13 persons. During the four-week campaign, evangelists Dick Pollard and Sid Dudney ministered by word and music. Attendance averaged 225 nightly. Another baptism is planned for March 28. Jose Siqueira, local pastor, and Ronald Flowers, pastor of the Willow Street church in New Bedford, visited in-

terested persons and generally assisted in the services.

The ladies' auxiliary of the New England Memorial Hospital in Stoneham, Massachusetts, will operate the gift shop, now situated on the second floor of the new hospital wing. Funds from this project will be used by the auxiliary for purchasing hospital equipment.

EMMA KIRK, Correspondent

Canadian Union

Church members in Yellowknife, in the Northwest Territories, recently went to the local hospital and played music outside through the PA system. Subsequently visiting the patients, they left each with a card signed, "From your friends, the Adventists."

E. E. Duncan, of Faith for Today, is presenting a four-week decision series in Lethbridge, Alberta. Carl Wessman, local pastor, is assisting him as program coordinator and song director.

To the staff in the conference office, R. H. Anderson, MV secretary for the British Columbia Conference, recently unveiled the drawing for the new summer campsite to be constructed at Harmon Lake Ranch. The first stage in this camp project will be to clean up the site and erect the main lodge.

At a recent disaster meeting, called in the council chambers of the city hall in Niagara Falls, Ontario, Edward Skoretz, local Adventist pastor, had opportunity to tell of the emergency welfare work carried on by the church. The mayor instructed the city manager to add the Seventh-day Adventist church to the list of buildings that may be used as a temporary welfare center. He commented, "The Seventh-day Adventist church certainly appears to have organized its quarters in readiness for an emergency. The city appreciates this."

British Columbia literature evangelists have surpassed all previous delivery records for the conference. Grand total for 1969 was \$109,708.96, a gain of 33.7 per cent for 1969. This is the first time British Columbia has ever reached the \$100,000 mark in deliveries.

THEDA KUESTER, Correspondent

Columbia Union

Pastors from throughout the Columbia Union Conference joined ministerial students from Columbia Union College for the thirteenth H. M. S. Richards Lecture-ship on Preaching. William Loveless, pastor of Sligo church, Takoma Park, Maryland, was the guest speaker for the series. About 150 attended the six lectures, which

Book Racks for Soul Winning

Have you ever seen a Seventh-day Adventist literature rack selling books without special promotion in some out-of-the-way restaurant-type bus stop? If you have ever been to Tobies Bus Stop Restaurant in Hinckley, Minnesota, you have.

Desiring to provide top-quality books for travelers and local residents patronizing the local bus stop, Hinckley church members secured permission from the restaurant business. The proprietor was to collect for books purchased and pay for them as they were replaced.

In the past two years this project has reached several hundred persons with timely health and religious messages and also brought financial returns to the bus-stop proprietor and funds for increased literature evangelism by the local church. Total sales reached 201 for the first year and 149 during the second.

Some of the best-selling titles were: *Armageddon, Sweetest Stories Ever Told, When a Man Dies, Speaking in Tongues, The Secret of Spiritualism, Alone With God, Steps to Christ, Faith for Today and Spiritualism Today, Better Living, Evolution or Special Creation, How to Read the Bible, and This Thing Called Fear.*

ROBERT WIEDEMANN, Pastor
Dinuba, California

are sponsored by the college and the Columbia Union Conference.

♦ The Bladensburg, Maryland, MV Society recently mailed 530 copies of *The Great Controversy* to clergymen of various denominations in the Maryland suburbs of Washington, D.C. According to Donald Rima, the pastor, a descriptive letter accompanied each book.

♦ Five hundred and fourteen were baptized in the Ohio Conference in 1969, the highest total in ten years. The membership at the close of the year was 9,050. A major evangelistic thrust to follow up the *It Is Written* program is under way. George Vandeman, speaker on the television series, will hold campaigns this spring in Akron and Toledo. In the fall he will hold three campaigns simultaneously in Columbus, Cincinnati, and Dayton. Coordinator of evangelism, Donald Reynolds, will hold a campaign in Cleveland in connection with an evangelistic field school of the Theological Seminary. Other meetings are planned for the conference evangelistic team of L. A. Kraner and Roy Lemon.

MORTEN JUBERG, *Correspondent*

Lake Union

♦ Michigan publishing men have received official congratulations from world publishing leaders for again leading the entire world field in literature deliveries for 1969. This is the eighth consecutive year that Michigan has led the world field. Deliveries totaled \$733,675.32.

♦ Three new Seventh-day Adventist companies have been organized in Illinois. Conference President W. A. Nelson reports that a group in Des Plaines was organized on December 13, a group of Spanish believers in West Chicago on December 27, and a Yugoslavian company in Chicago on January 24.

♦ An Ingathering victory banquet on January 22 concluded two days of workers' meetings of the Lake Region Conference. Special guests at the banquet were laymen who raised \$300 or more during the Ingathering campaign.

MILDRED WADE, *Correspondent*

North Pacific Union

♦ Nine persons have been added to church membership as a result of meetings held by J. Reynolds Hoffman, union evangelist, in Ketchikan, Alaska. More than 200 people were present for his opening meeting, which was the largest crowd ever to attend an Adventist evangelistic program in Ketchikan. On one night, people turned out even though one of the year's worst storms was in progress and a tidal-wave alert had been broadcast for the area.

♦ Nearly 200 Pathfinder and youth-activities leaders of the Washington Conference assembled the weekend of January 24 at Warm Beach Camp to fulfill requirements of the Leadercraft Course and the Pathfinder Staff Training Course and to learn of new developments in youth work. Theodore Lucas, secretary of the General Conference Missionary Volunteer Department, and Gerald Bras, union MV secretary, concentrated on new plans and programs for the older youth of the Washington Conference, and Gordon Harris, Washington Book and Bible House manager, conducted training sessions for Pathfinder leaders.

♦ Ernest H. J. Steed, executive secretary of the General Conference Temperance Department, made a five-day tour in the Oregon Conference in mid-February and addressed civic and church groups on Adventist temperance objectives and innovations.

♦ During 1969, through the various avenues of evangelism, Missionary Volunteer youth of the Oregon Conference helped to win 164 people to Christ. Of this number, 60 baptisms resulted from Voice of Youth meetings, 14 from Friendship Team projects, and 77 from the Gift Bible Plan.

♦ H. E. Douglass, associate editor of the *REVIEW AND HERALD*, was guest speaker for the senior recognition service at Walla Walla College on February 9.

♦ The Health, Education, and Welfare Services Association of the Washington Conference held a planning meeting in Seattle recently. Executive members and officers of the five federations in the conference were present; Gladys Jenson, of Port Orchard, conference federation president, chaired the meeting. W. L. Murrill, conference president, counseled the group to enlarge the scope of HEW services and to involve more men and younger women in the program.

IONE MORGAN, *Correspondent*

Northern Union

♦ H. G. Crowson, union conference evangelist, is conducting a three-week series of meetings in Bismarck, North Dakota.

♦ Twelve Five-Day Stop Smoking clinics have been held in the auditorium of the North Memorial Hospital in Minneapolis, Minnesota. Approximately 500 have stopped smoking as a result of these sessions that are sponsored by the Northbrook Seventh-day Adventist church under the direction of V. O. Schneider, pastor.

L. H. NETTEBURG, *Correspondent*



Record Ingathering in Florida

The Florida Conference has broken its own Ingathering record, and the churches exceeded their Silver Vanguard goal by raising a total of \$293,586.73, the highest amount ever raised in Florida. The conference now ranks second in North America in Ingathering totals. Every church achieved its goal.

Shown are W. H. Smith (second left), treasurer, presenting the 1970 Ingathering check to C. R. French, former lay activities secretary, as H. J. Carubba (center), secretary, watches. W. O. Coe, president of the Florida Conference, welcomes S. L. Dombrosky (left), who is the newly elected lay activities secretary.

R. J. ULMER

wholesome twosome



Loma Linda Tender Bits and Gravy Quik

Loma Linda Tender Bits are as tempting as they sound! Use these tender morsels as the high-protein entree for any delicious meal!

Try Tender Bits on top of fluffy rice or baked beans. Use them generously in casseroles. Dip them in Breading Meal for broiling or deep frying.

A nutritious blend of balanced protein from not one but three wholesome grains makes Tender Bits a hearty entree. Any way you serve them, Tender Bits are family hits! Try them for dinner tonight—or sometime soon.

Loma Linda brings more appetite appeal to every meal

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SENIOR

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By John Baerg

Thrilling, heartwarming experiences of soul winning in Brazil.

\$5.95

FULTON'S FOOTPRINTS IN FIJI

By Eric B. Hare

Sparkling stories of our mission work in the South Pacific.

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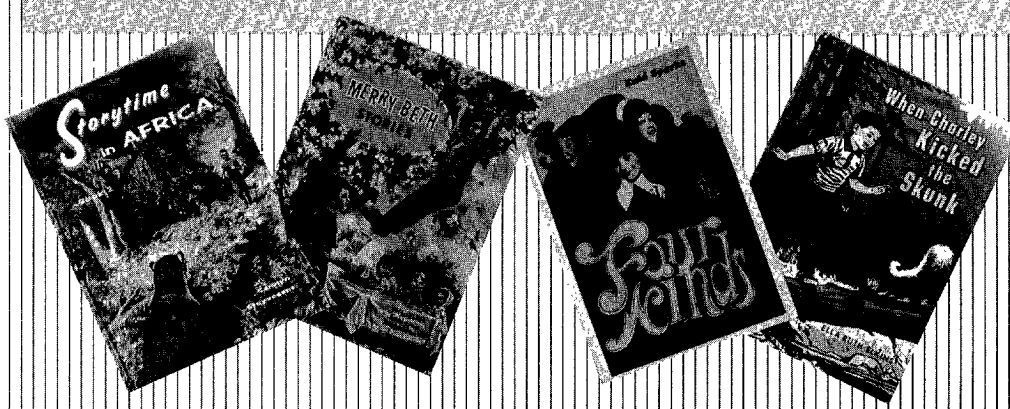
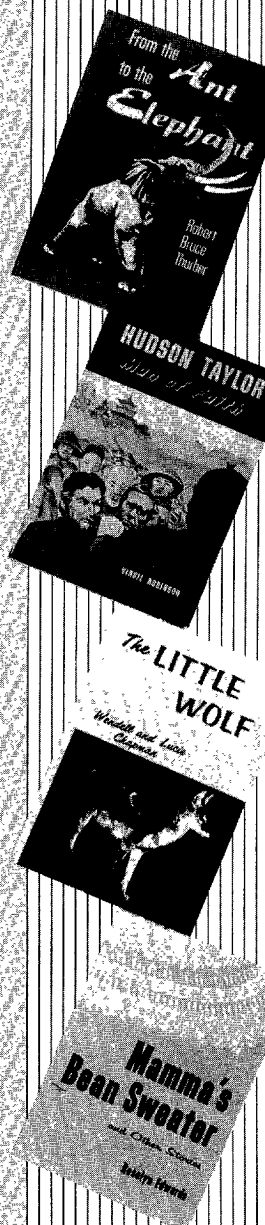
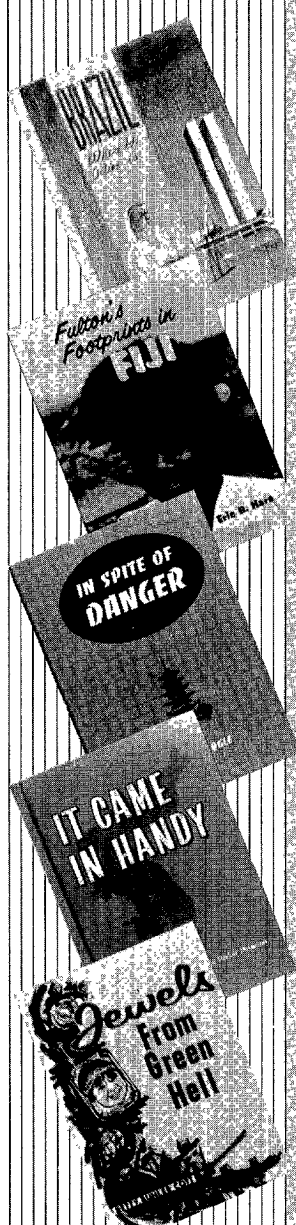
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"The Tenants Had Their Chance," pp. 253-276 [COL 284-306]

"Not What You Deserve," pp. 356-369 [COL 390-404]

Lesson Six: Satan's Booby Traps!

"Weeds in Your Garden," pp. 54-58 [COL 70-79]

Lesson Seven: What's Bothering You?

"What if He Does It Again?" pp. 212-219 [COL 243-251]

"It's Not What You Say," pp. 241-252 [COL 272-283]

"It Isn't Really Yours," pp. 333-341 [COL 366-375]

Lesson Eight: It Pays to Pray

"It Pays to Ask," pp. 115-127 [COL 139-149]

"Two Men in Church," pp. 128-142 [COL 150-163]

"The Widow and the Judge," pp. 143-158 [COL 154-180]

Lesson Nine: On What Are You Hung Up?

"Fit for a Wedding," pp. 277-289 [COL 307-319]

Lesson Ten: Vigil at Midnight

"Here He Comes," pp. 370-384 [COL 405-421]

Lesson Eleven: The Showdown

"Too Late to Change," pp. 229-240 [COL 260-271]

"He Had It Made," pp. 221-228 [COL 252-259]

Lesson Twelve: Point of No Return

"Look Who's Invited," pp. 193-211 [COL 219-237]

Lesson Thirteen: The Pay Off

"Shoot for the Stars," pp. 290-332 [COL 325-365]

"Free on Probation," pp. 186-192 [COL 325-365]

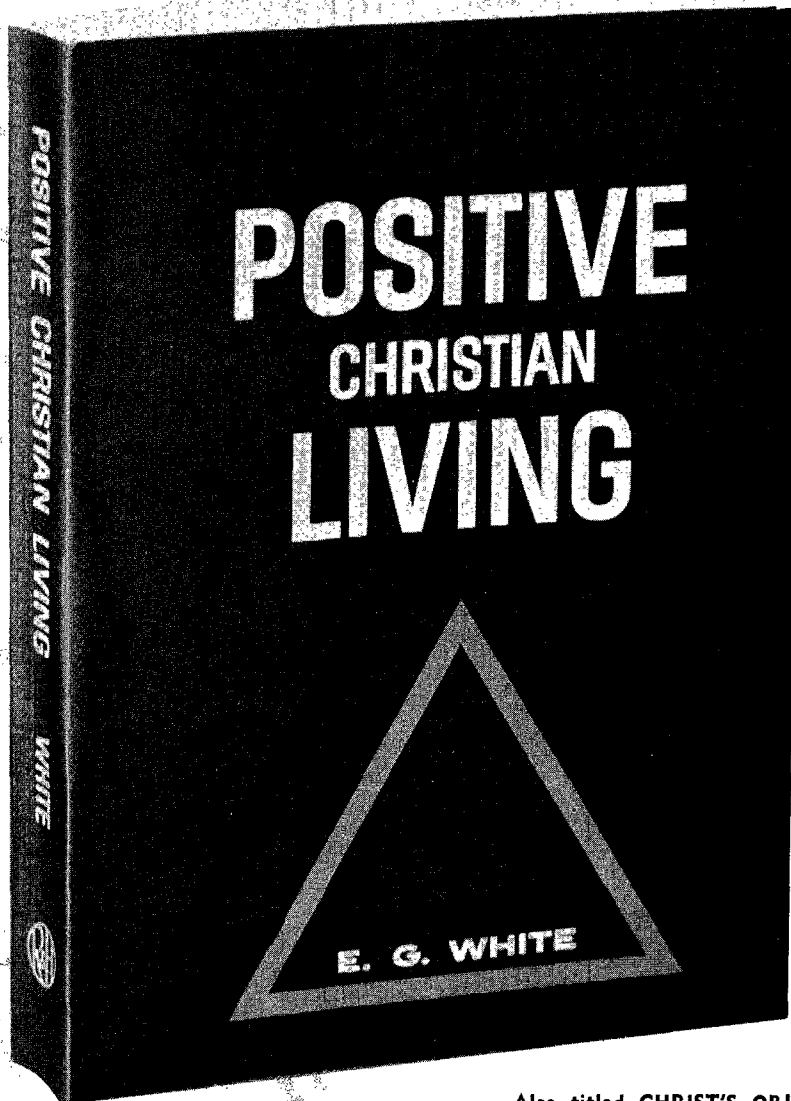
"Sinners in the Church," pp. 102-103 [COL 122-123]

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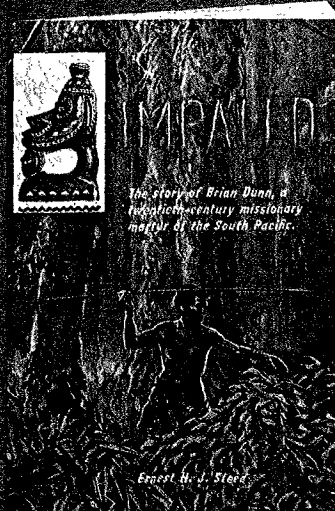
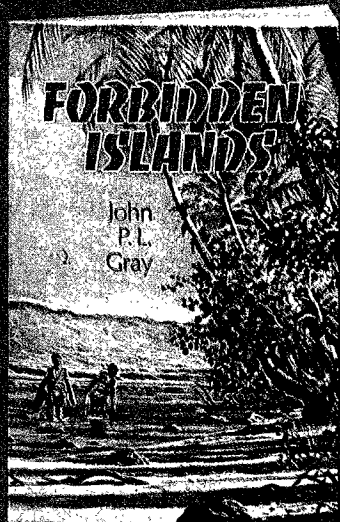
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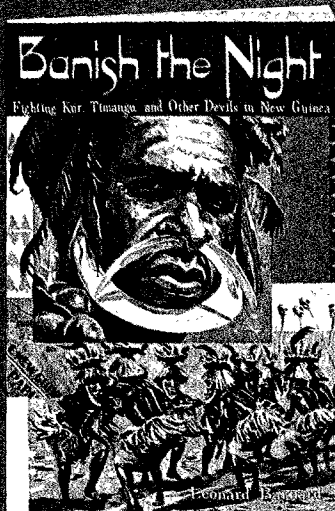
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Everett L. Fisher, assistant farm manager, Platte Valley Academy (Nebraska), formerly farm manager, Sandia View Academy (New Mexico).

LaVoy Garner, pastor, Torrington, Wyoming, district, formerly pastor (Georgia-Cumberland).

Robert Gibson, secretary, deferred giving and stewardship (Kansas), from same position (Texas).

Donald Hall, ministerial intern, Pasco area (Upper Columbia), a recent graduate of Walla Walla College.

Harold L. Heath, pastor, Greensboro-Burlington (Carolina), from Andrews University.

Alvin Kibble, pastor, Englewood and Jersey City (Allegheny East), from Andrews University.

A. H. Liebelt, pastor, Grand Island (Nebraska), formerly pastor (Colorado).

Robert L. Lister, intern pastor (Southwest Region).

Harry Newer, production supervisor, College Press, Walla Walla College.

William Pohle, pastor, Fort Worth (Texas), formerly pastor, Reading Hampden Boulevard and Fleetwood (Pennsylvania).

Joseph G. Reams, Jr., pastor, Aiken (Carolina), formerly pastor (Potomac).

Louise Richardson, office secretary, General Conference, formerly office secretary (Potomac).

Roy Roberts, assistant treasurer, Blue Mountain Academy, from Sandia View Academy (New Mexico).

Samuel Robinson, maintenance, Blue Mountain Academy (Pennsylvania), formerly missionary in Indonesia.

Robert Seamont, radio-TV secretary (Texas) in addition to being pilot and mechanic for the conference plane.

Walter Sherman, pastor, Philadelphia Chestnut Hill (Pennsylvania), formerly pastor, Wilmington (Chesapeake).

Leslie Shultz, pastor (Wisconsin), formerly pastor (Northern New England).

F. B. Slater, pastor, Wichita, Grove Heights church (Kansas), formerly pastor (Minnesota).

Allan Williamson, youth pastor, Colledale (Georgia-Cumberland), formerly Johnstown district (Pennsylvania).

Leland H. Zollinger, principal, Fletcher Academy (Carolina), formerly vice-principal, Glendale Academy (Southern California).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

James J. Bechtel (WWC '58), returning as head of industries and construction, Adventist Educational Center, Cortes, Honduras, Mrs. Bechtel, nee Lavonne Lois Bovee (attended WWC '51, '57), and four children, crossed the border at Mexicali, August 27.

George Peter Babcock (attended SMC '55-'57; CUC '61; AU '66), to be department of education secretary, Pakistan Union, Lahore, West Pakistan, Mrs. Babcock, nee Fern Mae Gibson (attended SMC '54-'56; CUC '61), and two children, of Decatur, Georgia, sailed on the S.S. *Hellenic Leader*, from New York City, January 1.

Edwin R. Hutchinson (AUC '50; attended AU '62-'63), returning as principal and business manager, Pakistan Union School, Chuharkana Mandi, Sheikhpura District, West Pakistan, Mrs. Hutchinson, nee Marion Hazel Holmberg (SLA '47; attended AUC '47-'48), and daughter, left Los Angeles, California, January 7. The daughter will attend the Far Eastern Academy in Singapore.

Harvey Dale Borton, Jr. (UC '70), to be mathematics teacher, Venezuela Vocational Academy, Nirgua, Venezuela, Mrs. Borton, nee Eugenia Anne Cole (UC '69), of Lincoln, Nebraska, left Miami, Florida, January 9.

Gilbert Henry Johnson, M.D. (LLU '24), to be relief radiologist for the Tokyo S&H, Tokyo, Japan, for three months, of Loma Linda, California, left Los Angeles, California, January 9.

James A. Aikman (attended SMC '46-'49), to be manager of Middle East Press, Beirut, Mrs. Aikman, nee Dorothy Marie Bishop, and two children, of Faith for Today, Long Island, New York, left New York City, January 11.

Andre Pichot (attended Seminaire Adventiste, CUC '65), to be teacher of French in Kivoga School, Bujumbura, Burundi, of Long Island, New York, left New York City, January 11. Mrs. Pichot and family will join him in a few months.

H. Roger Bothwell (AU '64), returning as teacher, Bugema Missionary College, Uganda, Mrs. Bothwell, nee Ian Ann Nielsen (AU '63), and son, left New York City, January 12.

Palmer Harder (Brazil College '43; LSC '62), returning as auditor, East Brazil Union, Niteroi, Estado do Rio, Brazil, and Mrs. Harder, nee Neusa Klein (Brazil College '43), left Los Angeles, California, January 12.

Gordon C. Hackett, M.D. (LLU '40), to be relief physician for three months at the Princess Margaret Hospital, Curacao, Mrs. Hackett, nee Fern Lu Bell Unger (Glendale S&H '38), of Sonora, California, left Miami, Florida, January 13.

Charles Lloyd Williams (SMC '69), to be publishing secretary, Congo Union, Lubumbashi, and Mrs. Williams, nee Margery Suzy Shacklett (SMC '68), of Memphis, Tennessee, left Washington, D.C., January 14.

Clifford Howard Emde to be builder for Gitwe, Nyanza, Rwanda, and Mrs. Emde, nee Ardith Maxine Squier (attended PUC '31 and '32), of St. Helena, California, left Washington, D.C., January 15.

Lewis Henry Hart, M.D. (LLU '49), to be physician at the Blantyre Clinic, Malawi, Mrs. Hart, nee Ruth Margaret Swanson (attended LSC '39-'41; WWC '41-'42), left Los Angeles, California, January 15.

Isobel C. Butler (CUC '53; AU '61), returning as teacher, Lower Gwelo Training College, Gwelo, Rhodesia, left Washington, D.C., January 18.

Lois V. Raymond (LSC '49; attended Los Angeles State Summer '60), returning as teacher, Yele Secondary School, Yele, Sierra

Leone, left New York City, January 19.

William S. Edsell (attended AU '53-'58), to be departmental secretary, East African Union, Nairobi, Kenya, Mrs. Edsell, nee Patricia Ann Neal (attended AU '55-'58), and three children, of Westmont, Illinois, left Washington, D.C., January 19.

Winston H. McHenry (attended PUC '37-'38; St. Helena S&H '41), returning as teacher of the Raymond Memorial Higher Secondary School, Falakata, India, Mrs. McHenry, nee Ruby Florine Truitt (PUC '41), left San Francisco, California, January 20.

Robert Elden Ford (graduate work PUC '70), returning to be teacher in the Adventist Educational Center, Peña Blanca, Honduras, Mrs. Ford, nee Venessa Standish (graduate work PUC '70), and two children crossed over the border into Reynosa, Mexico, January 21.

Daryl Louis Meyers (Newbold '63-'64; SMC '66; AU '69), to be evangelist in the Liberian Mission, Mrs. Meyers, nee Kerstin Marianne Pettersson (Newbold '64; SMC '68), of Berrien Springs, Michigan, left New York City, January 26.

Alfred E. Boyce, D.O. (KCCOS '63-'69), to be medical director, Cameroun Mission Hospital, Koza, Mrs. Boyce, nee Winifred Marjorie Greaves (AU '59; Univ. of Ill. '61), left New York City, January 29.

Adventist Volunteer Service Corps and Other Workers

Annabelle Greta Ostrem, to be student missionary nurse, Karachi Hospital, West Pakistan, of Willowdale, Ontario, Canada, (NYBH), left Toronto, Ontario, December 30.

Student Missionaries

Walter R. Higbee, to be student missionary to Osaka Center, Osaka, Japan, for one year, of Novato, California (PUC), left San Francisco, California, December 29, 1969.

Barbara Jo Lawson, to be student missionary at the Colombia-Venezuela Union College, Medellin, Colombia, for nine months, of Walla Walla, Washington (WWC), left Miami, Florida, January 20.

W. R. BEACH AND C. O. FRANZ

Church Calendar

Sabbath School Visitors' Day	March 14
Spring Mission Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Youth Magazine Offering	March 28
Thirteenth Sabbath Offering	
(Northern European Division)	March 28
One Million New Pulpits	April 4
Church Lay Activities Offering	April 4
Andrews University Offering	April 11
Literature Evangelism Rally Day	April 18
Education Day and Elementary School Offering	
(local conference)	April 25
Health and Welfare Evangelism	May 2
Church Lay Activities Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Division-wide Enrollment Day	May 23
Home-Foreign Challenge	June 6
Church Lay Activities Offering	June 6
Thirteenth Sabbath Offering	
(Central European Division)	June 27
Medical Missionary Day	July 4
Church Lay Activities Offering	July 4
Midsummer Offering	July 18
Dark-County Evangelism	August 1

This Week...

A rather whimsical study in tact appears in the Family Living section this week. Moeita M. Burch, author of "The Back-Door Preacher" (page 8) is a laywoman in the Yreka, California, church. She has been active in church leadership roles—press secretary, lay activities secretary, Sabbath school superintendent, teacher for primary, junior, and adult Sabbath school classes, and is especially involved in the Vacation Bible School program.

Mrs. Burch, who took her graduate work at the University of California, retired after 40 years of service in the California public school system; her husband, John, is a retired logger.

She has been published frequently in *Primary Treasure*, *Our Little Friend*, and *Guide*. Her nondenominational publishing includes the *Journal of Education*, *Instructor*, and *Primary Plans*.

The letters from those who participated in answering the questions posed by Cindy Tutsch and her friend Klaus (Feb. 12, 1970) are found in the Young Adult pages this week (page 16). And they seem to represent a fair spectrum of musically involved persons.

College music teachers are represented by H. B. Hannum on the La Sierra Campus of Loma Linda University, and Melvin S. Hill, who is chairman of the music department at Pacific Union College.

Both men are instrumentalists, Professor Hannum, an organist, and Dr. Hill, a French-horn virtuoso.

Roger Holley and Roy E. Lemon are singing evangelists. Roger Holley is in the Christ for Today team with Howard Boling in the Southern Union. Elder Lemon is in the Ohio Conference.

Judith Peters is a teacher of elementary piano and choir at John Nevins Andrews Elementary School in Takoma Park, Maryland. Betty Jean Martin, also an elementary music teacher, is at the Beltsville Adventist school in Maryland.

C. S. Wallace is concerned with what music the SDA public wants to buy. As manager of Chapel Records, he recognizes that tastes differ, and he tries to provide for a wide range of musical interests.

Oliver S. Beltz falls into a category of his own. He has worked both as a singing evangelist and as a college music department head. And he recognizes the problems of both. Portions of the cover letter sent with his manuscript should be of interest to readers.

"The preparation of this little paper has revived memories of the long ago when I led the singing for Mrs. White at her meetings here in California in 1909 and 1910; also of when I led the singing for such men as S. N. Haskell, J. N. Loughborough, and J. O. Corliss. Later I again sat under the spell of the Haskell preaching at Union College in 1915 and 1916 when I was head of the music department there."

Review and Herald

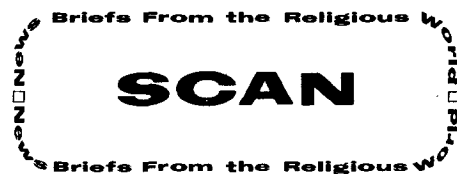
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW 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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PHILOSOPHY-OF-RELIGION JOURNAL LAUNCHED

MOCKSVILLE, N.C.—A new journal devoted to the philosophy of religion is to be launched early this year by Associates for Philosophy of Religion, Inc. The publication will provide a forum for scholars of many lands and religions. It will have no sectarian identification, according to Dr. H. C. Sprinkle, secretary of the sponsoring organization. To be called the *International Journal for Philosophy of Religion*, the magazine will be edited by Dr. Edgar H. Henderson, professor-emeritus of Florida State University. Dr. Sprinkle will be managing editor. He is a former editor of *World Outlook*, a United Methodist Board of Missions journal. A publisher in The Hague, the Netherlands, will print the journal, thought to be the first English-language publication dealing exclusively with philosophy of religion.

PROGRAMS FACE CUTBACKS

NEW YORK—Mission and education programs of the United Presbyterian Church face cutbacks next year unless there is increased giving, according to Dr. Theophilus M. Taylor, secretary of the General Council.

Individuals and congregations are giving less money for work both in the United States and abroad, Dr. Taylor said.

SEX EDUCATION CONTROVERTED

NEW YORK—Right-wing extremists are financing attacks on sex education in schools in an effort to obtain power, according to Dr. Franklin Littell, chairman of the Institute for American Democracy and a professor at Temple University.

"In 1961 the radical right was being financed by slightly less than \$1 million," the Methodist clergyman claimed. "In 1968, some \$46 million or \$50 million has poured into their coffers."

FAIR BUS LAW EXPANSION URGED BY CEF

MINNEAPOLIS—Extension of Minnesota's "fair bus" law to provide equal transportation in "all school districts of the State" was urged here by the Minnesota Federation of Citizens for Educational Freedom (CEF). The federation, which has a predominantly Catholic membership, noted that the present law does not provide State aid to transport nonpublic school children in districts which do not transport public school children (Minneapolis, St. Paul, Duluth, Rochester, and some Twin Cities' suburbs).

FEDERAL AID FOR STUDENTS SUPPORTED

JACKSON, Miss.—Trustees of Southern Baptist colleges in Mississippi were commended here for signing the Federal Assurance of Compliance to the Civil Rights Act, which allows students to secure Federal aid.

British Columbia Conference Holds Biennial Session

At the forty-second biennial session of the British Columbia Conference, held in Vancouver, February 21 and 22, A. N. How, president, and E. F. White, secretary-treasurer, were re-elected for the ensuing triennial term.

Except for the medical secretary, all the departmental secretaries were re-elected.

A different and effective organization was used to transact the business of the session. The services of each delegate was utilized in committee work.

As a result of 438 baptisms in 1969 and 112 in the first six weeks of 1970, the membership now exceeds 5,000.

M. E. LOEWEN

Chesapeake Conference Staff Elected for Three-Year Term

Chesapeake delegates, meeting in Baltimore on February 15, elected its conference staff for a three-year period. W. R. May was re-elected president; and since A. E. Randall has accepted a call to serve in the Columbia Union office, the session voted to call H. W. Pritchard, of Minnesota, to be secretary-treasurer. The departmental leaders were all re-elected, namely: J. A. Toop, Howard Bankes, Harold Friesen, Steve Gifford, Roger Dudley, J. A. Jarry, Joe Crews, Ralph Hartle, Stewart Rhoda, Kenneth Cox, Jackson Saxon, M.D., and Harold Connor, D.D.S.

Additions to the church in the past two years in the conference were 1,037, and the membership has now reached 5,224.

W. P. BRADLEY

Denominational Broadcasts Contribute to Soul Winning

A reflection of the effectiveness of our two major denominational broadcasts in North America is seen in reports from Faith for Today and the Voice of Prophecy. Evangelism sparks both these organizations as they make the most of Bible schools and public meetings in follow-up.

For 1969, enrollments in the Bible courses totaled 61,320 for the two schools. At the end of the year Faith for Today had 32,946 active students, and the Voice of Prophecy, 27,210. Pastors and evangelists reported contacting 5,077 interests from which Faith for Today received a record 1,261 baptisms, and the Voice of Prophecy, 1,776.

During 1970 more than 20 public crusades will be conducted by evangelists associated directly with Faith for Today and the Voice of Prophecy.

W. R. L. SCRAGG

Bible in the Hand Program Successful in Southern Asia

In many areas in Southern Asia 50 per cent of all baptisms are attributed to the Bible in the Hand program.

In East India, where the Bible plan was presented to one of our churches,

two young men, not Seventh-day Adventists, pleaded for a Bible. Since they lived some distance in the country, so that our members could not visit them each week, they were given a Bible with the complete set of lessons. The next day the visiting pastor decided that he should investigate this interest. Finding their home, he was surprised to learn that between 11 o'clock the night before and eight o'clock in the morning these two young men had studied the lessons, looked up the Bible texts, and had filled in the correct answers to half of the 26 study guides! Since then they have been baptized and have been instrumental in winning 13. Eight are in the baptismal class.

In the Kerala Section of South India 1,470 members are using 1,500 Bibles. The prospects from this Bible in the Hand program are good for 1,000 baptisms. One family used 25 Bibles and in three months brought 35 people into the baptismal class. One pastor, between the months of March and August in 1969, used 50 Bibles and now has 65 ready for baptism. He used only the Bible in the Hand plan.

In another section of India six churches have united in the Bible in the Hand program and have used 145 Bibles. They have already won 118 persons in less than one year's time.

A young man, M. Lukose, living in the village of Edand in the Kerala Section, a Bible in the Hand convert, has interested his father, his mother, his sister, his uncle, and his cousins in this program, all of whom have joined our church. This young man is giving land for the erection of a new church in his village.

When those participating in the Bible in the Hand program have finished 26 lessons they are invited to a graduation service at the Seventh-day Adventist church, at which a certificate is pasted in the Bible, which becomes their own.

The division headquarters church, Salisbury Park, has also been energetically carrying forward this program, and 21 converts baptized at the laymen's congress in Poona were the result.

The Gift-Bible Plan is gaining momentum in Southern Asia. Twenty thousand Bibles were used in 1969. A special printing by the Bible Society in India became necessary to meet the increasing requests of Seventh-day Adventists.

J. ERNEST EDWARDS

Elementary Schools Increase Enrollment in Past Decade

The Seventh-day Adventist Church in North America has experienced a steady increase in elementary-school enrollment for the past decade. In 1960 there were 41,981 children in our schools. Every year since then there has been a moderate gain in enrollment. At the beginning of the 1969-1970 school year we had 49,735 students enrolled in grades 1-8, or an increase of 7,754 students. This is an increase of 26 per cent in enrollment.

During the same decade the North American church membership increased from 332,364 members to 419,129, an increase of 18 per cent.

In 1960 there were 1,055 SDA elementary schools in operation in North America. In 1970 there are 903 schools operating, or a decrease of 152. This decrease is accounted for by consolidation of schools and other factors.

There were 2,487 teachers in these elementary schools in 1960, and now in 1970 with 152 less schools there are 3,047 teachers, an increase of 560. This means a stronger teaching program.

Today 6.7 per cent of the church's elementary school students are in one-teacher schools, 11.2 per cent in three-teacher schools, 14.47 per cent in four-teacher schools, and 48.99 per cent in five-or-more-teacher schools.

There were 217 more teachers in 1969 with B.A. degrees as compared with 1968, and 43 had acquired their Master's degree.

I. V. STONEBROOK

IN BRIEF:

† **Deaths:** Dr. Archie N. Tonge, 74, pioneer medical missionary to Angola and Johannesburg, Africa, February 21, at Modesto, California; Frank E. Thompson, 79, missionary to Africa and one-time president of the Minnesota Conference, February 22, at Meridian, Mississippi.

† **New Positions:** T. S. Geraty, chairman, Department of Education, Andrews University, formerly associate secretary, General Conference Department of Education; George H. Taggart, manager, periodical department, Review and Herald Publishing Association, formerly Book and Bible House manager, Michigan Conference; John Moorhead, treasurer and assistant general manager, Review and Herald Publishing Association, formerly under-treasurer, Review and Herald Publishing Association.

† In January, 1970, one million copies of *El Centinela* were printed for distribution throughout the Spanish-speaking area of North America, as well as in Spain and continental South America and the insular areas of the Caribbean.

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