

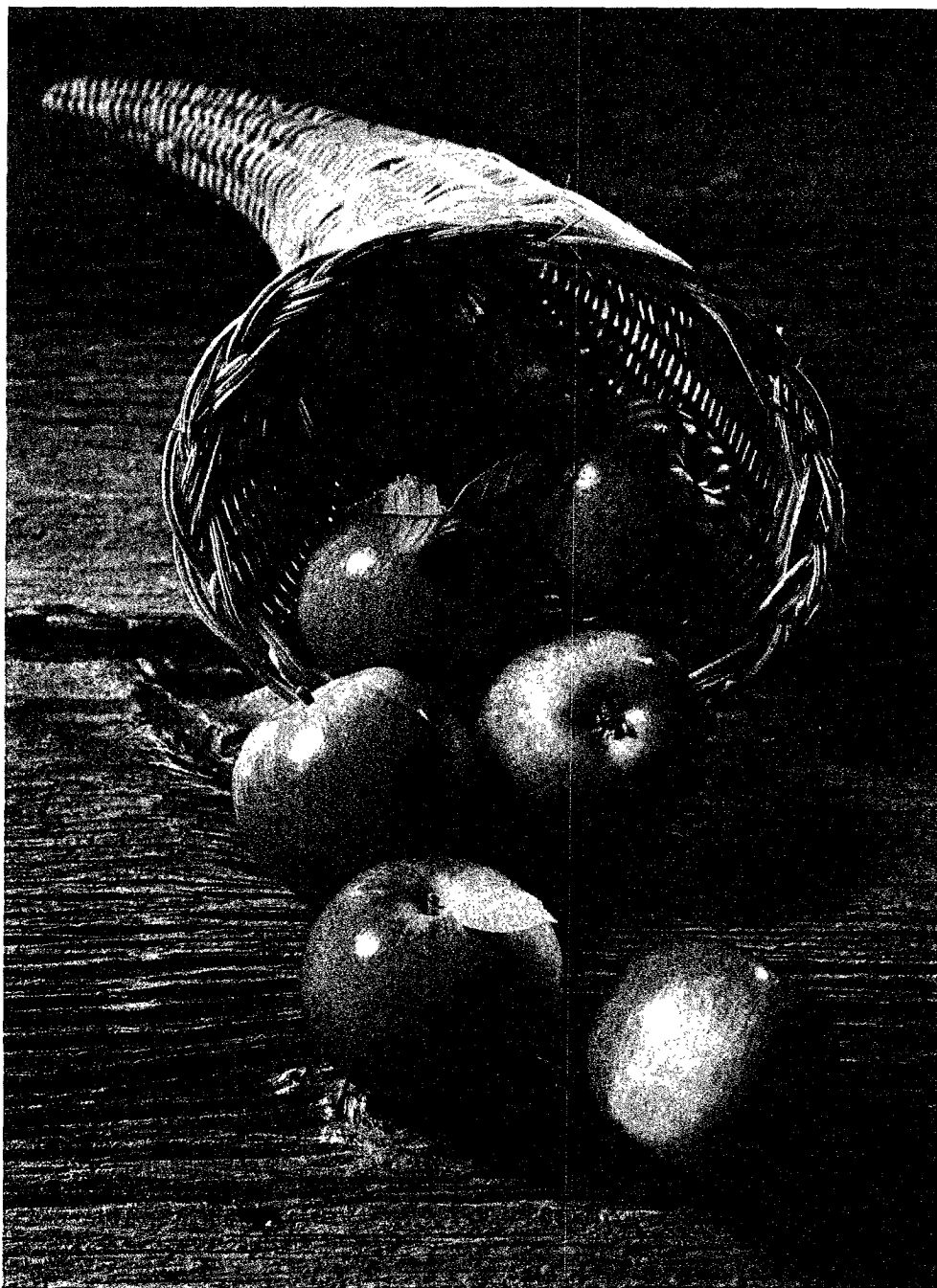
Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

November 9, 1972
Vol. 149 No. 45

"I think we have something to be thankful for. We ought to be glad and rejoice in God, for He has given us many mercies. . . . We want this Thanksgiving to be all that it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies—giving thanks. Let our voices ascend in praise."

—ELLEN G. WHITE



A
DAY
TO GIVE THANKS

Are We on Course?

Salzburg, Austria

Dear Christian Brethren in Many Lands:

A letter from one of our North American conference presidents reached me here in Europe today. This leader asks some questions that perhaps need to be asked. I want to share a few paragraphs of his letter with you.

"It appears that we easily get caught up in 'specialties,'" my friend writes. "Just at the present it is quite popular to work for what I shall call hippie-type people. It is not nearly so glamorous and interesting to work for the regular young or older person next door or on our own street.

"I am wondering," this conference president asks, "if we don't cater too much to the vocal minority. It is well to listen to this segment of the church and we should learn from what they say. But I also believe we ought to be listening more to what I call the middle-of-the-road Seventh-day Adventists. It is difficult to listen to this large segment of the church because they don't talk too much and sometimes their voices are drowned out by the noisy minority. When it comes right down to it, this middle-of-the-road group is the real backbone of the Seventh-day Adventist Church.

"Can it be," my friend continues, "that too much of our preaching and too many of our articles glorify and perhaps encourage the extremes? It appears to me that even in some Adventist circles the so-called radical is receiving more than his share of attention and recognition.

"Since I am well over thirty," this former youth leader writes, "perhaps I shouldn't be writing this letter, but through the years I have stayed pretty close to our Seventh-day Adventist young people. Last year I held two Weeks of Prayer in our academies. During my counseling sessions I was convinced again that our young people aren't all in the extremist group. Perhaps we are unintentionally pushing a lot of them into this young activist camp by the prominence we are giving this group."

Then Elder President went on to tell of a young man whom he had known for some years. He was a normal Seventh-day Adventist youth with all the usual propensities for sports and outdoor living. He was a musician. He was active in the church. He has been a good solid citizen. But more recently this young man has capitulated to what he thinks is the in thing—let his hair grow, bought himself a guitar, began playing music with a heavy rock beat, and otherwise is seeking to identify with what he believes the church now approves.

"I have no special quarrel with longer hair and more flashy clothes *per se*," my friend writes. "In fact, I enjoy listening to a guitar once in a while myself, and I have a very red shirt that I sometimes wear on outings. But I wonder whether perhaps in our all-out effort to reach and to hold some of the extremists we may be 'turning off' and disappoint-

ing an even larger group of young people in the church."

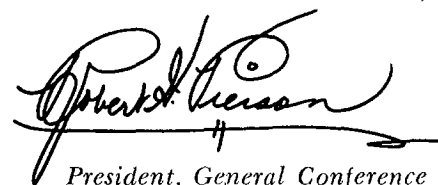
This respected administrator sums up his letter in a final sentence: "I suppose what I have said could be boiled down to the thought that it may be we are neglecting our middle-of-the-road neighbors and our middle-of-the-road young people and paying attention to a noisy minority to whom we may have been listening too much!"

Whether Elder President's convictions are supported by computer statistics I do not know, but as I visit among the churches and campuses I have a feeling that his letter is sounding a caution that needs to be heard. We must not forget the radical youth. The Lord loves them, and we must provide for a witness that reaches them, but let us realize that they are now very much in the minority and not spend all our energies and time working for this particular type of young person. In an effort to reach them, special literature has been prepared and a certain type of music has been used to catch their attention, but let us not accept this literature and music as a standard for youth literature and music within our own church or as an orienting influence to change the life-style of young Adventist Christians.

Protest now seems to be *passé*. Someone said the other day, "We are becoming discontent with discontent." We see this attitude among our youth also. They are becoming more serious thinking and are looking for solid programs within the church. Many are turning to some of the older proved forms of soul winning such as Bible studies, Voice of Youth meetings, health evangelism, and house-to-house visitation. These youth love the Lord and the church. They are students of the Word and find sweet fellowship in prayer groups. They are busy sharing their faith on campus and off campus, making an increasing impact upon our churches and our communities. Nearly 1,000 worked in ACT and related witnessing programs in North America this past summer. Another 169 went overseas as student missionaries. These are the youth who will finish the work under the guidance of the Holy Spirit. I agree with Elder President it is to these mainstream Adventist youth we must gear our literature and program.

As members of God's remnant church we need to maintain our perspective in missionary endeavors and keep a solid and distinctive Adventist witness for all our people, young and old.

Yours for a finished work,



Robert L. Thomas

President, General Conference

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.]

SOURCES OF COMPLETE PROTEIN

► Considerable reader interest was generated by "Johnny Hates Spinach" [Aug. 24]. In order that the author could fairly restate and further clarify her position on those issues that our readers queried, we submitted the available "Letters" to the author prior to her reply, which we publish along with excerpts from our readers.

The letters written in response to "Johnny Hates Spinach" contain many valid points. However, they are not germane to the scope of this article. No doubt the readers would welcome REVIEW articles dealing with the topics introduced by the writers of these letters.

To clearly and correctly discuss the intricately balanced amino-acid needs of the various human cells and the biological value of different proteins and net protein utilization factors was far beyond the purpose of this article. Perhaps it is sufficient to say that the latest nutritional information from qualified nutritionists, Seventh-day Adventist and non-Seventh-day Adventist alike, concur that to feed people at risk stages of life such as growth, pregnancy, lactation, convalescence, et cetera, one must provide protein of highest biological value, provided most easily in animal proteins. Therefore, the lacto-ovo-vegetarian diet is the safest route.

Other factors indicating a lacto-ovo-vegetarian diet that could not be covered in this article of another emphasis are vitamin B₁₂ requirements (there is no known vegetable food source of vitamin B₁₂). Calcium requirements are not easily met in a practical way from foods of vegetable sources because, in order to meet minimal daily requirements, the large amount of

fruit and vegetables required would be intolerable to a young child.

ROSE STOIA, R.D.

Kettering, Ohio

For years now, soybeans have been promoted as a complete protein food, as well as a few other nonanimal items. This statement that milk and eggs are the vegetarian's only source of complete protein must be disconcerting to those who believe Ellen White's statements that the time will come when milk and eggs are not safe foods; also it seems to imply that the ideal diet as given by the Creator is not adequate.

MILDRED LEE JOHNSON

Hendersonville, North Carolina

All this time we've been taught that soybeans are a source of complete protein. Tsk! Tsk!

ELIZABETH STEEN UNDERDALE

Blythe, California

I think the statement "The vegetarian's only source of complete protein is milk and eggs" is a bit misleading. Various combinations of foods are also sources of complete protein. Foods that can be combined to provide complete proteins by supplementation are readily available.

HARLEY SCHANDER

Willowdale, Ontario

The statement "The vegetarian's only source of complete protein is milk and eggs" may be technically correct if the author meant "only single source," otherwise it is misleading in view of the fact that the right combination of vegetarian foods does supply all the essential amino acids. We are familiar with Ellen G. White's statements in regard to the ideal diet. I guess Adam did not know he was missing something in his diet!

G. M. MACLAFFERTY

Shirley, Arkansas

Many careful readers of the REVIEW will recall that the complete protein requirement idea has already been relegated to its place on history's shelf both in the REVIEW and elsewhere.

Dr. U. D. Register, chairman, Department

(Continued on page 15)

This Week...

This week's REVIEW falls between the two official Thanksgiving celebrations in the North American Division—October 10 in Canada and November 23 in the United States. So it is appropriate at this traditional harvest season to recount the blessings of the year that is rapidly drawing to a close and to give thanks to the Benefactor.

Those interested in the symbolism of the cover illustration will recognize the cornucopia as a symbol of abundance. The apples obviously are symbols of nourishment to the body. But what of their beauty? And do they not also bring joy to the soul?

None of God's gifts provide the receiver with only one blessing when they are received with a thankful heart. Thankfulness makes the simplest gift, such as a shiny apple, a symbol of the abundance that God stands ready to bestow on His children. The thankful heart sees more than the physical needs supplied; it sees the beauty of the gift as well as the great Heart that gives it.

The quotation on the cover was part of a Thanksgiving sermon given by Ellen G. White at the Battle Creek Tabernacle on November 27, 1884. The selection has been published in *The Adventist Home*, page 475.

Readers of the October 12 Scan column were probably left with a feeling of confusion after reading the item headlined "West Indian Dr. Blake in World Council Post." We apologize for this mistake. It should have read "West Indian Dr. Potter in World Council Post." Dr. Eugene Carson Blake retired as general secretary of the World Council of Churches in October and was succeeded by Dr. Philip A. Potter, a West Indian Methodist minister.

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◆ Advent Review and Sabbath 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 *ADVENT REVIEW AND SABBATH HERALD*. Its objective is 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 for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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HAS GOD SPOKEN ?

THERE is no question more important than this. The issue, boiled down, is Do we stand alone in the universe? Are we mere creatures of time and chance, doomed to dance the dance of death? The dance may be beautiful with stirring color and graceful movement, but is its ultimate meaning extinction?

The stars twinkle on this planet. But space is cold and dark, with seemingly limitless distances between the points of light. Is man's earthly existence likewise a fathomless void?

This is what human existence was to Robert G. Ingersoll, the famous skeptic. At his brother's graveside he said, "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights." This is what it was to Ernest Hemingway. Through the mouth of one of his characters, life is set forth as "a dirty joke"; the tragic death of the author himself points to the same philosophy. This is what it was to Mahavira, founder of the Jainist religion. In his last words, he is supposed to have advised his followers, "Man, thou art thine own friend. Why wishest thou for a friend beyond thyself?"¹

In an interview with Carl F. H. Henry, the Quaker scholar Dr. Elton Trueblood pointed to two distinctive ideas that shape the modern mind. They are (1) the "disease of contemporaneity"—that is, the notion that present problems are new—and (2) a "terrible conceit" concerning the answers of the past.² Man today feels like an orphan in history: he is a pioneer in a generation that has "come of age" and must venture forth with nothing but his own intellect to guide him.

But has God spoken? If a voice has sounded from beyond the silence,

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if a light has shined upon our groping, what a difference it must make! All living will be invested with profound meaning and eternal purpose, a meaning that transcends biological function and a purpose that outflanks materialistic adventure.

But if God has spoken, how shall we know it? From all sides voices impinge upon us; how shall we know that it is God who has spoken, and not a devil? Or how to tell that the voice we hear is not merely the echo of our own or other's thoughts?

These are the dimensions of the problem suggested by our title question. On the answers we can set forth, and with the degree of certainty that we are able to muster in presenting these answers, hangs the future of the Christian message as it enters the new Dark Ages. To those of us who labor for Christ among non-Christian societies, the question cuts with a double edge: what is at stake is the relevance of the gospel to the Hindu, the Buddhist, or the Moslem.

God Has Spoken

Let us note: The question is not Is there a God? but Has God spoken? Atheism has never been very popular, nor is it today, because it cannot be proved true. So almost everyone has an idea of "God"; but the issue turns on the *speaking* of God.

Many of the great minds of the age have addressed themselves to this question. With some profit we might consider the philosophical replies that have been canvassed; but we turn instead to the opening words of the letter to the Hebrew Christians: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made

purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs."³

Here is no philosophical answer, but an affirmation of faith. *God has spoken to us by a Son.* There is no argument, no proof—only a life. God does not come to us as the final step in a syllogism—He has come in the person of Jesus Christ.

The passage glows with a certainty lacking in modern pulpits. Something has happened: God has invaded history, changing its course, giving it purpose. This is the consummation of the ages;⁴ the new era has begun in the reign of the King of grace.

Thus is the message of the entire New Testament. When we pass beyond the hallowed words of the King James Version and let the writers speak to us in terms we understand, the impact is staggering. The eternal Word has become flesh, pitching His tent alongside ours, thereby declaring to a people who sat in the region and shadow of death the glory of a God who cares, and cares supremely.⁵ And this is the message of Ellen G. White as she sets forth Jesus Christ as the Word—"God's thought made audible."⁶

If God speaks, and if we are to understand when He speaks, He must speak to us in terms that we can comprehend. He must speak to us in the language of man; yet it will be the speech of God.

So it is with Jesus. On every hand we see His full humanity—cradled in a manger, weary by Jacob's well, steeling Himself for the last, long journey to Jerusalem, staggering beneath the weight of the cross, crying out, "I thirst." His temptations were real, and fiercely real. There was victory, but first there was struggle. And there was risk—"risk of failure and eternal loss."⁷

that God is. (What we *may* present are evidences for the existence and speech of God.) If the Christian affirmation were amenable to such empirical or deductive analysis the need for faith would disappear.

But if we cannot prove that God has spoken what are we left with? Will we not be cast upon an emotional, wholly subjectivistic basis?

God does not offer proof, but He offers to all men certitude. They may be as sure that He has spoken as they are sure that a friend has spoken to them, or that there is aesthetic value in a sunset, in a daisy, and in Beethoven's Fifth Symphony, or that to inflict needless pain is evil.

God comes to us in the certitude of personal relations. If we but reflect a moment we will admit that such certitude is the very stuff of life. Do you need someone to prove to you that your wife is honest? When you sat down to breakfast this morning did you first have a scientific analysis made of the food to determine that it was not poisoned? When you bought gas at the filling station, are you quite sure that the attendant didn't fill your tank with water instead of gasoline?

Mutual Trust

All of life operates, and must operate, on a basis of mutual trust, which is established through personal relationships. For all modern man's insistence on proof before he can accept relationships his life is lived on a basis of certitude, not proof.

So with God. He comes to us a Person, a Person divine and yet who speaks our language, who may be known to us as a transforming friend. For the coming of Jesus Christ to this earth was not an isolated event in history; He lives forevermore and still comes to man today through the Holy Spirit. "I will not leave you desolate," He said; "I will come to you."⁹ Thousands of Christians in every land can affirm personally that this promise is true.

We affirm with them that God "has spoken to us by a Son." As man's speech reveals the hidden things of the mind, the subtleties of personality, the nuances of character, so Jesus Christ, the speech of God, has made audible God's thoughts. This was His message: God is a Father to you. He loves you supremely and longs to save you for eternal fellowship with Him. And as exhibit A in proof of the fact that God is what Jesus said He is, He presented, not an argument, but—Himself. Because God cares, He spoke to us by a Son.

But more: Hebrews 1:1-4 tells us

that the speech of God in Jesus Christ was the culminating word — "In many and various ways God spoke of old to our fathers by the prophets.' That is, God is a God who speaks, and constantly speaks in history, until He spoke finally in the person of the Son.

So it is that the Bible is also the word of God. Like Jesus, it is both human and divine. On every hand we see its humanity: we see weak and humble instruments used as conveyors of the divine message, we see faltering language, sometimes crude or coarse expressions. "The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say that such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible."¹²

Yet on every hand we see the divinity of the Scriptures. We might mention the evidence of fulfilled prophecy, the triumphs of archeology, the fundamental unity that brings together a library of 66 books, written by 40 minds in various lands over a space of 1,500 years, into a grand whole. But the supreme proof to us is that the Bible speaks to us today. Other books we read and put aside, but we return to it as we return to home. It is more than a book of moral instructions, more than a source of comfort and hope. It is a *living book*, a book through which God yet speaks. For such is the speech of God: it goes out to accomplish its purpose, and does not return without having been heard.

Of course, we cannot prove that it is an inspired book. But, as truth, it bears its own credentials. It is self-authenticating. To him who will take it and listen to its voice it comes with the certitude of personal relationships. For a Voice, though still and small but real, throbs throughout its pages; its message is a Man; its purpose is to introduce a Man; its power is the life of a Man, even Him who is the culmination of the speech of God.

Lew Wallace was challenged by his agnostic friend Ingersoll to write a romance of the life of Christ—a novel that would portray Jesus Christ as nothing more than a man. The idea appealed to Wallace, and he went to work. But the more he studied the life of Jesus as set forth in the Gospels, the more he was convinced that Jesus was not merely a man. At last he confessed, "After six years given to impartial investigation of Christianity, as to its truth or

By W. G. JOHANSSON

For God had come down to be with man. And not only *with* man, but *as* man. He drank our cup, draining the last bitter dregs. And after the last woeful cry of Calvary, Jesus Christ, as man, died. In it all, God had spoken, was yet speaking; the speech of God had declared a Father's love.

But how much more than man He was! On every hand, evidences of His humanity, yes; but at every turn, His divinity flashes forth! He sleeps on blue Galilee, weary after a busy day of preaching and healing; but a sudden wind squall sweeps down over the lake, the boat fills with water, the disciples cry out in terror; He awakes, and in a word rebukes the storm, and all is calm. They nail Him to a cross, just as they nail His two companions in death. He bleeds, He suffers, He sweats with them; but in the hour of His supreme humiliation they cannot crucify His divinity. "You will be with me in Paradise" comes the speech of God to a dying thief.⁸

Such actions were fully in accord with the claims He made for Himself. "No one knows the Son except the Father," He said, "and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."⁹ To believe on the Son is life; to reject Him is to choose death.¹⁰ Such claims are staggering. If God is not indeed speaking through Jesus Christ, Jesus would have to be considered the greatest of imposters or the most hopeless of paranoiacs.

When we have said all this, modern man is still likely to rejoin: "Prove it. I will accept what can be demonstrated scientifically, but references to a past pattern of thinking no longer move me." His attitude to traditional approaches to Christianity is "So what?"

Can we then prove that God has spoken? Of course we cannot, no more than we can prove scientifically

falsity, I have come to the deliberate conclusion that Jesus Christ was the Messiah of the Jews, the Saviour of the world, and my personal Saviour." At last his book, *Ben Hur*, appeared—but Jesus was clearly shown as divine.

Other scholars who came to the New Testament to mock, but remained to pray, might be mentioned—men such as Prof. A. H. Sayce and Sir Willam Ramsay. But the final

certitude will come as you and I come to know the Man of the Book, Jesus Christ. Here is ground that the unbelieving intellectual, whose badge is questions for which there are no answers and whose rapier is doubt, cannot storm.

Has God spoken? In our groping, a hand has reached down; in our despair, a voice has come; in our loneliness, a Friend has drawn near. And having spoken once, He speaks for-

ever in Jesus Christ. And all who will, may hear. "He who has ears to hear, let him hear" (Matt. 11:15). ♦♦

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- ¹ *The Jaina Sutras* (Sacred Books of the East, Vol. XXII), p. 33.
- ² *Christianity Today*, Jan. 6, 1967, pp. 3, 4.
- ³ Heb. 1:1-4. The texts in this article are from the Revised Standard Version.
- ⁴ Chap. 9:26.
- ⁵ John 1:1-3, 14, 18.
- ⁶ *The Desire of Ages*, p. 19.
- ⁷ *Ibid.*, p. 49.
- ⁸ Luke 23:43.
- ⁹ Matt. 11:27.
- ¹⁰ John 3:16-18.
- ¹¹ John 14:18.
- ¹² *Selected Messages*, book 1, p. 21.



Let's Talk About HEALTH

By Ralph F. Waddell, M.D.

FEAR It is often said, "We are living in an age of fear." Man has reason to be afraid, particularly as he focuses his attention upon the crumbling world about him.

Some fear, of course, is necessary. Fear has its place in stimulating the adrenal glands to produce adrenalin, thus preparing man for either fight or flight. Fear is essential to self-preservation. Fear of danger is essential to man's continued existence. But fear without cause is destructive.

It was to such fear that Paul referred when by Inspiration he wrote to his young friend Timothy, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

Power. Fear without cause destroys power, love, and soundness of mind. It is instigated by the enemy of souls. Power, love, and a sound mind are gifts God has promised to His children. They are the Christian's heritage, heaven's antidote for fear, the day-by-day ingredients of successful living.

Fear without cause breeds anxiety. Anxiety is morbid, unhealthful and destructive. Neuroses develop from anxiety. Neurotic persons frequently complain of being tired continuously. "No energy," "I awaken in the morning more tired than when I go to bed," "Hardly able to drag around" are the statements recited by many patients in the unending line that streams into doctors' offices.

Ingested food produces body energy. Energy may result in work done or it may be wasted in the creation of friction. A neurotic person uses energy battling within himself, fighting fear without cause. Spinning his wheels but going no place, he becomes exhausted and weak and loses his power. "Many of the diseases from which men suffer are the result of mental depression.

Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—*The Ministry of Healing*, p. 241.

Love. God is the author of love. John was inspired to write, "There is no fear in love; but perfect love casteth out fear" (1 John 4:18). Love is creative; fear is destructive. Love is manifested in giving; it is unselfish, putting personal needs and desires below the needs of others. To give and to love unselfishly are qualities of a person who has good mental health. The ability to love is given by God. It is a gift, but to be of value it must be exercised. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

Fear not only destroys love; it plays havoc with health. Ulcers are frequently caused by the anxiety and tension that accompany emotional conflicts. A study of 108 ulcer patients by a Swedish researcher showed that 54 were suffering from acute mental problems, 29 had chronic mental conflicts, 22 had psychopathological symptoms, and only three showed no psychological abnormalities.

"Love is the most important quality in a man's life. Anything which hinders a person's ability to give or receive love robs him of that quality. Alienation from God often leads to an alienation from others."—Arnold A. Hutschnecker: *The Will to Live* (Prentice-Hall). The person who is afraid without cause becomes hostile against society. He rarely permits himself to become meaningfully involved in a genuine love relationship with anyone. His fears may be traced to an unhappy home as a child, to separations, to injustices, or to other social problems. Love and discipline in early life are vital to emotional maturity in later life. A lack of

love with deprivation may drive a person to seek immediate gratification resulting in overindulgence, which generates a disregard for others' rights.

Probably one of the greatest causes of antisocial behavior is a lack of love. The fearful person is not equipped to love or to be loved. He feels that he is alone and does not belong. Conversion and the indwelling Spirit of Christ produces dramatic changes; love shines in, fear is banished, and life becomes a joy.

Sound Mind. Soundness of mind is imparted by the Creator as a potential quality. Man must respond, he must accept, and he must utilize the gift. Only a sound mind properly comprehends God. Knowing Him strengthens the mind and gives stability. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

"It is not work that kills men," wrote Henry Ward Beecher. "It is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade." Worry is bred by fear, nurtured by selfishness, and results in rancor, hatred, and a destruction of higher sensibilities. Exhaustion, be it physical or mental, if not relieved, may lead to depression. Fear envelopes the person who has a sense of inferiority, oversensitivity, over-emotionalism, indecision, and lack of trust. Minds snap under the load of fear, a burden the child of God need not bear. Israel found comfort in the assurance given through the prophet Isaiah, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; . . . yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

The counsel of Paul to Timothy rings true today in the midst of our world of confused people, a world filled with anxiety and fear. Fearlessness, based upon trust and confidence, brings to the life of the born-again Christian the priceless ingredients of power, love, and a sound mind. These are the essence of good health and meaningful living.

Psychology in the 1970's

By JOHN B. BERECZ

THE science of psychology includes a broad area of studies, and psychologists engage in a wide variety of activities in their professional roles. Some work as consultants to an advertising agency, others develop mathematical models for the analysis of human behavior. Some psychologists surgically implant electrodes in the brains of chimpanzees (in order to understand better the electrical activity of the brain), whereas others study the development of language in human infants. An attempt to cover the wide expanse of psychology even briefly would be quite beyond the purpose of this discussion. Introductory texts on psychology achieve this purpose adequately.¹ In order to analyze contemporary psychology from a Christian perspective a rough distinction will be made here only between *academic* and *applied* psychology.

Academic Psychology. Every science has a body of knowledge (data, facts) and some theories as to what this knowledge means or how it should be interpreted. In the area of psychology this body of data, along with the theories relating to it, constitutes *academic* psychology. Over a period of years the scientific method of using appropriate experimental procedures, employing necessary control groups, and analyzing data with proper statistical methods has yielded an impressive body of "hard facts." The majority of research has been focused on learning processes, sensory systems, and physiological and social influences upon behavior. It is this area of psychology that is most properly called the science of psychology. This knowledge is available to anyone who takes time to read the professional journals and study the experiments.

These findings are neither antireligious nor proreligious but are areligious. For example, psychologists have always been intrigued by the question of how new learning is transformed into long-term memory. They have attempted to find out what permanent changes occur in the chemical composition and structure of neurons when learning takes place. Recently,² it has been found that animals trained to balance on a very narrow runway in order to obtain food show changes in the rate at which chemical reactions take place in certain cells following this learning. Other re-

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searchers³ have found that animals exposed to enriched environments (situations in which there are multiple opportunities for learning) show consistent differences in the chemical content and weight of brain tissue when compared with control animals from an impoverished environment. This information is extremely useful in furthering our understanding of the learning process, but it is not essentially religious in nature.

Analogy From Physics

An analogy may be drawn from the field of physics. This science furnishes us with knowledge of how to split the atom but remains silent on the issues of whether this knowledge should be used to destroy other persons or whether nuclear power should be used to generate electricity.

Applied Psychology. When psychological facts are utilized to achieve practical goals, we are speaking of *applied* psychology. It is in this area that the psychologist's personal values assume paramount importance. It is difficult even to talk about applied aspects of the science without considering who is applying the knowledge and for what purpose, because the applied psychologist's efforts represent an interaction between his knowledge of the facts (academic science) and his personal moral values. A conspicuous example is the area of psychotherapy, where the findings of the science are used to understand and change behavior patterns of people. Here it becomes meaningful to speak about ultimate goals, models of man, and a host of such ethically toned issues. When one person attempts to change another's behavior, whether in the church, school, or therapy office, it becomes impossible to avoid the moral implications of such efforts. A con-

temporary psychologist, Perry London, writes:

"Either therapists can successfully influence behavior or they cannot, and they have little choice of what to claim. If they wish to say they cannot do so, or may not do so in just those areas where human concern is greatest, and are therefore not at all responsible for the behavior of their clients, one must ask 'what right they have to be in business. . . ."

"But if, on the other hand, they affirm some technical *expertise* and wish to claim a genuine ability to influence people, then they must also assume some responsibility for the nature of that influence. In that event they must ultimately see themselves as moral agents as they are confronted with moral problems. . . ."

"Thus therapists . . . inevitably confront a dilemma—seeking the means of controlling some segments of behavior for quite limited purposes, they cannot honestly escape the issue of how men ought to live."⁴

Failure to distinguish between the academic and applied aspects of a science can lead to serious confusion, as exemplified by recent discussions regarding Psychologist B. F. Skinner,⁵ who developed a precise system of shaping behavior in rats and pigeons through careful arranging of rewards. His work was carried out under precise laboratory conditions, providing a system of behavioral analysis that has been extremely useful in studying drug effects, enhancing learning, reducing undesirable behavior, and so on. This could be thought of as the academic or scientific aspect of his work. Recently Skinner wrote a book⁶ in which he suggests applying his reward system to nearly all human behavior. When he presents such an idea he has moved from the

academic application area, and in this case most of what he proposes is speculative and has not been convincingly demonstrated. Making the distinction between the academic and the applied aspects of his work permits one to accept the validity of his scientific findings without necessarily agreeing with his speculations.

A Christian Perspective

The reader will recall that there are many different areas of study in academic psychology. Further, there are many different kinds of people trained as psychologists, of course, holding differing values and moral commitments. The task of relating to the applied-psychology scene is made complex by the variety of facts being applied by an even larger variety of people.

The Christian has a unique clearly defined model of man. Scripture outlines man's original creation, fall, and ideal way in which he ought to live. Christ's life further clarified the pattern man is to follow. Thus the challenge confronting the Christian who wishes to apply psychological knowledge is twofold—to gain a firm grasp of the scientific data and to apply it in harmony with the Christian model of man. The Christian's uniqueness lies in his philosophy about the basic nature of man, not in his access to psychological data. When there is an apparent clash between science and religion and specifically between psychological science and

Adventism, the clash is not over the validity of the data but rather on the issue of how this knowledge ought to be used—what implications it has for men's relationships with one another and with God.

Each person has a model of man that determines his ultimate goals. In establishing ultimate therapeutic goals psychologists and psychiatrists draw upon their personal models of man. Therapists of Freudian persuasion accept Freud's characterization as their guide. This view is basically pessimistic. Freud saw men as continually trying to suppress or redirect the sexual, aggressive, hostile impulses, which form a basic core of the personality. Man was seen as a creature caught in a constant bind between his own impulses and the demands of society. Carl Rogers, at the other extreme, has developed a model of man that is characterized by an optimistic belief in the rationality and self-sufficiency of man. Following in the Rousseauan tradition, Rogers and his followers have painted an idealistic picture of the human organism.

The Christian model portrays man as originally a perfect, supremely happy beautiful being created to commune with God. However, after choosing involvement in the conflict between God and powerful rebellious beings, he became helpless to withstand being manipulated by these evil forces. God in His love offers man—if he so chooses—the present power to withstand

these forces, with the promise of future restoration to his original conflict-free state.

The church historically has been somewhat suspicious of the field of psychology, and some of these suspicions still exist. It is essential that Adventist Christians remain open to new information, not rejecting valid knowledge merely because it is applied differently by people with opposing beliefs about the nature of man. The telephone is essentially a neutral product of scientific knowledge. It can be used to strengthen and warm friendships, it can bring messages of comfort. Also it can be used for obscene calls and to communicate blackmail threats. Most people do not condemn Alexander Graham Bell for these misuses, nor do they have their telephones disconnected. Unfortunately, some people have disconnected themselves from the valid knowledge of academic psychology merely because they have heard of certain extremes (e.g. nude-encounter groups) in the application of behavioral principles.

Dangers and Possibilities

The greatest danger confronting the Christian psychologist today is that he may fail to make the Christian view of man the guiding principle in his study or practice. Christianity cannot be taken casually. You simply cannot put it on or take it off like a shirt. As Thielicke⁷ says, "It always goes the limit." If the Christian psychologist or psychia-

Struck By a Car

By RAMONA TRUBEY

I was sitting in the waiting room in the hospital lab waiting to get a routine blood test run. I was holding a magazine in one hand and a squirming little boy in the other. Right beside me the door to the emergency room opened and a nurse wheeled out a hospital cart on which lay a still white little form. "Struck by a car," I heard one nurse whisper to the other as they breezed down the hall past me. Then I saw her—young, pretty, and alone, the mother of the little boy on the cart. She was sobbing as she clung to the still, mangled form of her little boy. My first impulse was to rise and go to her and put my arm around her and let her know I cared, but I hesitated. She might not appreciate a stranger interfering with her affairs—and what would I say? So I sat there and looked; only a few minutes, three or five perhaps, before the nurse whisked the cart down the hall to X-ray or surgery, I knew not where, the lone figure trailing beside sobbing. I felt guilty afterward and asked God to forgive my lack of compassion.

Three years later I stood again in the same hospital, the same emergency room, beside perhaps the same hospital cart,

and I heard the nurses whispering again, "struck by a car." But this time I looked down on the still white form of my little boy, my baby. I was the sobbing mother; but not alone. My husband's tender arms were around me, and I was sobbing onto a friend's sympathetic shoulder with the comforting words and prayers of our minister ringing in my ears. And oh, how much I appreciated them, and oh, how I relied on that help! And then I remembered that sobbing mother all alone and I prayed God to give me another chance, for now I fully understood. And He did.

Three days later as I stepped from the intensive-care ward where my boy lay, I saw her. She was alone, sitting in a chair, as they wheeled her boy away to brain surgery. "Struck by a car," she whispered as my arm went around her. "He is only three and he dashed out before he looked." Our skin was a different color, but our tears were the same; our hearts carried the same burden, and our wish was the same; and somehow in the next few days she came to know the same God. We prayed together often, she a widow all alone, and I with my host of praying friends and loved ones. We ate together, and slept in the same waiting room. Our God gave me the answer I desired. Yes, my boy would live and be well and normal again. To her God said No. Her boy would sleep until the resurrection morning. And she accepted that answer, but not alone.

trist fails to make the scriptural view of man paramount he may gradually accept Freudian, Rogerian, Skinnerian, or other conceptualizations of man as more valid than the Christian model, leading him to establish therapeutic goals that are less than ideal.

On the positive side, the firmly committed Christian can be open to new knowledge and with the guidance of the Holy Spirit can relate to this information in a way that will benefit his fellow men. This kind of psychologist will be able to utilize *techniques* even when they are originated by people whose views about the basic nature of man differ widely from his own. Thus the Christian may use the Rogerian ideas of interviewing in an open and nondirective way if this method suits the situation. He may, like the Freudian therapist, be particularly attentive to the emotional feelings accompanying certain memories of childhood. He may utilize some of the techniques employed by leaders of sensitivity (encounter) groups when these are consistent with truly Christian values.

The science of psychology makes available to the Christian a body of data, a group of techniques, and a system for gathering and analyzing knowledge that may be useful in various endeavors. The clinical psychologist may use these techniques in psychotherapy to change behavior, but the direction in which the behavior is modified will be indicated by the perfect pattern, Jesus Christ. The educational psychologist will apply the knowledge of his field in order to maximize learning, but also he will be concerned with educating for eternity. The experimental psychologist may study animals in order to refine his methods of behavioral analysis and in order to guide his speculations about human behavior, but as a Christian he will view man as more than a "naked ape." He will see man through the perspective of Gethsemane, and this view imparts a value and dignity to man that makes him unique in the animal kingdom.

Knowledge of behavioral principles may enhance the effectiveness of all Christians. The minister who has had some exposure to the psychology of group behavior will better understand the congregational responses to altar calls. He will be sensitive to the difference between group pressure or group manipulation and the legitimate workings of the Holy Spirit.

Psychology today is an exciting, rapidly expanding science. It will continue to grow and make available useful knowledge. By utilizing this knowledge the Christian can make his witness more effective and more appealing to his associates. There is great need in the 1970's for Christian behavioral scientists, men and women who study behavior in precise ways but who in addition cultivate a personal relationship with and seek continual guidance from Jesus Christ. ♦♦

(Concluded)

FOR THE YOUNGER SET

Safely Through a Storm

By MARYANE MYERS

NEARLY-seven-year-old Glenn liked horses and felt at home in the saddle. Often he went with Dad to herd cattle.

One spring afternoon Glenn and his father went with Cousin Monty, who was 13, to move a herd to another range. In a short time dark rain clouds swept over the mountains and filled the sky. There was a great flash of lightning. Dad began to say something when old Margie, the herd leader, made a dash for the woods.

"Stay with the herd while I get Margie," Dad yelled over his shoulder, and galloped away.

Glenn and Monty slid off their horses and moved under the shelter of a cliff for protection from the rain. To their distress the herd ran into the woods.

Since it would be impossible for them to round up the cattle, they put on their raincoats, mounted their horses, and started toward home.

Soon Glenn had an uneasy feeling that they were going in the wrong direction.

Monty yelled above the howling wind, "Do you know where we are? I sure don't!"

The only thing Glenn could see was heavy rain pouring down as if there were faucets in the sky. He wiped rain from his face. "I don't know where we are," he confessed.

"What'll we do?" Monty's voice sounded troubled.

Glenn remembered there were many open old mine shafts in the area. It would mean death to fall into one. Because of darkness and rain they could not see where they were going.

"Let's pray," Glenn said. "We need Jesus to help us."

After prayer, they moved forward through the thick darkness of the storm. Flashes of lightning brightened their path now and then.

Then Glenn noticed that Dolly, his horse, was acting strangely. Whenever he tried to rein her to the right, she shied left.

Glenn called to Monty. "I think we'd

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better stop and pray again. Dolly's acting as though we're in danger."

While the boys were praying a voice called, "Where are you?"

"Here we are!" they called back.

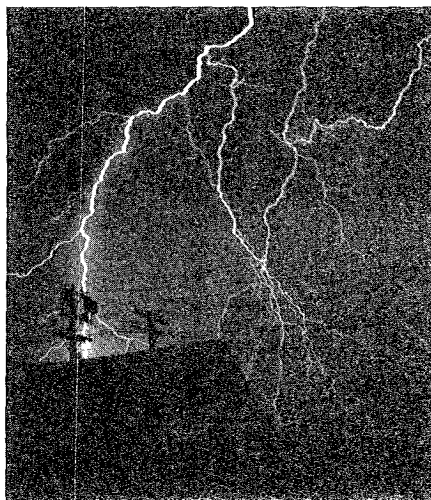
"Where?" The voice seemed to be coming from below them. "Here!" the boys shouted.

Then they saw a light that proved to be a lantern carried by a neighbor, Mr. Clark. He was a bit breathless as if he had climbed a hill.

He told the boys that the creek was flooded. They would have to spend the night at his house, but he would get word to their parents.

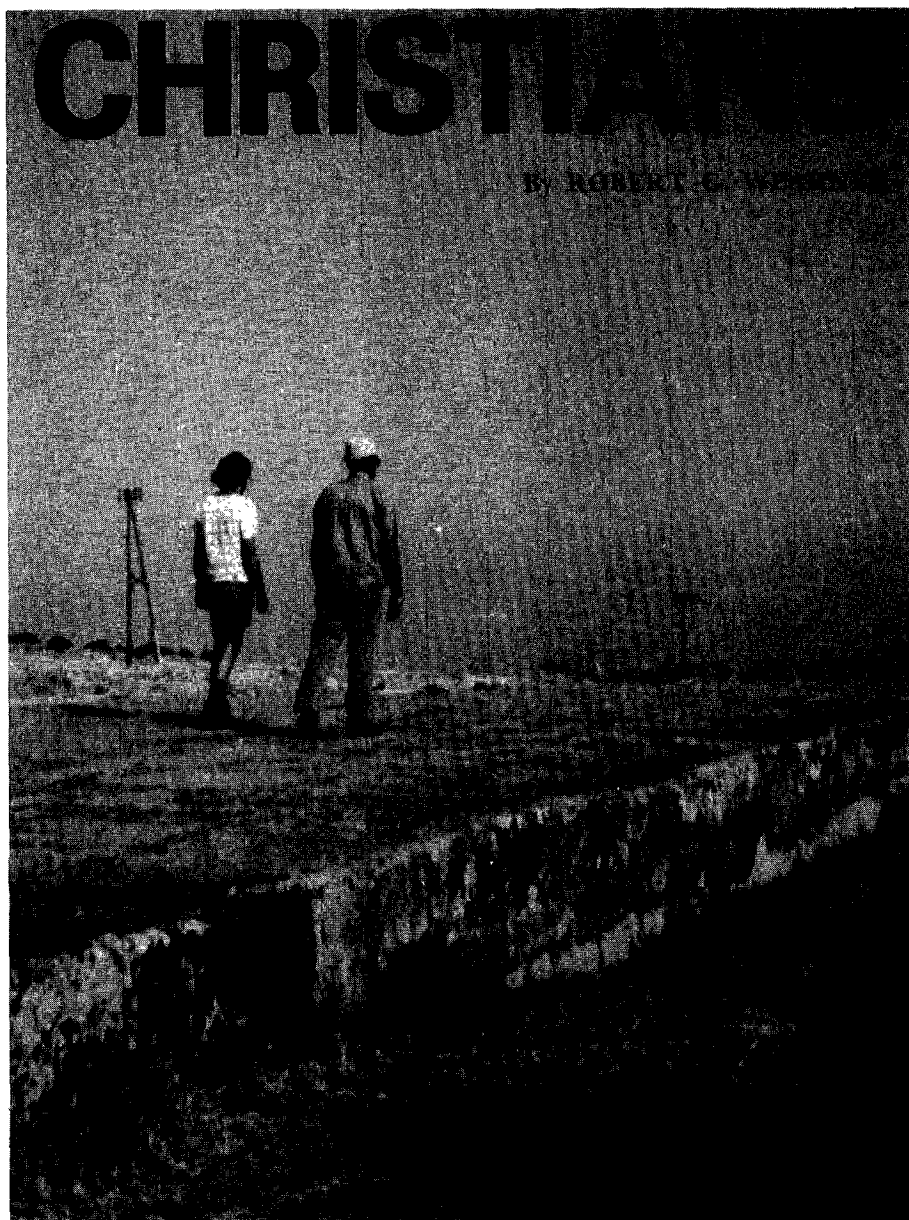
By now Glenn and Monty realized they had been near the edge of a high cliff. That was why Dolly kept turning to the left when Glenn tried to make her turn to the right. If she had done what he wanted, they would have fallen over the cliff.

Before getting into bed that night Glenn and Monty prayed a prayer of thanksgiving to Jesus, who had brought them safely through the storm.



Monty and Glenn were thankful when a friend took them out of the heavy storm.

ANTIOCH— WHERE THE DISCIPLES WERE FIRST CALLED



Walking on the Roman road near Antakya, which was once Antioch in Syria, it is easy for a visitor to imagine Paul and his early Christian friends walking from city to city.

AS I dictate my notes I am at Antakya, the largest city in southern Turkey. It is the city known as Antioch in Syria in the Bible. I am with the Andrews University Bible Lands tour group. We are visiting St. Peter's church above the city on Mount Silpius, the northern extension of the Lebanon Mountains. This old church is a cave, and it is said to be the oldest Christian church in the world. I enter it with my tape recorder to register what I see.

The cave has a high ceiling, I would say about 30 feet high. There is a spring of water to one side and an altar in the middle. There is an information sheet on the wall in English that says the persecuted Christians used to hide in the deeper recesses of this cave. There are mosaics on the floor. In the twelfth century after Christ the cave was formally made into a church to honor the memory of the first Christian services, which local tradition claims were held here in the first century. This old church is 30 feet wide and 42 feet long. As I step outside I naturally wonder whether this cave actually was an early Christian meeting place. Its authenticity is hard to prove.

As we stand in front of the cave we see the beautiful valley stretched out before us. While there may be some doubt as to the authenticity of the old church, the site of ancient Antioch is unquestioned. The mountains, the valley, and the Orontes River no doubt have changed but little since Peter and Paul preached in the city. I can see the city off to the left. It has a number of large modern buildings. Here and there I see the minarets of the Moslem places of worship. In the city where the followers of Jesus were first called Christians (Acts 11:26) Islam is the faith of the great majority of the inhabitants. There is a small minority of Christians, but there are no Seventh-day Adventists. In fact, I was amazed to learn at the division office in Beirut that there are no Turkish Seventh-day Adventists in all of Turkey. The few church members are of other nationalities. When will God's message return in power to the areas that were the cradle of Christianity?

The present city of Antakya has a population of 66,400, according to the sign we saw as we entered the city this morning. This is much less

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than the population of the city in the first century, when it was reported to be the third largest city of the Roman Empire—after Rome and Alexandria.

Off in the distance to the north I can see the Amanus Mountains. The beautiful fertile Orontes valley stretches off to the right. Here the city that was destined to become a great center of early Christianity was founded by Seleucus I three centuries before Christ. It became famous as a commercial center. A Roman road led into the interior. We saw a fragment of it this morning as we drove up from Aleppo (Biblical Berea). About a mile and a half of this solidly built ancient highway still exists at Dana, about 60 miles from Antakya. We got out and walked on it for a distance and imagined that Paul may have passed that way.

Once a Great City

Little remains of the ancient city of Antioch which had houses with running water, public baths, fountains, racetracks, music halls, temples, theaters, marble colonnades, and street lighting. Its main street was four and one-half miles long. Some fragments of the Daphne pleasure park are to be seen in the Antakya museum. In it we saw many beautiful mosaics, which archeologists have dug out of the ruins. There are figures of animals, fish, fruit, and human beings. There are some legends in Greek. We even saw the word *salvation* in Greek, showing that it was a well-known word. It was over the head of a figure which appeared to represent an emperor. Basalt Hittite monuments and many ceramics revealed other aspects of life in ancient Antioch.

However, as I stand here on this mountain my thoughts are not on the ancient glory of a Greek or Roman city. I think of the early Christians who walked this way and who lived somewhere in the valley before me. I think of Nicolas, Barnabas, Paul, and Peter and the early group of believers who sent out the first foreign missionaries. Nicolas is registered among the first deacons (Acts 6:5).

My group is climbing the mountain some 100 yards to the left of the cave. It is hard to climb because the trail is rocky. The guide is pointing out a large carving in the rock. One figure is a bust and the other a full-length portrayal of a man. They are very weathered. They must date back to Hellenistic times. The guidebook indicates that no one

knows for sure whom they represent. Perhaps they are likenesses of Alexander's generals. Some say Antigonus, others Seleucus I.

While monuments crumble or the identity of the figures on them is forgotten, what Barnabas, Paul, and Peter did is registered in the Scriptures and will never be forgotten. Only those who identify themselves with God's cause truly attain immortality. Others seek for immortality in vain.

The wind is blowing hard, and I must rush on. But before we travel on I must let my eyes rest on the great green carpet that stretches out before me. I think of this well-watered Orontes valley as a great stage. Laymen of the infant church entered to preach Christ. I reread the wondrous story in Acts 11 this morning before I left the hotel room. Some converts were from Cyprus. I never thought of it before, but the very map of Cyprus looks like a giant hand with the forefinger pointing toward Antioch. Perhaps the early believers interpreted it as a sign to evangelize this great trading center. They began as usual among the Jews. There was a large Jewish colony here. Then the great breakthrough came. Some dared to preach Christ to the non-Jewish population. How thrilled they must have been to find the ready response. God was with those laymen, and "a great number believed" (Acts 11:21). Thus it was that on this majestic stage before me God transformed His church into an international, universal body. No longer would it be considered a small Jewish sect. Old nationalistic prejudices were swept away.

An Investigation

The laymen stirred up such an interest that the mother church at Jerusalem sent Barnabas to investigate. After all, he too was a Cypriot, and must have known the laymen working in Antioch. He came and was happy with what he saw. God was doing great things, and he was pleased to dedicate his energies to God's mission among the Gentiles.

Soon the work became so large that he had to get help. Barnabas thought of his friend Saul, who had gone to Tarsus some time before. I do not know whether he went by land or by sea. If he traveled by land, I can picture his route of travel. It is a half day's trip now over good highways. We went over the pass in the Amanus Mountains called the Syrian Gates and on across the broad Cilician plains to

Tarsus. This is a cotton-producing area today. Tarsus is a city of 78,000, almost all of whom are Moslems. Little remains of ancient times.

I can imagine the two missionaries walking across the plain and over the mountains to work together for a year at Antioch. Then there is another act in the drama. A famine occurred in Jerusalem. Those new converts, most of them Gentiles, took up a famine-relief offering. Perhaps they worked those very fields I see in the distance. This was perhaps the first time in the history of the Christian church that an offering was sent to a far-away land to benefit people they would never know in this life. I thought of this offering as I saw the large coin collection in the museum this morning. This generous spirit would become a part of the program of the new church. Barnabas and Saul were sent to deliver the offering in person.

No sooner were they back at Antioch than another act in the drama took place. Barnabas and Saul were sent as the first foreign missionaries. How I wish I could find the exact spot where that meeting recorded in Acts 13 took place! God called them, and the church prayed for them and sent them on with their blessing.

We now board our automobile to go down toward the sea. In imagination we accompany the two missionaries who with John Mark went down the valley to the mouth of the Orontes River. We follow the winding road passing fields of maize and watermelons and fruit farms of figs, oranges, and peaches. The port city of Seleucia (Acts 13:4) is no more. The bay is silted in, and no ships come and go as in ancient times. The small village of Samandagi stands in its place. The former glory has departed.

Human glory has faded away, but the Christian actors on the stage of history in Antioch did great things. Their influence is still with us today. In Antioch Christianity became internationalized. Here the believers began to be called Christians because Christ was the main theme of their preaching and conversation. Here the Christian foreign-mission movement was born. My musings at Antakya have given me a greater desire to help finish the work that was begun there and at Jerusalem. The Holy Spirit, who began the great movement of missions, will see that it triumphs in power. ♦♦

(Concluded)



ONLY 40 DAYS TILL CHRISTMAS

By LILYA WAGNER

YESTERDAY my mother celebrated a birthday. I wish I could have been there to help make her day special. Why? Because I love her, of course, but also to repay a debt.

Holidays—all of them—had been exciting events in our home. Mother had a way of combining anticipation, practicality, and love each time a birthday, an anniversary, a holiday, and especially Christmas came round. Christmas is only weeks away now. What can we glean from mother's methods?

"I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children."—*The Adventist Home*, p. 472.

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Mother never forgot. On my brother's eleventh birthday we had just moved to a mission field in South America. Our household items shipped from America had not yet arrived. We lived with the most meager of comforts. The house had no plumbing or electricity. I recall the candlelit room, my brother's face shining in the dim and soft light.

Happy Birthday Presents

Before him lay the opened presents—a wallet made by the local Indians, a pair of socks mother had resourcefully laid aside from the last trip to town, and another small item or two. Not much to tally up in the line of worldly wealth, but she had remembered. She made him feel that it was his special day even though circumstances would have made it easy to wish him only a casual "Happy birthday."

To her, cakes and parties weren't important, though she liked them well enough. For my father's birthday one year she did a unique thing that not only brought back memories to my father but reminded us all how good God had been. On small plates she placed little candles. Each plate signified a certain place where my father had lived or worked, and the candles told the number of years involved. The times of peace in Europe, the precarious war years, the few years in the new country of America, and now the mission field were represented. Each plate included the name of the place and a thoughtful inscription. Much thought went into this birthday table, but how much more it said to my father than a birthday cake with sugar roses.

"Not only on birthdays should parents and children remember the

What Is So Special About a Church School?

By MARV HUNT

My wife and I are recent converts to the Seventh-day Adventist faith. Until recently our children attended a well-run public school.

The school was typical in that it's named after a local hero whom no one remembers. The faculty is conscientious, kind, considerate, and generally respected by both parents and students. It is not a Christian school, but sometimes you would think it was by the punishment given for foul language and other violations of Christian ethics.

Of course, the building is almost new and is thoroughly modern. A large gymnasium and stage are only part of its facilities. This school, as most public schools, has the money to provide fine laboratory equipment, teaching aids, and athletic apparatus. Furthermore, this tax-supported school has all the equipment, apparatus, and talent to produce a well-educated heathen. The child will receive training in

the skills for lifework and miss the most important point.

"The first great lesson in all education is to know and understand the will of God."—*Child Guidance*, p. 293. Public schools certainly don't teach an understanding of the will of God. It's not their business. However, Adventist schools have a special purpose. "Our schools are the Lord's special instrumentality to fit the children and youth for missionary work."—*Ibid.*, p. 311.

Therefore, our schools must do more than train a child to be an engineer, a doctor, or a nurse. They must also train the youth to understand the will of God.

They do it!

Visit one of our elementary schools and watch a second-grader lead his class on MV morning. Visit one of our colleges and watch a professor who is helpful almost to a fault.

Adventist schools are more than bricks, concrete, laboratory equipment, and gymnasiums; they are people living and teaching the love of Christ for our children.

"Children may be trained for the service of sin or for the service of righteousness."—*Ibid.*, p. 297. Shouldn't you send your child or sponsor a child to an Adventist school?

mercies of the Lord in a special way, but Christmas and New Year's should also be seasons when every household should remember their Creator and Redeemer." — *Counsels on Stewardship*, p. 296.

Christmas stood out as the high light of the year. Perhaps because of my mother's Northern European background this holiday meant more than any other to her. In her home country of Latvia the celebration always took place on Christmas Eve, and it included a bountiful supper, the opening of presents, and finally a service in the church.

War did not deter my mother from keeping Christmas. At this point of our odyssey through war-torn countries we lived in one upstairs room divided by a faded green curtain. I recall distinctly peeking through the curtain and passing on to my older brother tales of the wonderful things mother did on the other side. Somewhere she had been able to get two somewhat worn stuffed animals she fixed up for us. I may have described them to be twice their size and handsomer than in real life, but when Christmas Eve came we certainly weren't disappointed with our presents. A small scraggly tree decorated with spindly candles provided the only trimmings that year, but the sounds and fears of war seemed far away that night because mother had made another holiday distinctly different from simply any day.

Attention to Christ

Mother never failed to draw our attention to Christ every Christmas Eve. Solemnly we sat by the tree and watched the lights flicker like stars while father read the Christmas story from the Bible. Then we formed a circle and repeated the Lord's Prayer together. Not much of a ceremony, some may think, but it reminded us of the whole purpose of Christmas.

The decorations mother bought with care, each year adding one or two new items. We looked forward to seeing what special little ball, bell, or bird she had chosen this year, then looked through the branches for our favorites from other years. In reflecting on this practice, I see it as an economically practical one, yet packed with the sentiment suitable at Christmas time.

Easter may not hold the religious significance for our church that it does for the rest of the Christian world, but mother used it as another day to make us happy. Easter baskets contained special treats, frequently

homemade, and at times useful little gifts. We didn't confuse Christ with the Easter bunny. We knew Easter as a day in which the sun usually shone and signs of spring could be found everywhere. We did not need a new Easter outfit to make our day complete.

Christmas Is Coming

"The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an

Especially FOR MEN

By Roland R. Hegstad

GOING DOWN Visitors to the new General Conference office building in Takoma Park seem pretty well agreed that it is an attractive, though unpretentious, structure. They comment on its pleasant offices, security procedures, and view from the tenth-floor dining room. A few, however, have formed a fleeting acquaintance with an idiosyncrasy that has resident workers gritting their teeth: the four computerized elevators insist on operating with something less than computerized precision.

Workers have come to be good naturedly indulgent when carried past their floor, and even resigned to stopping on every floor, though no one has signaled for the elevator. But a few weeks ago a new dimension of trial was added—passengers going up found the elevators stopping only on even-numbered floors. Residents of odd-numbered floors were left to practice memory verses and comfort themselves with promises directed to patient saints. Equity, if not sanity, triumphed, when, on trips down, the elevators dutifully reversed their practice, accepting and discharging passengers only on the odd-numbered floors.

Then the elevators began to exhibit a penchant for random wandering, taking a passenger down three floors and, before he could exit, lifting him four. After minutes of button jabbing the itinerant might be deposited at lobby level. A seemingly rational alternative, walking between floors, is not feasible because, for security reasons, doors on each floor between one and ten are locked.

What has caused the elevators' up and downs? Nothing big. They are not misprogrammed. The explanation is

assurance we are not forgotten, and seems to bind us to them a little closer."—*The Adventist Home*, pp. 478, 479.

Mother liked to give gifts, but she gave of herself, too. Certainly she gave gifts—invariably practical ones—and cooked our favorite holiday foods, but she tied everything together with love. As a result of this winning combination our festive days stood taller than the other days of the year.

There may be only 40 days until Christmas, but a little resourcefulness and imagination combined with thoughtfulness could make this occasion memorable. ♦♦

almost unbelievably simple: Dust on the magnetic tapes. Even after the building was occupied, work continued on several floors, contributing to the dust that sifted almost invisibly throughout the building, a percentage of which found its way to the computer tapes operating the elevators.

I thought about the dust last week when I encountered a man who used to be an Adventist. Middle-aged, with graying hair and the untanned face of a man used to indoor work, he exchanged small talk with me as we waited for our orders in a restaurant. I did not probe, but over a bowl of soup he began to talk. For 20 years he had attended church, missing scarcely a Sabbath. But during all that time, he admitted, one nagging little appetite occasionally had raised its head and been fed. His resigned words revealed no great single act of defiance or rebellion. There was no one day on which one could put his finger and say, On this day the break was made, on this day the war was lost. But one day he left the church.

"I found my experience becoming more and more erratic," he said. "I was doing things that a few years earlier would have caused consternation in my soul—doing them without a tinge of shame. By then," he said, "I just couldn't beat it. I decided I couldn't go on."

As I listened to his words I found myself thinking of dust—almost invisible particles that pass unnoticed until they are illuminated by a sunbeam, or begin to interfere with the magnetic tapes of elevator computers, or frustrate the spiritual programming of a man's life. Dust. Infinitesimal transgressions, but in the aggregate big enough to thwart the grace of Heaven.

Those elevators may be irritating, but it is hard for a person to ride them without gaining insights into Christian experience.

SELF-CONTROL AND LONGEVITY

Parade magazine (Sept. 24, 1972) reported the story of Shirali Mislimov, who, it is claimed, is 167 years old. Born in Azerbaijan near the Caspian Sea, he lives in an area where one out of every 300 persons is said to be at least 100 years of age.

Married at 65 (compare the ages of the pre-deluvian patriarchs, who married late; Mahalaleel and Enoch were 65 years old when they began to beget), he is still active and claims he has never been sick a day in his life. He works daily in an orchard he planted 100 years ago.

To what does he attribute his long life? First of all to his long-lived parents. Beyond that he names factors such as (1) activity. He works in his orchard and as a carpenter. He takes long walks with his grandchildren and great-grandchildren; and (2) self-control. He eats sparingly. He says he is not "gluttonous for the delights of food and flesh." Believing that a thin horse is needed to run a long race, he has never been obese.

Activity and self-control are essential elements for the Christian, not merely because they contribute to longevity but because they contribute to a high level of spiritual life.

In Eden, God provided activity for man, placing man in the garden "to dress it and to keep it" (Gen. 2:15).

"God knew that Adam could not be happy unless he had employment. Therefore He gave him something to do; he was to dress the garden."—*Testimonies*, vol. 3, p. 153.

"Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful organs of the body. The Lord made the organs for use. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who formed man knew what would be for his best happiness, and He no sooner made him than He gave him his appointed work. In order to be happy, he must labor."—*Ibid.*, p. 77.

Besides the exercise promoting longevity through keeping the body in tone, the happiness that useful employment provides also contributes to long life. Mr. Mislimov describes his life as "serene." He claims he "rarely worries." His domestic scene is peaceful; of his 120-year-old wife, to whom he claims he is "now accustomed," he says, "life is too short to quarrel with her."

Jesus said, "Take therefore no thought [The Greek for "take thought" is *merimnaō*, "have anxiety," "be anxious," "worry"] for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34).

New Testament Council on Self-control

Although the term *self-control* does not appear in the King James Version, the idea is there. In fact, the Greek word for "self-control" (*egkrateia*) occurs four times (Acts 24:25; Gal. 5:23; 2 Peter 1:6, twice), but is translated "temperance." The adjective *egkratēs*, meaning self-controlled and translated "temperate," occurs once (Titus 1:8), and the verb *egkrateuomai*, "to be self-controlled" occurs twice, once translated "be temperate" (1 Cor. 9:25), and once "contain" (1 Cor. 7:9).

Paul said, "Every man that striveth for the mastery is temperate [that is, "self-controlled"] in all things" (1 Cor. 9:25). Temperance, that is, self-control, is listed in Peter's ladder of Christian graces (2 Peter 1:6).

Self-control enters into many aspects of life. The Christian must keep the appetite and the passions under con-

trol. He must control even the use of that which is good, lest it be overused. There are many columns in the *Index to the Writings of Ellen G. White* under the heading "self-control."

Parade's report says nothing about what religious motivation, if any, Mr. Mislimov may have for his serene life-style. Certainly a person with strong religious motivation ought to be able to achieve a high level of self-control; in fact, he must achieve it if he wishes to be successful in the battle of life.

Perhaps one of the most important secrets for living a self-controlled life is that set forth by Jesus in the text quoted above, "Take therefore no thought for the morrow." The Christian must live in day-tight compartments. He must live the self-controlled life only one day at a time. To think of subjecting himself to severe self-denial for a period of months or years often overwhelms him. He concludes that he cannot do it and in despair refuses even to try. But it is possible to conceive of victory for one day. At the beginning of each day the Christian asks for grace and strength for only the one day.

Most, if not all, of us cannot look forward to 167 sickness-free, serene years of life in this present world. But the rewards of self-control include endless life in a perfect environment—certainly a forceful motivation. And a by-product of a self-controlled life is increased happiness and usefulness in this present world.

D. F. N.

How Confidence in a Book Is Born—5

BOOKS THAT ARE STRANGELY ALIVE

We have been discussing the unique qualities of the Bible, the chief of which is its marvelous capacity to join the spirit of man with the Spirit of God. Not only is the Bible a respectable bridge, borne up by thoroughly acceptable historical evidence, but also it takes the traveler to the destination promised—to an experience with the Lord who prompted the Biblical writers to write what they did.

The Bible's authenticity is best validated by the person "who has gained a knowledge of God and His word through personal experience. . . . He who has a knowledge of God and His word through personal experience has a settled faith in the divinity of the Holy Scriptures."—*The Ministry of Healing*, pp. 461, 462.

Man was made to respond to God, physiologically as well as morally. Whether or not man listens and obeys what He hears from God, either through the inner Word or the exterior Word of the Bible, does not, in itself, invalidate the inspiration or integrity of God's Word. The significant fact is that there is a God-given faculty within man that enables him to recognize the Bible and the Holy Spirit as the Word of God and not as a mere human opinion or self-echo.

After 25 years of translating the New Testament into modern English J. B. Phillips wrote a remarkable testimony to his experience as a translator, called *Ring of Truth* (The Macmillan Company, New York, 1967). He regretted the modern scene where so many intelligent people do not understand what the Christian message is all about, chiefly because they have never given the New Testament a fair hearing.

Yet, Dr. Phillips observed: "It has the proper ring for anyone who has not lost his ear for truth. . . . It is not magical, nor is it faultless: human beings wrote it. But

by something which I would not hesitate to describe as a miracle there is a concentration upon that area of inner truth which is fundamental and ageless. That, I believe, is the reason why millions of people have heard the voice of God speaking to them through these seemingly artless pages."—Page 20.

Amazed at Initial Response

He was amazed at the initial public response to his early translation of the epistles (*Letters to Young Churches*). And he was astonished at what was happening to him. Coming to grips with the New Testament firsthand, removing the old varnish of archaic speech, caused the centuries "to melt away, and here was I confronted by eternal truths which my soul, however reluctantly, felt bound to accept. The further I went with my work of translation the more this conviction of spiritual truth grew within me."—Page 24.

He had earlier viewed the Greek of the New Testament with "snobbish disdain" in comparison with the Greek used by the classical writers, but he soon saw that God was using the "ordinary workaday language" of common man just as He humbled Himself by condescending to become man. The infusion of the Spirit of God in the language of man proclaiming its witness to Jesus as Lord became "strangely alive; it spoke to my condition in the most uncanny way. . . . Although as a priest of the Anglican Church I had a great respect for Holy Scripture, this very close contact of several years of translation produced an effect of 'inspiration' which I have never experienced, even in the remotest degree, in any other work."—Pages 24, 25.

Dr. Phillips saw the effect of a fresh look at the Bible on himself and on those who read his translations. He reaffirmed the fact that in a very real sense a human being can know God through Christ as He is set forth in the Bible. Almost paraphrasing statements made by Ellen G. White in *The Ministry of Healing*, pages 461, 462, he wrote: "The laboratory check for spiritual experience is life itself, and it is exactly here, sometimes in the most appallingly dangerous and painful situa-

tions, that I have found faith both sure and radiant. In short, I have seen the experience of God described in the New Testament occurring again and again in our modern world."—Pages 55, 56.

He concluded his book, saying: "It is my serious conclusion that we have in the New Testament, words that bear the hallmark of reality and the ring of truth."—Page 125.

After the death of the apostles—the first-generation hearers—the Bible became the precondition of faith. After the apostles, without the Bible, generally speaking, faith would not be possible. But whenever faith arose, confidence in the Bible arose at the same time. When men find Jesus by traveling the road to Him as outlined in the Bible they simultaneously trust the Book that led them safely to Him. The believability of the Bible as the inspired Word of God comes at the same time that a person believes in the Lord of the Bible. Whatever the Bible says about Jesus and what He can mean to me is exactly my experience—and that is where unshakable confidence in the Bible rests. Safely.

Confidence in the Writings of Ellen G. White

That is exactly where confidence in the writings of Ellen White begins and ends. The same joining of head and heart, fact and feeling, are required before unshakable confidence in her works is born. Working with these messages as one would with the Biblical text, letting them speak as they were intended to speak, the reader finds that the door opens to all that is strangely alive, believable, and self-authenticating. Here, too, the voice of God will be heard.

Confidence in the writings of Ellen White is developed in the same way, along the same path, as confidence in the Bible is developed. Even as faith can be understood as an intellectual concept only by a man who has met Jesus through the Bible, just so confidence in the writings of Ellen White becomes real and unshakable only to those who, with an open head and heart, "taste and see" for themselves. H. E. D.

(Concluded)

LETTERS

(Continued from page 3)

of Nutrition, Loma Linda University, wrote in the REVIEW on August 7, 1958, "Now investigators are describing as rather antiquated the idea that a person should seek to obtain his protein from what are often called 'complete' or 'perfect' proteins." His four-page article is devoted to explaining the reasons for this, and he summarizes, "Thus protein nutrition has evolved into amino-acid nutrition. . . . Hence the question of a 'perfect' (or complete) protein is irrelevant." This is valid information that Seventh-day Adventists need to understand and believe in.

Speaking at the first International Nutrition Research Foundation Convention in 1954, Dr. M. G. Hardinge, dean of the School of Health, Loma Linda University, said, "For all practical purposes we can forget about 'essential' and 'nonessential' amino acids and also about 'complete' and 'incomplete' proteins."

In a REVIEW article [Feb. 27, 1969], Dr. Hardinge explained the complete protein story very clearly, pointing out that "neither man nor animals can synthesize the essential amino acids. These can be made

only by plants. Thus, the original sources of all the essential amino acids is plant foods."

Readers of the REVIEW are not too much concerned with scientific fine points, but like other intelligent people, they want to understand reasons for the opinions of the experts. The advice given many years ago has not been proved wrong: "In grains, fruits, vegetables, and nuts are to be found all the food elements that we need."—*Counsels on Diet and Foods*, p. 92.

On whatever subject the Lord has sent us an explicit message should we not fear to regard as unimportant what God considered worth revealing? Let us seek and cherish only scientific facts that agree with revealed truth. Some will complain that this is not an unbiased, open-minded, scientific attitude. But the purpose of God's messages is to guide us in distinguishing between true science and science-falsely-so-called. HARRY J. WEBER, M.D.

Corvallis, Oregon

Many good ideas were expressed in this article. However, the statement "The vegetarian's only source of complete protein is milk and eggs" should include soybeans. This is substantiated by a statement

from the U.S. Department of Agriculture dated March, 1970. It reads:

"Soybeans contain all of the essential amino acids needed in human diets."

"From a nutritional point of view animal or vegetable proteins should not be differentiated. It is known today that the relative concentration of the amino acids, particularly of the essential ones, is the most important factor determining the biological value of a protein. . . . By combining different proteins in appropriate ways, vegetable proteins cannot be distinguished nutritionally from those of animal origin. The amino acids and not the proteins should be considered as the nutritional units."—BRESSANI, R. et al, Institute of Nutrition of Central America and Panama, in *Proceedings of the Sixth International Congress of Nutrition*, 1964, p. 182.

ELLA MAY STONEBURNER, R.N.

Washington, D.C.

It is hard to ignore statements such as: "By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state."—*Counsels on Diet and Foods*, p. 460.

Hemet, California GEORGE B. MAGIE



LONELINESS IS

"Just dial lonely 77623" is the plea of a popular ballad. Loneliness has always been a favorite theme of the song writer. Potentially as destructive as cancer and more widespread than drug abuse, loneliness and alienation are recognized as a major threat to the stability of society.

Centers have been established in several cities where the isolated in spirit can subscribe to 30 minutes of sympathetic telephone conversation each week. For many this is the only relief as the weeks go by.

On every street are found the visible lonely—the unemployed, the physically or mentally infirmed.

But loneliness knows no neighborhood boundaries or social barriers. The married cut off from empathic communication are just as vulnerable as the single. It strikes the young bereft of parental attention, as well as the elderly, forgotten by today's fast-living moderns. It gnaws at the soul of the respected statesman and the skid-row derelict. It can undermine the courage of the member sitting amidst thousands in church, as well as the prisoner caged within four gray walls.

After my first week on a Christian campus I could have defined loneliness several ways. During those first few days it seemed as if I were an island surrounded by a sea of uncaring faces. I had become a Christian during my senior year of high school and left for college believing it would be a foretaste of heaven with the saints on earth.

Not knowing anyone, I had been assigned a roommate at random. As we sat in our dorm room sizing each other up I soon discovered that the five red volumes on

my roommate's desk became a wall marked, "Barriers to Friendship."

Pointing to the *Conflict of the Ages* series he said, "Mother gave them to me. She wants me to read them." He laughed, then continued emphatically, "I never look at them."

He paused, searching my face hopefully for some evidence of approval. His expression slowly transformed into suspicion. "You're not one of those good Adventists who read this stuff are you?"

"I'm not so good. But these books have inspired me to try to do better. What have you got against them?"

Smile of Bewilderment

He didn't answer. He just stared at me with a faint smile of bewilderment. Then his grin widened, and he spoke with mock astonishment, "Why, you're one of those pious preachers I've met." His look hardened. "Now look, roommate, if you're planning to turn this room into a church you can move out right now!"

"Actually I'm a bit surprised to find you here," I answered submissively.

"I'm only going here because my mother insisted. She wouldn't give me a penny if I were to go to drama school. I'm going to become an actor in the theater." The last statement contained elements of obstinate defiance.

"You are an Adventist, aren't you?" I asked.

"Well, I was baptized into the church because mother wanted me to be, but I want you to know right now I'm not a good Adventist."

With a little more persuasion I would have gladly returned my suitcases to the car. My dream of heavenly

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bliss on a Christian campus was rapidly being shattered by an incompatible roommate.

The next few days were filled with hours of momentous decision. A mixture of no friends, poor roommate relations, homesickness, and a seemingly endless round of mechanical registration procedures produced a loneliness that tempted me to leave for some State college. Expenses would be nominal, I rationalized, and a loving home I had cherished for many years would await me each evening. But somehow an inner watchdog kept prompting: "This would be a second-best offering for God."

Friday evening, however, ended my campus Gethsemane. After vespers a group of students invited me to join them in a wooded spot about a hundred yards from the dormitory. A small fire was built, and informal spiritual fellowship followed. Prayer bands completed this inspiration under the stars, and I discovered in my heart a fresh spark of courage to face another week. At last I felt that I belonged.

Jesus understands what it means "not to fit in." He knows the pain of feeling forsaken by those who should have been the first to befriend Him. "The loneliness of

heaven. Before entering he asked to visit the other place. His request was granted, and when he arrived he noticed a vast table spread with every conceivable delicacy. People sat at the table, but they were emaciated and near collapse. Their hands were bound with splints so they could not bend them; they could not spoon the food and get it to their mouths.

Hurrying back to the other place, he noted the same vast table covered with food. However the people sitting at this table were radiantly healthy and happy, despite the fact that they too had their arms bound in splints so they could not bend their elbows.

The perplexed man expressed his bewilderment, so the angel explained, "You don't feed yourself with arms bound like that, you feed your neighbor. The people who are here had the same opportunities as the others on earth. The only difference is that they learned to love one another."

In every city there are thousands who are victims not only of our technological age but also of the hardness of self-centered hearts. They feel like either a punched computer card or the beaten along the Jericho road.

A human life has been compared to a long narrow corridor with rooms along the way. The rooms are the lives of other people. The art of finding the abundant cheery life is to find the master key of loving concern by which each room along the way is entered. The greatest tragedy for anyone would be to walk that corridor alone when he could live in a thousand lives.

Basic Life Philosophy

I can't forget the motto in the office of one of my college teachers: "Not to be ministered unto." It was this basic life philosophy that gave Jesus the spirit to press on as He trod the winepress alone. The promise to those who catch this vision is: "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; . . . whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend."—*Christ's Object Lessons*, p. 173.

Besides help and reverend joy here and now, the Christian knows that in heaven every unfulfilled heart longing will be supplied. When the lonely in spirit are tempted to give up amidst earthly conditions that don't seem to promise much change, they may find new courage by meditating upon the fellowship all the faithful will soon enjoy.

Some years ago my wife and I visited the Washington Monument, towering more than 500 feet into the sky. At that time there were two ways to reach the top. You could take the elevator and be there in a matter of moments. Or you could take the longer route and hike up more than 800 steps. It's a climb not recommended for heart patients. After 45 minutes we reached the top, panting in the perspiration of a humid June afternoon. But one thing became clear. In spite of our effort, we had an advantage. We were certain we appreciated the view far more than those who had reached the top in moments.

Heaven is for those who bravely keep climbing in spite of earthly disappointments and lonely roads. The more difficult our earthly pilgrimage the brighter will be our heavenly view. ++

In every city there are thousands who are victims not only of our technological age but also of the hardness of self-centered hearts.

■ ■ ■ By CLARK B. McCALL

Christ, separated from the heavenly courts, living the life of humanity, was never understood or appreciated by the disciples as it should have been. He was often grieved because His disciples did not give Him that which He should have received from them. . . . When Jesus was no longer with them, and they felt indeed as sheep without a shepherd, they began to see how they might have shown Him attentions that would have brought gladness to His heart."—*The Desire of Ages*, p. 565.

One of the dangers in prolonged loneliness is that loneliness feeds upon itself. The lonely person cannot flee from his loneliness, yet here lies the clue for an antidote to loneliness—become absorbed in the heartaches of others.

No One Noticed

I talked with a person recently who had become depressed because no one seemed to notice his hardships. As we visited we discussed the fact there were others carrying burdens even heavier than his own. As he shifted the focus of his attention from self to the problems of others his depression gradually lifted. He left determined to seek out the lonely, young and old, around him and help fill their need for companionship.

An allegory tells of a man who died and went to

How the Work Progressed in Chile

By H. B. LUNDQUIST

In 1894 Clair A. Nowlen, a colporteur, arrived in Chile as probably the first Adventist missionary to that country. The following year, G. H. Baber was sent from the United States to take charge of our work in Chile. At the beginning, he was principally engaged in evangelistic work and made several missionary journeys, including one to Peru. He was accompanied on this trip by Eduardo Thomann, whose story is told in the article "How Adventism Came to Chile," REVIEW, August 24, 1972, page 15. Thomann talked to Elder Baber about the possibility of publishing a small missionary magazine for distribution along the coast of Chile. As a result plans were laid for the publication of *Las Senales de los Tiempos* ("The Signs of the Times"). The first number appeared in January, 1900. The first edition of the *Senales* was 1,000 copies. Mr. Thomann, its promoter and first editor, devoted 17 years to the publishing work with this and other papers on both sides of the Andes.

When the great earthquake of 1906 laid in ruins the city of Valparaiso, the *Senales* printing establishment was the only one in the city that survived the catastrophe. Consequently, it was the first to publish a special edition in which the disaster was described and attention called to its significance in the light of prophecy.

In 1901, A. R. Ogden and H. F. Ketring arrived in Chile. Elder Ogden settled in Valparaiso as president of the West Coast Mission. He replaced G. H. Baber, who had returned to the United States. Elder Ketring settled on land Carlos Krieghoff had donated for the establishment of an academy near Púa, south central Chile.

In 1904 Frank H. Westphal, the pioneer of Adventism on the east coast of South America, was transferred to Chile to stabilize and advance the work on the west coast. He held his first series of evangelistic meetings with Carlos Krieghoff in Tricauco, where, among other believers, a family named Aeschlimann was won to the church. This family has given four sons and a daughter to our work in South America. One, Alfredo, became the first Chilean to be elected president of the Austral Union Conference, of which Chile formerly was a part. At present he is Ministerial secretary of the Inter-American Division.

H. B. Lundquist, presently of Collegedale, Tennessee, spent 32 years as a missionary in Central and South America.

Other brothers have done noble work also in our cause.

As the membership increased in Chile the need of a school became apparent to our believers. One was started on the land of Carlos Krieghoff, who recently died at the age of 96. In 1922 this institution, named Chile College, was moved to a more central place, some 200 miles to the north. The benefits accruing from the establishment of the school can be appreciated when it is known that the majority of the workers who today carry forward the work in Chile were trained there. In addition, a number of workers in other fields also received their education at that school.

The first principal of Chile College at the new site was Ernest U. Ayars. He was followed by John M. Howell, George B. Taylor, and others. A story told by John Howell helps to show God's guidance in the school's establishment.

Chile College had been moved from Púa to Chillán, nearer the middle of

the republic. The road between Chillán and the new school farm was in bad condition. In the rainy season it took a long time to travel the 13 miles.

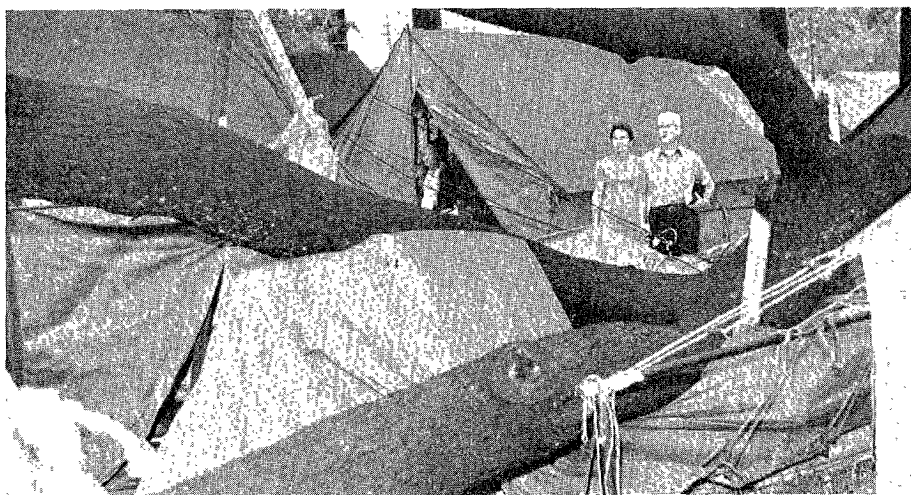
The school board asked the General Conference for \$10,000 to make the road passable. After the request had been placed, Mr. Howell began to wonder why members in other parts of the world should contribute to the building of a road in Chile. He decided to go to the governor of the province and ask for money for the road.

He was granted an interview with the governor, and, after explaining the need, requested 10,000 Chilean pesos. The official treated him very coolly, and he left the room feeling embarrassed.

A Visit by the Governor

Two or three days later the governor visited the school unannounced. "You requested help, and I have come out to see what you have out here," he said.

Mr. Howell received him cordially and dispatched two boys to the strawberry patch to pick some strawberries, and another boy to the dairy to get cream. He told all three to tell the matron to prepare dishes of strawberries, cream, and sugar. Two other boys were sent to the cherry grove to gather some cherries. The governor and he spent about 30 minutes looking over the school, then they went to the dining room. The matron served the strawberries, while the music teacher played



Tree Falls on Occupied Tents During Michigan Camp Meeting; No One Is Hurt

A large tree toppled over onto two occupied tents during a heavy rainstorm accompanied by strong winds one night during the Michigan Conference camp meeting, held at Grand Ledge. The tree fell on the first tent, smashing a refrigerator and coming to rest between two beds in which teen-age sisters, Nancy and Marie Muresan, of Detroit, were sleeping. The top of the tree fell on a tent occupied by Mr. and Mrs. Todd Dollarhite and their three children, of St. Johns. A crib in which one-year-old Angela was sleeping was damaged. She was saved from death when the tree came to rest on a steel-frame bunk in which Sandra, 3, and Todd, Jr., 2, were sleeping.

The Muresans and Dollarhites are sure that God had a hand in protecting them.

GORDON ENGEN
PR Secretary, Lake Union Conference

some beautiful selections in an adjoining room. It required several helpings to satisfy the governor.

When the governor went to his car, he discovered a bag of cherries in the back seat. He requested some cream such as he had just been served and offered to pay. But Mr. Howell remarked, "This is a very insignificant expression of our appreciation for our governor. Take them along, and may you enjoy good health and happiness."

The next day the governor telephoned and asked Mr. Howell to come to his office. This time his reception was in sharp contrast with his previous visit. When they were seated the governor remarked, "You asked for 10,000 pesos, but you need 20,000. At that time 20,000 pesos were worth \$2,500 in United States currency."

With this money Mr. Howell began to repair the worst part of the road, building a 32-foot, well-rounded surface. When the 20,000 pesos had been used up, he again reported to the governor and obtained an additional grant of 30,000 pesos.

When he had used 73,000 pesos on the road, his beneficiary was suddenly appointed governor of another province. Mr. Howell went to bid him good-bye. "Mr. Governor," he said, "I'm sorry to see you go. You mean very much to that school out there, and I need you and your help." The governor brushed a tear from his cheek and said, "I know. But we are both soldiers. They send me away today; tomorrow they will send you to some place else, and we will be separated just the same."

Mr. Howell asked, "Do you remember that we have not yet finished that road?"

"Yes, sir," the governor replied. "I assigned 30,000 pesos for you yesterday. See that you get it."

The Road Finished

And get it Mr. Howell did and finished the road. An amount the equivalent of \$12,875 (U.S.) had been spent and many a pleasantries had passed between him and the governor in those intervening months about the high price of strawberries, cream, and sugar. But the governor always answered, "Well, the road is well worth it, and you needed it badly."

"The last time I went over that road," John Howell said, "it took just 20 minutes to reach the railroad station in the city—less than one twelfth of the time the first trip had taken."

In his book, *Pioneering on the Neglected Continent*, Frank H. Westphal relates many providential leadings in Chile. A certain young woman fled from her home to escape the Advent message that her mother and other members of the family had accepted. She went first to Argentina, where she remained several years, and then to the extreme south of Chile. But when she arrived at her destination in Chile she fell prey to a rare disease, so she could not begin her work. After she had struggled for



Central California Conference Ordains Seven at Camp Meeting

Seven men were ordained on August 3 at the Central California Conference camp meeting, held at Soquel, California. Front row, from left are: H. J. Peverini and ordinee Dan Day of Los Altos and Gerald Dunn of Los Banos, with wives. Second row: Ordinees Tulio Peverini of the Pacific Press and Warren Minder of Mountain View Academy, with wives. Third row: Ordinee Samuel Vigil of Bakersfield Academy, with wife; Mrs. Dalles Carr; Ordinee Charles White of Salinas, with wife. Back row, second from left, Ordinee Dalles Carr, principal, Armona Academy.

Participating in the ordination service were H. M. S. Richards, speaker emeritus of the Voice of Prophecy; Earl W. Amundson, president, Central California Conference; Kenneth H. Wood, editor, REVIEW AND HERALD; Robert H. Pierson and Andrew C. Fearing, president and Ministerial Association associate secretary, respectively, of the General Conference; and W. D. Walton, secretary, Pacific Union Conference.

EARL W. AMUNDSON
President, Central California Conference

a time against this misfortune, an angel appeared several times to her, telling her to return home. Finally she obeyed. On arriving at her home, she found she was freed from the disease and also had found peace in her soul.

The same year in which that incident occurred a colporteur made a trip by ship to the north of Chile to sell *The Great Controversy*. One night during the trip a terrible storm arose, and many ships were broken to pieces on the rocks. The ship in which the colporteur was traveling was damaged, and the

captain told the passengers that they should prepare to save themselves as best they could, for there seemed little hope that they would arrive in port. The colporteur retired to a secluded place and raised his heart to God, praying fervently to Him to save his life and preserve the precious books so that he might distribute them among the people who needed them. In a few moments the storm ceased, the heavy seas quieted, and the damaged ship was able to make the harbor of Coquimbo by the next morning.



The five young men who graduated from the greenhouse production class in Okinawa kneel among the crops they grew.

OKINAWA:

Class in Greenhouse Production Graduates

Five men graduated on Okinawa from an intensive course in scientific food production in greenhouses recently. Two classes in open-field agriculture had been taught previously.

Agriculture Expert Jacob R. Mittleider taught the six-month class, as well as the two previous classes.

Greenhouse production greatly simplifies gardening, by eliminating expensive tractors and other machinery. It also eliminates the need for the recently much-discussed insecticides, because of the controlled atmosphere. Furthermore, crop yields can be five to 15 times as much as on the same areas outside, and losses from destructive winds and typhoons are absent in a well-built greenhouse.

The class was able to demonstrate what can be done with land when it is worked properly. In one greenhouse a 13-ton crop of excellent tomatoes was harvested. This represents a yield in

excess of 120 tons per acre. In another greenhouse an out-of-season crop of foot-long cucumbers was harvested, and it brought high out-of-season prices in Okinawa's public market. In a third greenhouse a rich crop of muskmelons was grown.

Calls for putting on similar training institutes in Loma Linda, California, Guatemala, the Middle East, and the new land of Bangladesh have arrived through the General Conference. Plans are being made to answer these calls as soon as possible.

ANDREW N. NELSON
South China Adventist College
Hong Kong

NORTHERN IRELAND:

Work Goes on Amid Bombs and Bullets

The work of Seventh-day Adventists, like that of many other people and institutions in Northern Ireland, continues to be affected by the political

Shining Palaces

Plus Values

What Christmas Means

THE NEWEST IN Pocket Companion Books

Shining Palaces
by Caroline E. Keeler

Beauty and faith in her everyday life are described by Caroline in this collection of her short inspirational writings and poems. In this book and the companion volume, *Plus Values*, she also presents thoughts on letter writing, the town dump, family togetherness, and other topics.

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Plus Values
Caroline E. Keeler

As a companion book to *Shining Palaces*, Caroline Keeler describes the rewards and pleasures of everyday life—even in such common things as perfect days, chickadees, favorite houses, and many other things.

Paper, \$.30

What Christmas Means
by Adlai Albert Esteb

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situation in that country. But that work is going on.

Recently, for the second time this year, the windows of C. M. Rhodes' home were blown out when a bomb, intended mostly for the Londonderry Development Commission offices nearby, exploded.

Two windows in the Belfast Adventist church were blown out when the largest bomb to be used so far during the Northern Ireland troubles was exploded outside the nearby, newly-opened Russell Court Hotel. As I shoveled up glass outside the church door, a representative of the hotel came up to inquire about the damage to the church and told me that their estimated value of the damage to the hotel was £2 million (US\$4.8 million). In addition there was extensive damage to three hospitals and scores of houses. In the newly decorated Adventist church sanctuary, cracks have appeared in the walls. Broken windows pose a problem, for it is almost impossible to find glass in Northern Ireland.

When rioting broke out a few yards from our new church in the hitherto quiet town of Larne, houses were burned, more than 20 people were injured, and one Protestant youth was killed. The church was undamaged.

Plans are being laid for a MISSION '73 program for Northern Ireland. As we continue our witness to the warm-hearted Irish people in their bomb-ravaged towns and among their green hills, we know that the prayers of our people around the world are ascending for us.

VICTOR H. COOPER
President, Irish Mission

GRENADA ISLAND:

Bible Story Is Used for Radio Program

As a result of an Adventist woman on the island of Grenada in the West Indies buying a set of *The Bible Story* for her six-year-old daughter, the stories in the book have become a regular feature on Radio Grenada.

The mother began to read the stories to her daughter, who became so thrilled with them that she told them to visitors to her home and to neighbors, many of whom became quite interested.

When the mother saw the interest that the stories aroused, she showed the books to her neighbors and sold seven sets. The interest in the books spread until one of the buyers told the manager of Radio Grenada about them. This man approached the Adventist woman and asked her to take a half-hour program on the radio telling the stories. The program has become very popular. It is expected that many sets of the book will be sold because of the radio program.

E. F. DE GANNES
Publishing Secretary
South Caribbean Conference

Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

SPANISH-SPEAKING REPRESENTATIVES MEET IN WASHINGTON. A representative group of Spanish-speaking Seventh-day Adventist ministers from across North America met recently in Washington to study some of the problems relating to our Spanish work in the United States and Canada. Among the Spanish-speaking populace in this division, the Adventist Church has grown remarkably during recent years. We now have 124 Spanish-speaking congregations in the various North American unions, with a membership of more than 13,200.

The meeting dealt largely with the subject of literature appropriate for immigrant people and a coordinated approach that will tell the story of Jesus' soon coming to the millions of Spanish-speaking people who have come to the United States.

Much of the missionary zeal that has long characterized the work of our Spanish people in Latin America is evident among our Spanish-speaking brethren in this division as they minister among their Latin neighbors in the large metropolitan areas of North America.

MEETING OF MILITARY AND CIVILIAN CHAPLAINS. On September 18-21 the seventeenth annual meeting of Seventh-day Adventist Military and Civilian Chaplains, sponsored by the National Service Organization, was held in the Takoma Park church.

As we observed the reactions of the 17 chaplains in attendance to the challenges that they face in their specialized ministry, we were made aware of the qualities of this group of men who serve the church among the military.

During the meeting a reception was held in the tenth-floor dining room of the new General Conference North Building. Main speakers at this reception were Robert H. Pierson, president of the General Conference, and Rear Admiral Frank Garrett, CHC, USN, Chief Chaplain, U.S.N. Other special guests were Chaplain (COL) William V. V. Goldie, director of personnel of the Army Chaplains Corps, as well as Chaplain (COL) Thomas M. Campbell, Air Force representative. These men expressed their appreciation for the chaplains that represent the Seventh-day Adventist Church.

In addition to other words of commendation, Chaplain Goldie stated, "Your men are accepted and respected by chaplains of all other denominations not only for their personal beliefs and

practices but also as full-fledged members of the chaplain team. You can be proud of them. It would be wonderful if every denomination paid as much attention to the work of their chaplains as do the Seventh-day Adventists."

TAKOMA PARK MUNICIPAL BUILDING DEDICATION. On October 1, dedication services were held for the newly completed Takoma Park municipal building situated at 7500 Maple Avenue in Takoma Park. Theodore Garcich, a General Conference vice-president, represented the General Conference at the ceremony and presented the invocation prayer.

This new building provides much needed facilities for transacting the business of this community, in which the General Conference headquarters is located.

Two Seventh-day Adventists, Clayton Forshee and Joseph Webb, serve as councilmen of Takoma Park and will occupy their respective places in the attractive council rooms that form part of the municipal center.

RETIREMENTS. Two members of the General Conference staff retired from active service recently: Irene Walker from Home Study Institute and Maybelle Vandermark Goransson from the Lay Activities Department. Both have given long and efficient service for the denomination. Miss Walker will reside in Takoma Park and will continue on a part-time basis as instructor in the first and second grades of Home Study Institute. The William Goranssons will reside in Hendersonville, North Carolina.

PRE-AUTUMN COUNCIL MEETINGS. Among the many meetings that crowded the pre-Autumn Council calendar in Washington were committees dealing with charismatic movements, youth/family life year, and church/state problems.

VISITORS IN WASHINGTON. Mr. and Mrs. Dan Suhrie of the Voice of Prophecy printing department were in Washington recently. Mr. Suhrie has been associated with various phases of the church's printing endeavors across North America.

Mr. and Mrs. Walter Hileman and family, a layman from Orlando, Florida, visited the General Conference headquarters recently. Mr. Hileman is the brother of Nancy Heller, secretary in the presidential area.



Akron church workers (left) try to find the right size boots for young campers.

OHIO:

Non-SDA Children Enjoy Friendship Camp

Friendship Camp, sponsored by local Ohio churches, hosted non-Adventist children from many parts of the State this past summer. A camp at Mohaven, July 16-23, gave happiness to 88 boys and girls.

The campers stayed in cozy cabins on 463 acres in central Ohio, swam in an Olympic-size swimming pool, enjoyed water-skiing, horseback riding, and other pastimes.

The camp was under the direction of Wally Welch, Ohio Conference MV secretary.

BETTY KOSSICK
PR Secretary
Akron, Ohio

CALIFORNIA:

Youth Assistant Plan Proves Successful

Two years ago the Southeastern California Conference began to experiment with a Youth Assistant Program. Its success probably will make it permanent. The YA Program is an effort to provide trained leadership for churches that have high concentrations of youth, especially during the summer months, the peak time of need. The program fills a need in churches that do not have youth pastors. Churches chosen to benefit from the program were determined by a careful survey of the needs and youth population.

Mature youth from various colleges who met certain qualifications were recruited. They were not necessarily theology students. Their lives demonstrated that they were born-again Christians who had been sharing their faith. They were chosen because of their loyalty to the church and its leadership and because they had the ability to lead youth and organize people and programs.

During the past summer 16 young people served the churches of the conference. Each one chosen was given a \$600 scholarship and some travel expense. The church served provided its Youth Assistant with room and board.

Early each summer a full week of training, with more than 27 hours of instruction, is given at a spiritual retreat to prepare these young men for service. A weekly follow-up session in small area groups for spiritual study and planning is conducted.

Throughout the summer Youth Assistants endeavor through personal interviews to determine the relationship each youth in the local church has with Jesus Christ, as well as to discover the capability of each young person to witness. They seek to develop the various talents of the youth by involving them in church work. They initiate witnessing programs to reach youth outside the church and to reclaim youth who were members of the church. Several pastors reported baptisms that were a direct result of the summer program.

The Youth Assistants spent many hours in youth counseling, developing a constructive recreational program, as well as sponsoring youth Sabbath school and MV meetings.

Rodney Applegate, Southeastern California Conference MV secretary and one of the originators of the program, has led out. He is assisted by associates Bill Smith and Dick Hamilton. At the close of the past summer's YA experiment, the pastors with whom the youth worked met with the conference executive committee for an evaluation session. Many of the pastors expressed the wish that the program could be continued throughout the year. They felt that the need was just as great during the school months as during the summer, especially for Adventist youth not attending our schools.

As a church we expend a great deal of funds and endeavor to reach adults. This program reaches our youth, who are often slipping out the back door of the church while much time, money, and energy are expended trying to win persons on the other side of the city.

S. A. YAKUSH
PR Secretary
Southeastern California Conference

NORTHERN UNION ORDINATIONS

L. H. NETTEBURG, Correspondent



IOWA CONFERENCE

R. L. Walden, secretary-treasurer of the Iowa Conference, and C. D. Hollingsworth, were ordained at the Iowa Conference camp meeting. From left are: Elder and Mrs. Walden; E. E. Duncan, Faith for Today evangelist; L. H. Netteburg, treasurer, Northern Union; and Elder and Mrs. Hollingsworth.

MINNESOTA CONFERENCE

B. Ullom, and N. Haas and R. Wilmot, Minnesota Conference educational secretary and secretary-treasurer, respectively, were ordained at the recent Minnesota Conference camp meeting. From left are: Elders Ullom, Haas, and Wilmot, with their wives.



NORTH DAKOTA CONFERENCE

David Jarnes, a North Dakota Conference pastor, was ordained at the conference camp meeting. From left are: A. Kiesz, Northern Union Conference president; H. I. Jarnes, the ordinee's father; Elder and Mrs. Jarnes; E. C. Beck, Washington Conference Ministerial secretary and father of Mrs. Jarnes; and E. Beck.



World Divisions

EURO-AFRICA DIVISION

✦ A council of German-speaking Seventh-day Adventist doctors was held at Bad Gastein, Austria, in late September. One hundred and thirty delegates were present.

✦ A Protestant pastor in the German Democratic Republic has requested literature of Seventh-day Adventists on the book of Revelation in order to interpret the book to his congregation.

✦ Pioneer missionary Jean Kempf has been transferred to the Congo Republic at Brazzaville. Four of the first five converts belonging to that country, who were baptized in 1970, have now completed special Bible instructor training studies and are in their homeland teaching what they have learned.

✦ Eighty-five per cent of the goal for literature sales set for Angola for 1972 was attained during the first seven months of the year. The seven student colporteurs working in the country this past summer earned scholarships.

✦ Two thousand five hundred copies of *The Great Controversy* in Portuguese have been ordered for use by our literature evangelists in Angola, where Portuguese is the common language.

E. E. WHITE, *Correspondent*

FAR EASTERN DIVISION

✦ Plans are under way to rebuild the North Philippine Union Mission office in Pasay City, Manila. The former building was gutted on July 4 by a fire that destroyed virtually everything inside the building.

✦ Two United States servicemen serving in Korea received special recognition from the Seoul city government for gallantry during the fire that destroyed the building in which the Seoul English-language school was situated. The two men were Ken Fry and Bob Dupris. Three other servicemen—Chet Charter, Santiago Rosaey, and Elmer Cordcroft—joined them in helping to evacuate the building. As a result of the men's efforts many lives were saved.

D. A. ROTH, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

✦ Seven laymen's conventions organized by the Polish lay activities department were held in three conferences in Poland in September. The lay members responded enthusiastically to plan for MISSION '73.

✦ The Swedish Union hosted 21 mentally handicapped youths between 13 and 19 years of age at Trostebacken, the newly acquired campsite in the mountains of Jamtland in central

Sweden, recently. The two weeks of mountaineering, swimming, games, and spiritual activity were directed by Sven Emanuelsson and Sigvard Lundstrom.

✦ The Northern Europe-West Africa Division publishing secretary J. T. Knopper reports that plans are being made for a cooperative venture between the Swedish and Finnish publishing houses to publish the entire ten-volume *The Bible Story* series in Swedish. This will ensure a deeper penetration of Adventist literature in both Sweden and the Swedish community of Finland.

J. P. SUNDQUIST, *Correspondent*

Atlantic Union

✦ A 500-milliamp solid-state X-ray machine in use at the New England Memorial Hospital, Stoneham, Massachusetts, is the first such unit installed in the country, according to officials in Stoneham. This machine incorporates a six-inch image intensifier with a direct-coupled TV camera. The camera is connected to a closed-circuit monitor that enables the radiologist to perform examinations under normal lighting. Heart pacemakers may be implanted with the physician using such equipment.

✦ A church school has been opened to serve the children of the Brimfield, Putnam, and Quinebaug area of the Southern New England Conference. Linda Wilson is the teacher of the new school.

✦ Ronald Flowers and Harold Lickey were ordained at the Southern New England Conference camp meeting this past summer. Participating in the ordination service were S. R. Jayne and Donald Russell, Southern New England Conference president and secretary-treasurer respectively, and R. R. Hegstad, editor of *Liberty* magazine.

✦ Enrollment at Atlantic Union College, South Lancaster, Massachusetts, has reached 700 and is expected to go higher, according to W. G. Nelson, president. This is a gain over last year.

✦ Thayer Hall, perhaps the best-known building in the cultural life of South Lancaster, Massachusetts, in recent years used as the men's dormitory for Atlantic Union College, has been renovated and is now the center of the college musical life as Thayer Conservatory.

✦ Plans were made for Greater New York Conference youth activities for the coming year at an MV council held at Camp Berkshire, New York, recently. Leon Davis, newly appointed MV secretary of the Atlantic Union, and LeRoy Taylor, Greater New York Conference MV secretary, led out in the council.

✦ Seventh-day Adventists of Burrillville, Rhode Island, dedicated their newly acquired sanctuary on September 9. Their new place of worship was for-

merly a Methodist church. J. L. Dittberner, Atlantic Union Conference president, and S. R. Jayne, Southern New England Conference president, were speakers for special services.

✦ Seven Opportunity Camps for disadvantaged boys and girls in the Atlantic Union were held this past summer. Each conference in the union conducted at least one camp; Northern and Southern New England held two camps each. More than 600 children attended.

✦ Alban W. Millard, former chairman of the behavioral science department at Atlantic Union College, has been appointed director of college relations. Elder Millard will also have charge of the college counseling and testing program formerly directed by Clifford Mulvihill, who has accepted a call to Loma Linda University, La Sierra campus.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Dr. D. F. Warner has taken up dental practice in Innisfail, Alberta. He previously worked as clinical laboratory technician at North York Branson Hospital in Toronto, and as a laboratory technician at Walla Walla College.

✦ A two-day camp meeting for Finnish people was held in Parry Sound, Ontario, this past summer. It is planned that an organized work for the Finnish people of Ontario shall begin immediately.

✦ During the month of August literature evangelists of the Canadian Union Conference enrolled 909 persons for Bible correspondence lessons, gave 183 Bible studies, and had four baptisms.

THEDA KUESTER, *Correspondent*

Central Union

✦ William I. Rankin, associate professor of English and speech at Union College, has been awarded a Ph.D. degree in speech and drama from the University of Kansas. Dr. Rankin's doctoral thesis was "A Study of Rhetorical Strategies in the Rise of Seventh-day Adventism."

✦ More than 1,200 registered for a book given away each day at the Nebraska Conference booth at the Nebraska State Fair in Lincoln. Five hundred and eighteen persons registered for the Focus on Living Bible Course offered by the Voice of Prophecy.

✦ As a result of a summer evangelistic program in Kansas City, Missouri, T. A. McNealy, a pastor in the Central States Conference, reports 74 baptisms.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Groundbreaking ceremonies were held recently for the first phase of Garden State Academy's new multipurpose building at Tranquility which was voted at the recent New Jersey camp meeting.

✦ A Voice of Prophecy team, composed of H. M. S. Richards, Jr., Gordon and Phyllis Henderson, and Norman Nelson, conducted a 22-night evangelistic series at Akron, Ohio, in September. Seventeen new members were baptized. A musical program was presented by the Revelation Singers, a group from Charleston, West Virginia, and the Akron Pathfinders participated in one of the Sunday-night meetings.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Ministers and laymen of the Wisconsin Conference gave more than \$50,000 for evangelism on the last day of the conference camp meeting. Thirty-five persons were baptized on the same day.

✦ Daniel Snider is the new pastor in the Paoli, Indiana, district. He recently received his Master of Divinity degree from Andrews University.

✦ Albert English recently assumed leadership of the Vincennes, Indiana, district.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Seven North Dakota student literature evangelists delivered a total of more than \$9,000 worth of literature this past summer.

✦ Myron Johnson, assisted by Dr. Roland Fleck, conducted evangelistic meetings in the city auditorium at Garrison, North Dakota, September 30 to October 28.

✦ Donna Dyer, of Cedar Rapids, Iowa, was recently invited to speak to a group of Catholic laymen on the topic "Stop Smoking Through the Five-Day Plan." Mrs. Dyer has instructed several Five-Day Plans.

✦ Two new church schools, at Cambridge and Rochester, were added to the Minnesota Conference this year.

✦ Harold M. Haas, who taught in the Minneapolis Junior Academy for the past three years, assumed his new duties as assistant Book and Bible House manager of the Minnesota Conference.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Dr. Robert Lorenz of Glendale was named president of Loma Linda University Alumni Federation.

✦ Las Vegas church members, coordinated by Skip MacCarty and Norman McLeod, are sponsoring fall community service emphases prior to a reaping campaign. Already concluded are a Five-Day Plan and a Stress Management Seminar conducted by Dr. Herschel C. Lamp, Arizona's medical secretary. Other programs planned are a D-K Control Plan with Dr. Laurence Senseman of Glendale Adventist Hospital, a nutrition and cooking school with Dorothy Jones, and a "One Way High" antidrug rally sponsored by Miller Brockett, health services director of the Pacific Union.

✦ Virgil P. Morris has begun his duties as administrator of the Hanford Community Hospital, Hanford, California. Coming from nondenominational hospitals, where he has held similar positions, Mr. Morris replaces Henry Friesen, who is now associate administrator of Paradise Valley Hospital, National City, California.

✦ Richard G. Wertz was elected in October to be secretary of the Southern California Conference. Elder Wertz recently was pastor in Simi, California.

✦ E. L. Sorensen, pastor of the Sunny-mead, California, church, has been asked to be the Adventist chaplain on the Riverside campus of the University of California.

✦ Dr. Walter Comm was appointed superintendent of schools in the Northern California Conference. He recently was connected with the La Sierra campus of Loma Linda University.

✦ Although the East Mesa, California, church is only six years old, membership has grown so rapidly that it has divided into two more congregations, at downtown Mesa and at Apache Junction. Two years ago a group left East Mesa to form a church at Chandler. Lyndon DeWitt and E. E. Holton are pastors.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Eighty people were baptized recently at Canton, Mississippi, by S. J. Jackson. A new church is under construction there.

✦ More than 1,100 persons attended the biennial medical-dental congress for the Southern Union Conference held September 29 and 30 at Gatlinburg, Tennessee. H. F. Roll, medical secretary for the union, directed the program. It was

hosted by J. S. Cruise, M.D., union associate medical secretary, and J. Glen Linebarger, Union dental secretary. Guest speaker for the Friday evening devotion and Sabbath morning worship service was Dr. Jack Provonsha of Loma Linda, California.

✦ A new sanctuary was dedicated at High Point, North Carolina, Sabbath, September 23. D. W. Hunter, associate secretary of the General Conference, was the dedicatory speaker. D. R. Culbertson is the church pastor.

✦ An MV weekend was held September 22 and 23 on the campus of Georgia-Cumberland Academy, Calhoun, Georgia. Plans were laid to give the book *Steps to Christ* to every person in the city of Calhoun.

✦ The ministerial staff of the Collegedale church recently held a breakfast for the ministerial association of Greater Chattanooga, Tennessee. It was the first visit to the campus of Southern Missionary College for many of the area pastors.

✦ Twenty-six persons were baptized at the close of a series of evangelistic meetings conducted in Brooksville, Florida, by Evangelist Rainey Hooper and his team. Wayne Coulter reported 21 baptized from the crusade held in Homestead, Florida, during the month of August.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The students of Ozark Academy participated in a weekend of fellowship at Camp Yorktown Bay, September 9. Richard Harris, GC Department of Education coordinator of secondary religion curriculum development, and Joe Engelkemier of Andrews University, were guest speakers.

✦ The Plainview, Arkansas, church reported reaching its Ingathering goal in one week in early September. The Plainview church, pastored by James E. Thurmon, is the first church in the conference to reach its goal this year.

✦ A three-week evangelistic series was recently conducted in West Memphis, Arkansas, by Tom Good and Cline Johnson. Thirteen converts were baptized, and seven others are preparing for baptism.

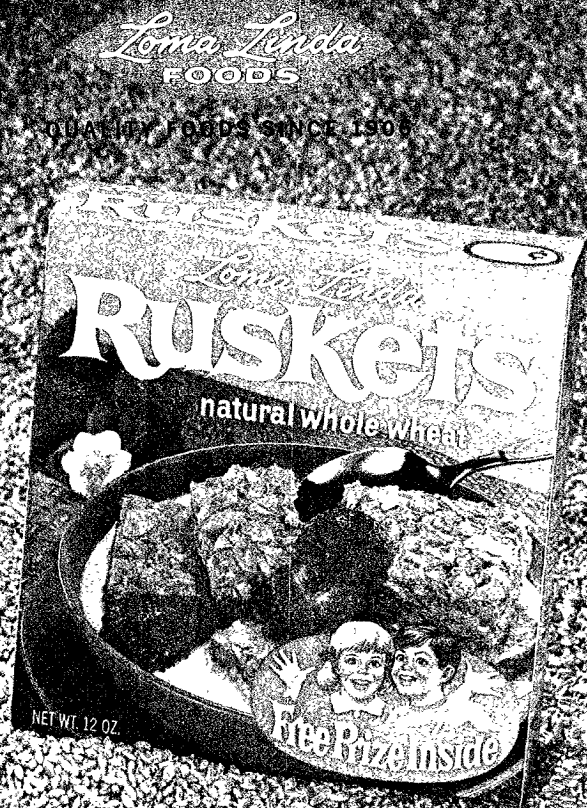
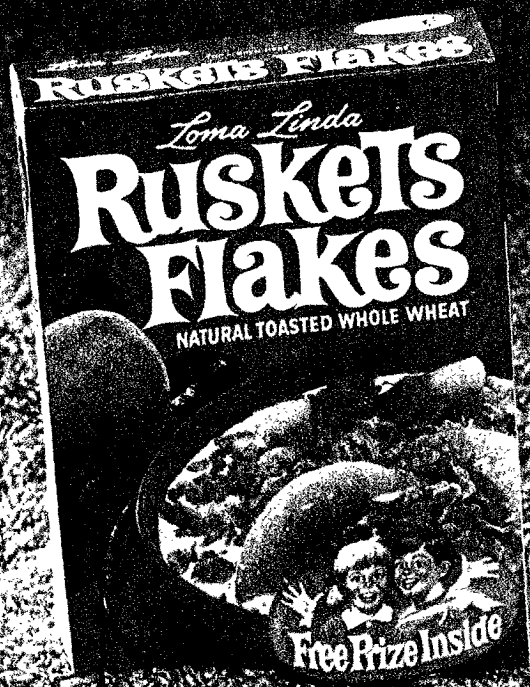
✦ The workers of the Southwest Region Conference attended an annual workers' meeting at Kingston, Oklahoma, September 17 to 20. It was reported that 468 people were baptized in the conference thus far this year. The goal for the year is 600 baptisms.

✦ An aluminum sculpture representing the three angels' theme on the outside wall of Finley Library at Southwestern Union College was dedicated recently.

J. N. MORGAN, *Correspondent*

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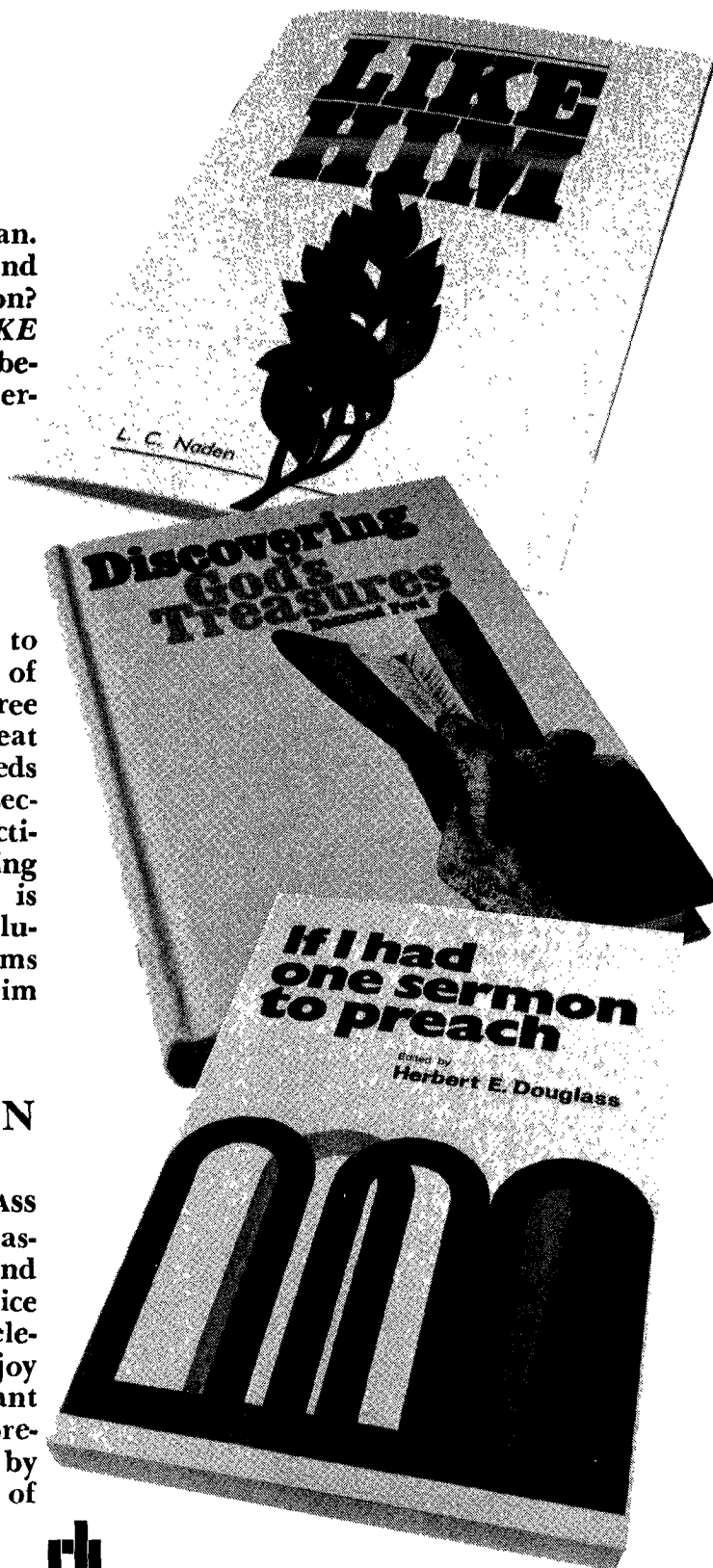
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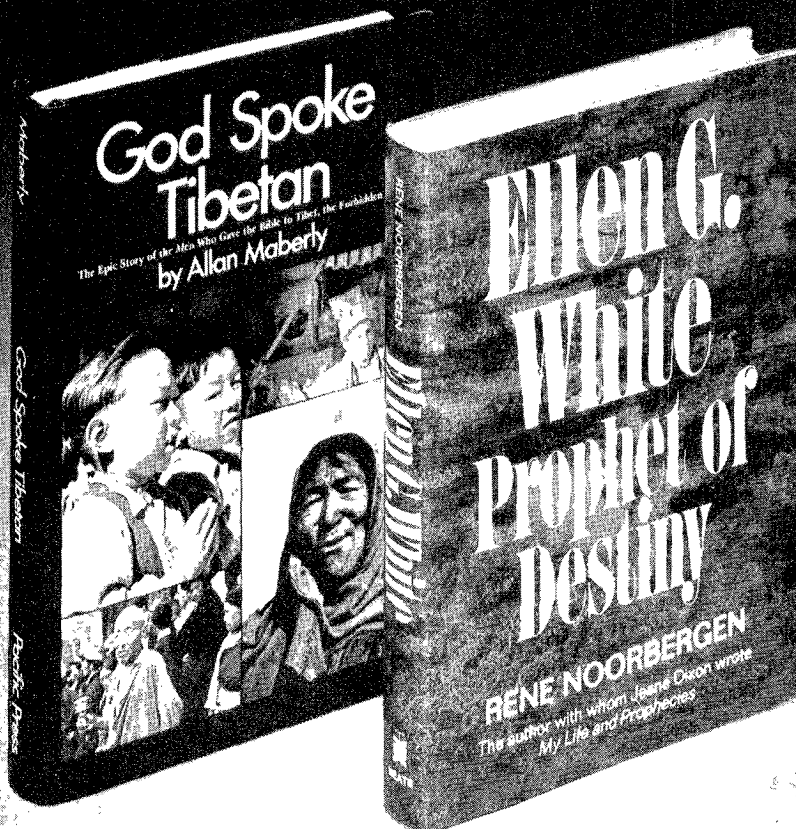
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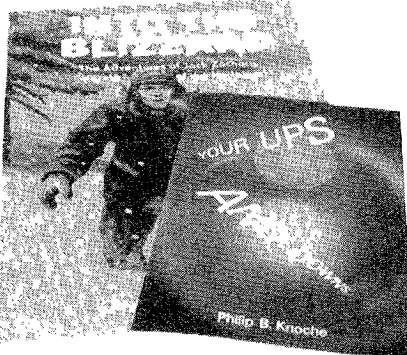
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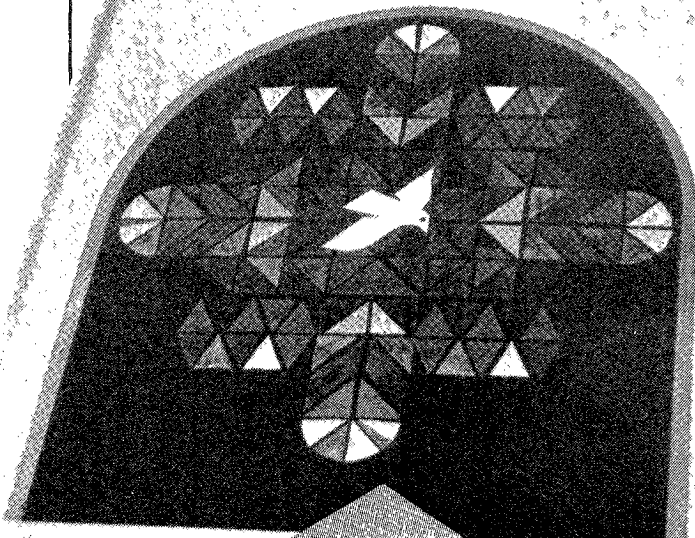
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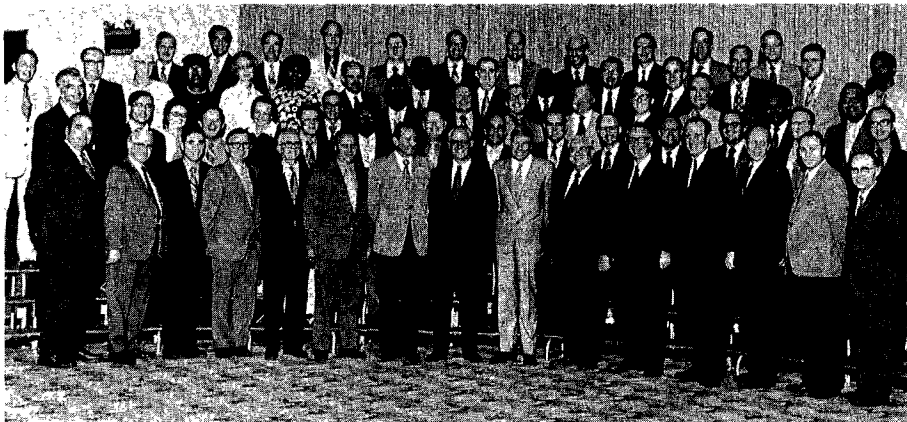
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**Play Safe—
Don't Toy With Danger!** page 10



Most of those attending the 51-hour Trust Administration and Management Seminar were treasurers, accountants, attorneys, and union conference association secretaries.

Trust Services Seminars Help to Conserve Funds for Evangelism

By K. H. EMMERSON

Millions of dollars may have been saved for the winning of souls because of the denomination's first seminars in trust development and trust administration and management conducted by the Trust Services of the General Conference on the La Sierra campus of Loma Linda University during the month of August.

Every Christian requesting the professional services of any of the 152 graduates representing conference associations and denominational institutions serving the United States and two overseas divisions, may benefit substantially in the following ways: reduced income tax; satisfaction of giving greater gifts with increased efficiency; assurance that dependents will receive Christian care in the event of parents' untimely death; confidence that legal fees, death taxes and administrative expenses will be held to a minimum; and the joy of knowing God's money will be used in God's work.

All conferences and many institutions now have a legal association, corporation, or foundation offering various trust services, including life income agreements, charitable gift annuities, and trust agreements that conform to prevailing State and Federal tax laws.

With the recent denominational growth in trust development and management and the increasing complexities of new tax laws regulating charitable gifts, the General Conference in 1969 called A. C. McKee to coordinate and direct the Trust Services for the world field. Elder McKee was at that time directing the trust program in the Southern Union Conference. He has had a broad background of denominational experience.

K. H. Emmerson is General Conference treasurer.

The services of Prerau and Teitell of New York City, one of the nation's most reputable and experienced tax-law firms, were retained to give to the General Conference and its subordinate organizations the benefit of highly specialized tax counsel.

A meeting held at Dallas, Texas, in 1969 for those involved in trust development and management, and attended by conference administrators and legal advisers, was most helpful in formulating denominational policy and exchanging vital information.

Educational Course Authorized

The 1971 Autumn Council authorized the General Conference Trust Services to organize a more detailed educational course, on the university level,

covering every aspect of trust development and management, as an integral phase of the training program for those engaged in denominational trust services. Attorney Richard James, legal counsel for Loma Linda University; Dr. Vernon H. Koenig, dean of Loma Linda University Extension School; and A. C. McKee, director of Trust Services for the General Conference, were appointed to develop this four-week course, which was divided into two separate seminars.

A total of eight hours graduate credit was earned by those attending both the trust development and the trust management courses. The instructional staff of 25 professionally trained men included five attorneys and five certified public accountants and auditors.

A new system of trust fund accounting was introduced. Trust funds must be kept distinct from conference operational funds, and denominational policy permits reinvestment of these funds only in the most prudent manner. Every precaution is employed to safeguard the assets entrusted to these legal associations. Regular audits are conducted to ensure that legal requirements and denominational policy are clearly understood and followed.

Many hours at the seminars were devoted to case studies and to recommendations related to the best deferred giving plan or combination of plans that offer the prospective donor the greatest current and future advantages to himself and to his family. Three plans gaining wider use and acceptance are the unitrust, life income agreement, and the charitable gift annuity.

As a result of these seminars, local conference associations or institutional staffs are better prepared to render a service of value to all who wish to provide additional security for their families, for their individual retirement years, and for the future needs of their church.



Coordinators, instructional staff, and representatives from 53 conferences and two overseas divisions who attended the first seminar in trust development held by Adventists.



(Conference names appear in parentheses.)

Jeff Barbieri, assistant treasurer (Chesapeake), from Texas.

Merritt Crawford, builder (Chesapeake), from Guam.

Jon Hamrick, vice-president-manager, Conference Association (Chesapeake), from San Diego, California.

Marcus Payne, conference secretary and secretary of lay activities, Ministerial, radio-TV, and public relations departments (Iowa), formerly lay activities secretary (Oregon).

From Home Base to Front Line

North American Division

Roy Leslie Walin, to be temporary business manager of Kanye Hospital, Botswana, on Sustentation Beneficiary Overseas Service plan, and May C. Walin, of Pennacook, New Hampshire, left New York City, July 16.

James LaVerne Smith (WWC '59), returning as nurse-anesthetist, Bella Vista Hospital, Mayagüez, Puerto Rico, Ruth Joy (nee Cain) Smith (WWC), and two children, of Bremerton, Washington, left Miami, Florida, August 6.

Lola Marie Genton (SMC '54), returning as elementary teacher, Bangkok Overseas School, Bangkok, Thailand, of Bradenton, Florida, left Anchorage, Alaska, August 14.

Royce C. Thompson (AU '51), returning as administrator, Bangkok Sanitarium and Hospital, Bangkok, Thailand, Elaine Alice (nee Christensen) Thompson (AU '52), and two children, of St. Petersburg, Florida, left San Francisco, California, August 22.

Russell R. Adams (CUC '47; AU '60), to be principal, Hanke Junior Secondary School, Selukwe, Rhodesia, Africa, Julia Elizabeth (nee Barrow) Adams, and son William, of South Lancaster, Massachusetts, left New York City, August 24. Daughter Rebecca and Mrs. Adams' mother, Mrs. O. B. Barrow, left New York City, August 31.

Sherwood D. Pangborn, returning as assistant publishing secretary, Far Eastern Division, Singapore, Pansy (nee Howell) Pangborn, and three children, of Takoma Park, Maryland, left San Francisco, California, August 27.

Milton E. Thorman (Oregon State '62; LLU '67), returning as educational secretary, West Indonesia Union, Djakarta, Indonesia, Noell Dec (nee Webb) Thorman, and two children, of Portland, Oregon, left Los Angeles, California, August 27.

Lainey E. James (AU '71), returning as instructor, West Indies College, Mandeville, Jamaica, of Berrin Springs, Michigan, left New York City, August 27.

David Ray Ludden (WWC '66, '72), to be teacher, Rusangu Secondary School, Monze, Zambia, Africa, Marilyn Delmar (nee Samsel) Ludden (WWC '67), and one child, of College Place, Washington, left New York City, August 27.

Everard Penso Smith (AUC '72), returning to be teacher, Harrison Memorial High

School, Montego Bay, Jamaica, of Miami, Florida, left Miami, August 27.

Marietta Deming (WWC '61), returning as health educator, North Philippine Union Mission, Manila, Philippines, having served previously in Korea, of Loma Linda, California, left San Francisco, California, August 29.

John Guenin (University of Toronto '72), returning as education/temperance secretary, Equatorial Africa Union, Yaounde, Federal Republic of Cameroun, of Oshawa, Ontario, left Toronto, August 29. Jacqueline A. Guenin and three children left New York City, July 9 to visit in Switzerland. They were joined by Mr. Guenin, and proceeded together to Cameroun.

Dale Donis Rexinger (PUC '69), returning as laboratory technician, Masanga Leprosarium, Magburaka, Sierra Leone, Raelene Gayle (nee Pritchard) Rexinger (PUC '69) and three children, of Healdsburg, California, left New York City, August 29.

Donald F. Gilbert (UC '55), returning as treasurer, South China Island Union, Taipei, Taiwan, Irene Elizabeth (nee Julius) Gilbert (UC '56) and two children of Siloam Springs, Arkansas, left Los Angeles, California, August 29.

Kirk E. Hunt (LLU '67), to be dentist, Taiwan Sanitarium and Hospital, Taipei, Taiwan, Dorothy Jeanette (nee Wells) Hunt (LLU '65), and two children, of Corona, California, left Los Angeles, California, August 29.

William Everett McFarlane (LLU '60, '66), returning as dentist, Far Eastern Island Mission Clinic, Guam, having previously served in Hong Kong, June Meribeth (nee Wagner) McFarlane (WWC '55) and two children, of Dinuba, California, left Vancouver, British Columbia, August 30.

Cyril G. Hartman (PUC '57; LLU '61), returning as physician, Ahoada County Hospital, Ahoada, Nigeria, of Grass Valley, California, left San Francisco, California, August 16. Charlotte (nee Miller) Hartman (PUC '57; LLU '61) and five children left New York City on September 7.

Paul E. Horton (AU '64), returning as radio-TV secretary, Tanzania Union, Musoma, Tanzania, Zula Esther (nee Duggar) Horton (AU), and two children, of North Miami, Florida, left New York City, September 10.

Jonathan C. Sherman (PUC '72), to be teacher of industrial arts and maintenance, Songa Secondary School, Songa, Zaïre, and Carol Jean (nee Wolfe) Sherman (PUC '72), of Angwin, California, left New York City, September 10.

Daniel G. Walther (U of Geneva '28), to be acting residence director for Adventist Colleges Abroad program, Collonges, France, on basis of a sustentation worker, and Louise G. (nee Olsen) Walther, of Takoma Park, Maryland, left New York City, September 11.

Edith Fern Wilson (WWC '66), returning as teacher, Wollega Adventist Academy, Wollega Province, Ethiopia, of Portland, Oregon, left Seattle, Washington, September 11.

Robert Lee Conway (UC '59; Colorado State College '63), returning as teacher, Middle East College, Beirut, Lebanon, Char-

lotte June (nee Lehto) Conway (UC '58) and three children, of Brainerd, Minnesota, left Washington, D.C., September 12.

Hazel A. Hauck (AU '71), to be elementary teacher, West Indonesia Union, Bandung, Java, of Berrin Springs, Michigan, left Los Angeles, September 12.

R. Jon Green (LLU '62, '63), returning as teacher/headmaster, Asmara School, Eritrea, Ethiopia, Epp Hiba (nee Hasso) Green (LLU '62, '63) and two children, of Decatur, Georgia, left Atlanta, Georgia, September 13.

William G. Tym (LLU '60), returning as dentist, Taiwan Sanitarium and Hospital, Taipei, Taiwan, Betty Jean (nee Parkhurst) Tym (WWC '56), and three children, of Caldwell, Idaho, left San Francisco, California, September 13.

A. Ruby Williams (WWC '42), returning as dean of women, Middle East College, Beirut, Lebanon, of Montreal, Canada, left Montreal, September 13.

George Milton Woodruff (CUC '48), returning as president, Sierra Leone Mission, Bo, Sierra Leone, West Africa, Marjorie Jane (nee Dawson) Woodruff, and one child, of Edgewater, Maryland, left New York City, September 14.

S. Wayne Young (PUC '65, AU '67), returning as teacher, South China Adventist College, Taipei, Taiwan, Voncille Ann (nee Hilliard) Young (PUC '65), and two children, of Placerville, California; left Los Angeles, California, September 14.

Galen H. Coffin (WWC '44; LLU '49), returning as physician and anesthesiologist, Youngberg Memorial Hospital, Singapore, and Helen Beth (nee Armstrong) Coffin (WWC '44) of Portland, Oregon, left Portland, September 17.

Donald L. Brown (UC '50), to be treasurer, Bangkok Sanitarium and Hospital, Bangkok, Thailand, Fawneita B. (nee Owen) Brown, of Kailua, Oahu, Hawaii, left Honolulu, September 18. Daughter Cathy left August 22 to attend Far Eastern Academy in Singapore.

George M. Gould (LLU '66, '71), to be physician, Far Eastern Island Mission Clinic, Agana, Guam, Patrice Eileen (nee Mayberry) Gould (LLU) and one child, of Kettering, Ohio, left Los Angeles, California, September 18.

Jerry Duane Kopitzke (PUC '65; AU '67), to be pastor-pilot, Bolivia Mission, La Paz, Bolivia, Loretta Jean (nee Munson) Kopitzke (Glendale School of Nursing '66) and two children, of Oak Harbor, Washington, left Los Angeles, California, September 18.

C. O. FRANZ

Church Calendar

Week of Prayer	November 4-11
Annual Sacrifice Offering	November 11
Ingathering Crusade Launching Day	November 18
(Campaign dates Nov. 18, 1972- Jan. 6, 1973)	
Ingathering Crusade	December 2
Church Lay Activities Offering	December 2
Stewardship Day	December 16
Thirteenth Sabbath Offering	December 23
(Trans-Mediterranean Division)	
	1973
Soul-winning Commitment	January 6
Adventist Laymen's Emphasis	January 13
Liberty Magazine Campaign	January 20-27
Religious Liberty Offering	January 27
Gift Bible Evangelism	February 3

Broadcast Responses Grow in Southern Asia

The expanded broadcast of the Adventist message from Radio Ceylon is attracting many listeners, according to R. S. Lowry, Southern Asia Division president. Reporting at the Annual Council held in Mexico City, Dr. Lowry said that hundreds of letters are being received each week from listeners to the six languages and nine programs already in use. The Southern Asia Division has faced many problems as it has reactivated its broadcast ministry. Equipment has been purchased, but the chief difficulty has been with programming materials. Speakers have been appointed for each language from among denominational workers, but it has been difficult to offer professionally produced music.

I. K. Moses is in charge of producing songs in the five non-English languages—Tamil, Telegu, Malayalam, Urdu, and Hindi. Professional musicians must be hired, and the cost per song is 200 rupees (US\$25). This seemingly low cost presents a major hurdle, for each language needs to build up a library of at least 200 songs.

The Adventist Church in Southern Asia has never before undertaken such a large multilanguage outreach through radio, and the prayers of our members are solicited for its continuation and growth.

WALTER R. L. SCRAGG

German Periodicals Consolidate

Der Adventbote (formerly published for Germany) and the *Adventecho* (formerly published for Austria and Switzerland) will be united, beginning January 1, 1973. They will be published in Hamburg under the name *Adventecho*. R. Rempel and P. Steiner are to serve as editors.

The magazine *Zeichen der Zeit* (*Signs of the Times*) has been published not only in Switzerland and Austria but also in the United States. Beginning January 1, 1973, one magazine under this title will be published in Hamburg. G. G. Tobler from the Pacific Press has been called to be the editor.

O. BREMER

Far East Expresses Thanks for Offering Overflow

The Thirteenth Sabbath Offering overflow was almost \$181,250 for the fourth quarter of 1971. This overflow went to assist in three important projects in the Far Eastern Division: (1) The completion of the Hong Kong Adventist Hospital; (2) a medical missionary launch for the Mahakam River in Borneo; and (3) the construction of "lamb shelters" to provide Sabbath school rooms for the boys and girls.

Requests for assistance in building more than 500 "lamb shelters" had been

received from the 3,715 Sabbath schools in the division. In order to help as many as possible, the churches were required to furnish the labor and to pay for one-half the cost of the material. A maximum of US\$250 from the offering overflow was allotted to any one shelter. The amount of the offering designated for the building of "lamb shelters" will permit at least 109 of them to be built. Many of these have already been completed. The remainder will be finished by December 31. Many churches had to mortgage their property in order to have enough money to pay their share of the costs. There is still a great need for more Sabbath school rooms to care for the spiritual needs of the boys and girls in this division.

W. V. CLEMENTS

Mexico City Is Site for Mass VOP Graduation

More than 2,800 Radio Bible Correspondence School graduates received diplomas during a special service held in Mexico City on October 14, the opening night the autumn council convened in that city. The service also marked the thirtieth anniversary of La Voz de la Esperanza, the Spanish Voice of Prophecy radio program. Among the guests of honor were Braulio Perez Marcio, radio voice of the program, and W. R. L. Scragg, secretary of the Radio-TV Department of the General Conference.

The graduation was planned and directed by David G. Poyato, director of the program in the Mexican Union. Sixty per cent of the baptisms in some portions of the union are attributed to personally delivered correspondence courses, linking the work of laymen with the radio program.

CHARLES R. TAYLOR

Testimony Countdown in Nürnberg and North Bavaria

Siegfried V. Ludewig, president of the North Bavarian Conference, and his physician wife recently joined Mrs. Delafield and me in a special nightly *Testimony* study program in the old city of Nürnberg, Germany. More than 200 eager students joined the class. In a recent letter Elder Ludewig reported:

"We have begun Testimony Countdown programs in the churches of the Bayreuth, Saale, and Coburg districts. After Christmas we will begin in two more districts, so we hope with God's help that with the end of 1972 we will complete the Testimony Countdown program in all churches in the North Bavarian Conference. This will provide good preparation for our MISSION '73 evangelistic emphasis here in Southern Germany."

Similar *Testimony* study groups are meeting throughout West Germany and in scores of Adventist congregations in Europe.

D. A. DELAFIELD

60 Baptized in Saigon as Result of Hospital Contacts

Sixty people have been baptized in Saigon, Vietnam, as a result of contacts made in the hospital during the past 17 months, according to a letter received from Vernon L. Small, the hospital's business manager. Pham Truong Thanh is the chaplain. Mr. Small also reports that admissions to the hospital during the 17-month period exceeded 5,000 patients, with more than 7,511 outpatient visits. During 1971 bed occupancy in the hospital rose to 133 per cent. In 1972 it climbed to 146 per cent. Vast quantities of Adventist literature were handed out by hospital personnel, 7,500 Bible studies were given, and 82,000 persons received free immunizations.

Mr. Small also writes that 90 per cent of the footings for the foundations for the new building are complete and columns are in place.

D. S. JOHNSON

IN BRIEF

✦ The South American Division, in its fall baptism on September 22, 23, and 24, baptized 7,000 young people, one of the largest youth baptisms in the division's history. The South Brazil Union reports that on October 7 the union passed the 100,000-member mark.

✦ **Deaths:** C. L. Paddock, 81, October 25, Bellingham, Washington. Elder Paddock served the denomination in publishing work for more than 45 years.

• John H. N. Tindall, 92, October 19, Wildwood, Georgia. He pioneered gospel-medical companies, uniting the efforts of ministers, physicians, nurses, and Bible workers. He conducted large city evangelistic efforts from 1910 onward in Indiana, Wisconsin, Oklahoma, Texas, and California. • A. F. McLeod, October 26, in West Virginia as the result of an automobile accident. At the time of his death he was secretary-treasurer of the Mountain View Conference.

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