

Review

REVIEW AND HERALD + GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS + WEEKLY INTERNATIONAL EDITION

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*"A great door and effectual
is opened . . ."* 1 Cor. 16:9.

See "A Door to Be Entered," Page 15.

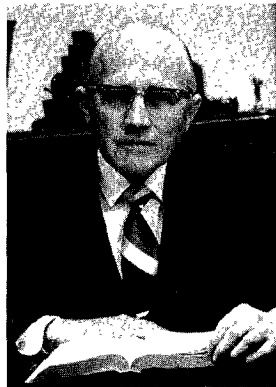
Pleasing God or Ourselves

Monterey Bay Academy

Dear Fellow Believers in Many Lands:

Remember the story of Samson's selection of a wife? Let's read it again:

"And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.



"Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philis-

tinnes? And Samson said unto his father, Get her for me; for she pleaseth me well" (Judges 14:1-3).

Samson knew he should not marry an unbeliever. He should have known the heartaches and the sorrows that would be his if he took a wife from among the heathen Philistines. Samson's father reminded his son of all this, but Samson was guided not by principle but by *what he wanted*—"Get her for me; for she pleaseth me well."

We live in a world when too many people, too many Christians, and perhaps some Seventh-day Adventists, are guided in their actions not by what is right or wrong, not by what the Word of God says, but by what *pleases* them—*what they want*.

The Lord in His Word has given us a standard of right and wrong—His commandments. Here man's whole duty is carefully stated. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

The first four commandments of the Decalogue set forth man's relationship with his God. "Jesus said unto him [a lawyer who was tempting Him], Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:37, 38). If we love the Lord with all our hearts, our lives will be in harmony with the first four commandments.

The last six commandments reveal the relationship that should exist with our fellow man. "And the second is like unto it, Thou shalt love thy neighbor as thyself" (verse 39). If we love our neighbor as ourselves we will obey the last six commandments of the Decalogue.

The unregenerate heart rebels against some things included in the letter and the spirit of God's law—

they are not pleasing to carnal man. Then begins a conflict between what *God says*, and what *man wants*—what *pleases* him. Too frequently the controversy ends as it did with Samson. Right or wrong, "Get her for me; for she pleaseth me well." *What I want* governs my actions instead of *what God says*.

We live in 1971 amid the burgeoning opulence of an affluent society. We are an urban people. The technology of our day has catapulted us into an age of heady permissiveness. Some of the old landmarks and the standards of revelation seem too restrictive—they *do not please us* anymore.

We don't want to be fenced in—give us freedom, freedom to do as we please. Let us go where we please (and *when* we please), eat what we please, believe what we please, read what we please, wear what we please, do what we please—live as we please. "Get her for me [regardless of what God says]; for she pleaseth me well."

The things that do not please us are brushed aside as "externals," inconsequential in our day, not relevant. Only *love* matters. Tell us only about Jesus.

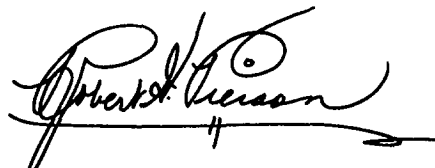
What was Samson's end when he did what he pleased instead of what God said? "He bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein" (Judges 16:30).

At the time of his conversion the apostle Paul set an example for every born-again child of Christ. When he came face to face with his Master on the way to Damascus he cried out, "Lord, what wilt thou have me to do?" (Acts 9:6). Until this moment Saul had been interested in his own will—what *he* thought, what *he* wanted! Now he was interested in what Christ wanted him to do, what Christ's will was. This must always be the measure of our duty—what Christ wants, not what *we* want. Like the apostle of old we will cry out, "Lord, what wilt Thou have me to do?"

What will be our ultimate end if we do what we please today instead of what God says? "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

Too many people today are guided by what *they want* rather than by what *revelation says*. Think it over, friend of mine. Which shall it be—what *pleases you*, or what *pleases God*?

Yours for making Him first in our lives,


President, General Conference

This Week...

During the 120 years of its life the church paper has often been called the "good old REVIEW." This has been a term of endearment rather than an evaluation of its outlook. The present staff, however, recognizing the importance of the forward look while still maintaining a sense of history, likes to refer to it as "the ever-new REVIEW."

In the spirit of this slogan, this week's REVIEW offers several changes that we hope will be not merely changes but improvements. The design of the nameplate, which has become popular throughout the world, has been modified slightly. The word REVIEW is a bit more bold, and the symbol of the three angels' messages has been moved slightly south and west from the word REVIEW. To the line under the word REVIEW has been added "Weekly International Edition." This has been done to distinguish this edition from the REVIEW that we hope to begin publishing at the Stanborough Press in England in July. The REVIEW published in Washington will carry the line "Weekly International Edition," whereas the one published in England will read, "Monthly International Edition."

Printers will know what we mean when we say that the column width throughout the REVIEW has been narrowed by half a pica. Formerly it was 14 picas; now it is 13½. This allows a little more space between columns and will, we believe, give the paper a more open appearance. The narrower columns will make reading easier and more pleasant.

This Week appears in its new position on page 3, where it will introduce readers to the contents of the magazine and provide an explanation of the thumbnail sketches of some of the writers of articles. Less extended biographical sketches will appear at the bottom of the first column of every article in the front half of the magazine. With the ever-growing Adventist family, this will help readers know a bit about the authors not otherwise identified.

Heart to Heart, a monthly feature written by the president of the General Conference, appears on page 2 instead of page 5—its usual position in the first issue of each month for the past four and one-half years. It will continue to appear regularly the first issue of each month. Editor's Viewpoint, a kind of editorial position paper, will appear on page 2 in most other issues each month.

Other changes and additions will be introduced during the year. Next week a regular monthly column entitled Let's Talk About Health will make its debut. It will be written by Ralph F. Waddell, M.D., secretary of the General Conference Health Department. We shall say more about Dr. Waddell in a later issue.

One further change. Beginning with this issue, all the photo credits will appear at the end of this column instead of in connection with the photographs.

So, welcome to the new year of good reading in the "ever-new REVIEW."

We recommend that regular Family Living readers take special note of the article "New Researches on the Effects of Sugar in the Diet" (page 7) by Dr. Albert Sanchez. Mothers especially will be interested in knowing the part they play, though often inadvertently, in cultivating a sugar habit in their children. Here's just one quotation from the article: "At the age of two years one out of every two babies already has a decayed tooth." Current researches show how a diet high in sugar clogs fluid movement in teeth and thus contributes to dental decay.

Photo and art credits for this issue are as follows: the paper cutout that was photographed for the cover was designed by Thomas A. Davis, associate editor, and implemented by Tom Dumbabin in the art department. Harry Baerg painted the starry night on page 4; Jan S. Doward photographed the ocean scene on page 5. The diagram of a tooth on page 7 is copyrighted by the American Dental Association and reprinted by permission. The charts on page 10 accompanied the article by Dr. Sanchez.



TONGA METHODISTS FEAR "TAKEOVER" BY MORMONS

AUCKLAND, NEW ZEALAND — King Taufa' ahau Tupou IV of Tonga, according to the magazine, *New Zealand Methodist*, fears that Mormons may become predominant in the tiny Pacific kingdom by the year 2000.

Tonga, a South Pacific archipelago of more than 150 islands, is a British Protected State some 1,110 miles north of New Zealand. About half its 82,000 people belong to the Free Wesleyan Church.

Mormons are now pushing a zealous missionary effort and, according to the *New Zealand Methodist*, have said the kingdom will be predominantly Mormon within 25 years. Some \$10 million (New Zealand dollars) reportedly have been spent in a decade of proselytizing Polynesian natives.

GRAHAM STRESSES FAITH OF PILGRIMS

LONDON—The world still has much to learn from the Puritan Christian faith of the Pilgrim fathers, said U.S. Evangelist Billy Graham at a special interdenominational meeting in Royal Albert Hall, West London, commemorating the 350th anniversary of the Pilgrims' sailing for America.

"The freedom the Pilgrim fathers won for themselves," he said, "never generated into license, unlike many of today's young people whose absolute freedom is the freedom to take narcotics, to experiment with uninhibited sex, to go unwashed, to dress as they please, and do what they like."

In another challenging comment before a capacity audience of 6,500, many of them teen-agers, Mr. Graham contrasted the conduct of the Pilgrims with today's "permissiveness" and "hedonism," asserting that "millions today want instant gratification."

"The whole world seems bent on self-pleasing," the Baptist clergyman warned.

◆ Review and Herald ◆

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

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Address all editorial materials to: Editor, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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STARS in the Night

By GEORGE E. VANDEMAN



HARRY BAERG

THE flight of *Apollo 12* was normal for thirty-six seconds. Then it happened. Lightning struck the spacecraft. The master alarm sounded. Alarm lights blazed all over the panel.

Said Dick Gordon: "In all our training, we had never seen so many alarm lights as went on inside that spacecraft. . . . If they had given us something like that in the simulators, we would have said, 'What are you trying to do? This is impossible!'"

The best thing to do at the moment was nothing. But once in orbit, everything depended on getting the inertial guidance system back into shape. That was Dick Gordon's job.

George Vandeman is director of the It Is Written television series, a position he has held since 1958. He has authored several books.

He crawled down into the equipment bay and tried to sight some stars in order to realign the guidance platform.

But as he looked through the telescope he couldn't see a single star. There was nothing in the scope. He actually wondered for a moment if the stars had gone out, if somebody had turned them off. Then, as his eyes dark-adapted, he saw just the bottom of Orion. Then he sighted on Rigel, and Sirius. And they were back in business.

Every thoughtful person is keenly aware that we are aboard a spacecraft—planet Earth. And we are hurtling through space at approximately 67,000 miles an hour.

As we move into these critical seventies, every alarm in the capsule has flashed on. It could be man's last chance, say many. Weapons and pollutants and reproduction may kill

us all, we are warned, within the next two decades. Youth is more angry. All of us are more frustrated, aboard a planet seemingly out of control. Power in the seventies, they say, is to be more unwieldy, war is to be more gory, our trips out of our minds more suicidal.

We ride nervously on a planet that is radically changing its symbols, its goals, its ideals. Says one thoughtful writer, "Change is all around us, a march beat out by a different drummer. But what if the drummer is mad? What if the fervor for newness cooks down our institutions and beliefs to sludge?" Is that happening? Could it happen to us?

An example. Religious television is in trouble, serious trouble. In case you have not noticed it, let me point out—and the observation is not original with me—that most religious network programming is not religion

We are aboard a planet that has been struck by lightning. We need to realign our guidance system by stars God has permitted to shine in the night.

at all. And because of that fact, a new silent majority is quietly withdrawing its financial support.

Listen to this—not from a critic outside the field, but from a prominent religious programmer: "We've gone through a fierce period of secularism in the church. . . . You'd think religion was on its last legs, that there was no such thing as . . . salvation, or man's relation to God, or God's finding man. The Catholic shows, the Protestant shows, and add in any other shows of any persuasion—add in agnostics!—you can hardly tell one from another! We've been trading in our Christianity for mere humanism."

Another says, "We've gone too far in embracing the secular world. There's been a kind of emphasis in the church on guys who are hip and with it—each one saying, 'I can be more secular than thou!' And all of religious programming has tended in that direction."

Religious Shows Without God

Thank God, I know a few programs to which this does not apply. But think of it. It's a fantastic charge—that God is missing from religious shows. But *TV Guide* backs it up: "There have been dramas on such subjects as 'the generation gap' and on 'the need to communicate.' There have been ballets based on Navaho poetry, documentaries about man's past via archaeology, and visits to Rome. . . . There have been studies of such personalities as Thoreau, Rembrandt, and Lincoln. But the theme of the individual and his relationship to God and the supernatural has been strangely missing."

If the picture tube is a reflection of the American pulpit—and of course it is—is it any wonder we are in trouble?

Yes, you and I are aboard a planet that has been struck by lightning. Every alarm in the capsule is flashing. And as our eyes become accustomed to the darkness, we need to sight some stars. We need to realign our inertial guidance system. We need to look at something dependable. We need to look at the past. We need to go back to Creation, and to the Creator.

Unfortunately, the enemy has so arranged it that belief in the sacred record of our origins for many has become confused. As a result, mil-

lions are unprepared for the future. They look forward to a future they know nothing about.

If we are to get our bearings, if we are to realign our guidance platform, if we are clearly to sight where we are going, origins must play a part.

I well remember the night I stepped before television cameras in Sydney, Australia, for an interview on their *Tonight's Show*. A former emcee of the program, just returned from England, was also present.

Almost immediately the subject of origins was brought up. And the two emcees began a word battle between themselves—one a Jew, the other a Gentile, but both hardly believers. It was an interesting confrontation.

But since I was the one being interviewed, or was supposed to be, and since time was passing, I said, "Gentlemen, let me just say this. *If our ideas about origins are confused and distorted, our ideas about destiny will be confused and distorted as well. If our ideas about the beginnings of the world are fuzzy and unclear, our ideas of its end will be the same.*"

The witness of those two sentences, if I had been permitted to say nothing more to challenge the thinking of that nighttime audience of some two million people, would have been well worth the trip to Australia.

Isn't it significant that the editors of the *New York Times*, following the reading of Genesis 1 by the astronauts as *Apollo 8* orbited the moon on that unforgettable Christmas Eve—I say, isn't it significant that they felt it appropriate to comment, "Somehow it was exactly right."

Said Jesus, "As the days of Noe were, so shall also the coming of the Son of man be."

Jesus often talked about the very things that modern man doubts. He talked about Noah and the Flood. He talked about the beginnings of this world. Never once did He give the slightest hint that these accounts were myth or poetry or legend or anything but fact.

And listen to the apostle Peter: "Knowing this first, that there shall come in the last days scoffers, . . . saying, Where is the promise of his coming? . . . For this they willingly are ignorant of, that by the word of God the heavens were of old, and

the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished" (2 Peter 3:3-6).

Two facts are affirmed here—Creation and the Flood. Two absolutely dependable checkpoints in the dark night. Two bright stars in a bewildering universe that we may sight by. And Jesus staked the authority of His mission, the certainty of His return, the hope of His followers, on the reality of these checkpoints. We don't need to lose our way. We don't need to become confused. We don't need to lose our identity. We don't need to tear down the pillars. We don't need to search for some more relevant message.

That is why I never cease to wonder at the love and wisdom of God in giving us the Sabbath. The Sabbath is not simply a quibbling over days, a burdensome restriction, a meaningless ceremony, an irrelevant hangover from an outmoded past. *The Sabbath is a star in the night.*

Another alarm light crazily pul-



Two bright stars to sight by in a bewildered world are Creation and the Flood.

sating in the capsule is the psychic bombardment of our day, the avid interest in the supernormal, the preoccupation of men and women with death, reincarnation, and communication with the spirit world. Confused, heartsick, sorrowing humanity desperately needs direction and comfort at this point.

But how does looking to the past—to Creation—help us here? We shall see.

We go back to Genesis, to Eden, to the day God made man. He made man the crowning work of His power, and planned that man should

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but on a clear
star in the
night.**

never die. That was the possibility. That was the plan. But everlasting life was made contingent upon obedience. And man failed. Death became the lot of humanity.

But Satan said there was no such thing as death. How badly we need realignment on this issue. The confusion is unbelievable.

I happened to be watching Joe Pyne on television. It was the Sunday night following the reading of Genesis by the astronauts. Bishop Pike was his guest. Bishop Pike was discussing his supposed conversation with his dead son. And Joe Pyne, surprisingly, interrupted, "Bishop, doesn't the Bible say somewhere that the dead know not anything?"

Genuinely taken aback, the bishop replied slowly and thoughtfully, "I don't know. I will go home and look it up."

A few moments later a young man stood at the question bar. He was a tall, fine-looking black youth. I later learned he was an Adventist. He said, "I have no question for the bishop. I just want to tell him where the text is he doesn't know exists. It's Ecclesiastes 9:5, 6." And he quoted it without a flaw.

What makes me tremble is the fact that the Biblical illiteracy I saw exposed that night—on one of the most serious truths of the Bible—is so widespread. I sincerely believe that an understanding of immortality as a gift to be bestowed at the second coming of Christ is *a star in the night*—one of the most important stars in our dark night—a star that we desperately need to keep in the scope if we are to escape fatal deception.

Our Homecoming Certain

But one more blazing light—one more nervous blinking of a capsule alarm. Everybody, it seems, wants to get into the business of prophesying today. Man seems obsessed with trying to break open the future. We

are bombarded with the predictions of sleeping prophets and crystal balls and mystics and psychic readers.

And so back to God's creation again. Back to the stars. Back to origins.

"Isn't that going the wrong way?" you say.

No. Not at all. As it was—so shall it be. That's what Jesus said. It is also the message of Peter and Paul. Our great day of arrival, our homecoming, our splashdown, the second coming of Christ, is as certain as the reality of our origins.

"I will come again," predicted our Saviour. Our hope is based not on myth or legend or fantasy or wishful thinking, but on a clear star in the night.

Dick Gordon sighted on Orion. And so can we—in a very special way. For God tells us through one in whom we have confidence that it will be through the corridors of Orion, that star-lined procession-way of the skies, that the Holy City will descend (See *Early Writings*, p. 41).

Some Vast Mystery Concealed

The great nebula in Orion, to the naked eye, appears as only a single hazy star. But the one-hundred-inch and the two-hundred-inch telescopes reveal this mystery of the heavens to be a tremendous corridor approximately nineteen trillion miles across. Said the astronomer Larkin, "These negatives reveal the opening and interior of a cavern so stupendous that our entire solar system . . . would be lost therein."

And Garrett P. Serviss, in reporting the remarks of a friend, adds, "Is there not some vast mystery concealed in that part of the heavens? To me, at least, it seems so; for I can never shake off the impression

that the creative power which made the universe lavished its richest gifts upon the locality in and surrounding Orion."

Lord Tennyson said of Orion, "I never gazed upon it but I dreamt of some vast charm concluded in that star to make fame nothing."

Yes, some giant loadstone seems to be pulling minds to that part of the heavens. And you and I know that that canyon in the skies, so incredibly vast, so intriguing in its mystery and its charm, is the cosmic corridor through which the Holy City will descend.

This hope denied? This hope cooked down to sludge? Never! This hope exchanged for a shabby counterfeit? God forbid!

"Down the minster aisles of splendor,
from betwixt the cherubim,
Through the wondering throng,
with motion strong and fleet,
Sounds His victor tread approach-
ing, with a music far and dim—
The music of the coming of His
feet.

"Sandaled not with sheen of silver,
girded not with woven gold,
Weighted not with shimmering
gems and odors sweet,
But white-winged and shod with
glory in the Tabor light of old—
The glory of the coming of His
feet.

"He is coming, O my spirit, with His
everlasting peace,
With His blessedness immortal
and complete;
He is coming, O my spirit, and His
coming brings release—
I listen for the coming of His
feet." —LYMAN W. ALLEN

♦♦

The Hour That Lives

By THAIS COLE

An hour forever living
is an hour
on Calvary's hill.

The universe stands
waiting,
and God's heav'n itself
is still.

And then a cry
astounds the ear
and lo!
the heavens part:

Our Lord cries out
from the cruel cross,
from His suffering,
breaking heart.

Our sinless Lord
there died for us,
He took
our lawful place,

That we might look on Him
and live,
restored
by Heaven's grace.

For the sins He bore
which broke His heart
were truly ours
to bear,

And the cry He cried,
and the death He died,
are truly ours
to share.

This article provides scientific support for the statement, "Sugar clogs the system."

New Researches on the Effects of Sugar in the Diet

By ALBERT SANCHEZ, Dr. P.H.

WHAT goes through your mind when you see a child walking down the street or on a playground eating a candy bar before it is time to eat or long after lunch time is past?

Perhaps the candy was a prize he won at school and therefore something he deserved. Perhaps a friend gave the candy to him and the child is demonstrating his appreciation. Perhaps his mother gave him extra money to buy what he wanted for being good, or to get him out of her hair, or to coax him into something she desired of him.

Regardless of the reason, the child is enjoying one of America's favorite pastimes—chewing a ten-cent candy bar. Why? Because he has been *trained* to enjoy sweets.

Our culture dictates that affection is demonstrated by gifts of sweets. Infants are given candies as pacifiers and coaxed to eat their meals with rewards of sweets. Children are paid with candies for doing "good" or they are "bought" with candies to do "good." Chocolates are given to sweethearts and wives and to special friends on special occasions.

Cakes or other sweets take center place at many social functions and indeed much of the culturally dictated ceremonies center around sweets. Among the most traditional and important ceremonies in one's life is the wedding. And here the main functions in the reception revolve around the wedding cake. The

Albert Sanchez is on the faculty of the School of Public Health, Department of Nutrition, at Loma Linda University.

joyous events celebrating another year of life are marked by a birthday cake. Many bake sales raise money for the church or foreign missions by having sweets as their chief sale items.

Therefore, persons are virtually taught from the cradle to the grave to win friends and even their life mates by partaking and giving of sweets. Furthermore, sweets should be eaten at all times because this too is culturally determined.

So, it is no surprise to see a child eating a candy bar on the playground of a school at a time when no food should pass between the lips. Then one reflects on the statement, "Sugar clogs the system. It hinders the working of the living machine."—*Counsels on Diet and Foods*, p. 327.

Our children need help. They need to be taught how to keep their bodies as living temples in order to glorify God. And if they were properly taught by precept and example, I believe they would follow in these teachings. This is what goes through my mind when I see children eating candy at all hours of the day. Perhaps a little insight into results of eating large amounts of sugar may help you to understand some of the seriousness involved in eating too much sugar.

An Alarming Statistic

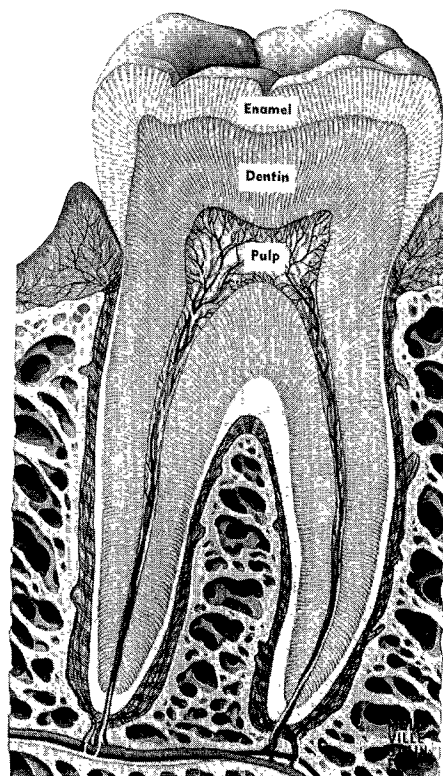
At the age of two years one out of every two babies already has a

In the dentin of teeth exist tubules in which fluid moves from the root to the enamel, helping to prevent decay. Recent experiments have shown that a diet high in sugar clogs normal fluid movement.

decayed tooth! Such an alarming statistic cannot but be a result of our culturally determined habits of life.

In order for teeth to decay (a) bacteria, (b) food for the bacteria, and (c) a susceptible tooth must be present. Many subscribe to the commonly held belief that teeth are relatively inert after they erupt into the mouth in childhood.

However, scientists at Loma Linda University, Loma Linda, California, are unraveling the problem of tooth decay. The research so far indicates that while bacteria are es-



sential to produce decay, the diet of the individual determines the resistance of the tooth to decay. When animals are fed a proper diet there is fluid movement from within the teeth outward and the teeth have resistance to disease. On the other hand, when animals are fed a diet containing a high amount of sugar, fluid movement is clogged and the resistance to bacterial action is lost. Under these conditions the bacteria take advantage of the situation and cause decay.

The enamel serves as the outer protective hard structure of the tooth. The dentin which contains tubelike structures is situated be-

tween the enamel and pulp areas of the tooth. It is between enamel and pulp in hardness. The pulp area is the very soft portion situated at the root of the tooth, which contains blood vessels and nerves.

The existence of tubules (odontoblastic processes) in the dentin of teeth has been known for a long time. These processes are actually the long hairlike portion of cells in the dentin next to the pulp. However, no particular important function has been ascribed to these anatomical structures. Recently Dr. Ralph Steinman of Loma Linda University developed a technique by which he could study these struc-

tures in rats. A dye that is used in the study of fluid movement in other tissues of the body was injected into the abdominal area of the rat. By use of ultraviolet light and a microscope it was seen that the dye had penetrated into the dentinal areas of teeth within ten minutes after injecting the dye. The presence of the dye in the dentinal fluid in such a short period of time after injection into the abdomen demonstrates that the tubules in the dentin are physiologically active and that the physiological processes proceed very rapidly. These studies and those of other investigators show that fluid moves from

When You're YOUNG

By Miriam Wood

QUESTIONS AND ANSWERS

Q. Why doesn't the church make more of an effort to understand its young people? Why doesn't it listen to them?

A. Both justice and fair play entitle me, I think, to reverse the question and ask you why some young people don't make more of an effort to understand their church. Why don't *they* listen to their *church*? I believe I object to your use of the definite article "the" in front of "young people," as you've already noticed. To assume that any group of people of any age holds identical beliefs and attitudes is hopelessly to muddle the picture. In other words, "the blue-eyed people" or "the brown-eyed people" wouldn't necessarily have any more in common than just their eye coloration. Age does, of course, influence attitudes, but among my acquaintances I can name chronologically young people who're rigidly conservative in viewpoint, many who are middle-of-the-roads, and some who are self-styles—rigid-liberals, if you'll allow those two mutually exclusive ideas such close juxtaposition.

But, back to your question: The church is founded on the great Biblical principles of truth, morality, perpetuity of God's law, necessity for obedience. All the red-faced kicking and screaming in the world can't change those fundamentals. Were they changeable, Christ's death would not have been necessary. So if the young people to whom you're referring want those things changed, the church certainly is bound *not* to listen. However, if in areas other than doctrine, young people have something of value to say to the church, it is my profound hope that the latter *will* listen. For that matter, the church *does* listen, as I have pointed out on many occa-

sions. You have to realize, though, that to listen does not mean always to act on every suggestion of every person.

Q. How do you harmonize the idea of always telling the truth with Christ's new commandment? In other words, being absolutely truthful often *hurts* the person on the receiving end of "the whole truth and nothing but the truth."

A. It certainly does. And I'll admit that I consider this a very complex problem. I've observed, though, that there aren't nearly as many occasions where stark truth is demanded as one might at first suppose—if you're referring to the personality traits, personal appearance, and actions of other people, and our reactions to them. More often than not we volunteer to inform without waiting to be drafted. For example, when I was recently with two friends of mine, one (who prides herself on her crystal-clear pronouncements of reasoned judgment—the kind of pronouncements that bring many an unuttered "ouch!" to the lips of her victims)—Miss Unsolicited Honesty glanced at her companion's dress. Instantly she boomed, "That dress isn't really becoming to you at all. Notice how poorly it fits around your waist . . ." and so on. Now she was right; the dress *didn't* fit. But, you see, nobody had asked her to give an honest (or otherwise) opinion. There was no necessity for this type of honesty. You can think of many examples such as this.

I realize that this doesn't entirely solve your problem. What does one do, how does one react when he *is* asked? Perhaps we should all include in our daily devotions a request that the Lord will give us wisdom on this point.

Q. Have you ever subjected yourself to hypnosis?

A. Never. I have sufficient difficulty

with my actions when I'm in complete command of my own destiny to make me implacably opposed to putting myself under the control of someone else's will. I'm speaking of hypnosis from the layman's viewpoint, when it's used as a "gimmick"; I'm not sufficiently informed on the use of hypnosis in the medical field to make any comment regarding that phase of the subject.

Q. Everybody pushes me around—my parents, my brother, my sister, my teachers, and my friends. I don't feel like a first-class member of the human race because of this. How can I change the way people treat me?

A. Probably by first making some changes in yourself. Could it be that you enjoy the "martyr" role, in a strange sort of reverse way? In other words, are you sure that you aren't inviting the very treatment that you claim is so distasteful to you? This is a complicated subject, and quite possibly you would be benefited by talking with your pastor or a guidance counselor. There's even the chance that some of this may be only your imagination. For a starter, though, you might try adopting the following philosophies as a basis for daily living:

1. You are a child of God, and worth enough so that Christ died for you.

2. Your family, teachers, and friends also are precious in God's sight.

3. Love is the basic principle of the universe. Pray for an overflowing amount of love in your heart toward everyone in your circle; tell yourself with conviction that others are sincere in their motives and actions and you are the same.

4. Conduct yourself with a serene, self-assured dignity that does not need constant praise and is not diminished by mild reproofs.

the root toward the outer enamel surfaces of the tooth.

Loma Linda researchers have now shown that this fluid movement in teeth is ultimately controlled by the brain center called the hypothalamus. Nerves are known to be associated with this function of the hypothalamus. Conditions that could be termed as "stress" tend to reduce fluid movement in teeth. On the other hand, diet independent of neutral factors has a profound effect on fluid movement in teeth. Glucose administration into the hypothalamus results in no fluid movement into the teeth. Feeding a diet high in sugar also clogs fluid movement in teeth resulting in stasis of fluid.

Sugar Affects Fluid Movement

Until now it was not known what role, if any, the bacteria played in controlling fluid movement in teeth. Consequently, a study was conducted in animals with no bacteria within or without their body (germ free) and living in an absolutely sterile environment. Fluid movement is much greater in the teeth of animals fed a diet containing no sugar. Similar results were found with animals that contained the ordinary bacteria and were kept in an ordinary environment. These experiments demonstrate that sugar clogs the mechanisms inside the body that control fluid movement in teeth. Sugar in the diet apparently affects the brain centers that control the physiological processes in teeth. Bacteria do not control fluid movement.

What then is the role of bacteria in tooth decay? An animal fed a high-sugar diet and with acid-producing bacteria in the mouth develops stasis (clogging of fluid movement) within two days of feeding the sugar-containing diet. After approximately two weeks of feeding, a yellow fluorescent band can be seen progressing from the outside enamel surface into the softer organic portion of the tooth. This is in the opposite direction to fluid movement which progresses from within outwardly. This yellow fluorescence is interpreted as being the action of food and bacteria on the surface of the tooth and it occurs after the clogging of fluid movement. The stopping of fluid movement results in lowered resistance of the tooth to decay and thus allows entry of food and bacterial products into the tooth. Therefore, bacteria are opportunistic agents in the pathology of tooth decay as they take advantage of a loss of resistance when fluid movement is

clogged. The sequence of steps in tooth decay is similar to that in other tissues where resistance to infection occurs, followed by disease and death of the cells.

Stasis Lowers Resistance

In summary, the Loma Linda University studies show that the hypothalamus is the center of the brain which controls fluid movement in teeth. This center can be turned "on" or it can be turned "off." Sugar has been found to turn this brain center off. The result is that fluid movement in teeth is clogged and resistance against microbial action is reduced. The bacteria then take advantage of this situation and proceed to destroy the tooth. Therefore, what is important in the prevention of tooth decay is to eat a diet that will not turn off fluid movement in teeth.

The sad part of the story is that this sequence of events is occurring right now in countless millions of teeth throughout the world. In most cases a decayed tooth represents another experiment demonstrating that "sugar clogs the system."

Conversely, there are some who have found that by markedly reducing sugar intake their teeth do not decay.

While sugar and desserts are not

to be classified as poisons, we should be aware of the unhealthful effects of the free use of sugar and sweets. This view was given in 1870 (*Counsels on Diet and Foods*, p. 327). At that time the average American was eating approximately 35 pounds of sugar per year, or less than ten teaspoons per day. In 1905 we were told that "far too much sugar is ordinarily used in food" such as cakes, puddings, pastries, and jams (*The Ministry of Healing*, p. 301). At that time the sugar intake was approximately 70 pounds per capita or an average of 20 teaspoons of sugar per day. Now the intake is well over 120 pounds per year and represents more than 33 teaspoons of sugar per person every day. Therefore, a daily average intake of ten teaspoons corresponds to a free use of sugar according to the statements in 1870. Likewise, an intake of 20 teaspoons corresponds to an excessive use of sugar according to the 1905 statement. What do you suppose the present-day average daily intake of more than 33 teaspoons of sugar corresponds to?

Most people say, But I don't eat that much sugar! Such persons are totally unaware of the excessive amounts of sugar found in ordinary pastries, desserts, drinks, and snack foods. It is surprising to people

FOR THE YOUNGER SET

The Duck's Nest

By ETHEL R. PAGE

ONE of the ducks belonging to Ronnie's mother had hidden her nest in an oat field not far from the house. Each day Ronnie would go with mother to get the egg. It was quite an adventure for him, for he was only two years old. The oats were high above his head. To him, it was like exploring a wild jungle.

He was not allowed to go alone. Such a little boy could very easily get lost in the field. But early one morning, while mother was preparing breakfast for the family, Ronnie came pattering into the kitchen.

"Mommy, let's go to duck's nest," he suggested.

"Oh, I can't go now, Ronnie, I must have breakfast ready for daddy in a few minutes. Besides, it is too early. The duck hasn't been there yet, and there won't be any egg."

"Then Ronnie go 'lone," he said.

"No, you mustn't go alone. Now, mind what I say!"

But Ronnie thought he couldn't wait until after breakfast. So when mother wasn't looking, he slipped out and ran as fast as he could to the field. It would be so wonderful to get the egg all by

himself and mommy would be so surprised!

He followed the little trail that had been made and found the nest without any trouble, but there was no egg at that early hour.

Disappointed, he started to make his way back. He began to realize that everything was not just right. His clothing felt cold and wet. The oats were heavy with morning dew. As he pushed through them they showered their drops upon him. By the time he got out of the field he was as wet as if he had been in a rainstorm.

Standing on the doorstep, he was a sorry-looking little boy. Brushing the water from his dripping hair, he announced, "Ronnie all wet!"

"Indeed you are!" exclaimed mother, trying not to laugh, "and now how about some dry clothes?"

"Ronnie sorry, Mommy."

She did not punish him for running away. She decided he had punished himself. Ronnie seemed to think so, too, for he made up his mind that hereafter he would wait to go with mother to hunt duck eggs.

from sugar-cane-eating areas of the world to learn that all the sugar in a stalk of sugar cane one yard long is only enough to make one teaspoon of sugar. They realize that it would take considerable effort and time to eat even one teaspoon's worth of sugar cane. Yet, people put two or more teaspoons of sugar in their cereal or drink and think nothing of it. A 12-ounce soda contains eight teaspoons of sugar. During a hot day how many do most people drink? Favorite pieces of fruit pies contain at least ten teaspoons of sugar. A piece of iced chocolate cake contains 15 teaspoons and a malt 15 teaspoons. These are enormous amounts of sugar taken at one time.

Often more than one dessert is eaten at one time, such as cake or pie with ice cream, or soda pop with cookies. These combinations result in an even greater sugar intake at one time. Can you imagine eating more than 30 yards of sugar cane every day? Just the work involved would be exhausting, as those who live in tropical sugar-producing areas well know. Yet if you are an average American, you are eating more than 30 teaspoons of sugar every day. Some are eating even larger amounts than this because others do not take this amount of sugar and therefore, someone is taking their share.

Doughnut's Hole Harmless

Even a doughnut contains four to six teaspoons of sugar, depending upon whether it is glazed. As one studies the different parts of the doughnut after listening to someone mention the enormous amounts of sugar ordinarily eaten, one is led to conclude that the best part of the doughnut is the hole in the middle. This part of the doughnut can do you no harm.

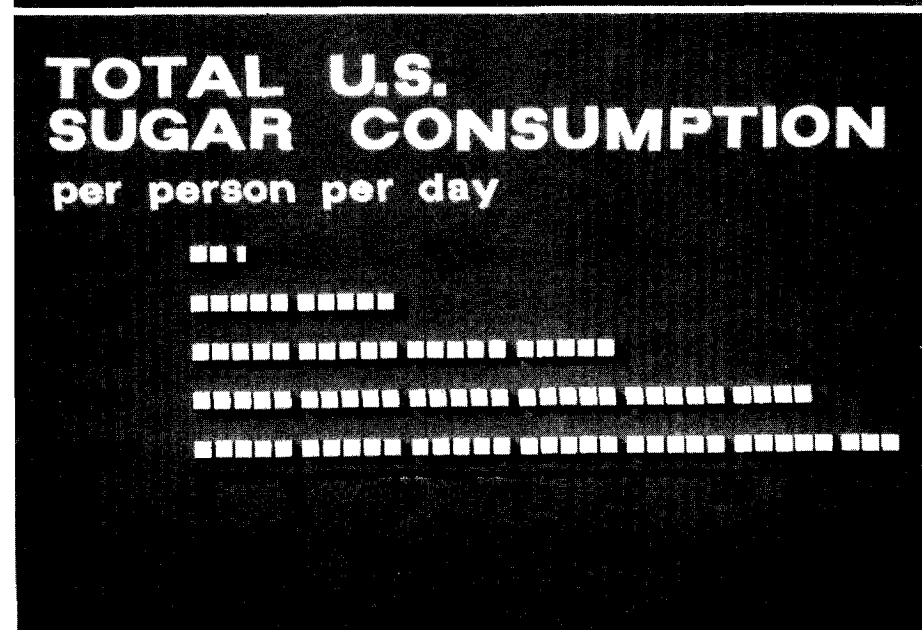
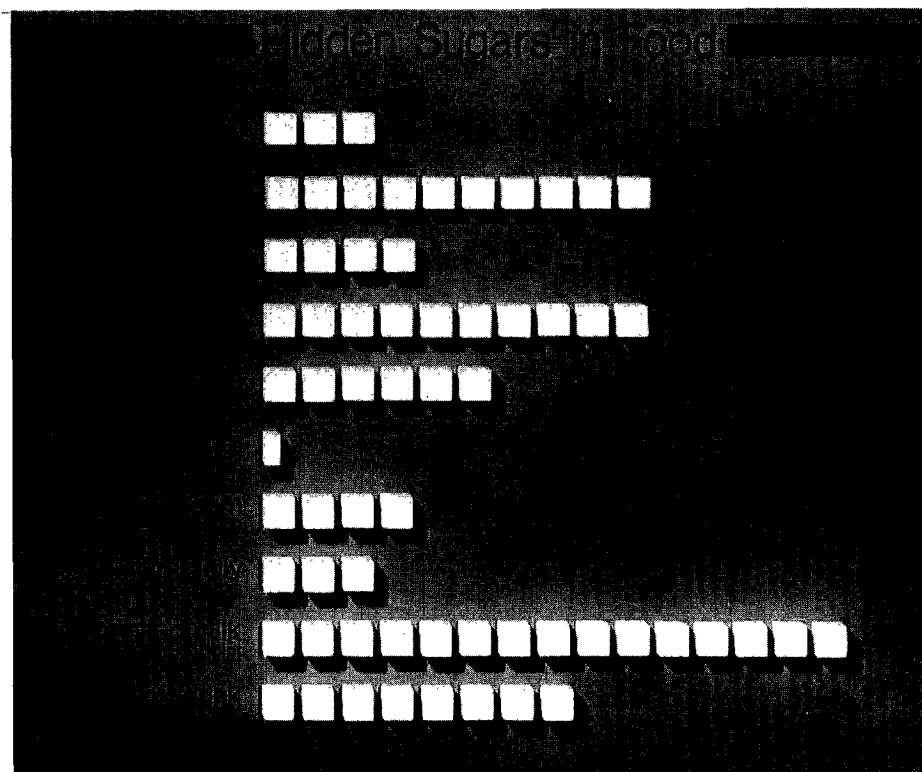
This idea of taking no sugar leads to the question of whether sugar should be used at all. Sugar and simple desserts such as pie should not be prohibited; the important factor is the quantity of sweets that is eaten. Unfortunately, many adults take two or even more pieces of dessert, especially at social gatherings. No doubt such people will pay the price of violating natural law whether done ignorantly or knowingly. The ill effects of excess sugar in a population are of real concern to public health. But what is perhaps of even greater importance is the impact that this habit has on the young who are learning the culture by copying the habits of the adults.

Now please note! A child who is one-fourth to one-half the size of his parents is usually allowed a piece of pie or a dessert as large as that of the adult family members or guests. In terms of body weight he receives two to four times as much sugar, which would be equivalent to an adult's eating several times the amount of a normal serving of dessert. Is there any reason for children's peevish disposition, their irritability, and their high rate of dental caries?

Do you see why I am especially concerned when I see children and youth so steeped in the customs

and habits of society that they too pay the penalties of ignorance? In "love and pity" (*Counsels on Diet and Foods*, p. 69) God gives us these laws of health that we may obey and escape the penalty of disobedience.

The really important question is, Can we as adults so train our young members of society by precept and example that they can resist with God's help the strong shackles of customs and culture? This will involve changes in social and "religious" functions at home, at school, and in the church. Are we really willing to help our children? ✚



From Earth to Sky

By MARYE TRIM

CHALLENGE glittered in Jenny's eyes as she held out a tightly rolled white paper napkin. "See if you can break it," she invited her brother.

The boy twisted and pulled, pulled and twisted. Then he shook his blond head. "I can't break it," he blinked.

Jenny placed it on the lounge room table as she proceeded to explain the object lesson she was demonstrating. "This represents a life that trusts in Jesus and is not spoiled by sin. But watch now."

She smiled mysteriously as she took an ink bottle and splashed some ink over the white table napkin. "See if it will break this time."

The soggy paper was easily torn! Once again Jenny indicated the lesson. "The black ink is sin that can spoil our lives: Sin will twist and break us. Let us all love and trust Jesus so we will be strong."

She sat down. I smiled, "That was a good object lesson."

Then I glanced around the room at the rest of the family assembled for worship to close the Sabbath. My eyes rested on the blond-haired boy. "Son, what have you prepared for our surprise worship program?"

In a moment he was up, turning the pages of a Bible story book we had studied together in kindergarten lessons from the Home Study Institute. Although he could not yet read he knew the pictures and stories well and proceeded to use them as his base to build a quiz. "The first question is . . ."

After the quiz another sister took her turn. I should have known she would read to us from *Guide*. She chose an experience of God's care written by a young writer in the

Marye Trim, a homemaker, is the wife of John B. Trim, a departmental secretary in the West India Union. Mrs. Trim is a graduate of Avondale College in Australia.

Authors' Guild. I had noticed before her tendency to select these short testimonies.

Then she announced a poem by Christina Rossetti:

The Rainbow

"Boats sail on the rivers,
And ships sail on the seas;
But clouds that sail across the sky
Are prettier far than these.

"There are bridges on the rivers,
As pretty as you please;
But the bow that bridges heaven

And overtops the trees,
And builds a road from earth to sky
Is prettier far than these."

It left me pondering.
"Who's next?" I then wondered aloud.

Miss Four-year-old stepped up prepared with a box of Bible promises. We each selected one and read them aloud in turn.

Then a visiting neighbor child contributed by repeating perfectly John 3:16.

Friends

By JAN S. DOWARD

IHAVE often wondered about the word *friend*. It has such a wide spectrum of meaning. From the outer fringes of small acquaintance to the most profound warmth of that inner circle, the word encompasses it all.

Like some minute chemical ingredient to keep us alive, we must have friends who understand and know us so well there is no more room on the spectrum. And at this end there is no need for professional diplomacy. You are laid open for misunderstanding without seeking a defense. You share without fear. Aside from the innermost circle within the marriage relation there is nothing like it. It is for this reason we must choose our close friends very wisely. Fortunately, we have been provided with assistance in making a choice.

Somehow, somehow, man has been given a mystic attraction for someone, an attraction beyond words, looks, or actions. It is there and it is very real. There is a responsive chord and hearts beat in unison to an understanding that defies the usual methods of communication. The eyes often speak more than the mouth, but it is more than this. Like magnets brought closer together we snap into place and we know immediately there is a friendship that cannot be broken by gossip, criticism, time, or space.

Sometimes we meet and pass, knowing full well the magnetism was there, the ingredients that fulfill the most profound friendship have been met, but we must part. It is one of the sad portions we must endure this side of heaven. Carried by the current of life, we touch for a brief moment and then it is over. The stream moves on and we are alone again.

It is at this point I always cry out, "O God, may that day come soon when there will be no more parting, no more farewells, no separations," that day when the great family in heaven and earth will be united. A good share of the joy is wrapped within the "harmonious social life of the blessed redeemed." We shall love all, but there will always remain those who press closer within the tight circle of our lives to find happiness beyond anything we have ever known.

Against the background of eternity we shall come before His Presence rejoicing with our friends.

In the west the crimson glow faded. Now we pressed into a prayer circle. "Our Father, we thank Thee for the happy Sabbath we have spent. . . . Bless our dear daddy who is away preaching for Thee in another city. Be with us as we enter a new week . . ."

Worship was over. It was Saturday night, time to tug on sneakers and play. But the children lingered. "I like surprise worships best of all," Jenny declared softly. "I really do."

She gathered up the gear she had used for the object lesson, her Bible, and a flutelike instrument that she had not used. "I'll play the recorder next time."

"When daddy's home," I suggested.

Reluctance to Break Spell

Jenny stayed on, and there the family stood looking at one another, sort of smiling. It seemed as if we stepped upon a magic stair and no one would be first to snap the spell of the journey.

Our worship that Saturday evening had been what we call surprise

worship. At this time children and parents each present a special item that is secret and is therefore a surprise. The contributions are varied and interesting—the result of thought and preparation during Sabbath afternoon. One child will steal off to his bedroom to choose and learn a poem. Someone else will practice a musical item. Two may whisper together about dressing up for a charade. Will it be about baby Moses this time, or . . . ?

To keep the idea special we do not have surprise worships every Sabbath sunset. Other weeks the children take turns in leading out. Even a three-year-old can do it. The one in charge chooses a brother or sister to help him and they set out chairs at the front of the room. There they sit, directing with all the seriousness and aplomb of Sabbath school officers, before them a carefully prepared program. I have one with me now, written in a ten-year-old's best handwriting.

Worship Program

Song Service Lift Up the Trumpet.
My Jesus Loves Me.

Down at the Bottom
of the Well.

Jesus Is the Shepherd.

Program

Poem by Heather.
"Magic Words."

Scripture reading by
Geoffrey.

Story. Mummy.

Song by Elisabeth.

Bible texts from mem-
ory.

Hymns

Day Is Dying in the
West.

Prayer. Daddy.

Such a program counts for personal interest, challenge and participation as the young people interpret Christianity, and personal faith, in their own terms. It prepares them to take part with confidence in Sabbath school and other meetings. Preparation adds sparkle to the Sabbath hours.

That poem of Christina Rossetti echoes through my mind in the voice of a little girl who is superglad to contribute. . . . "Builds a road from earth to sky."

Like family worship, isn't it? ♦♦

Especially FOR WOMEN

By Betty Holbrook

MONEY, MARRIAGE, AND MIGRAINES

Once upon a time (and I wish this were only a fairy tale) there lived a couple named Jack and Jill Legion—for there were many. Before the wedding they had planned their home together, a dream castle. There would be none quite like it in all of Upper Suburbia.

So with visions of what must have been only sugar plums dancing in their heads they began furnishing that home. Good furniture was expensive they discovered, and long before their plans were complete savings had evaporated. But installment buying was easy and popular so why wait? And there were so many "little" things that were absolute necessities. These couldn't wait.

Before long Jack's check was spent before it was earned. Jill would work though. That would see them through. Then Jill's check didn't cover either, and as the list of debts grew longer tempers grew shorter—the dream castle was turning into a house of nightmares, a marital migraine indeed.

It was then that Jack and Jill began investigating words such as *budget*, *interest charges*, *savings*, *sales*, and *self-*

control. They added up their exact combined incomes, including any fringe benefits, then listed their real needs and obligations—tithes and offerings, savings for emergencies, food, shelter, and clothing. Hesitantly they began listing the way they were now spending their money, painfully realizing that while they had been collecting material for enjoyment, they were losing their capacity for happiness.

"Would love and contentment make our home more attractive and inviting than expensive furnishings?" they asked. "It would have to be simple, but it could still be in good taste."

Cooperation, talking things over together, would be the only way to success. Some things would have to be given up—not good for their credit rating, but at this point there was no choice. Most of their credit cards were resolutely shredded; some dreams were reluctantly filed away for future reference.

Priorities would have to be determined. What was it that the pastor had said in his sermon on family finances? "Pay God first, yourself next [savings!], and the rest in order of importance." It made sense. That would give God a chance to prove whether He meant what He said or not. Letting IOU's to God accumulate could hardly be classed as faith or honesty.

It would take time, records, and self-control. Was their apartment too expen-

sive? Would they buy candy or fruit, pastries or protein? Should the car be large or small, new or used—one or two? "What is that mysterious something which impels us to pay too little for something we need, and too much for something we want?" How about smaller, quality wardrobes for both that would still be attractive? Jill knew she had a lot to learn about quality.

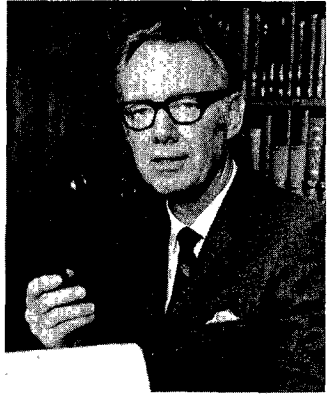
Periodically they would check up on themselves. How do this month's food bills compare with those of last? This year's clothing and utility bills with those of the previous year? Spending trends could mushroom faster than inflation and impulse spending would tell its story—sometimes a sad one.

A wiser and more mature Jack and Jill discovered their wants could more nearly fit their needs. Their budget would be practical but with some flexibility, and it would include not only daily, weekly, and monthly needs but long-range ones as well. Furniture wears out, cars depreciate, families grow.

There would be plus factors, too, that they had been missing—peace of mind, mutual understanding, and wealth in forgotten everyday blessings. And as a gentle reminder Jack would hang above his desk their hard-earned lesson: "Anybody who thinks money grows on trees is going to have trouble getting out of the woods."*

* Franklin P. Jones, in *Quote*, Nov. 14, 1969.

"BURGEONING CULT OF ANTI-REASON"



"If intelligent Americans by the millions continue to buy the idea that you can find true beauty and heart's ease only by resorting to drugs and mysticism, this country is in for a rough ride."

This was the warning contained in a perceptive, hard-hitting editorial in a recent issue of *Saturday Review*.

In the editorial, Hallowell Bowser, general editor, expressed his alarm over

the fact that "the woods are . . . full of people thinking . . . with everything but their brains." He offered several illustrations. In one instance, the *Knight* newspapers questioned 1,700 Americans about the moon walks by the Apollo astronauts. Hundreds declared dogmatically that the moon landings were a hoax. One man from North Carolina said, "If you got into an airplane, and flew over that mountain there, and then came back and said you'd been to Asheville, how do I know you've been to Asheville?"

A skeptical housewife in Macon, Georgia, ridiculed the possibility that the picture of the *Apollo 11* astronauts that appeared on her TV screen could actually have come all the way from the moon. "After all, my TV set can't even pull in New York."

Mr. Bowser stated that in his opinion skeptics on this type are "the nether fringe of a burgeoning cult of anti-reason." They represent not merely a few isolated weirdos but a broad section of Americans of all backgrounds who feel that "rationality has had it, that conventional reasoning is a bore and a chore."

Revival of Astrology

Millions of these people, rejecting the idea that truth can be discovered by man's cortex, are turning to astrology. It is estimated that in the United States there are now 10,000 full-time astrologers and 175,000 part-time astrologers. About 1,200 of the nation's 1,750 newspapers publish horoscope columns—a 1,300 per cent increase in the past few years.

"But astrology isn't the half of it," wrote Mr. Bowser. "Many 'occult underground' buffs make all their key personal decisions by studying tosses of the I Ching divination coins. Many more prayerfully consult the fateful tarot cards, change their names, jobs, and mates on numerologists' advice, or achieve ecstasy of a sort by cutting open live animals in devil-worship rites."

One of the biggest winners in today's revolt against rationalism has been spiritism. Last year sales of ouija boards in the United States topped two million, the highest total in 40 years.

Tragically, many Americans actually believe that through mysticism they can discover truth without the use of their minds. Research, study, thinking—all these are difficult and exhausting. Why not let the forces "out there" communicate information directly, through the senses?

Almost wistfully Mr. Bowser commented, "One would have hoped the human future lay . . . with a fruitful intermingling of thought, feeling, and action. . . . The

problem . . . is not how to enthrone feeling and intuition, but how to bring the thought-feeling-action triad back into balance." Then, decrying the fact that no strong voices are being raised in protest against the trend toward mysticism, and in defense of rationalism, Mr. Bowser opined, "Wouldn't it be wonderful if major national figures got up and made a strong case for a friendly, fruitful partnership between the rational and the intuitive, the pragmatic and the fanciful?"

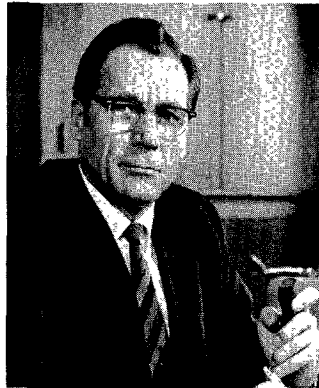
A Matchless Opportunity

Yes, it would be wonderful. And Seventh-day Adventists are in a position to do just that, for, they respect the mind as the ultimate achievement of God's creative hand on earth; they believe that through the mind God communicates with man. But balancing this is their belief that in its pursuit of truth the mind must be guided by the divine Spirit. They also recognize that mysticism, untested by God's word, may become a channel through which Satan endeavors to control the individual.

Here, then, is a matchless opportunity for Adventists—not merely to warn against the dangers of today's trend toward bypassing reason in favor of mysticism, but to set forth clearly the role of the mind in the discovery of truth, and the need of comparing experience with "the law and the testimony." Without this clear message the present generation is destined to consider the occult respectable, and thus be open to the deceptions forecast in Revelation 16 when "unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (verse 13). We must not yield the field by default, but meet the challenge, and thus save millions from deception.

K. H. W.

GOD WORKS MEN TO FULFILL HIS WILL



Responding to our editorial on Daniel 12:4 (Sept. 3, 1970), a reader called attention to two significant Spirit of Prophecy statements relating to modern technology, inventive genius, and rapid travel. While agreeing with the basic premise of the editorial that in Daniel 12:4 the prophet refers to an increase of Scripture knowledge, particularly of those portions of Daniel dealing with the latter days,

he called attention to the fact that rapid travel and increase in inventive genius were predicted in these passages:

"The knowledge current in the world may be acquired; for all men are God's property, and are worked by God to fulfill His will in certain lines even when they refuse the man Christ Jesus as their Saviour. The way in which God uses men is not always discerned, but He does use them. God intrusts men with talents and inventive genius, in order that His great work in our world may be accomplished. The inventions of human minds are supposed to spring from humanity,

but God is behind all. He has caused that the means of rapid traveling shall have been invented, for the great day of His preparation."—*Fundamentals of Christian Education*, p. 409.

"There are many inventions and improvements, and labor-saving machines now that the ancients did not have. They did not need them. . . . The greater the length of time the earth has lain under the curse, the more difficult has it been for man to cultivate it, and make it productive. . . . God has raised up men with inventive faculties to construct implements to lighten labor on the land groaning under the curse. But God has not been in all man's inventions."—*Spiritual Gifts*, vol. 4a, p. 155.

We note first what is said about God using men to accomplish certain of His purposes. True, man is a free moral agent; that is, in the area of morals God does not force man's will; man is left free to obey God or to refuse to obey. But apparently in areas in which eternal salvation is not involved, God can and does control or at least influence man's conduct to a certain degree. They "are worked by God to fulfill His will in certain lines." And this is true "even when they refuse the man Christ Jesus as their Saviour."

God Uses Men

By endowing men with talents and with inventive genius, God is able through them to accomplish certain things He wishes to have done, though the agents themselves may not be aware that they are being used in this way. "The way in which God uses men is not always discerned, but He does use them."

The second statement points to the reason God is using men to invent labor-saving devices. It is to lighten the effects of the curse—to counteract the work of Satan.

If through the centuries and millenniums God had not counteracted the work of Satan, this earth would long ago have been depopulated.

We feel that the lightening of the curse has occurred not only in the field of agriculture but in other fields as well, notably that of medical science. Satan seems constantly to be inventing new means of destroying the human race by breeding new and potentially lethal strains of viruses and bacteria and by causing degeneration of living cells, but God is counteracting his work by causing men of talents and inventive genius to discover means of combating infectious and degenerative diseases. By making this observation, we do not wish to imply that all that medical science undertakes has been prompted by God. Far from it. But we are highly grateful for the present state of the art, especially when we compare it with the situation 50 or 100 years ago.

Despite the remarkable achievements of this present generation, modern man should feel deeply humble as he compares his skill and accomplishments with those of early man upon this earth. Ellen White states: "There perished in the Flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 6:4, p. 1089.

Knowledge Entrusted Sparingly

After the Flood the Lord entrusted His knowledge more sparingly with the human race. Ellen White says further: "More was lost in the Flood, in many ways, than men today know. Looking upon the world, God saw that the intellect He had given man was perverted, that the imagination of his heart was evil and that continually. God had given these men knowledge. He had given them valuable ideas, that they might carry out His

plan. But the Lord saw that those whom He designed should possess wisdom, tact, and judgment, were using every quality of the mind to glorify self. By the waters of the Flood, He blotted this long-lived race from the earth, and with them perished the knowledge they had used only for evil. When the earth was reseeded, the Lord trusted His wisdom more sparingly to men, giving them only the ability they would need in carrying out His great plan."—*Ibid.*

"In strength of intellect, men who now live can bear no comparison to the ancients."—*Spiritual Gifts*, vol. 4, p. 155.

And so, while we stand wonderstruck at the marvelous inventions men have produced under God's promptings, we know from the above statement that modern man is far from reaching the potential with which he was created. But one day and soon, redeemed man's mind will be unfettered; his intellect will be restored to the capacity Adam possessed. What a thrill it will be with minds such as these to explore the wonders of God's handiwork as well as the profound mysteries of salvation.

"My knowledge now is partial; then it will be whole, like God's knowledge of me" (1 Cor. 13:12, N.E.B.).*

D. F. N.

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HOW FAR IS A YEAR?



"How far is an hour?" These words appeared in an advertisement that was designed to persuade people that the best way to travel is by air. In the picture was a horse and buggy plodding down a country road. Directly overhead a sleek airplane knifed through the sky.

Both the driver of the horse and the pilot of the plane were intent on reaching their destination. And so the question: "How far is an hour?" With the horse and buggy, an hour would be 12 miles; with an airplane, 600 miles. Consequently, the only answer you can give is: It all depends on how you travel!

Before each of us a new road has opened, a new year of fresh beginnings. In all our hoping and dreaming we want 1971 to be the best year of our lives so far. And so the question: How far is a year? The answer shoots back, "It all depends on how you travel!"

In the twelfth chapter of Hebrews, Paul talks to people who want to go places in life; in fact, he is urging everyone who reads his letter to strike out for distance as they chart their life course:

"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (verses 1, 2, R.S.V.). Paul is saying: "Get the most out of this life right now; and why stop here when you have eternity waiting for you?"

Paul makes his argument in three swift strokes: 1. He

compares the Christian life to a foot race and, to be exact, a trial heat, which reveals to all concerned those who are fit to run forever in the amphitheaters of the hereafter.

2. He emphasizes that singleness of purpose and unflagging endurance are still the secrets of the successful race.

3. He points to Christ as the best example of how to run this race of fitness: He also is our secret of power, and if we profit by His example and His power, we, too, will end up at the throne of God.

How Far Is a Year?

Paul here goes a long way toward answering our question: How far is a year? In fact, he answers a larger question that we all must face up to: How far is a lifetime?

We are not talking about mere quantitative accomplishments. Now and then we are pleased to hear that someone has reached his one-hundredth birthday. If he has kept his health and mental powers, he is to be greatly envied. Yet the thought comes that turtles, elephants, and alligators also live to be one hundred. What has the centenarian done that would distinguish him from a turtle sitting on a log enjoying the sun, or a plodding elephant?

Merely stacking up the years is not maturity; neither is it accomplishment. Many who have died young accomplished more in their brief span than the oldest patriarch. "The man who gets but never gives, may last for years but never lives." Some of the greatest men in literature, art, government, the sciences, and religion died before they reached middle age.

No, God is not concerned about quantity for obvious reasons. We do not start life at the same place: Physically, socially, mentally, educationally, we are individually handicapped or blessed from the first spank of the physician. The course of life itself is varied. The question is significant: How far did we go in our lifetime? not, How long was your lifetime?

The immediate question is, How far is 1971? Run with God, the Pioneer who has blazed the trail before us. Run with God, the Perfecter, the Coach who runs beside us to help us do what He has already demonstrated is possible. How far are you going this year with Him?

H. E. D.

The Beauty Way

By ELIZABETH GOSS

Long ago and far away from here,
I listened to a Navajo friend say:
"I wish you did not have to leave this place;
But if you go, walk in the Beauty Way."

Then, listening for the Master's onward call,
And praying for His guidance day by day,
I left my gentle friend behind, to try
To follow Jesus in the Beauty Way.

Dear God, help me remember in the night,
When weeping over troubles of the day,
That peace will come with morning, when
I rise
To walk rejoicing in the Beauty Way.

A DOOR TO BE ENTERED



Nineteen seventy-one is Laymen's Year for the Seventh-day Adventist Church around the world. During this year it is anticipated that our lay members will be active as never before in acquainting others with the special message entrusted to the Adventist Church for the world in these final days.

This expected activity on the part of our laymen is imperative before the work can be finished. As we all

recognize, it is impossible for pastors, evangelists, literature evangelists, Bible instructors, and other workers to do more than touch the fringe of the work that has to be accomplished. Through the years our leaders have emphasized time and time again that if the work is to be finished, laymen are going to have to do the bulk of it. And there is no doubt that they will.

Another reason why so much depends upon our lay members is that earth's inhabitants must have a demonstration in life of what Christianity really is, and what it does for people, before they can make a decision regarding it. This will not be possible until, by the witness to the world of the church members, and not merely the ministers, the beauty of Jesus is seen reflected in lives. When the majority in the church, laymen and workers alike, totally converted, fully consecrated, show the world in the convicting love of the Holy Spirit, their faith, love, and consecration, then men will understand, and the stage will be set for the work to be completed rapidly.

The fact that laymen must play a large role in the finishing of the gospel commission is only a part of the reason why 1971 has been set apart as Laymen's Year. A more significant, and encouraging, reason is that we seem to be entering an era when the laymen in the Adventist Church have already begun such a role. According to reports from the world field, laymen are becoming more and more active in witnessing in many parts of the world. This is an important reason why our leaders have designated this year as Laymen's Year. The ambitious plans that have been laid for this special year were not generated around a General Conference departmental committee table by a group of men simply because they felt something had to be done to motivate our people. The plans that have been laid, and the tools that have been prepared, are to help and encourage a movement that has already begun. There is activity at the grass roots. And we pray that it will spread and gather momentum until the church shall have finished its work under the tremendous power of the angel of Revelation 18.

Tremendous Opportunities, Tremendous Challenges

In this year 1971 the church finds itself faced with tremendous opportunities and challenges. As the words of our cover state, "A great door and effectual is opened" to us. And we might quote the rest of the text "and there are many adversaries."

Paul wrote those words in Ephesus. He had been there for about two years when he wrote 1 Corinthians, from which the words are quoted. Informing the Corinthian believers of the situation in Ephesus, Paul stated that a broad door of opportunity and circumstances

favorable to the preaching of the gospel stood wide open to him. It was one that promised rich results. However, it was not a situation without obstacles. Opportunity had difficulty standing by its side.

What was the situation in Ephesus in Paul's day? What kind of city was it? Describing the city and its populace, Ellen G. White wrote "Ephesus was not only the most magnificent, but the most corrupt, of the cities of Asia. Superstition and sensual pleasure held sway over her teeming population."—*The Acts of the Apostles*, p. 286. Its people, devoted to idolatry, and steeped in vice, were in gross darkness.

But Paul was not daunted by what he saw there. Faithfully and courageously he preached the gospel. And during his stay "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). The result? According to the testimony of one of Paul's bitterest enemies, Demetrius the silversmith, the apostle succeeded in turning "crowds of people" from idolatry (verse 26, N.E.B.).*

The church today exists in a world that is perhaps as deep in darkness, as steeped in vice, as absorbed in materialism, as blatantly, unashamedly pagan as were the pagan Greeks and Romans of Paul's time. *The Interpreter's Bible* says of the paganism of the time of the apostle that, "Pagan society was morally debased, sexually overstimulated and unrestrained, and constantly prompted toward material desire" (comments on Col. 3:7).† To an increasing degree this describes our world of the 1970's.

In this pagan darkness that is settling deep and ever deeper upon the world is an opportunity and a chal-

lenge for God's church. An opportunity to contrast true Christianity with nominal Christianity and paganism, to lead into light those who realize they are in darkness and who are groping for a hand to help, to seek to turn twentieth-century man from his idols created by science and technology and his own clamorous desires.

A Vacuum to Be Filled

Looking at the world, then, with its moral decadence, with its spiritual vacuum that needs to be filled, with its problems of other kinds that nag at the consciousness—the population explosion, a violated environment, mounting violence—a multitude of perplexities that assail on every side, we can say that it is time for this church to hasten through the door of opportunity now open, and do the work that desperately needs to be done.

This calls for activity. But along with activity must come the gift of the Holy Spirit. For without that divine power activity is useless—indeed it is worse than useless.

Then let every member of this church, laymen and minister alike, personally seek to understand what God requires of him that he may be prepared to receive of the vitalizing power of Heaven that will make his efforts worth while in this year 1971.

T. A. D.

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† From G. Preston MacLeod, in *The Interpreter's Bible*, vol. 11, p. 214. Used by permission of Abingdon Press.

LETTERS

...to the Editor

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

FILLS NEED

You wished for readers' responses to "An Ill Wind" [Oct. 15]. This is the type of reading we love! It was wonderful and this fills the need of those stories we miss so much from the *Instructor*.

Mrs. JAMES CONNER

Cleveland, Tennessee

NEW ADVENTISTS CONCERNED

It is refreshing to read the different points of view expressed in this column. Being new members of the Seventh-day Adventist Church, we have had a burden on our hearts ever since we joined—that many of the women members don't dress modestly as "becomes women who profess godliness." I know we cannot look to others and say, "I cannot be a member of that church because their members do not live up to the doctrines of their church," as we would not be able to find any church where everyone does everything just right. Neither can we force a person to do anything if his heart is not right.

Several Bible texts as well as statements by Ellen White explain what is expected of

a woman professing godliness; yet there are many in the church who ignore these texts and are still professing to be Christians. They are not being a light to the world and are a drawback to the Advent message. I know for certain that some of my more narrow-minded friends, that have not learned yet to look to Christ but look too much to people, will not accept the Adventist message as long as we have poor examples in the church.

E. ZIMMERMAN

Leonardtown, Maryland

LIFETIME BONUS

Access to the REVIEW AND HERALD has been a lifetime bonus, as my parents (Asa and Constance Pease) became Adventists in 1875. After the privilege of 51 years of denominational work, I am now one of the "has beens." But I still read the REVIEW with much pleasure and find many familiar names in it.

Mrs. LULU P. WILCOX

Santa Maria, California

SCHOLARLY AND RESTRAINED

I must commend the author of "Sensitivity Training: for Christians?" [Sept. 10]. It was scholarly. I was delighted with the author's objectivity and the restraint with which he voiced words of caution, leaving plenty of room for appropriate use of group processes by trained Christian leaders.

Mental health and the treatment of mental illness have been my life work for 26 years. I have been aghast at the reckless

way some teachers, businessmen, and ministers have rushed into using powerful tools of group psychotherapy, with minimal training and inadequate knowledge of the psychodynamics of individuals or groups. The mere possession of a surgical scalpel and forceps would not qualify an untrained surgeon to enter the operating room and perform an appendectomy.

L. HAROLD CAVINESS, M.D.

Battle Creek, Michigan

WHO DELAYS?

"Stop Crowding" and "Shadows of Things to Come" [October 15] are both sober reading indeed.

Why must we wait until these horrible conditions prevail before we arise to finish God's work?

The editorial concludes with these words: "We are called individually to . . . stand ready to give the final clarion call to the world when He shall give the signal."

Has He not given the signal long ago? Is it really the Lord who is delaying things by withholding the signal?

ROBERT J. WIELAND

Banning, California

NEW-FORGED SWORD

Editorials on "How Near Is Near" [Oct. 22-Dec. 3] have been a balm to my troubled soul on a question that has vexed me for many years, as I know it has many others. To see such a glorious teaching exploited for its shock value, as has so often happened, has made it so perplexing to live with. Your honesty in dealing with it

shines like a new-forged sword beside a dump of broken lances.

Thank you again for bringing calm and reasoned judgment to bear on the "Adventist" half of the proud name that we bear. The REVIEW is growing into a valued friend.

DAN BETTLE

Boscawen, New Hampshire

MORE THOUGHTS ON THE "PLUS"

Re: Thoughts on the "Plus" [Letters to the Editor, Oct. 15]. The author has a right to his own philosophy of education, but it certainly is very different from the Adventist concept of Christian education.

Christian education as understood by Seventh-day Adventists very definitely involves teaching our beliefs. God did not honor Abraham for teaching his children all the theories of the nations around him with the hope they would recognize the truth hidden there somewhere and then just hope they would follow it. God showed His confidence in Abraham when He said, ". . . he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19).

As much as we may not like to admit it, man does not seem to be 100 per cent rational. His decisions are often influenced by his background, or emotions. Even educated men in the same academic discipline draw different conclusions from the same set of facts. Only with the help of God can man be sure of putting things together properly and making the right choices.

GORDON M. MACLAFFERTY

Shirley, Arkansas

Of course, though the children may have missed some of it, a Christian home gives more "before such education," and the "socio-economic and/or home factors" are better. But this is in itself an important part of Christian education.

The "theory of evolution," will forever be a theory. This imagined biochemical flowering could not have had a personal witness, and hence will ever be subject to the whimsies of the uncertain breezes of man's current thinking.

Creationism has the only witness and so it was reported. It is not a theory, it is a history. Never, without witness, can geological ages be equated with time.

The empirical scientist, to preserve his methodology, must accept and design limits and be willingly ignorant of that knowledge forever denied him by experiment. It is impossible to see creationism through the eyes of an empirical scientist.

ROBERT M. SHEWSBURY

Bakersfield, California

The author gave credit to the public school system as far as they are due. So do I. I take my hat off to the public school system. It is the envy of the rest of the world. But they do not propose to educate the student for the life to come.

I bow the knee to our denominational system as a gift of God, although we have not always followed the plan and serious defects have thereby crept in.

I, for one, am very glad that our school system does teach our young people what to believe. How tragic it would have been for me if my godly teachers had not helped

me in knowing what to believe. Otherwise I would have been out there floundering somewhere not knowing, or perhaps not even caring, what to believe. I would not trade the Bible method of teaching what to believe ("this is the way, walk ye in it"), for all the "confrontations and rational assessments" in the world.

EDWARD H. FRANKLIN

Tempe, Arizona

NEW LAND TO CONQUER

Among the 33 countries or political subdivisions where our work is not yet carried on are Upper Volta, Yemen, Southern Yemen, Mali, Niger, Guinea, Somalia, Mauritania, and Albania.

We have recently entered Chad and Afghanistan and are soon to enter Upper Volta. Many people are waiting for our message in each of these countries. They must have it soon.

Most of these countries are open now for our work. Where are the volunteers to conquer these countries for our soon-coming Lord? The reward is more than man can describe.

ANTERO VIIRLA

Helsinki, Finland

SUGGESTION FOR A NEW BUSINESS

Unless we are destitute and have to wear whatever is given to us, the style of our clothing reflects the choice of our hearts. When we are preparing to receive the seal of God, we must be obedient to His Word in all things.

Christian tact and courtesy, however, should be exercised in dealing with all problems. When nonchurch members attend our services, should they not see our

members wearing clothing that witnesses to the power of God's Word in our lives? Wouldn't the manufacturing of modest clothing for women be a good business for some Christian to start?

MALINDA RODENBERG

Richmond, Indiana

ANATOMY: LESSON NO. 1

Re "He Spared No Effort" [Nov. 26]: "Deftly the surgeon made the incision into the esophagus, slipped the tube in and watched as a quick intake of air provided the vital oxygen that drove the ghastly hue of death from the big man's face."

Please note that the esophagus is the collapsible tube that carries the food swallowed to the stomach. Trachea should have been used instead.

HERBERT I. SCHMIDT

Hoisington, Kansas

I trust the surgeon knew the difference.

RICHARD HANSEN, M.D.

Chattanooga, Tennessee

Out here in the "golden West" such incisions are made into the trachea with better results.

NORMAN T. BAUGHMAN, M.D.

Loma Linda, California

▲ Thanks also to other bright-eyed REVIEW readers who know their anatomy better than some REVIEW editors, alas.

COVERS GREAT

Keep your interesting covers coming, they are great.

EDITH MEIKLE

Los Gatos, California

Beware of the Sleeping Sickness

By ERNEST LLOYD

I ONCE read about a farmer who fell asleep while plowing in a field. Losing control of himself for a moment, he also lost control of his horses, and they ran away with him. The lines became entangled around his feet, and he was dragged over the ground and fatally injured.

Not many farmers fall asleep while plowing. But there are many in the church field who are asleep at their plows. They took hold of the plow handles and started on the furrow, but now they lean drowsily on those handles. Instead of being alert, they are indifferent, inviting trouble for themselves. They do not wish to become involved in the work of the church. They avoid the very thing that would bring them blessing.

Perhaps next Sabbath they will stay away from the church service "for a change," or go visiting somewhere. They seldom think of the midweek prayer meeting. They are not really concerned for the people about them. They know there are unchurched and careless men and women living in the neighborhood, and yet they are insensible to these nearby calls to witness and serve.

Yes, they are church members, but they are not willing to be involved in the Master's service—the work of enlightening and helping others into the lighted way. They are sleepy, like the poor farmer who lost his life. So the stupor of the indifferent, self-centered church member will sink its victim down into the sleep of death.

If our Lord pronounced as unfit for His kingdom the man who put his hand to the gospel plow and looked back, what would He say today to those who pretend to plow the gospel field and fall asleep at their work? "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).



Seated (from left): the author; I. Tachici, Rumanian Union Conference president; E. H. J. Steed, International Temperance Association; and M. Pirvan, a departmental secretary; with members of the Rumanian Union Conference committee.

A Trip Through the Socialist Countries of Eastern Europe

By HOWARD D. BURBANK

A FEW months ago my wife and I had the opportunity and privilege of visiting the countries of Yugoslavia, Romania, Hungary, and Czechoslovakia. In this article we share with our readers our impressions of what we saw and heard as we met with our Seventh-day Adventist brethren and sisters in those countries.

As we left our hotel in Trieste, Italy, early Sunday morning and headed for the Yugoslavian border, we did not know just what to expect. One thing we did not anticipate was

Howard Burbank is sales promotion manager for the Stanborough Press, England. His previous position was director of deferred giving, Southwestern Union Conference, U.S.A.

that we would have to get in a line ten miles long and wait for nearly three hours before getting to the border. Hundreds of people were entering Yugoslavia that morning.

Yugoslavia

When we finally arrived at the frontier, it took less than five minutes to get our visas for entry into the country. The border guards and immigration officers were very courteous and made us feel right at home.

We drove some 25 miles to the lovely coastal city of Opatija. Then our route took us along the beautiful Adriatic coast where the road varies from sea level to a height of two or three thousand feet, revealing some of the most scenic coastline in all the world. From the coastal city of Split, we motored in a generally northeastern direction toward Belgrade, passing through the ancient Turkish city of Mostar with its interesting mosques. Mostar is more Turkish than some cities in Turkey. From western Bosnia we traveled to Belgrade, the capital city. We were anxious to see our brethren at the union conference office there.

What a pleasant surprise to see a substantial conference building with spacious offices adjoining the church. Brethren Rados Dedic and Mihael Abramovic took us on a tour of the church and union conference offices. We were pleased to find the brethren enjoying freedom of religion.

The work of God is progressing in Yugoslavia.

The *Signs of the Times* is printed on the government press in five languages—three languages for the country of Yugoslavia plus Hungarian and Romanian for those living near the borders.

Romania

Leaving Belgrade, we crossed the blue Danube and drove to the border of Romania. My wife, Helen, speaks the language of that country fluently because her parents were

born in Romania. Even though she was born in America she learned to speak Romanian before she spoke English. When she began to talk to the immigration and customs men in Romanian, they smiled and welcomed us warmly. "You are home," they said. After a few formalities we were inside the country, free to travel as we wished.

The first two days were spent visiting my wife's aunts, uncles, and cousins. Our first stop at a church headquarters was the local conference office in Sibiu. The brethren here greeted us warmly and told us of the advancement of the work in the conference. It was from this office that we contacted Ioan Tachici, president of the Rumanian Union Conference with headquarters in Bucharest. We had become acquainted with him as well as Costache Chiorascu, president of the Bacau Conference, at the Atlantic

Seventh-day Adventists enjoy religious freedom in the countries visited by the author.

City General Conference, as Helen was one of the official translators for the Romanian delegation. Elder Tachici was happy to know that we had arrived in the country and informed us that he would board a train in Bucharest and meet us in the city of Brasov in a few hours.

The area of Brasov is the Switzerland of Romania; magnificent country with snow-capped mountains surrounding the city and lush green valleys. It is also the place where our seminary had been located in previous years, and many workers had been trained here. When we arrived in Brasov, Elder Tachici was waiting for us and had made arrangements for a delicious meal at the famous Carpati hotel.

Inasmuch as it was Friday afternoon, we drove straight to Bucharest, where we had the privilege of staying in Elder Tachici's home and meeting his lovely wife. Along the way Elder Tachici pointed out the various places where he had worked

Department was calling, stating that he had arrived in the country under the auspices of the International Temperance Association. He also was invited to speak. So Elder Steed and I had the privilege of speaking to three congregations on Sabbath, August 15. This, of course, through our translator, my wife, Helen.

What a thrill it was to shake hands and greet our people in Romania. In the three congregations there were nearly 1,500 persons. One of the churches was at the union conference headquarters, and later in the evening we met with the union committee.

But there was still another surprise awaiting us. Elder Tachici had asked Elder Chiorascu to accompany us to the city of Sovata, where a workers' meeting was in progress. What a fine group of workers we found there with their wives. After a delightful lunch we spoke to the workers, then they asked questions. The question uppermost in their minds was, Do the believers in America feel that Christ's second coming is imminent? We assured them that they do.

Hungary

It was with real reluctance that we said good-by to our brethren in Romania, where we have more than 40,000 believers. But there were two other countries to visit. So we headed west to the border of Hungary. Here again, after only a few minutes' wait to have our papers checked, we were free to see another interesting country of Eastern Europe.

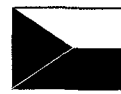
The beautiful city of Budapest was our destination. In this ancient and colorful city we found another stately edifice to the glory of God—our union conference office and church. It is interesting to find a large, well-planned church in connection with each of our union conference offices.

Karoly Olah, MV and Sabbath school secretary, was our host and showed us the adequate facilities. We were tremendously impressed to find that here, too, the copy of *Steps to Christ* that he presented us with was printed on the government press. Here, again, religious liberty is being enjoyed by God's people.

Czechoslovakia

Our next visit, Czechoslovakia, land of John Huss and the Reforma-

tion! We crossed the border without difficulty. The attractive young lady immigration officer handed us our



passport and visa after checking them, and we took to the open road again, heading northwest to the ancient city of Prague. Prague has many interesting sights, but our interest was to find our church headquarters. Oldrich Sladech, president of the Czechoslovakian Union, who speaks good English, was our genial host. He showed us the union offices and presented us with copies of the *Signs of the Times* printed on the government press. He informed us that the government had just approved the printing of a book for our people in Czechoslovakia. Imagine our surprise and pleasure when he told us the name of the book was the *Conflict of the Ages* and would be printed in five sections!

Later that day, as we were standing near the statue of the martyr John Huss, we met one of our Seventh-day Adventist believers. We recognized her because she had a *Signs of the Times* in her hand. Even though we could not visit with her as we would have liked, the faith we all hold dear drew us together as we conversed with the few German phrases that we mutually understood.

What was my impression as a Seventh-day Adventist minister traveling through these eastern Socialist countries? I was impressed with the degree of religious freedom that has been granted Seventh-day Adventists. The leaders of these nations recognize the importance of allowing law-abiding citizens the privilege of practicing their religion and of being able peaceably to meet together in their churches where they may worship God according to the dictates of their conscience.

As we traveled about freely, we gained the impression that religion is in the open and that churches meet without harassment and with freedom. The governments are happy to have citizens who are clean-living, law-abiding, and interested in helping each other.

May we, as a worldwide people, pray God that the influence of Christ's righteousness and love will so infiltrate the hearts of mankind in all countries that God's message will be proclaimed and that Jesus will soon come in the clouds of heaven. ♦♦



Rumanian Conference administrators and ministers, with their wives, meet for a workers' meeting in the city of Sovata.

in previous years and where he and others had raised up churches. Elder Tachici is a veteran in the cause of God and a real patriarch.

Friday evening after worship, Elder Tachici informed us that he wanted me to preach in three of the five churches in Bucharest on Sabbath. I said, "Brother, is this permissible? I have come on a tourist visa and am only visiting." He said, "It is all right. We are enjoying religious freedom under our government. We want you to be our speaker."

In just a few moments the telephone rang and E. H. J. Steed of the General Conference Temperance

Belfast Youth Respond to Evangelistic Appeal

By GEORGE E. KNOWLES

*Ministerial Secretary
Canadian Union Conference*

Evangelistic meetings conducted in the city of Belfast, Northern Ireland, during the summer of 1970 resulted in a baptism of 54 persons, a large number of whom were of college age.

The campaign began in the month of July under difficult circumstances. Recent riots had left many homeless. Business establishments had been burned. Some lives had been lost. British troops patrolled the streets, and roadblocks were in evidence at night. A curfew could curtail the campaign. But prayer prevailed.

The meetings had been well advertised. Two hundred city buses carried posters inside and out announcing the subject, "Blood on the Moon." Two of the city's newspapers displayed prominent advertisements. Two thousand formal invitations were mailed, and 25,000 handbills distributed. More than 40 non-Adventists attended the opening meeting, and they proved to be our most effective advertising agents. They told their friends about the meetings, and the nonmember attendance soon grew to a hundred. We had less than 100 members living close enough to attend the evening meetings, but they gave their loyal support.

Many stories could be told of the working of God's Spirit during the meetings. There was the Baptist girl who fought so valiantly to defend her faith, but who yielded to the Bible evidence in favor of the seventh-day Sabbath. She shortened her vacation in Scotland to attend the closing weekend of the meetings.

There was the Church of England girl brought by a Baptist friend. The message gripped her heart, and she longed to be baptized, but parental permission was denied at first. Earnest prayer preceded a visit to the mother during the final week of the meetings. The mother finally consented, and the young lady was baptized.

There was the young husband who found this faith through a book purchased from a colporteur. He led his parents and brothers to the Seventh-day Adventist Church, but a Sabbath work problem kept him from baptism. We prayed earnestly that God would give him faith to take his stand even without a new job in sight. One morning during the last week of the meetings there was a knock at the door of the room where the workers were meeting. It was the young man. With deep emotion he announced to our group that he had found a job where he could keep the Sabbath. We spontaneously sang the doxology.

He and his wife were baptized the last Sabbath of the crusade.

There was the family who had recently lost their home and all their possessions in the riots. They had been rehoused—still in the danger area. The pastor drove them home in his car each night into the restricted area. The parents and two children were baptized.

There was the couple who had attended a series of Adventist meetings five years earlier. The husband was a

which tell for the glory of God, but perhaps they could be summed up in the words of one man who was baptized, with his wife: "All my life I've searched for truth and now I've found it."

The meetings were held for 28 consecutive nights in our attractive and well-located church in Belfast, across from the entrance to the city hospital. The group of new and prospective members in the pastor's Sabbath school class the final weekend of the meetings equaled the number in the rest of the Sabbath school. Inasmuch as our total membership in Ireland is less than 300, the fruitage from this campaign was truly an answer to prayer and a blessing from God.

R. M. A. Smart, the Irish Mission president and pastor of the Belfast church, led his members in preparation for the meetings by literature distribution, giving Bible studies, and conducting Stop-Smoking clinics. For the field school of



Some of the 54 converts baptized during the Belfast, Ireland, evangelistic campaign conducted by the Andrews University Field School last summer pose with their children.

policeman, and his faith had not been strong enough to risk the loss of his position. One Sunday night during the meetings he told us he would seek Sabbath privileges from his superior the next day. A telephone call to the pastor just before noon on Monday brought the good news that our friend could retain his position as a security guard and be free to keep the Sabbath. The Lord further rewarded the faith of this brother with healing. He and his wife and two sons were baptized.

There was the Queens University student, who, though not a member of our church, prayed for the success of the campaign for many months before it began because as he expressed it, "It's now or never for Belfast." He donated many hours of labor scrubbing and painting the church building in preparation for the meetings. He was in the first baptism.

Other experiences could be added

evangelism, sponsored by Andrews University, the six workers of the Irish Mission were joined by one worker from north England, and one from Finland. Dr. Wilber Alexander and nine theology students from Andrews University participated. Others who took part in the school were Dr. Hervey Gimbel, a physician from Calgary, Alberta; Miss Lila Paul from the British Columbia Conference; C. Dale Brusett, evangelist from the Florida Conference; and George Knowles, the speaker, from the Canadian Union.

Dr. Gimbel presented a health lecture each night. Dr. Alexander taught a class consisting of theology students. Several other professional men, though not present in Belfast, helped to make the campaign possible by providing funds. Miss Paul conducted special meetings for the children and took care of all secretarial work. Andrews University students were in charge of the musical program.



Australasian Division Holds Annual Meeting

The 1970 annual meeting of the Australasian Division committee was held at Wahroonga, Sydney, Australia, November 24 to 26. Nationals from the Pacific Islands mission field sat with the committee for the first time as elected members. The three (right, second row) will serve on the executive committee for the next five years.

M. G. TOWNEND

Departmental Secretary, Australasian Division

PHILIPPINES:

Filipino Youth Produce Own Radio Program

A radio program for youth produced by youth recently completed its first year of broadcasting in the Philippines. The program, called Young People's Missionary Volunteers on the Air, is produced and directed by the speaker, Sammy Frias, MV leader of Legaspi City. He is assisted by church young people.

Originally the broadcast was 15 minutes in length, but because of listeners' requests the time was extended to 30 minutes when a new contract was signed with the station airing the program. The

program may be heard Sabbath afternoons in the five provinces of Albay, Camarines Norte, Camarines Sur, Sorsogon, and Catanduanes.

Mr. Frias, who, in addition to his radio work is vice-president of both the Master Guide Club and the MV Federation of the Southern Luzon Mission, bases his sermons on the Bible study series What the Bible Says. A series of Bible correspondence lessons are offered to listeners of the program.

Those who take the course are visited personally by the youth of the Legaspi City church. The program is financed by Mr. Frias himself.

N. S. PALLASA

*District Pastor
Southern Luzon Mission*

ETHIOPIA:

Forty-three Baptized in Witchcraft Area

Rata is one of our village preachers in the western part of Ethiopia who has been working earnestly and faithfully to win souls to Jesus. His village is in the heart of witchcraft country.

Some time ago Rata walked to the town of Gimbi to receive his salary. On his return he was attacked, beaten, and his salary was taken from him. He went back to Gimbi and reported his loss, and was advised to remain in the town for a few days. While there he was asked to visit a woman who was possessed by

evil spirits. As he entered the room where the woman was, the devil spoke to him through her: "Rata, what are you doing here? I tried to kill you."

The knowledge that the devil was angry with him inspired him to go back to his village and try to win more people to Christ. As a result of his labors there is now a church with 43 members in the village.

REG BURGESS

*PR Secretary
Ethiopian Union Mission*

BAHAMAS:

Work in West Indies Union Progressing

More than 200 were baptized in the West Indies Union on the weekend of November 21. Baptisms for the year in the union, which has a membership of 55,000, have exceeded 5,000. The church there has geared its total program to soul winning.

In Nassau, capital city of the Bahamas, where we have five churches, two major evangelistic campaigns are in progress under the leadership of S. N. McKinney, president of the conference.

Adventist churches and companies have been established on about 18 Bahamian Islands. On the island of Jamaica we have three large conferences, each of which has a membership of more than 16,000 and is growing rapidly as the result of administrative planning and strong coordination of lay and worker evangelism. The treasurer of the West Indies Conference has baptized more than 100 people this year and the secretary is a triple Centurion.

Dr. Colin Standish, president of the West Indies College, reports a total enrollment of about 700, with approximately 300 students on the college level. Many prominent business and professional leaders in Jamaica are graduates of this school.

H. S. Walters, president of the West Indies Union, was recently awarded the Order of Distinction by the Jamaican Government for being "an outstanding religious and social leader."

NEAL C. WILSON

*Vice-President of the GC
North American Division*

Brief News

WEST AFRICAN UNION

✦ A film program planned by Monrovia, Liberia, Pathfinders to raise funds for MV projects was given wide publicity by government radio and TV stations.

✦ Kwahu Hospital School of Midwifery and Nursing, Mpraeso, Ghana, reports a 100 per cent pass in the 1970 state final examination. No pupil has failed in the state final examination in the past two years.

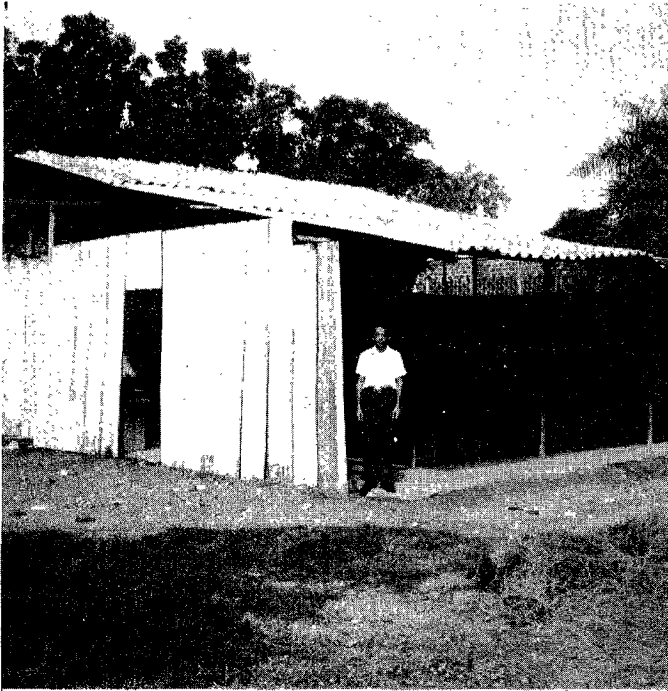
ØIVIND GJERTSEN, Correspondent



Youth singers assist Sammy Frias, the speaker for the youth radio program.

Church Buildings Say Something

By S. L. FOLKENBERG



The 250 members of the Neiva, Colombia, Seventh-day Adventist church have only a shed in which to worship on the Sabbath day.

It was in December that my wife and I decided to take a work-vacation and visit southern Colombia. Not only did we drink in the beauty of these lovely Andean valleys and peaks, but we visited our work and workers along the way.

Popayán is a city rich in the early colonial history of the Spanish conquistadors. Sabbath morning we made our way to a humble section of the city, entered a structure 10 feet wide, passed through a narrow tunnel-hall to the rear where the building widens to some 20 feet. There we found a little windowless chapel, with a tiny bit of light filtering through the open door. This represents our church in this beautiful cultural center of southern Colombia.

Next day we drove south through rain and sunshine, over a breathtaking spur of the Andes, then down to the town of Pasto, noted for its chilly weather, and its beautiful artistry in wood carving and hand textiles. We visited the lovely home of a retired army captain recently baptized and met his wife and family. She is a staunch Catholic from the higher strata of society.

That evening he took me to our chapel. We walked through the back streets until we turned into a blind alley that abruptly ended in a precipitous climb—no road—just stairs and dwellings on each side. At the top, we turned into a small door to our left, and there, hidden in this out-of-the-way place, we found about 40 folks crowded into one small but clean room.

Several days later we visited Neiva, from which the next president of this republic might well be elected. Here we found an excellent lot with about 90 feet of frontage enclosed in a tumbled-down fence. Inside, in a shed of poles protruding from a rough concrete floor, open on the sides, more than 250 people meet to worship each Sabbath. Their church school, an ancient building with no windows, stands next door.

These three cities have one thing in common. They are all the capitals of their respective states and centers of influence. Yet the Adventist property in each is anything but representative. Only Neiva has a good lot on which to build. It would take only \$15,000 to \$21,000 (U.S.) to provide a representative church.

Now, let us suppose that you are going to build a church in your community. I am quite interested, though far away, in how you are going to use the money you raise. Is your church going to be extravagant in design and furnishings? Or is it going to be simple but attractive? Is your pastor's study to be furnished as elaborately as the office of the president of a large corporation, or as the study of a minister who is supposed to sacrifice for the finishing of a world work? Is that lovely wall-to-wall carpeting in the sanctuary really needed? It could build a complete church down here.

As I sit here this morning in this comfortable, but simple, union mission office, and think of you folks at home, many are the conflicting thoughts that tumble through my mind.

I wonder if, as He looks down and sees how we humans spend His money, the Lord is pleased. The money entrusted to our care is of much concern to Him. I wonder what would happen if the building committee back home should decide to put on a double campaign. Suppose they presented to you the idea that for every dollar you raise for your own church, you would raise one dollar for a church in the mission field! Now remember, we are just supposing. Do you think that folks would be just as liberal in their giving, or maybe more so? Don't you think that maybe the home church would be designed more simply, and maybe a good electric organ would replace that planned, more-expensive instrument? Could it be that more economical furnishings would be chosen? Obviously, for you might not have as much to spend on your church for you to worship in. You would be sharing what God has entrusted to you.

A fascinating by-product of this "supposing" would be very real. With our "half" we could build five or six churches in this part of the mission field, in comparison to the one you would be finishing—and they would be lovely too. Yes, I wonder what the Lord's thoughts are as He looks down from above and sees how we divide His wealth. Something to think about isn't it?

Were you to take a trip with me out here, you would find that luxurious houses of worship are not necessary for a deep spiritual experience. You would meet humble brethren whose consecration and piety, whose success as workers for the Lord, would deeply stir your heart. You too would wish, as I have a thousand times, to be a millionaire.



The little SDA chapel in Pasto, Colombia, is entered through the last door to the left at the top of the narrow unpaved street.



Atlantic Union

Fuller Memorial Sanitarium Opens New Wing

The new psychiatric wing of the Fuller Memorial Sanitarium, South Attleboro, Massachusetts, was officially opened on November 8, 1970. Mayor Thomas Piggott, of Attleboro; Councilman William M. Cauley; Raymond Pelton, associate secretary of the General Conference Department of Health; and K. W. Tilghman, Atlantic Union Conference president and chairman of Fuller's board of directors, were the speakers.

The new three-floor wing contains a medical and a patient library and occupational therapy and hydrotherapy departments, in addition to several doctors' and other offices. The new wing increases the sanitarium's total number of beds to 85. Gerald E. Shampo is the administrator.

GROVER C. WINSLOW
PR Director, Fuller Memorial Sanitarium

✦ A one-week revival service, held at the Manor Road church, Staten Island, New York, beginning November 7, was attended by 58 non-Adventists. Lyle Pollett, pastor of the church, was the speaker.

✦ Ruth Haller, professor of nursing at Atlantic Union College, has been appointed to the nursing advisory committee of the New England Board of Higher Education.

EMMA KIRK, Correspondent

pated, bringing in a total of \$1,250 to be used for library, science, and playground equipment.

THEDA KUESTER, Correspondent

Central Union

Central Union MV's Secure Supplies for Mission

The Pathfinders of the Central Union Conference collected 17 tons of food and clothing for the 50 Indians who live at the La Vida Seventh-day Adventist Mission, New Mexico, on Halloween night.

Since the La Vida Mission, in the Colorado Conference, is almost 100 per cent dependent upon donated food to sustain the Navajos who live there, this project was helpful to the mission work.

The supplies were distributed by Jim Harris, Central Union MV secretary, and a group of local MV secretaries and representative Pathfinders, on November 13.

La Vida Mission, a self-supporting institution operated by Seventh-day Ad-

ventist laymen, includes a six-grade tree boarding school and a medical building that is equipped and serviced by volunteer doctors from Farmington, New Mexico, and other areas. Doris Starrett is acting director of the mission, and Dr. Wetzel Williams, of Farmington, is chairman of the mission board.

When the 17 tons of food were loaded into the Colorado Conference van at Denver, television cameramen from KBTW and KWTN were present to record the ceremonies. The religious news editor of the Denver *Post* also covered the event.

JOHN HANCOCK
General Conference MV Secretary

✦ Thirty-seven joined the Boulder, Colorado, church and one the Longmont church at the conclusion of an evangelistic crusade conducted recently at the Boulder church by W. R. Bornstein, conference evangelist.

✦ Four area ministerial councils emphasizing soul winning were conducted in the Missouri Conference last fall. They were held at Kansas City, Columbia, Springfield, and St. Louis. Conference President A. V. McClure, Conference Evangelist Robert C. Clarke, and lay activities secretary G. F. Cherry were the speakers.

✦ With the recent appointment of Bill Beckworth as assistant publishing secretary, the Kansas Conference has three publishing department assistants. Four years ago it had none. The conference goal is to sell \$300,000 worth of literature during 1971.

✦ Michael Stevenson, of the General Conference MV Department, was the guest speaker for the Week of Prayer at Union College.

✦ Recently the Colorado Conference sent a delegation to appear before a committee set up by the governor of Colorado to study the subject of aid to nonpublic schools. Representatives of all of the private and parochial schools in the State were invited to appear before this committee and state their views. The conference representatives reported to the committee that our church has been able to support our schools and did not desire or plan to share in a program of aid from the State.

CLARA ANDERSON, Correspondent

Columbia Union

✦ The American Cancer Society co-sponsored a Five-Day Plan to Stop Smoking conducted by Jerry Johnson, pastor at the Lima, Ohio, SDA church. Guest speakers were Dr. Joseph Brown, anesthesiologist; Dr. Emil Peterson, pathologist; Mrs. Rose Stoa, dietitian, all of Kettering Memorial Hospital; and Dr. Marlowe Schaffner, president of Kettering Medical Center.

Canadian Union

✦ CFTK-TV, Terrace, British Columbia, has offered to televise all the health-education films the conference will provide.

✦ Two wheel-chair participants, who completed the 20-mile walkathon sponsored by the Highland Park Academy Home and School Association of Calgary, Alberta, brought in \$100 each, with the help of volunteers who pushed their wheel chairs. Altogether 44 students, five teachers, and three parents partici-

✦ Josiah P. Roe III, mayor of Fredericksburg, Virginia, officially opened the new Inner-City Center sponsored by the Fredericksburg Seventh-day Adventist church. The center will feature home-nursing, weight-control, first-aid programs, youth activities, Five-Day Plans, and will function as a Community Services center.

✦ A new company of Seventh-day Adventists, with a charter membership of 16, was recently organized in Farmville, Virginia.

✦ Kettering College of Medical Arts, Kettering, Ohio, reports a 45 per cent increase in student enrollment since its opening in 1967. Two hundred and forty-five are currently registered.

✦ Five hundred and sixty new members were added to the Potomac Conference by baptism and profession of faith during 1970.

✦ A two-week revival series conducted at the Roanoke, Virginia, church by H. J. Harris, lay activities and Sabbath school secretary of the Columbia Union, was broadcast nightly on WJLM-FM, Roanoke.

✦ The National Adventist Choral Society, assisted by members of the Peabody Conservatory Orchestra and directed by Francisco de Araujo, presented Handel's *Messiah* at the Takoma Park church, December 12; the Montgomery Blair High School in Silver Spring, Maryland, December 19; and at Blue Mountain Academy, Hamburg, Pennsylvania, December 20. Featured soloists included Kathleen Joyce, internationally known Seventh-day Adventist contralto.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The first green pennant award ever given a Wisconsin church school went to the Seventh-day Adventist school in Milton recently. The award, sponsored by General Motors Corporation and promoted through city police departments, is given to a school that completes an entire year without one of its student being involved in an accident anywhere. In addition to a display plaque, the school receives a green pennant to fly below the Stars and Stripes. The Milton school has 35 students.

✦ By the end of November, 1970, Wisconsin baptisms had totaled 213.

✦ Mrs. Cora Clark was presented with a plaque recently by L. L. Davis, treasurer of the Indiana Conference, in recognition of her 41 years as treasurer of the local church of Ingalls, Indiana.

✦ Fifteen were baptized in Aurora, Illinois, recently during a joint baptismal service of the Spanish South Chicago church and the Aurora Spanish church. This makes a total of 29 Span-

iards baptized in the area since May, 1970.

✦ Adventists Dr. and Mrs. James Wang have opened a Good Samaritan Retreat Center near Galesburg, Illinois. The center consists of a hall with 20 dormitory rooms, a recreation room, modern kitchen, dining room, a chapel, library, prayer and meditation rooms, guest rooms, and two large class- and assembly-rooms. Already the Lake Region has conducted a teachers' institute at the center; a Five-Day Plan to Stop Smoking has been conducted; and a district officers' retreat is planned for that location.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Auburn, Washington, Academy has adopted the use of computerized grading for the school year 1970-1971. The computer records the grades and makes three copies for each student. For each student the computer calculates the grade-point average, semester periods, and honor points for the current term.

✦ Church fair booths were placed in nine county fairs in the Upper Columbia Conference during 1970. At the Colfax fair 417 copies of *Listen* magazine were given away. At the Condon and Fossil fairs more than 1,200 pieces of literature, besides 120 copies of *The Great Controversy*, were distributed. The Okanogan fair was manned by 16 young people who distributed 225 copies of *Wayout* magazine.

✦ The Yakima, Washington, church recently conducted a Five-Day Plan to Stop Smoking in the Yakima YMCA auditorium, which is one of the best locations in town.

✦ The Dorcas Society of the Salmon, Idaho, church reports that on an average they distribute more than 200 articles of clothing every week in the local area. Total church membership is 70.

CECIL COFFEY, *Correspondent*

Northern Union

✦ The Cleveland, North Dakota, church was dedicated free of debt recently. W. H. Elder, Jr., North Dakota Conference president, and Gideon Haas, pastor of the Southview church in Minneapolis, were the speakers.

✦ Soul winning in Laymen's Year, 1971, was the theme of a district meeting for western South Dakota members, held at Rapid City, South Dakota, recently. One of the speakers was Herbert White, associate secretary of the General Conference Publishing Department.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ One hundred and fifteen La Sierra campus students have received more than \$128,000 in scholarships during the current school year.

✦ The new sanctuary of the El Rio Spanish church in Oxnard, Southern California, was consecrated on Thanksgiving weekend.

✦ Many San Diego Academy students volunteered to help with disaster projects when there were forest fires in the area. Student Association president David Corey and Sponsor William D. Pearson coordinated efforts with civil defense authorities in collecting food and clothing. A few students assisted with the fire fighting. Paradise Valley Hospital laundry donated sheets, towels, and blankets for the victims.

✦ Dr. Henry Stewart lectures every third Sunday of each month on health at the Baptist church, Carson City, Nevada. Occasionally he is invited to speak by other churches.

✦ The Nelmyron Pines church, situated in the mountain community of Coulterville, Central California, has been renamed the Coulterville Pines church. R. K. Krick is pastor.

✦ Students of Loma Linda University School of Medicine held a Christmas party for 350 children from low-income families in the San Bernardino-Riverside area on the evening of December 12. The party was held in cooperation with the Social Action Corps, a student-operated group that coordinates medical and paramedical services to underprivileged people in the community.

SHIRLEY BURTON, *Correspondent*

Southwestern Union

✦ Bob Thrower, Texas Conference evangelist, who has been broadcasting for more than two years, recently succeeded in placing his Hour of Prophecy program on the 100,000 watt (1050 kc) Station XEG, in Monterrey, Mexico. The program is broadcast daily at 8:00 P.M. C.S.T., Monday through Friday.

J. N. MORGAN, *Correspondent*

SOUTHWESTERN UNION COLLEGE

✦ A new cafeteria and a library addition now under construction will be available for use by May, 1971.

✦ Southwestern Union College is to have a planetarium. Funds for the projector and a planetarium building were donated by two families in the Southwestern Union Conference.

LLOYD DAVIS, *PR Director*

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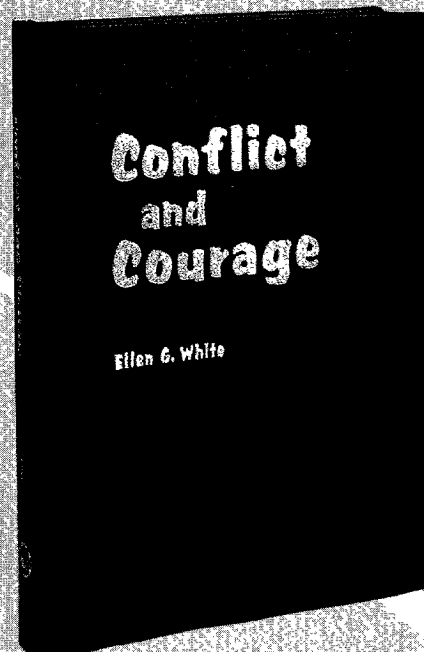
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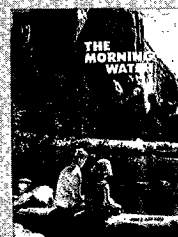
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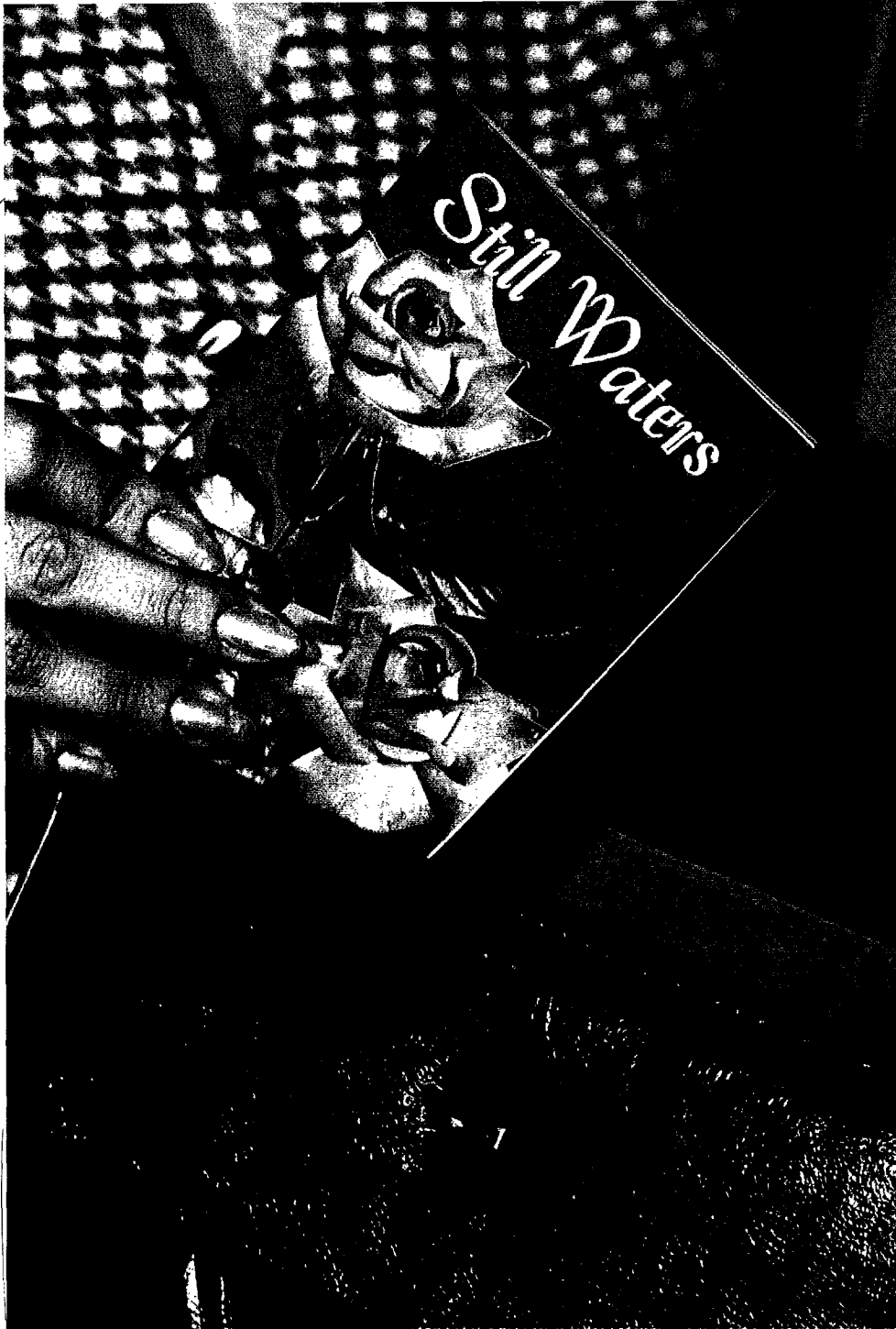
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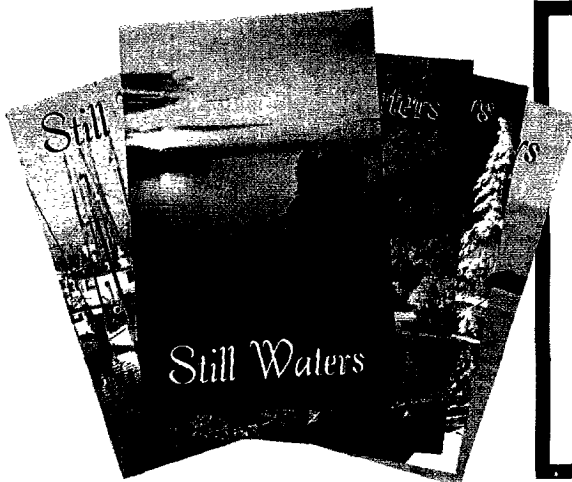


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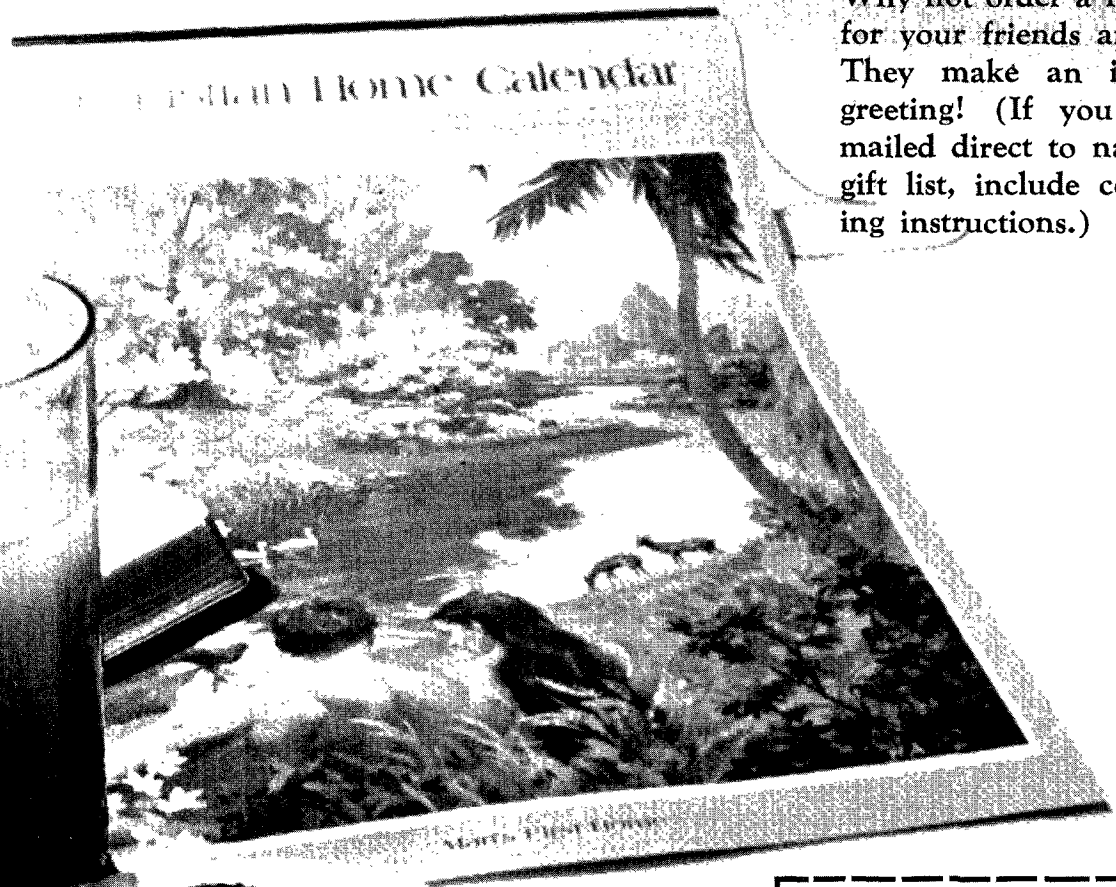
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Forty Years of Research Yield Monumental Work

A monumental work depicting the birth and growth of the Seventh-day Adventist Church, a work that will be of interest to every Adventist, is about to be released. The author, LeRoy E. Froom, has expended some 40 years of research and study on this volume, to be titled *Movement of Destiny*.

Because of the nature of the work, with its complicated editorial, copy-proving, and indexing process, there has been a delay in the release of this volume. However, the publishers have given definite assurance that it will be ready March 15, 1971, so that orders may be placed with Book and Bible Houses now. HUGH J. FORQUER



SDA Delegates Attend Bible Society Council

C. E. Bradford (left), General Conference associate secretary, and M. E. Kemmerer (right), General Conference undertreasurer, represented the Seventh-day Adventist Church at the fifty-second annual advisory council of the American Bible Society held in New York City, November 30 to December 2. With them is Edmund F. Wagner, president of the society.

The more than 200 delegates attending the council were told that in 1969 the 70-plus denominations, communions, and agencies supporting the society contributed in excess of 1.3 million dollars toward its 8.5-million-dollar budget for translating, publishing, and distributing Scriptures.

dent, secretary, and treasurer, respectively. Headquarters is situated in New Delhi.

The territory of the three other unions in the Southern Asia Division, the Burma, Ceylon, and Pakistan unions, remains unchanged. The Pakistan Union has been operating with two officers. At the division committee meeting S. K. Somaddar was elected secretary.

C. O. FRANZ

Southern Asia Division Restructures Unions

The Southern Asia Division committee, which met in Poona, India, November 24 to December 1, 1970, voted to restructure the territory of the four union missions of India. The changes, which reduce the number of unions in India to three, was the result of many months' study. Involved in the decision were financial considerations, administrative efficiency and convenience, available personnel, and a more balanced membership in several areas.

The South India Union, which has approximately 18,000 members in 176 churches, has the largest membership in the Southern Asia Division. This is so despite the State of Andhra's having been transferred from it to the Central India Union, which represented a loss of more than 10,000 members. Goa has been added to the territory of this union. I. D. Higgins is the newly elected president. M. D. Kodan and S. John serve as secretary and treasurer, respectively. Headquarters of the union is situated in Bangalore.

The Central India Union is a new union, which includes the former Western India Union, except for Goa. In addition, it includes the states of Andhra and Orissa, plus a small portion of Madhya Pradesh. Geographically, and in area, population, and membership, it is the middle union of the three. The membership of this union numbers more than 13,000 in 101 churches. V. P. Muthiah, formerly president of the Western India Union, is president, V. D. Ohal is secretary, and G. S. Peterson is the newly elected treasurer. Headquarters is situated in Bombay.

The new Northern Union includes the territory of the northern states of India and the countries of Tibet, Bhutan, Nepal, and Sikkim. The Adventist membership is approximately 8,500 in 106 churches. Seven of the 18 states and territories in this union do not have organized Seventh-day Adventist churches. G. J. Christo, J. M. Campbell, and S. M. Moses are the three officers of the Northern Union, serving as presi-

Biblical Research Committee Makes Its Papers Available

The Biblical Research Committee of the General Conference has arranged with the GC Ministerial Association occasionally to make available research papers of special interest as inserts in *The Ministry* magazine.

The first of these, on the topic of existentialism, appeared in the December issue, with the offer of additional copies, if desired, from the Biblical Research Committee. Future issues will contain additional papers.

Through these inserts, the committee aims to share with Seventh-day Adventists interested in Biblical and theological topics the results of its research. GORDON M. HYDE

N. A. Ingathering Report—6

As of December 19: \$6,263,354.23. This is \$91,308 more than had been raised by the comparable time in the 1969 campaign.

Seven conferences have reached or exceeded their Silver Vanguard goal—Newfoundland, Illinois, New Jersey, New York, Alabama-Mississippi, Oklahoma, and Texico. Ten conferences and eight unions have exceeded their last-year totals.

IN BRIEF

† **Death:** Roy Franklin Cottrell, 92, Loma Linda, California, December 12, a college Bible teacher, pioneer missionary in China, pastor, and author of numerous books and articles. Elder Cottrell was the grandson of Roswell F. Cottrell, a former Seventh-day Baptist minister, who accepted the Advent message in 1851, became a Seventh-day Adventist minister, and wrote for the *REVIEW* and *HERALD*. H. M. S. Richards conducted the funeral service in the Loma Linda University church.

Cigarette Advertising Ends on U.S. Radio, TV

On New Year's Day cigarette manufacturers made their last appeal on American radio and TV for people to use their products. Beginning January 2 it was no longer lawful for these media to broadcast cigarette advertising.

Beginning on January 11, a nationwide No-Smoking Week will highlight the anticigarette campaign by press, radio, TV, and by other means sponsored by many agencies spearheaded by the National Interagency Council on Smoking and Health.

The Seventh-day Adventist Church will be participating in this and other programs, using films, school programs, Five-Day Plans, smoking manikins, *Smoke Signals, Listen*, and other educational means to teach people the dangers of smoking and to help them overcome the habit. E. H. J. STEED

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