

Review

JANUARY 18, 1973

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

CREATIVE INNOVATIVE LEADERSHIP

A.O. MANLEY

A Christian leader must ever be alert to the need of putting his Christian profession into practice. Nehemiah's experience and example in leadership witness to the validity of these assertions.

Concepts of leadership that an examination of Nehemiah's experience indicate are (1) accurate information of facts is essential as a basis for decision making; (2) a leader needs not only an informed mind but also a concerned heart; (3) Christian leadership demands a vertical orientation as well as a people-to-people horizontal approach; (4) a successful future-oriented leader brings to his task a plan that has as its dynamic carefully thought out and clearly defined goals; (5) leadership demands getting other people to work, the prerequisite of which is the emotional involvement of the leader himself in the project in hand, and (6) leadership presupposes the encountering of opposition, for as Charles F. Kettering of General Motors once declared, "The price of progress is trouble."

Nehemiah appears to have had a working knowledge of the place of meditation, fasting, prayer, and confession in the program of the Christian leader. He understood the principles of (1) delegation of authority so as to leave himself free for important responsibilities, and (2) division of labor. He was aware that when a leader delegates authority it is helpful to set or suggest guidelines for his subordinate to follow.

A God-led leader is receptive to the influence and direction of the Holy Spirit and acts in harmony with this direction. The experience and example of Nehemiah indicate that the leader who acts in accordance with God's direction becomes creative, innovative, and effective. □



Who Is a Legalist?

For more than a century critics have tried to label Seventh-day Adventists as legalists. They have charged that Adventists keep the Sabbath as a means of gaining favor and acceptance with God. The charge is absurd, but it has been believed by many who have not investigated for themselves and by those eager to believe that the Ten Commandments are no longer binding.

What is a legalist? In the apostolic church it was a person who believed he could become righteous by fulfilling the obligations of the Jewish legal system—in other words, a person who believed in salvation by works. The Epistle to the Galatians was written to discredit teachers who were advocating this view. Paul said No, “a man is not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be justified” (Gal. 2:16).

Paul did not downgrade the importance of good works. He did not accuse the Galatians of keeping the Sabbath too conscientiously, of figuring their tithe too accurately, or of following the principles of healthful living too strictly. He simply took issue with the mistaken philosophy that one could get right with God by doing good works; that one could obtain justification by his own merits rather than through faith in Christ.

Let one point be clear: nowhere does the apostle Paul—nor any other Bible writer—discount the importance of good works. In numerous places Paul declares that the Christian is to reveal that the old man of sin has been slain and that Christ is living in him, producing good works. Here are a number of texts that set forth this truth:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16, 17).

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*” (Titus 2:11-14).

Let us consider the subject from another angle. The Ten Commandments are an expression of God's will. They tell how human beings should relate to God and to one another. As soon as the first responsible being was created it became necessary to define the relationship of that being to his Maker. The principles governing this relationship are set forth in the first four commandments of the Decalogue.

As soon as a second being was created, it became necessary to tell these beings how they should relate to each other. The obligations of human beings to other human beings are defined in the last six commandments. The principles of the Decalogue were in existence before the world was created, before sin entered.

They will exist after the world has been cleansed by fire, after sin has been eternally destroyed. Sin is a violation of these holy principles (see 1 John 3:4). Sin separated man from God (Isa. 59:2). To effect a reconciliation, to provide atonement, to enable man to live in harmony with these principles, Christ came to this world, lived a life of perfect obedience, and died in our stead.

But acceptance of Christ's sacrifice does not relieve the Christian of the obligation to live in harmony with the principles of God's law. The apostle Paul asks, “Do we then make void the law through faith?” Then he answers, “God forbid: yea, we establish the law” (Rom. 3:31). Again, “What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: *that the righteousness of the law might be fulfilled in us*” (chap. 8:3, 4).

Grace Does Not Permit Disobedience

Let us be clear on this: Though the Christian has been redeemed from the condemnation of the law (verse 1), he is not free to disobey it. He is not to continue in sin in order to reveal how marvelous is God's grace. “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (chap. 6:1, 2).

Through Christ's death and priestly ministry the sinner receives justification. But equally important is the fact that through Christ's life the believer is enabled to live in harmony with the divine requirements. “If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (chap. 5:10).

We are saved by Christ's life only as Christ lives within us. This was the experience the apostle was describing in Galatians 2:20: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.”

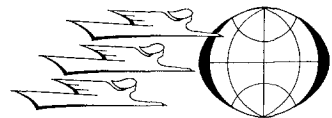
Now, in the light of our discussion, how would you answer the following questions? Is a person who obeys God's law necessarily a legalist? May he be? Is a person necessarily a legalist if he keeps the Sabbath carefully, avoiding worldly conversation, eliminating unnecessary travel, and staying out of business places so far as possible, including restaurants? Is a person necessarily a legalist because he chooses his music carefully, wears modest apparel, and endeavors to bring his life into full conformity to the will of God?

Let us remember that in obedience, as in many other aspects of life, motive is important. Two people may be equally meticulous in doing God's will; one may be a legalist, the other not. One may be endeavoring to be saved by bearing good fruit; the other may be bearing good fruit because he is saved. The legalist may obey with the hope of gaining God's favor, of earning merit, and of “doctoring” up the old life. A truly converted person obeys because God has saved him, because the heart has been changed, because the Holy Spirit is translating the principles of the law into the daily life, into good works.

Remember the good Samaritan of Christ's parable? He excelled in good works. But no one, so far as we know, has ever charged him with being a legalist.

K. H. W.

Review



Advent Review & Sabbath Herald
123d Year of Continuous Publication

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The *Advent Review and Sabbath Herald* is published every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1973.

SUBSCRIPTIONS: United States and Canada, \$9.95. For each subscription ordered in the United States or Canada to go to foreign countries, add \$1.50 postage. Address all correspondence concerning subscriptions to the Manager, Periodical Department.

TO CONTRIBUTORS: Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

A quarterly edition of the *Review* in Braille is published by the Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. The Braille *Review* is free to the blind.

A monthly edition of the *Review* is printed by the Stanborough Press, Ltd., Alma Park, Grantham, Lincs., England.

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

in 1940 from Andrews University. He continued his education at the Theological Seminary and received his Master's in 1944 and his Bachelor of Divinity in 1954. The University of California at Los Angeles granted his Ph.D. in 1969.

With the exception of four years—two as a ministerial intern and two as an academy teacher—Elder Wallenkampf's entire career has been in the area of teaching college religion and philosophy courses. From 1946 to 1956 he was at Union College. Then for the next seven years he was on the Loma Linda campus of Loma Linda University. In 1963 he went to Philippine Union College, where he served as chairman of the religion department. He returned to the States in 1964 and has since been chairman of the religion and philosophy department at Atlantic Union College. He recently returned to Philippine Union College.

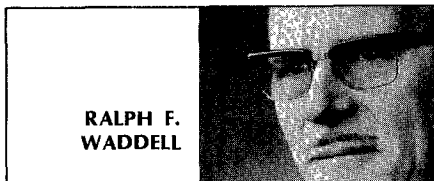
This week we publish part two of the first Let's Talk About Health column this year (page 13). Dr. Ralph Waddell, secretary of the General Conference Department of Health, begins his third year as columnist for the *REVIEW*.

Residents of Takoma Park often see Dr. Waddell walking to work up Carroll Avenue. He is a vigorous man who practices the health principles in which he believes.

He received his B.S. degree from Andrews University in 1927 and his B.A. from Pacific Union College in 1931. Five years later he was granted his M.D. from Loma Linda University. Since then he has received both his Master of Public Health and Tropical Medicine (1961) and his D.P.H. from Tulane University. In addition he is an ordained minister.

His experience has been somewhat diversified. In 1937 he and his wife, Ellen, went to Bangkok, Thailand, where he pioneered the medical work by opening a clinic in a small building.

They returned to the United States for the three years 1942-1945, during which time he was medical director of the Boulder



RALPH F. WADDELL

Sanitarium and Hospital in Colorado. They went back to Bangkok in 1946, where he was again medical director.

From that time until 1966, when he was elected to his present post, Dr. Waddell was back and forth among four places, sometimes holding two positions simultaneously. He was an associate secretary for the General Conference Health Department, living in California, charged with fund-raising for his alma mater, LLU; he went to graduate school in New Orleans; he was medical secretary in the Far Eastern Division, stationed in Bangkok and in Singapore; and he was periodically directing the Bangkok hospital.

Under his direction the Bangkok clinic grew to be a 200-bed hospital with a school of nursing, a school of midwifery, and a school of laboratory technique.

PHOTO AND ART CREDITS: Cover, Elfred Lee; p. 4, Religious News Service Photo; p. 11, J. Byron Logan; pp. 17-31, courtesy of the authors.

Letters

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

DO-IT-YOURSELF EVIDENCE

One more word on school age for children:

Children who enter school at age 8 or 9 may be put in grade one, or, if they have learned to read at home, in a higher grade. At best these children must skip two or more grades in order to enter secondary school at the proper age unless they can be in a rare ungraded school. Grade-skipping is a bad practice, leaving gaps in the pupil's instruction.

Obviously this educational anomaly can be corrected by only one plan: put the child of 8 in a five-year elementary school to prepare him for secondary school at age 13.

Seventh-day Adventists were available for overwhelming evidence on issues of smoking and lung cancer because they had carefully followed denominational health principles. What a pity that there were not 1,000 or 2,000 SDA children from church schools entered at age 8 to furnish a *valid* population on the side of the Ellen White admonition on proper school age! Dr. Moore had to rely on studies of pupils who had survived a makeshift educational pattern based on the eight-grade elementary school. Our denominational school system might have furnished him much better data.

Within ten years our school system could furnish Dr. Moore with such data. (He will still be young enough to write up the experiment!) No more than ten or 20 church schools admitting children no younger than age 8 and furnishing a suitable five-year curriculum to prepare them for secondary school would supply unmistakable evidence to support the Ellen White contention. Why don't we try it?

RICHARD B. LEWIS
Loma Linda, California

EXIT SANTA; ENTER ANGELS

Here is an idea I would like to share with *REVIEW* readers.

At Christmas time for those who would like someone other than a Santa Claus to hand out gifts at parties for needy children or social events a person could be dressed as an angel to carry out this duty.

It could be explained to the children that in keeping with the Christmas story regarding the birth of Jesus, and in place of the traditional Santa there will be someone to represent a good angel, since angels proclaimed the birth of the Christ child. They could be told of the difference between good and bad (fallen) angels, of guardian angels, and how angels are sent from heaven by God to help in time of need.

Or someone dressed as a Wise Man could dispense the gifts, with the children being told how the Wise Men brought gifts to the baby Jesus, just as gifts are to be given to them in honor of His birth. They could be informed that God is the supplier of all the good things we daily receive, and that we are to give back to Him the gifts of our love, talents, and very being.

(Continued on page 15)

This Week

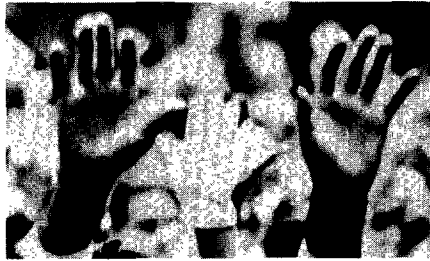
"What Do Miracles Prove?" Arnold V. Wallenkampf asks and begins to answer this question this week in the first of a two-part series (page 4).

Elder Wallenkampf was born in Sweden and received much of his education there, including the ministerial course at Ekebyholmsskolan (now Swedish Junior College and Seminary). After that he went to Newbold College, England, where he completed that school's ministerial course.

In the fall of 1938 he came to the United States, where he received his B.A. degree

WHAT DO MIRACLES PROVE?

By ARNOLD V. WALLENKAMPF



THE OTHER DAY an acquaintance of mine told me of what she considered a definite miracle of healing. She asked whether I agreed with her that the person performing the miracle was a loyal servant of God. Her supposition was that no one who did not serve God from a sincere heart could possibly be instrumental in performing such a miracle.

Her reasoning appeared to her to be in harmony with the best tradition of Biblical miracles. We remember the prophet Elijah, the loyal servant of the true God in the time of King Ahab, calling fire down from heaven on Mount Carmel.

After three and one-half years of drought, the earth was parched as with fire, and the scorching heat of the sun had destroyed vegetation. Streams had dried up and lowing herds of cattle and bleating flocks wandered hither and thither in distress. Once flourishing fields had become like burning desert sands and groves were leafless. Forest trees were gaunt skeletons of nature and afforded no shade. The air was dry and suffocating and dust storms blinded the eyes and nearly stopped one's breath. Once prosperous cities and villages had become places of mourning, and hunger and thirst were telling

upon man and beast with fearful mortality. Famine came closer and still closer in a country that previously had flowed with milk and honey.

Under these circumstances Elijah proposed to the priests of Baal that "the God that answereth by fire, let him be God."¹ The priests of Baal accepted his proposal; but Baal failed to answer by fire and was discredited. Elijah's God did answer with fire and He was acclaimed the true God by repentant Israel. As a result, the priests of Baal were slain without mercy. The miracle of fire from heaven determined who was the servant of the true God.

Jesus often pointed to His mighty works or appealed to His miracles as evidence of His divine authority and Messiahship. In John 5:36 He said: "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." In chapter 10:25 He said: "The works that I do in my Father's name, they bear witness of me." And again: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."²

Sincere men recognized divinity operating in Jesus through His works. At the first Passover during Jesus' public ministry "many believed in his name, when they saw the miracles which he did."³ Nicodemus recognized Jesus as a

Arnold V. Wallenkampf, former chairman of the department of religion and philosophy at Atlantic Union College, has recently joined the graduate faculty of Philippine Union College.

teacher sent from God because of the miracles He performed. He confessed, "For no man can do these miracles that thou doest, except God be with him."⁴

Others said, "How can a man that is a sinner do such miracles?"⁵ "And a great multitude followed him [Jesus], because they saw his miracles which he did on them that were diseased."⁶ To these men, as to the multitudes, His miracles validated His claim as a servant of God.

Miracles to Become Prominent

In the gathering storm just before us, miracles will again be prominent. In harmony with the best pattern of Biblical authority, it will be argued that only servants of the true God can perform such miracles. The question therefore arises, Are miracles inseparable accompaniments and irrefutable evidence of the divine ambassadorship of the person who performs them, and do the miracles thus validate the miracle workers' religious teachings as originating with the God of heaven?

Again we face the question raised in the days of Jesus, "How can a man that is a sinner do such miracles?" The consensus of the masses will be the same as in the days of Jesus, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."⁸ Again it will be argued, "If this man [who performs miracles] were not of God, he could do nothing."⁹ Jesus Himself said of His miracles: "The works that I do in my Father's name, they bear witness of me."¹⁰

We recall the time of Moses. Moses' commission was accompanied and confirmed by miracles. But, for a time, the magicians of Egypt duplicated Moses' every miracle performed at the command of God. They turned rods into serpents; they turned the waters of the Nile into blood; they called forth frogs.¹¹ But finally, Moses stood forth as the unchallenged servant of God before the magicians of Egypt. Even the magicians pointed to his miracles as validation of his divine ambassadorship. The mir-

acles of Moses became conclusive evidence to the Egyptians that he alone was the servant of the true God.

In the last days there will be numerous miracles. Miracles of healing will be performed by true servants of God as well as by ministers of the great apostasy. "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."¹²

At the same time, "Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power."¹³

As Seventh-day Adventists we have often looked askance on reports of miraculous healings and are prone to regard all such reports as sleight-of-hand performances or the result of individual or mass hypnosis. I shall refrain from passing judgment on "the healings" of various faith healers of the past and also of the present. Whatever the case may have been in the past and is at the present, I know that according to divine revelation genuine miracles of healing as well as other miracles will be performed in the future by alleged servants of God.

Deceptive Power of Miracles

"Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium."¹⁴

"Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith."¹⁵ While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation."¹⁶

Satan and his apostate followers are capable of performing miracles of healing. Although Satan cannot create or impart life he can at times remove the causes of these illnesses that he himself has brought about and thus give the effect of virtual healing.

When both apostates and sincere followers of God perform miracles, it is evident that miracles in themselves cannot be looked upon as validations of the divine origin of the miracle workers' religious teachings. A failure to recognize this will sweep the Christian world at large into the hands of apostasy.

"The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony."¹⁷

"You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely."¹⁸ □

(Concluded next week)

REFERENCES

- ¹ 1 Kings 18:24.
- ² John 10:37, 38.
- ³ Chapter 2:23.
- ⁴ Chapter 3:2.
- ⁵ Chapter 9:16.
- ⁶ Chapter 6:2.
- ⁷ Chapter 9:16.
- ⁸ Verse 31.
- ⁹ Verse 33.
- ¹⁰ Chapter 10:25.
- ¹¹ See Exodus 7 and 8.
- ¹² Ellen G. White, *The Great Controversy*, p. 612.
- ¹³ *Ibid.*, p. 588.
- ¹⁴ *Ibid.*, pp. 588, 589.
- ¹⁵ *Ibid.*, p. 589.
- ¹⁶ *Ibid.*
- ¹⁷ *Ibid.*, pp. 590, 591.
- ¹⁸ Ellen G. White, *Medical Ministry*, pp. 87, 88.

Will the Adventist Church Succeed Where Others Have Failed?

By W. RICHARD LESHER

IF SOMEONE WERE to offer you a reward to tell him what and where the church is, could you collect it? You might give him the address of a building, the name of a congregation, the time of worship service, a denominational name, or refer him to all true-hearted believers in the world. Would these answers satisfy him? Perhaps Martin Luther was right when he suggested that the word *church* was a misnomer that had caused confusion and should be replaced by a more specific term.

What is the Biblical meaning of the word *church*? From even superficial investigation one would conclude that the building or the worship service is not the church. Then what is the church? Is it, for example, (1) the people united in belief, (2) the organization, or (3) all true-hearted believers regardless of organizational affiliation?

It is assumed that the English word *church* is derived from the Greek *kuriakon*, meaning "the Lord's house." Compare the Scottish *kirk*. But *kuriakon* is not the word that is translated *church* in the New Testament; it is *ekklēsia*, meaning an "assembly." In classical Greek *ekklēsia* was used among other things for the "town meeting" of the citizens in a Greek city-state. A similar meaning is found in Acts 19:32, 39, 41, where *ekklēsia* designates the assembly of Ephesians in the theater at the instigation of Demetrius, the silversmith, to oppose Paul and his fellow workers (see verses 32, 41). In verse 39 it designates a "lawful assembly" in Ephesus. Thus the background meaning of the Greek word translated *church* in the New Testament is an assembly.

In Acts 7:38 and Hebrews 2:12 *ekklēsia* is used of the congregation of Israel. This usage points to a correlation between *ekklēsia* in the New Testament and a Hebrew word for congregation in the Old Testament. In the Septuagint, the pre-Christian Greek translation of the Old Testament, *ekklēsia* is the word sometimes chosen to translate *qahal*, meaning "congregation." This shows that the word *church* in the New Testament may at times be equivalent to *congregation* in the Old Testament.

In many instances the church is said to be the subject or object of actions that indicate it is made up of people. It feared (Acts 5:11), was persecuted (Acts 8:1); news came "unto the ears of the church" (Acts 11:22); the church prayed (Acts 12:5), welcomed (Acts 15:4), and gave thanks (Rom. 16:4). When Paul wrote to Corinth he addressed his letter "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2).

When Jesus spoke to the disciples about unresolved problems between believers, He instructed them to take the matter to the church (Matt. 18:17). Thus the church is identifiable with people.

In at least 60 of the 113 occurrences of the word *church* in the New Testament either the only possible or the preferred interpretation is that the church is a congregation or an assembly. In the remainder of the references there is nothing that prevents the word *church* from being understood as a congregation, in harmony with the 60 references where church clearly means congregation. Especially in the Epistles to the Ephesians and the Colossians Paul uses the singular word *church* to refer to the total of all the congregations or churches.

Ellen White's Definition of "Church"

What about the meaning of *church* in the writings of Ellen G. White? This word appears frequently in her books (31 pages of references in the *Comprehensive Index to the Writings of Ellen G. White*) and periodical articles. Analysis of this large amount of material is not practical here, but study of several outstanding quotations about the church can reveal how she used the word. In *Selected Messages*, book 2, page 397, she wrote: "I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time."

In this quotation Seventh-day Adventists are referred to as "a people" and as "His church."

W. Richard Leshar is an associate secretary of the General Conference Sabbath School Department and editor of the senior Sabbath school lessons.

The organization itself is not the church. The church is, rather, a group or groups of believing people organized according to Biblical directions.

In *Testimonies to Ministers*, page 49, appears the following often-quoted reference: "The church, enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard." When Ellen White wrote this she was answering charges that the Seventh-day Adventist Church had become Babylon. So the church referred to here is the Seventh-day Adventist Church. As her defense of the church continues on page 50, she states: "The prayer of Christ that His church may be one as He was one with His Father will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God they will become witnesses in the world of the power of God unto salvation." Again, Seventh-day Adventists, church, and people are used synonymously. In the same context there are repeated the same synonyms—"God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God."—*Testimonies to Ministers*, p. 58.

The references noted above point to a view of the church in which Ellen White regards the people who are united in belief in Jesus Christ and the Scriptures as understood by Seventh-day Adventists as the church. This is in harmony with the New Testament view of the church as being the total of all the congregations of believers.

How does the subject of the

church's organization relate to a definition of the church? The New Testament record indicates that after a congregation was established, a simple form of organization was set up—elders and deacons were appointed. And there is record of a council being held (Acts 15). Evidently there was also cooperation among congregations whereby persons were sent out to preach (2 Cor. 8:19). But the organization itself is not the church. The church is, rather, a group or groups of believing people organized according to Biblical directions.

Relationship to Organization

This theoretical relationship between the believers and the organization is reflected in the constitutional provisions of conferences—local, union, or General—for reporting periodically on their activities to the representatives of the churches. These representatives of the believers, as a group, have the authority to make changes in personnel and organization. Any local conference of Seventh-day Adventists has authority because the churches have in effect said to the elected leaders, "Please take care of the affairs of our group of congregations for the next two (or three) years." The organization is

the means through which the believers seek to do an orderly, efficient work.

What are the prospects of the church? Will it be followed by another "remnant," as Christianity followed Judaism, Protestantism followed Catholicism, and Adventism followed Protestantism? The Jews rejected Jesus Christ. Rome rejected the message of righteousness by faith in Christ. The Protestant churches of the nineteenth century rejected the three angels' messages.

This pattern raises the crucial question: Will the Seventh-day Adventist Church continue to believe, teach, and practice the truth that God reveals to them? To say that they will fail as did others before them is to say that there will arise a new church. To say that they will succeed where others failed is to say that they will accomplish a feat never before accomplished. The latter is their claim.

In view of the soon coming of Jesus there must come a final remnant, and Seventh-day Adventists believe they are that final remnant people, not because of any innate superiority but because of the grace of God in their lives in the final period of this world's history. Sinners will be sifted out of the church, and

LOST

By SUSAN HARRIS

After a pleasant afternoon swimming in Lake Michigan, Andrea and I were leisurely strolling toward our car when a tearful wail startled us. A young woman sat alone on the steps leading to the parking lot crying and moaning. We asked whether there was anything we could do to help her.

"Please help find my son," she sobbed, pointing to a number of people already searching for her boy. One group was combing a nearby woods, while others waded back and forth probing into the murky water of a large stream that emptied into the lake.

Andrea and I joined the hunt. We asked a searcher to describe the little boy and then started down the beach at a fast trot to explore an unsearched area. We had no reason to think that he had wandered down that way, but it was worth a try.

As the pitiful cries of the mother were drowned by the rhythmic slapping of the waves on the shore and the distance increased between us and the searching parties, we began to feel rather foolish for our impulsive actions. Why should a little boy wander this far away?

"Hey, look, who is that sitting up there on that sand dune?" Andrea squealed excitedly. High on a sand bank a forlorn little boy sat looking out over the lake as if in deep contemplation.

Andrea clambered up the sand wall, coaxed the small boy into her arms, and brought him down to where I waited on the beach. He matched the description perfectly; but before we had a chance to ask his name, he innocently implored, "Will you help me find my mommy? She's lost."

With assuring smiles, we told him we would. Andrea took one small hand and I grasped the other as we half-carried, half-dragged the little boy back to his grief-stricken mother.

How like the little boy we are—sitting despondently on the sand dunes of discouragement looking out despairingly on the sea of life, little realizing that a loving Parent is earnestly seeking His lost children. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

the church will remain. According to Ellen White, when this sifting out, or shaking, occurs, it may look as though the church has reached its end: "The church may appear as about to fall, but it does not fall. It remains."—*Selected Messages*, book 2, p. 380. Factors precipitating the crisis are (1) persecution on the Sabbath-Sunday issue, and (2) Satan's deceptive miracles.

On the other hand, there are true-hearted believers who are not in the Seventh-day Adventist Church (*The Great Controversy*, p. 390). It is the work of the church as symbolized in Revelation 18:4 to call such believers out of Babylon.

Ellen White wrote: "Then thousands in the eleventh hour will see and acknowledge the truth. . . . These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified."—*Selected Messages*, book 2, p. 16.

Reflection at this point shows that all false believers will eventually identify with Babylon and all true believers will identify with the remnant. When this condition comes about, the remnant church will include all true believers. Among the living the sifting brings about separation between the false and the true in the closing fragment

of probationary time. Among the dead the separation will be accomplished by the first resurrection. At the Second Advent the uniting of the resurrected saints with the translated saints produces the true, visible, universal *ekklesia*, or congregation of the saints (1 Thess. 4:16).

How, then, are believers to relate to organization? Ellen White wrote: "I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be."—*Ibid.*, pp. 68, 69.

Greatest Days Ahead

Again she states: "Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people

must draw together."—*Testimonies to Ministers*, p. 489.

The greatest days of the church are in the near future, but so also are the days of its greatest crisis. The greatest days are ahead because of the outpouring of God's Spirit. The days of greatest crisis are ahead because of the intensifying efforts of the forces of evil to control the whole world.

It is the Spirit, the representative of Jesus, who not only gives power to close the work of the church but also unites believers as a church. It is only the Spirit who can hold together in true unity the believers and the organization they have established. Only the Spirit can hold each believer in the church under the pressures of the final persecution. The Spirit is given to the believers through faith in Jesus Christ—that kind of faith which is a commitment of the whole life and being to the way and work of our Lord. The triumph of the church of God is the triumph of faith and the Spirit in the lives of its members.

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever, Amen" (Eph. 3:20, 21, R.S.V.). □

When You're Young

By MIRIAM WOOD

Souvenirs or Stealing?

"Thou shalt not steal" (Ex. 20:15).

This familiar ancient Biblical commandment seems so clear that one wonders how it could be misunderstood. Apparently, though, we are now in a time when we must define just what stealing is, and whether taking something that doesn't belong to you is all right as long as it's a souvenir from a place you're not likely to visit again soon.

In the *Washington Post* on Sunday, November 5, 1972, Dorothy McCordle published a column which gave me a mild shock. (I like to think of myself as shock-proof in today's society; obviously, I've overestimated myself.) Under the title of "Petty Thievery at the White House," Miss McCordle set forth some pretty unappetizing facts. First she told of her own experience in attending a tea at the afore-mentioned residence when, upon returning home, she found that she'd inadvertently crumpled her small linen napkin into the side of her purse. She fought a small battle with her conscience.

"Should I keep the napkin and hand it down to my granddaughter as a 'souvenir of the White House'? Or should I return it? Conscience won the debate. I washed and ironed the napkin and sent it back to First Lady Pat Nixon's staff."

The incident, however, caused her to do some investigating. She found that so much "petty" thievery occurs at most White House social functions that it is difficult for the housekeepers to have on hand the supplies that they need for the vast amount of entertaining which is done there.

Continuing, she said that the occupants of the White House "first became aware of missing mementos on a large scale after Mrs. Nixon gave a reception for 4,000 members of [a well known organi-

zation] in the spring of 1969." (The organization is well-known for its stand on HIGH MORAL PRINCIPLES.)

"Delicate china and valuable cloisonne ashtrays were in every room. 'At the end of the party, every single ashtray had vanished,' reports a tabulator of White House domestic trivia."

But the story doesn't end there. Even though cheap glass ashtrays are now used, they too disappear like a magician's rabbit. Perhaps one might argue that this sort of thing really is "petty" thievery, but how about silver and gold knives, forks, and spoons, crystal pendants from wall sconces, silver candlesticks, and even the cover from an heirloom gravy boat in the Vermeille Room?

I don't suppose many of us will be confronted with the temptation to provide ourselves with a souvenir of an evening at the White House. But thievery is thievery, whether at the residence of a nation's chief executive, or at a national monument, or even a national park. How many times can you remember having seen a clearly-lettered sign commanding, in no uncertain terms, "Do not pick the flowers"? And how many times can you remember seeing greedy tourists clutching handfuls of the sometimes threatened-with-extinction blooms? After all, the rangers can't be everywhere at once.

Then there are the more familiar kinds of "petty" thievery, such as towels from motels and hotels. I've known professing Christians who've actually boasted of their collection of towels from hostleries around the country or around the world. They'd have been furious if they'd been called "thieves." They were, in their own minds, merely "souvenir collectors." Probably this philosophy accounts for the fact that many lodging places now nail down or cement down or paste down everything they possibly can.

Really, though, a Christian should have no difficulty with this problem. Whether the law of the land differentiates between large and small thefts, the commandment doesn't. Simply stated, if you take something that doesn't belong to you, that's stealing.

HOW SUCCESS IS MEASURED

By W. JOHN CANNON

WHEN APPROACHED to witness personally for the Saviour many respond, "Yes, but who am I?" Such a feeling of inadequacy for the task is not new. When the Lord called Moses to be His representative to Pharaoh, Moses asked God, "Who am I, that I should go unto Pharaoh?" (Ex. 3:11).

Then there was Gideon. When he was sent to lead Israel to deliverance from the Midianites he asked, "Wherewith shall I save Israel?" (Judges 6:15).

The great Solomon said, "I am but a little child" (1 Kings 3:7). Likewise, when we are called to do something for the Lord, often we feel unable to measure up.

The parable of the good Samaritan seems to have a lesson for us along this line. The lawyer whose question elicited the parable queried, "What shall I do?" The lawyer was not satisfied with the position and works of the Pharisees. He

had been studying the scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and he asked in sincerity, "What shall I do?" In his answer as to the requirements of the law, he passed by all the mass of ceremonial and ritualistic precepts. For these he claimed no value, but presented the two great principles on which hang all the law and the prophets."

—*Christ's Object Lessons*, p. 377.

In the parable itself, the priest was possibly the most qualified of all to minister to the wounded traveler, but he "passed by on the other side." He was able but unwilling. The Levite stopped, looked, and was curiously interested but not interested enough to give the help he was able to give, so he, too, went on.

Then came the Samaritan. The Jews had no dealings with the Samaritans (John 4:9). He was a stranger, a foreigner, and almost an enemy. But the record says, "When he saw him, he had compassion on him, and went to him" (Luke 10:33, 34). There was no questioning of what he could do. He saw a man in need and responded to that need to the best of his ability.

When my wife was young, her father took into their house a ne'er-do-well. He seemed hopeless and helpless. Her father saw the vagrant's need and knew what was needed to help. For a time the going was hard, but at length the investment was rewarded. Her father was well satisfied with the success. In later years the recipient of the patient efforts said Thanks by donating to his benefactor 15 acres of land that became quite valuable.

Importance of Willingness

The success of our efforts is measured not so much by our abilities as by our willingness to do the best we can. With willingness often comes the discovery that we have more talents than we thought we had. Do you remember that the man who received five soon had ten, and the man who received two, soon had four. The talents were there waiting to be developed.

"In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to

arouse those dormant faculties." —*The Desire of Ages*, p. 250.

If this parable teaches anything, it certainly points out that the talents and abilities of priest and Levite were of no value under the circumstances because each was unwilling. The Samaritan, suffering many prejudicial handicaps, won honor that day that has reverberated down the centuries of time.

The Harvest Is Ripe

God does not ask us how qualified we are to work and witness for Him. The invitation is clear, "Go ye also into the vineyard" (Matt. 20:4). The harvest is white, ready to harvest.

A 12-year-old boy heard the call to witness for Jesus. His heart responded. He did not say, "I am too young." Or, "No one would listen to me." He simply wanted to do his best. But to whom could he witness? He thought awhile and then remembered that the man who owned the corner store was a kindly man but not a churchgoer. He would begin with him.

The boy called on him. "Mr. Jones, would you like to have some Bible studies in your home?"

"Who would give these studies?" asked Mr. Jones.

"I plan to try," replied Tommy.

The storekeeper wanted to humor the young lad so he agreed—seven o'clock Monday evening at Mr. Jones's home. On Monday evening the boy was warmly welcomed by the storekeeper's wife and his daughter. What started out as graciousness on the part of the kindly man grew into genuine interest as Monday after Monday saw the group reverently turning the pages of God's Word. Can you imagine Tommy's thrill when months later the storekeeper's wife and daughter were baptized and in turn became enthusiastic witnesses for Christ?

Would it not be wonderful if every church member would volunteer to take a part in a win-one campaign? If every member, without fail, won one for Jesus in 1973, we would double our membership in one year. It is not too much to ask. Do not look at your talents but at His power. Remember, "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God." —*Ibid.*, pp. 250, 251. □

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"There is no limit to the usefulness of one who . . . lives a life wholly consecrated to God."

Good-bye to the Laugh of Doubt

By JANET MINESINGER

SHE WATCHED HIM sleeping peacefully. She still found his existence hard to believe. After all the lonely years, the years of childlessness, the years of grief and despair, she was a mother—at 90 years of age! Standing by his bed, she couldn't resist reaching down to caress his soft cheek one more time. "My very own son, Isaac," she whispered.

Sarah quietly sat down by her infant's bed, savoring every moment of motherhood. She enjoyed watching her baby's rhythmic breathing as he napped; she loved feeding him; she happily catered to each little baby need. She wondered whether perhaps she was experiencing the joys of both motherhood and grandmotherhood all compressed into one intensely joyful experience.

She continued to watch Isaac sleeping. She remembered that her friends had told her from the time she was young that she became more beautiful each year. She fondly recalled Abraham's continual delight in her beauty. Even after their long, hot, dusty journey to Egypt, with all the rigors encountered in the desert crossing, Abraham found his Sarah was even more beautiful. Well, of one thing she was sure. "I am positive I have a special glow now that I am a mother. For the first time in 90 years my friends may be right, but it's all due to Isaac."

A frown crossed her calm face. Once again she recalled her lack of faith and her immediate reaction

when she learned she was to have a child. Not only had she doubted that this miracle would or could take place, but she actually had laughed. "I believed in God's love and interest in my life for so many years. It seems strange that I didn't believe this promise to me," she mused. Once again she softly said the beautiful name "Isaac." When the promised boy baby had been born, she purposely named him Isaac, meaning "laughter," so that she would be reminded constantly of the power of God and her own momentary weakness.

Isaac began to stir in his little bed. Immediately she reached for her baby, picked him up, and gently held him in her arms. She was happy that he was now awake so she could cuddle him. As she talked to Isaac, rocking him in her arms, she thought back over her long eventful life.

When I married Abraham, I never dreamed I would *ever* leave Ur of the Chaldees, she thought. We were well situated with family and friends. I enjoyed our life there, and with our good connections with the rulers, life was good. But, oh, how different our lives would have been if we had remained in Ur. When Abraham told me God wanted us to leave, it really jolted me. I couldn't believe it at first. But I came to believe, as I believe now, that God had a special purpose for Abraham and me away from our homeland.

Sarah rearranged Isaac's soft blankets as she continued thinking. After leaving Ur and settling in Haran, the Lord really poured out blessings on us. She thought of the individuals who were now

worshiping the God of heaven because she and Abraham had followed God's call to leave Ur. Haran was a precious memory. But one of the best parts was that many believers had journeyed with them when they left Haran.

Reminiscences

Such a contrast between the size of our camp when we first arrived in Haran and the much, much larger group when we left. I found it somewhat difficult to leave Haran—it had become home—although not as difficult as it had been to leave Ur. But we were bound for Canaan, the Promised Land.

Sarah hummed a hymn of joyful thanksgiving to God to soothe little Isaac. I wonder how many altars Abraham has built during all our travels. I first remember his building one at our camp in Haran. It never ceases to amaze me how our worship periods around the altar draw such interested and curious crowds. It always is a beautiful and impressive way to interest idol worshipers and provides a marvelous opportunity to tell of our God and His love for them. If it hadn't been for our worship services around the altars, I'm not sure we would have had so many join us in our journey to Canaan.

She winced and almost shuddered as she thought of their stay in Egypt. I was so wrong to agree to deceive the king. What ailed me? Why couldn't I have been a strength and encouragement to Abraham, reminding him that God would watch over us, instead of participating in the deception? To this day that bothers me, and I suppose it will the rest of my life. Once again

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she silently thanked God for His love and kindness in protecting her from harm while in Pharaoh's harem. Instinctively she cuddled Isaac closer as if to reassure herself and help bring her back to the happiness of the present.

Isaac rewarded his mother with a happy baby smile in response to her loving kisses. With amazement she once again mulled over God's promise to them. God told Abraham that He would make a great nation out of him. We have talked together about that promise so many times, and even yet we haven't come to a definite conclusion as to what God really means by it. God said I would be a "mother of nations." We used to wonder how I could be that mother when we had no sons! But, now there is Isaac—the fulfillment of His promise to us.

The tent flap parted and in walked her beloved Abraham. He, too, checked on Isaac over and over each day. He and Sarah talked about Isaac's daily progress. Then together they bowed their heads as Abraham prayed, "Thank You for the fulfillment of Your precious promise to us. Thank You for Your loving kindness. Thank You for Isaac." And then the two elderly parents continued to talk of Isaac's new little smile, the way he tightly held on to their fingers with his chubby little hand, and all of the other wonderful accomplishments of their son.

As Sarah played with Isaac, she didn't know she was "the first Hebrewess—the joint fountainhead of the great Jewish race." * She didn't realize the full significance of being Isaac's mother—the first Hebrew mother. She had no way of knowing that Paul would mention her name in his recital of Hebrew heroes who had great faith. Nor did she know that she would die at the age of 127 years and that her grave would be the first to be mentioned in Scripture. She couldn't know that rather than bury his dear Sarah in the desert sand, Abraham would bury her in a cave at Machpelah and when he died, he, too, would be buried there. In death they would be together as they had been throughout their many married years.

However, one important thing she did know—she was Sarah, Abraham's wife and Isaac's mother. She was pleased with her lot in life, and willing to leave the future in God's hands. Her laugh was now the laugh of contentment, not the laugh of faithlessness and doubt. □

* Herbert Lockyer, *The Women of the Bible* (Grand Rapids, Mich.: Zondervan Publishing House, 1967), p. 156.

Matt Visits Gram and Gramps—2

By RONALE R. WHITTINGTON

FOR THE YOUNGER SET

After a nonstop, eight-hour flight, Matt found his plane flying over Chicago in Illinois. As he looked down, he could see that Chicago was not like Honolulu.

Finally the plane landed, and he joined other passengers on the way to the air terminal.

In the waiting crowd he recognized Uncle Carl.

"Hi, Matt. Welcome to Chicago. We're glad you came. Come and meet Gram and Gramps."

Gram and Gramps drove with Matt from Chicago's O'Hare Airport on the Kennedy Expressway toward their home, which is about 20 minutes from the airport.

"Gramps, look at all the chimneys. Every house has one. We don't have many in Hawaii."

"Every house here has a heating system, Matt. The chimneys are used for ventilating the heating systems." Gramps tried to keep up with Matt's exclamations and observations.

"Matt, if you are not too tired we will go for a subway ride this afternoon."

Matt asked, "A subway?"

Gram answered this time.

"Look to your left, in the center of the highway here. Do you see the green train cars lined up? This is the terminal. They run along a track all the way to the downtown area, about a mile from here. The trains go underground, and after that the subway begins."

"You mean we're going to ride underground?"

"You will not only ride underground but you'll ride under the Chicago River

at one point. At other places the tracks will be elevated, and you will be able to look down at the streets and house-tops."

"Wow, I can't wait to try it."

In the meantime they drove into Gram and Gramps's driveway.

"Welcome to our home, Matthew."

"What a house! Is it ever big? It even has two stories."

"It has a basement, too, Matt. It's not like your house in Hawaii. Here we need the basement for our heating system, as well as for a solid foundation for the house."

Gram took Matt to his second-floor room and showed him some empty drawers and closet space. Then she showed him a small door in the hallway wall, close to the floor.

"Matthew, if you will just throw your laundry down through this door I'll be happy to wash it."

"What?" Matt's eyes were wide and wondering. "Gram, throw my laundry into a door in the wall? What's down there? May I look?" Gram nodded.

"That's called a laundry chute, Matt," explained Gram. Later Matt wrote to his sisters: "You'd better hurry and come. I have a million and one things to show you. This is a really neat house. They have a little door, and all you do is drop your laundry down and a few days later you find it all clean on your bed."

Gramps heard the "Woo-ooo" down the chute and called back, "Hello up there. Ready for some chores?"

Matt was enthusiastic about everything. "Yes, sir. I'm ready."

(To be continued)



Matt flew from Hawaii to Chicago. He had no idea Gramps's home held so many surprises.

Called and Commissioned to a Finished Task

By FRANK L. BLAND

Condensation of a devotional talk given during the 1972 Autumn Council

IT WAS A VIVID image. Peter, Andrew, James, and John knew much about the silver heap that turned and tumbled in the straining, breaking nets as the boats drew them heavily toward the beach. They also knew the empty haul, and a whole wet night's labor wasted in unrewarded toil. They were commercial fishermen, and to judge from the scriptural account, they were more often than not fairly prosperous.

One day while they were engaged in the normal routine of their working day, Jesus said to them: "Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him" (Mark 1:17, 18). According to the record, they asked no questions, they made no excuses. So it is that men are caught by those who fish for men, and Peter no doubt remembered his Master's figure of speech when sometime later he looked down from the tanner's roof on the fishing fleet, where it still gathers today under the low bluff of Joppa, where Tel Aviv curves into the crumbling Arab port.

Peter and the other disciples followed Jesus as He traveled from village to village throughout the countryside. They listened as He taught the gospel of the kingdom, they saw Him restore sight to the blind and give strength to the lame to walk. They were with Him

when He cured many of their infirmities and plagues and they were there when He raised the dead to life.

These men became disciples and they later became apostles. They became tremendous forces for good in the world of their day. At Pentecost, Peter was filled with the Holy Ghost. He preached the truth with boldness because he had spent time with Jesus, and learned from the Master Teacher.

"Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:8-13).

These men were called from a way of life that was honorable and good to a way of life that was even better. They were called for the business of providing food for men's souls.

They were called by Christ to a

higher, a more significant and joyous, service. "Follow Me," He said, "and I will make you fishers of men." The Master is constantly calling men to higher levels of good, and to widening areas of service in His vineyard. He is calling each of His servants individually, and personally urging them to "Follow Me." What He is saying is that there are yet broader and greater areas in which they might live and witness for His cause.

Representative of Jesus

"In every one of His children, Jesus sends a letter to the world. If you are Christ's follower, He sends in you a letter to the family, the village, the street, where you live.

"Jesus, dwelling in you, desires to speak to the hearts of those who are not acquainted with Him. Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages; they do not see the love of God through His works.

"But if you are a true representative of Jesus, it may be that through you they will be led to understand something of His goodness, and be won to love and serve Him."—*Steps to Christ*, p. 115.

In his message to the Corinthian believers, the apostle Paul stated it this way:

"But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere" (2 Cor. 2:14, R.S.V.).

The Bible confirms the fact that those men went about their work with complete dedication, devo-

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tion, and determination. It was said of their accomplishments in that day "the gospel . . . was preached to every creature which is under heaven" (Col. 1:23).

Today we are God's men and women for this climactic hour. Our sincere prayer in answer to His call should be for willing hearts to respond to His invitation with obedience and dedicated service. We are the people who are to carry this gospel message through to a great and grand finish.

In this day we are confronted with decisions in all phases of our church life that demand courage. For the gospel message to make its impact upon the world it must be given by Spirit-filled human beings, those who demonstrate real courage under extraordinary circumstances. Therefore every minister and layman should give himself to this important work without reservation, without any conflict of loyalties whatsoever.

Fortitude and Backbone

Our faith in the gospel must be characterized by Spirit-filled, wholehearted consecration and dedication to the honor and glory of God. To identify with the work of God and with the preaching of the gospel in this crisis hour requires more than ordinary courage. To tell the non-Christian world that they worship false gods and are estranged from the true God is a tremendous task. This responsibility requires fortitude and backbone, along with a certain degree of knowledge. There is no place for vacillation and compromise.

The dreadful lawlessness, the low plateau of demoralizing, sinful deeds, and the awful godlessness in the world are evidences that in this planet demonic forces are at work to make null and void the plan of salvation God has set in motion to rescue men from their hopelessness. No competent observer who studies the grim, ugly picture of our world in its present state can fail to see that some horrible end for mankind, who know not God, lurks over our horizon. This sense of expectancy has caused men to seek humanly devised remedies for the world's ills. But Seventh-day Adventist ministers and laymen, with their missionaries to all the nations around the world, are committed to the preaching of the pure unadulterated Word of God. And we must urge men and women, church members everywhere, to make ready a people for the soon coming of our Lord.

"God's people have a mighty work before them, a work that must continually rise to greater prominence.

"Our efforts . . . must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ."—*Testimonies*, vol. 6, pp. 23, 24.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line."—*Gospel Workers*, p. 351.

The theme could be intricately continued. But shall we not conclude with a reference to fishing and a warning lesson from a provocative nursery rhyme? It was Simple Simon who fished for a whale in a bucket of water. To fish successfully we must go where the fish are. I can remember with what solemn ritual a few of us chose our anchorage when we fished on a low bank of the Tennessee River as boys. There were certain places where fish could always be found. And there was always special bait that we counted on to catch a certain type of fish. How much of our fishing today fails because we fail

to go where the fish are. Our fishing for men fails many times because we do not have in our hearts and lives that extra power that comes with the Holy Spirit.

We are all called to be fishers of men, and there are waters and fish for the varied skills and art of each of us, a place on the net ropes for the humblest hand.

"We are altogether too narrow in our plans. . . . We must get away from our smallness and make larger plans" (*Evangelism*, p. 46) both for ourselves and for every person represented today on our church rolls and claiming a place in the household of God.

"He who calls men to repentance must commune with God in prayer. He must cling to the Mighty One, saying, 'I will not let Thee go, except Thou bless me. Give me power to win souls to Christ.'"—*Gospel Workers*, p. 509.

The invitation of Jesus is pertinent today, "Come ye after me and I will make you to become fishers of men." We are called and commissioned to make ready a people for the imminent coming of Christ. □

Let's Talk About Health

By RALPH F. WADDELL, M.D.

Be Wise—Immunize—2

The world is a vast reservoir of infectious disease, much of which could be controlled if not eradicated through effective immunization programs. The responsibility rests upon individuals and upon families. The health of a nation or of the world is only a reflection of the health of its people. An effective program consists of fully immunizing every child by the time he enters school, with strong emphasis upon the preschool population.

A child's first year in school may be critical, because in his new environment he encounters new problems and a wide variety of germs not confronted in his sheltered home. The danger of infection increases in proportion to the density of the group with which he associates—more people, more danger, just that simple. During epidemics it is well to avoid crowds and concentrations of people. When the young child becomes infected, the disease likely will spread through the school, to the homes represented, resulting in the illness of parents and siblings.

Public health authorities recommend the following immunization schedule for children. Parents are well advised to consult their family physician or pediatrician relative to specific immunization programs and follow his counsel.

1. Immunization against diphtheria, pertussis (whooping cough), and tetanus (lockjaw) should be begun when the baby is six to eight weeks of age by the use of a triple vaccine. Three injections are given in all, one to three months apart. Booster doses are recommended one year after the third dose, and then again at the ages of four and eight years.

2. Protection against poliomyelitis is obtained by giving oral trivalent vaccine. It is started at the age of two months, another dose given two months later and a third a year later.

3. Measles may be prevented by giving attenuated live virus vaccine in a single dose to the child when he is approximately one year old. Ordinarily this will confer lifelong immunity.

4. In 1969 rubella vaccine was introduced. It appears to guard a child for life against German measles and prevents him from carrying it to other children or his family. Immunity is provided by a single injection, preferably about one year of age.

Communicable diseases that crippled and destroyed countless numbers of children in the past may now be prevented through adequate immunization programs. The health and happiness of our children are in our hands. Responsibility demands protection—be wise and immunize.

(Concluded)

Entranced Until Mercy's Door Is Shut

A few weeks ago we had in our home as a weekend guest a girl in her middle teens. She had spent much of her life in a foreign country where many of the material and cultural so-called advantages of Western lands are lacking.

During a conversation she mentioned that she was glad she grew up in a country where she had not been exposed to television. Since coming to this country she has learned how hypnotic TV is. Among other things, this first-year-high-school girl said she felt inwardly unclean when she watched much that is on TV, and that she believed professed Christians are being spiritually desensitized by the medium.

As she was talking I recalled reading many years ago in the *Reader's Digest* an article entitled "The World's Slow Stain." In essence, the writer of the article poignantly described how we start off as children—pure, innocent, sensitive. But gradually the evil of the world around us—its callousness, carelessness, cynicism, cruelty—spreads like a stain across our characters. We become desensitized to moral goodness and the finer things of life.

Today TV is helping to hasten the staining process in our children, I thought, as that girl was talking.

Children Are Reflectors

We have heard much from schoolteachers about the effect of TV upon children. Teachers say they can fairly accurately tell the type of programs the children were watching the previous evening by the way they act during the day, for the youngsters reflect the characters they see depicted. And with so much TV fare made up of violence, the children are reflecting violence.

Youngsters brought up in homes professing to be Christian know the effects of TV. A poll taken at one Adventist school asked children in grades 7 and 8 whether they believed what they watch on television has an effect on their Christianity. Eighty per cent said Yes.

Please understand, we are not condemning TV out of hand. It can be used as a worthwhile educational and entertainment medium. There are some worthwhile programs shown on television. But, in our opinion, they are few compared with the type that depicts crime, immorality, and folly.

Many people, when they first get TV in their homes, determine to choose very carefully the programs watched. But gradually they begin to compromise and look at a program that is only slightly questionable. Thus they start on the slippery path of compromise on which there is sometimes no stopping. Soon they can watch almost anything and not be bothered by it. The slow stain has become wide and deep.

In the book *The Desire of Ages* is a sobering statement regarding Satan's methods to bring about the final loss of men. "He has set all his agencies at work," one sentence on page 636 reads, "that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut."

This statement is a general one regarding the

methods of the destroyer, but we believe that we can include television as one instrument he uses.

The verb *entrance* means, "to put into a trance," which, according to *Webster's New International Dictionary*, is "a state of profound abstraction." This state is defined as "inattention to present objects, occurrences, et cetera." Thus to be entranced is to be in a condition in which the mind is not attentive to happenings or conditions around it. In the light of this definition, we feel we are not overstating when we comment that Satan is taking advantage of TV to "entrance" men, women, and children. For many, even many Seventh-day Adventists, are more interested, as an example, in the next installment of a TV serial, or in spending many hours glued to the tube watching commercialized sports, than they are in those momentous events crowding upon us that warn that the end of all things is at our very doorsteps, and in being ready for the end.

We are glad for the attitude of the teen-ager mentioned earlier. We hope she never becomes desensitized. And we pray that others, already affected by the hypnotic tube, will find grace from God, and the moral strength, to escape.

T. A. D.

Making Bricks Without Straw

I had seen them before in Baghdad, in Cairo, and up the Nile, as well as in mission outposts throughout most every State and province of North America. Young couples scarcely out of school and honeymoon, as well as graying veterans, with faces shining with resolve and courage—they tackle difficult assignments that others spurn, accomplishing goals that others had rejected as unrealistic, operating on pure grit and grace, without normal budgets and gadgets. They make bricks without straw and somehow the fruit of their labor is not only astounding but sweet.

But all this was sharply focused during my recent visit to South America. A report on this fascinating trip begins in the February 1 issue. But I am taking this opportunity to editorialize on these reports to our *REVIEW* family. Many lasting impressions are crowding for an opportunity to be expressed, but perhaps the sharpest and most poignant is that of our workers, lay and full time, who do great wonders making bricks without straw.

(Lest anyone should overlook the significance of the phrase "bricks without straw," we remember the vengeful command of the Pharaoh (Exodus 5) who ordered the Israelites to continue making the bricks for his great government buildings—but now without the straw that was normally provided to facilitate the binding quality of the mud. Their work thus was made vastly more difficult.)

So today God's legion, in too many places, makes bricks without straw. I marveled at the intrepid determination and sweet spirit of Don Glantz, manager of the Juliaca Clinic, and his wife, Dot, two and one-half miles above sea level on the altiplano of Peru, near Lake Titicaca. Days blend into nights and back into days again as they lead out in the many-faceted challenge of operating the most respected medical facility in that part of the world. There are other hospitals supported by other churches, but when there is a choice Juliaca Clinic is it.

Yet, behind the smiling faces of this administrator family and his Aymara and Quechua Indian nurses, the dogged work schedule of the Adventist physician, and his paramedical workers, are the marginal facilities with which they perform their Class A medical service. For example, most every reader of these pages has a kitchen stove larger and more automated than the cooking arrangements of this 54-bed Adventist outpost.

The ambulance substitutes for the clinic pickup in which, among other items, the barrels of kerosene are hauled from Puno, 25 miles away. It serves as the rolling clinic when visits are required in neighboring villages over roads that are mere rocky, dusty trails. Before we left on the all-day safari to the Broken Stone Mission, all possible air cracks and the back door were sealed with masking tape in order to keep out the billowing dust in which we would be enveloped. This effort was partially successful. Periodically we stopped whenever water was seen along the road to fill a radiator that is seeing its last days.

Such people I have seen in many lands, living in homes with few of the amenities they were used to "back home," where their ex-schoolmates enjoy such comforts as wall-to-wall carpets and deepfreezes and think not a thought about their advantages. Yet, these young people as well as their older fellow workers are on God's frontier, appealing to a world hungry for truth and love. They prize their opportunity to serve in these hard places more than the comforts of serving Him in the easier posts back home. Nevertheless, day after day, they make their bricks without straw.

Devastating Impact of Currency Change

And there is another aspect of making bricks without straw. In many countries of the world the leap of inflation or the demoralizing results of deflation directly affect missionary families and their projects with devastating impact. I cannot forget the president of the Bolivian Mission, Ed Stacey, and his wife, Lorle. Ex-

perts in the Spanish language, skilled in the ways of working in foreign lands, yet making bricks, many bricks, without straw. In fact, to point out the dimensions of their responsibility, the 24,000 Seventh-day Adventists in Bolivia total more than all other Protestants combined and then some.

Yet, a few days before they entertained me in their La Paz home, the Bolivian currency had been devalued 65 per cent! Missionary salaries are not immediately adjusted to meet such calamities, if they ever are fully. What this means to the Stacey family is that the refrigerator they have been saving for will have to be postponed for another year because their bank account has been reduced 65 per cent and their salary can buy only 35 per cent of what it did before the deflation. I asked whether their old refrigerator would last another year. With a wry yet sweet smile, Lorle Stacey said that the refrigerator they brought from the U.S.A. had not functioned properly after the trauma of the move, was made worse by the local appliance repairmen, and had been unusable for more than a year! Imagine making gelatine salads without a refrigerator or merely functioning as a homemaker without the handy refrigerator! Such are some of the personal results of drastic devaluation of local currency. But on they go, making bricks without straw.

Lessons abound for all. However, never let it be casually said, "But missionaries get used to these hardships." Yes, these friends of ours for whom we give our tithes and mission offerings do adjust to these handicaps in order to keep their sanity. They do laugh and joke about their difficulties—but making bricks without straw is still very hard work even when you laugh. I saw some lonely graves across South America—and laying loved ones into hastily dug graves, often victims of inadequate facilities, is never something anyone gets used to.

God bless these frontier workers who are the church's hands and feet. Our responsibility is to provide more straw.

H. E. D.

LETTERS

(Continued from page 3)

Thus their thoughts will be turned to Christ on the holiday that is supposed to commemorate His birth, and not to the make-believe person of Santa Claus.

PAULINE GODDARD
Linden, North Carolina

WALKING JINGLE BELLS

Quite often, very pungent remarks re women's apparel are printed in the REVIEW. However, as the holiday season rushed upon us, a hitherto completely overlooked phenomenon made the scene in our North American churches.

With the first tingling of frost in the air, oversized brassy bouquets of ribbons and bells were pinned to "very modest" necklines. As attention may be drawn to ourselves in manifold ways—the Pharisees even appropriated prayer—some might prefer to be walking jingle bells or badly decorated Christmas trees.

Truly, beauty lies in the eyes of the beholder, but, oh! how big the beam . . . !

ELFRIEDE MATEJISIK
Columbus, Ohio

LEARN FAST WITH TV

The article on television [Nov. 30] reminded me of research conducted by Dr. J. E. Hanson, head of the Visual Education Department of the National Education Association. One group of children were assigned reading without pictures for a whole week, and the other group were shown pictures for one hour on the same subject. Those who viewed the pictures had a more accurate idea and wrote a much better examination than those doing abstract reading.

If our children attend church school all week but view television for one hour, which one will win out? The pictures we see must agree with the school instruction if we truly place highest priority on Christian education.

HENRY SKADSHEIM
Covelo, California

HELPING THE MISSIONARY

Not long ago we read "Christianity and Western Culture in Nigeria" [Aug. 3].

However, there is a partial solution to some of the problems the author mentions concerning missionaries: careful screening and psychological testing by the General Conference and attendance at the Summer Institute of World Missions at Andrews

University in affiliation with the Loma Linda University School of Public Health. The institute gave us a philosophy for understanding different customs and cultures and practical-living advice.

GAIL AND DON SCHATZSCHNEIDER
Puno, Peru

PROSTITUTION NOT PORK

Thank you for your editorial, "Four Texts in Context" (Sept. 7). It seems to me that such articles are too few and too late.

I am not surprised at the "feedback"—"P.S. on Four Texts in Context" (Nov. 2). I would certainly agree that the apostle Paul is using the figure of the human body as the temple of the Holy Ghost in 1 Corinthians 6:19, 20.

What could be said, however, regarding those two verses is that we Seventh-day Adventists have usually gotten our exegesis and analogy all mixed up. To get the full context of 1 Corinthians 6:19, 20, one ought to read chapters five, six, and seven. But with a casual reading of verses 16, 17, and 18 of chapter six one can observe that the apostle Paul is not concerned with "pork" and "potatoes" and "pot," but rather with "prostitution."

F. C. PETTY
Mobridge, South Dakota

Homemakers' Exchange

Our daughter, who is beginning her senior year in academy, says that she would like to become a beautician. We are worried that this kind of career is not in keeping with Adventist standards. How should we advise her?

► When young people have been given Christian principles they will seek to work out their life patterns to glorify God and bring honor to their parents. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). If you visit the beauty shop every week and spend your money to make you beautiful on the outside, what kind of example must you be for your daughter to follow? If all Adventist mothers followed our Lord's admonition regarding the training of their children, they wouldn't be frustrated wondering what to do.

Pray for forgiveness of your wrongs, and pray that God will open your daughter's eyes to her wrong decision. The day of miracles is not past.

MARY EALY
Marion, Michigan

► The parents should count their blessings that she is interested in following a respectable profession. How many parents are worried over their daughter's desiring to quit school and enter an immature marriage! If later the girl decides to enter college, she will have a good way to earn her way through school by working part time. If not, a beautician fills a needed role in our society, as do many other vocations. A good Christian beautician has many opportunities to witness for Christ to her patrons.

MRS. BILL TATE
Ooltewah, Tennessee

► I have been an SDA beautician for 23 years and have been privileged to witness daily for the Lord and the truth that is dear to me. The close contact we beauticians have with people has given me the opportunity to give away hundreds of pieces of literature, Bible correspondence courses, and invitations to meetings.

As in any other occupation where you meet the world, you must hold your church standards high. If your daughter does this she will be blessed and be a successful beautician.

CLARA J. O'ROURKE
Niles, Michigan

► I would suggest that you encourage your daughter to become a beautician. I have found that being a hairdresser myself has given me many opportunities to share my faith with people who would not ordinarily listen.

The Lord often leads people who have spiritual problems to me. I am thankful

that I have not only my skill but Jesus Christ to offer them.

PAULETTE GORSUCH
Huntington Beach, California

► Inasmuch as thousands of SDA women flock to the hairdresser on a regular basis it does not seem unreasonable to assume that an Adventist girl might become interested in becoming a beautician. God can use women to serve Him in various areas of life.

It has been my observation that women discuss some very personal problems with their hairdressers at times. A tactful Christian beautician can be a tremendous witness for Jesus Christ, perhaps speaking a word of encouragement or providing the patrons under the hair dryer a piece of literature to read.

LOUISE BARTHOLOMEW
St. Paul, Minnesota

► Since I am an Adventist beautician and since my parents were not in favor of my choice of profession, I feel I can answer this question.

I enrolled in beauty college with the understanding that I wouldn't compromise the Sabbath.

I own my own shop in a small mountain town. Business has been far greater than I expected and I have had many opportunities to witness. I invite my patrons to tune in Adventist radio and TV programs, and at Christmas I give a book to each one. Many have enrolled in Bible study courses and several have been baptized.

I am so thankful that God has seen fit to use me to win souls, and I believe that there would be plenty of opportunity for other Adventists who want to enter this line of work.

JOYCE CUPP
Nederland, Colorado

► It will be difficult indeed for you to prove to your daughter that a career in beauty culture is wrong when so many Seventh-day Adventists use beauticians' services. Although Adventists do not use all of the services offered by a beautician, good grooming is part of a bona fide Christian experience, an asset to Christian witness, and it does much to bring honor and glory to God.

If your daughter plans to operate her own shop she could possibly do a service to her Lord by offering those services to her patrons that enhance the natural beauty. However, if she plans to work under an-

other operator she may have difficulty abiding by her own personal standards.

I suggest you explain these things to her then put the matter in the Lord's hand and trust Him to care for it.

FANNIE E. DILLER
Orlando, Florida

► If you would study thoroughly the purpose of God for youth with your daughter, she might receive a vision of something better than being a beautician.

Your daughter might be inspired by reading the section "Many Lines of Work," in *Messages to Young People* (pp. 219-225). A sobering challenge placed before our young people is the fact that they each have a "special place designated on earth where we are to work for God" (*Messages to Young People*, p. 219).

Study with her some of the principles found in the chapter "Dress and Adornment" (pp. 343-360). If she finds the true joy in unselfish service and comes to realize that our professions or lifework on earth should bear witness to our profession of Christ, she may well choose a fruitful avenue of Christian service.

BILL SHERMAN
Wildwood, Georgia

► Being a beautician requires so many hours of standing in one place—I often used to put in 12 hours. On weekends it is terrible. How will she keep the Sabbath holy? And what will she do when customers want red nail polish and a make-up job after a facial?

You should encourage your daughter to take nursing. I changed and I am happy and feel rewarded. Your daughter will too.

MARIE CINQUENANI
Muskego, Wisconsin

► All those in favor of a smokeless, dirty-story-less, vulgar-language-less beauty shop raise your right hand.

ALLPHILDE CHRISTENSEN
Lilliwaup, Washington

NEXT QUESTION

Our pastor recently spent a week at the church school talking with the fifth- and sixth-graders, urging them to be baptized. We feel our 10-year-old is not mature enough to take this major step, even though all of her friends will be baptized near the end of the school year in one large service. Should we say No at this time, ignoring peer pressure, or should we let her go ahead and hope that she will come to understand later what she has done?

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published. Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

Promoting the Spirit of Prophecy in Europe—Part 1

By D. A. and EVELYN DELAFIELD

WHEN WE DISEMBARKED from the Queen Elizabeth II in New York harbor after a five-day trip from Cherbourg, France, Mrs. Delafield and I had completed nearly one year of traveling, holding meetings, and participating in ministerial seminars in Great Britain, Western Europe, and several Socialist republics.

The homecoming seemed far removed from that September 15, 1971, date when we had taken the same ship from New York harbor to Southampton, England. There we began the long itinerary that took us in our Volvo car approximately 18,000 miles into 22 countries—from Gavle, Sweden, to Naples, Italy, and from Prague, Czechoslovakia, to Edinburgh, Scotland.

Before we ended our journey we had lodged in more than 100 hotels, attended and participated in 52 workers' meetings, and conducted approximately 500 classroom sessions and preaching services in church institutions and ministerial seminars. It was the busiest year of our lives, and in some ways the best.

The purpose of our visit was to review with our European believers the providences of God in the beginnings and development of the Advent Movement, and to show how the Spirit of Prophecy has been a guiding light to the church all through its history—and that it will continue to guide into the future. Our trip was sponsored by the Ellen G. White Publications, the General Conference, and the two divisions that administer our work in Europe.

Mrs. Delafield, who is a Bible instructor, gave talks at most of the workers' meetings, met separately with women Bible instructors, and served as an associate with me in emphasizing the value of the gift of prophecy among us.

Beginning in Great Britain, where we spent approximately two weeks, we held weekend services in the church at Cardiff, Wales. This was followed by meetings with our ministers in England at Bristol, Grantham, Birmingham, Newcastle-on-Tyne, and London. Our trip took us to Edinburgh, Scotland, Dublin, Ireland, and Belfast, Ulster. A bomb exploded two

blocks away from the church while I was preaching in Belfast, I was told, but I did not hear it.

In our meetings with the ministers in Great Britain we launched the Testimony Countdown program that has been blessed by God in the United States and Australia and parts of the Far East and South America.

Buying Testimony Treasures

Following our meetings in the British Isles we conducted nearly one week of Testimony Countdown services at Rotterdam, Holland. The attendance was excellent, and the Dutch believers purchased 80 three-volume sets of *Testimony Treasures*—"more than we've sold in two years throughout the Netherlands," said one of the Netherlands Publishing House workers. Young people joined the older ones for the meetings. The interest of the youth in the *Testimony* studies was intense and genuine.

Similar meetings were held later at

Oslo, Norway, with 400 attending nightly, and in Copenhagen, Denmark, with an average attendance of 500. The revival and reformation experiences were marked. The Holy Spirit was present in every meeting, and Christ was glorified.

In West Germany similar weeks of Spirit of Prophecy emphasis were held in the Grindelburg church in Hamburg and the churches in Hanover, Nuremberg, and Frieberg. Classes in Germany averaged about 175 persons for each city. Our German believers are hungry to know more about the *Testimonies*. We were received courteously and graciously by our brethren throughout Europe.

We drove into Yugoslavia for two weeks of meetings. These were held in Belgrade and in Marusevec, in northern Yugoslavia, where our high school is situated. We spent nearly a week with the faculty and student body of the Yugoslavian Theological School on the outskirts of Belgrade.

In Prague, Czechoslovakia, some 100 ministers gathered from all over the country to study the counsels of the Lord and the providences of God in connection with the life and work of Ellen G. White. Similarly, in Poland at Warsaw, Krakow, and Katowice we held ministerial meetings. There is no question in the minds of our



Approximately 300 people attended the Testimony Countdown classes held in the Naerum church, Copenhagen, Denmark. D. A. Delafield (at speaker's desk, right) spent about a year in Europe visiting Seventh-day Adventist churches and institutions in various countries in order to enhance the appreciation of laymen and church leaders for the writings of Ellen G. White.

D. A. Delafield is an associate secretary of the E. G. White Estate. Mrs. Delafield is a Bible Instructor at the Washington Adventist Hospital, Takoma Park, Maryland

leaders and church members in these countries concerning the inspiration of the Lord's messenger. When faith is tested and there are many trials the Lord's people turn naturally to the Bible and to the writings of Ellen G. White for help.

Visiting the German Democratic Republic

I traveled alone into the German Democratic Republic (DDR). My tourist visa enabled me to visit the Luther memorials in Magdeburg, Eisenach, Erfurt, and Wittenberg. M. Boettcher, president of the union, is a man of courage and optimism. He assured me that our people are of good courage and that they have learned to trust the testimonies of God's Spirit.

I did not preach in the churches in the DDR. This is not possible on a tourist visa. Occasionally it is possible for a visiting minister from the General Conference to receive an official visa from the Government to journey into that country and to conduct meetings with church members and Seventh-day Adventist ministers.

In the Finnish Union all the Adventist workers met at the lovely resort town of Lahti. Here in a quiet hotel Mrs. Delafield and I joined them in a Spirit of Prophecy seminar. All about us the snow lay heavily on the ground. The air was crisp, but the warmth of the Finnish welcome and the genuine love for the Spirit of Prophecy was a source of real encouragement to us.

While in Finland we filled numerous appointments at Finland Junior College at Toivonlinna, and visited our excellent publishing house at Tampere. Finland's population is less than 5 million. The Adventist membership is 5,312. To date, 60,000 copies of the Ellen G. White book *The Great Controversy* have been printed and distributed in Finland. This is an excellent record.

In Norway, Sweden, and Denmark, in Belgium, France, and in the beautiful, sun-drenched countries of southern Europe, we were warmly received by church leaders and graciously entertained. Many of the recent Ellen G. White compilations are lacking in the languages of these European lands. In some places there is a paucity even of the old and better-known Spirit of Prophecy books, but the church leaders are determined to supply these lacks as quickly as possible.

An Emphasis on Revival

In the Scandinavian countries there is a considerable prosperity. Throughout this region of northern Europe the governments sanction great freedoms and provide economic benefits for the people. However, interest in religion is lacking in some areas, and society is highly secularized. Adventist leaders in Scandinavia are concerned about this and are emphasizing revival, reformation, and evangelism as a means of safeguarding believers and adding new members to the church. In addition, a strong accent is being put on

the spiritual in our church schools in Sweden, Norway, and Denmark.

The church operates a number of sanitariums in Scandinavia. These include the Skodsborg Sanitarium in Denmark, which I feel is the queen of them all; the excellent Hultafor's Sanitarium, and the small but effective Nyhyttan institution, in Sweden. The Oslo health home in Norway and its three sister institutions in that country are always well filled. Other smaller institutions in Scandinavia are a source of pride to the Seventh-day Adventist denomination.

The literature work in Norway is prospering, and new Ellen G. White titles appear from time to time. In Sweden the brethren have built an efficient publishing plant. "Forward" is the word in prosperous Sweden. High on the priority list of new publications will be the three volumes of *Testimony Treasures*. □

(To be continued)

ONTARIO

Baptisms Reach Record Highs in Two Fields

Baptisms for the Ontario Conference and the Quebec Seventh-day Adventist Church Association up to the end of October, 1972, were 570. This is 207 more than were baptized during the comparative period in 1971. For the first time in the history of the two areas the 500 mark in baptisms has been passed. Hopes are that the final report for the year will show that 700 were

added to the church in the two fields during the year.

It Is Written meetings held in Hamilton and Toronto, Ontario, have shown gratifying results. The meetings held in Hamilton by L. G. Lowe, Ministerial secretary of the Ontario Conference, and L. Milliken resulted in 40 persons' being baptized, with another ten expected from the follow-up.

In the Vandeman-Knowles meetings, in Toronto, which were in session at the time of writing, 27 had been baptized so far. Two other baptisms were scheduled.

In the Ottawa district G. E. Corkum has baptized more than 30. The It Is Written TV program is to be telecast in Ottawa. It is hoped that as a result more than 100 converts will be baptized in the district during MISSION '73. It Is Written is also to be telecast on the London station.

Evangelist H. Feyerabend reports a good interest in the Portuguese meetings now in progress in Toronto. Even though he is receiving opposition, he is hopeful of reaping a large harvest.

Ukrainian Voice of Prophecy meetings conducted by N. Ilchuk and J. Melashenko in Toronto and St. Catharines are expected to reap a harvest from the radio program.

Twenty were baptized in Montreal as a result of meetings conducted by R. K. Cemer.

Membership in the Toronto West and Perth Avenue churches grew from 449 on January 1 to 759 by September 30. E. J. Parchment is the pastor.

L. G. LOWE
Ministerial Secretary
Ontario Conference



YOUTH ACTIVE IN EVANGELISM IN SOUTH BURMA

Last summer a group of young people of the Delta Section of the Burma Union conducted Voice of Youth meetings in a number of places in the area. Attendance at some evening meetings was more than 150, which was encouraging in that section. During the day the youth held Vacation Bible Schools and visited interested people.

At one church 15 people (front and middle row) were baptized as a result of the meetings held there.

AUNG WIN
MV Secretary
Delta Section, Burma Union

What Is Right With Loma Linda?

By ROBERT H. PIERSON

RECENTLY I SPENT four days on the campus of Loma Linda University, two more days with the faculty of the university in a retreat, and several days in the Medical Center. During this time, with several colleagues from the General Conference, I met with the faculties of the several schools on the Loma Linda and La Sierra campuses, and with all the staff members of both campuses for "dialog sessions." I met many people, heard and saw many things, and received new insights into what makes this fine institution operate. I liked what I saw and heard at the university.

I liked the spirit of commitment I discerned in the various schools of the university. With most of the school faculties some of the first questions asked us were "How can we serve our church more effectively?" "How can we become more involved in the work of the church?" "How can we help?"

REPORT TO THE CHURCH

Loma Linda University wishes to be more and more identified

with the aims and goals of the church. Most of the weekend retreat at Pine Springs Youth Camp was spent in re-studying these spiritual and service goals.

Recently the university board and faculty associated themselves with the North American Division statement on Seventh-day Adventist Philosophy of Higher Education. This statement is distinctly, unequivocally, and definitively Seventh-day Adventist. The Loma Linda University leadership is committed to assuring that this institution shall fulfill the purposes for which it was founded.

High Christian Standards

In the university student handbook it is made clear to prospective students that Loma Linda University is a Seventh-day Adventist institution with high Christian standards. A paragraph in italicized type reads: *"The University maintains the historic ideals of Seventh-day Adventists in matters of morals, dress, and conduct as its reason for existence. Each prospective student has perfect freedom to choose or reject these regulations. But each must make that choice before he enrolls as a student, not afterwards; he makes it when he decides to come or not to come to the Loma Linda campus."*

Members of the staff and student body are missionary-minded. The School of Arts and Sciences on the La Sierra Campus has organized the Christian Collegiate League that involves a large number of the student

body and some 50 teachers in community witness bands. Twenty-six non-Adventist students on the campus were baptized last year, and others are joining the church this year.

During my evangelistic crusade in Boise, Idaho, a few months back, Dr. Mervyn Hardinge, dean of the LLU School of Health, joined me in presenting a balanced message calculated to make man whole by meeting both his spiritual and physical needs.

One imbibes the true Christian spirit of the university through the casual contacts, the unstructured happenings on campus. This was impressed upon me as I met at an early morning prayer breakfast with a group of some of the top professional men who were gathered to discuss effective methods of on-campus witnessing and to pray that God would make their classroom ministry more Christ-centered.

The spiritual emphasis in most of the university cheered me. Among a sizable segment of staff and students one sensed an undergirding of spiritual commitment. Attention during the two chapel periods at which I spoke made both seem like Sabbath morning worship services. The sincere and frequent emphasis on Christian living and upon the mission of the church by leaders warmed my heart.

The frequency with which I heard the Spirit of Prophecy quoted in various meetings I attended and in many private conversations, impressed me that a large segment of the university faculty are sensitive to the inspired counsel the Lord has given His remnant church.

In the Department of Biology I found the faculty and graduate students at work on research projects. Much of their work is significant in the field of Creation. Here talented scientists are attacking the weak points in the evolutionary hypothesis. The day I was there they were studying the distribution of pollen as it relates to a Flood model. These scientists also are witnessing to the better way of life. One of them reported the experience of a student from a nearby university who had just overcome the alcohol habit as the result of contacts with our scientists. "Now I can be a real Christian," the student had testified.

"Tender Loving Care"

For five days I basked in the "tender loving care" that all patients of the University Hospital receive. Few, if any, medical centers in our country provide care that is superior to Loma Linda's. Doctors, nurses, chaplains, technicians, and even the custodial-care workers "conspire" to get patients well quickly in a friendly, Christian atmosphere.

Early the first morning I was there I heard the sweet strains of "Take the World, but Give Me Jesus" as nearby workers began the day with worship.

Friday evening about sundown a sunshine band cheered us with their sweet songs of Zion. The literature rack in my room was filled with attractive Seventh-day Adventist books and brochures. Nurses, doctors, and chaplains prayed with us and encouraged us. From my brief personal experience I can say that the Loma Linda University Hospital is an institution that skillfully blends the old-fashioned Adventist atmosphere with progressive, up-to-the-minute professional care.

Loma Linda now serves the world field with institutional affiliations, field stations, and assistance programs involving both students and faculty. In Greece, in Peru, in Afghanistan, university personnel have been at work on extradenominational projects serving humanity and at the same time enhancing the image of the church. In addition, some 14,000 graduates provide a huge reservoir of talent for church leadership, for aggressive witnessing, and for loyal financial support of church life and programs.

Loma Linda is indeed a world institution receiving students from more than 50 countries. In this manner, as well as in the preparation of youth from the homeland to serve as foreign missionaries, the university is an integral part of our far-flung mission program. Approximately 40 per cent of the faculty present at the retreat had served in overseas fields.

Selfless Service

During his visit to the Loma Linda campus some months ago, President Richard Nixon said, "As I think of our desire for a world peace in which people can work together and live together rather than fight each other, I can think of nothing that does more to bring about such a peace than selfless service by people like those who have gone throughout the world from Loma Linda University."

Loma Linda University is a General Conference institution and one of which the church can be justifiably proud. It is a center of learning and service brought into being as the result of divine inspiration. Soon after the turn of the century, while church leaders were pondering the possibility of establishing such an institution, encouraging messages came from the Lord's servant instructing them to move ahead. During this period of study someone asked I. H. Evans what they were going to do. His reply was typical of the spirit of the day: "The Lord has spoken and we will obey." Even the site was approved by inspiration.

If Ellen White and I. H. Evans were to visit the Loma Linda campus today they would be amazed at what God hath wrought during the past six decades. From a humble beginning the institution has grown and developed into a modern, effective university and medical center.

These are just a few of the things that I found right about Loma Linda while I was on campus.

"Is there nothing wrong at Loma

Robert H. Pierson is president of the General Conference.

Linda?" someone will be sure to ask.

I doubt that many on campus would contend that they have reached the state of perfection. But Loma Linda, like our other schools, is striving toward the goal the Lord has set for it. I saw and heard a great deal to encourage me this past week.

"The Lord has spoken and we will obey" must continue to be the touchstone of Loma Linda's precept and example. □

MICHIGAN

Mission Institute Prepares Missionaries for Service

Thirty missionaries and other workers attended last year's Summer Institute of World Mission, held on the campus of Andrews University, Berrien Springs, Michigan. The aim of the institute was to acquaint newly appointed missionaries with the task and scope of Adventist overseas missions and to deepen the understanding of furloughing missionaries on how to communicate the gospel in a more effective way.

Since these institutes of world mission began, in the summer of 1966, some 250 Adventist missionaries have attended. The institutes' effect is evident from the much smaller number of missionaries who return home prematurely, from the better adjustment new missionaries are making in their field of labor, from a greater effectiveness they show in their work, and finally, from a larger number of missionaries who return to the field after their first furlough.

The idea has been expressed that the institutes should be held more frequently than just one summer session. Consequently, the possibilities are being studied to have institutes con-

ducted throughout the year, so that 80 to 90 per cent of Adventist missionaries may attend. The reason for such an increased participation is that, contrary to what many people think, overseas mission work has become more difficult than ever. "Culture shock," for example, is more of a problem today than previously and accounts for most of the premature return from mission service. Moreover, since today the majority of overseas missionaries are going as specialists of one kind or another—educational, medical, technical—there is a growing danger of too much emphasis on the Westerner's role as "technical advisor" and less involvement in communicating the gospel. But the spreading of the Advent message in all the world is the essence of our missionary work and the reason for the existence of our church.

The Summer Institute of World Mission is sponsored by the General Conference and conducted by the Department of World Mission of Andrews University, with assistance from the General Conference Secretariat and the Transportation Department. Director of the Institute is Gottfried Oosterwal, chairman of the Department of World Mission. Associated with him last summer were Charles Anderson, psychiatrist, Hinsdale Sanitarium and Hospital; D. W. Hunter and W. L. Pascoe, associate secretary and assistant treasurer of the General Conference, respectively; Russel Staples, assistant professor of mission, Andrews University; Albert Whiting, assistant professor, School of Health, Loma Linda University; and special lecturers from various departments of Andrews University.

In 1972, for the first time, an institute of mission was conducted outside of North America for missionaries from Europe serving in Africa. A similar mission institute is planned for the

Australasian field. It is hoped that some of the other home bases of our overseas mission work, such as the Philippines and South America, will also have institutes.

The next Summer Institute of World Mission will be held on the campus of Andrews University, June 11 to July 19, 1973. Newly appointed missionaries from the North American Division, missionaries on furlough, and overseas workers in the United States for further study may apply or write for information to the Secretary, General Conference of Seventh-day Adventists, or to the Director, Institute of World Mission, Andrews University.

G. OOSTERWAL

Director

Institute of World Mission
Andrews University



Chilean Missionary Volunteers marching in protest against drugs and alcohol carried banners with slogans such as "The Vicious Destroyer" and "Christ Is the Solution."

CHILE

SDA Youth March in Protest Against Drugs, Alcohol

A protest march against drugs and alcohol was held in Iquique, Chile, recently by Adventist youth of the North Chilean Conference.

It was about seven o'clock one Saturday night when delegates to a youth congress, church members, and a large number of friends gathered in front of the Iquique Adventist church to march in protest against drugs and alcoholism, and to resolve to remain away from the permissiveness that is possessing so much of society today.

Moments later the march began. The youth band of the Chilean Air Force Band played a number of marches while the column moved along the main streets of the city.

The march ended in the main plaza, where youth leaders of a number of organizations took their place on a raised platform. The main speaker was Lawrence Nelson, an associate secretary of the MV Department of the General Conference. José Vianna, the MV department secretary of the South American Division, invited all present to dedicate the best of their energies to upholding those values that honor God, dignify man, and contribute to a greater fatherland. The meeting ended with the singing of the Chilean National Anthem.

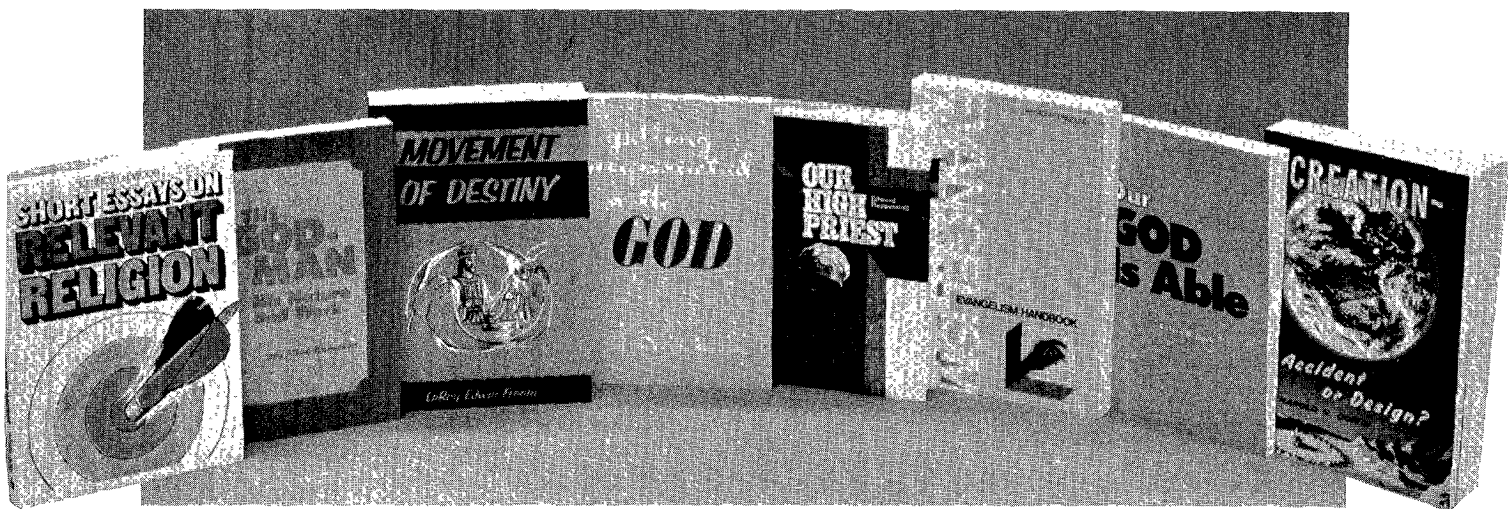
WERNER B. MAYR

PR Secretary
Chilean Union



World Mission institutes, held each summer on the campus of Andrews University, have been attended by some 250 Seventh-day Adventist missionaries and prospective missionaries. Thirty attended last summer's session. Dr. Gottfried Oosterwal (back row, left) is the director.

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EVANGELISM HANDBOOK, by Raymond H. Woolsey
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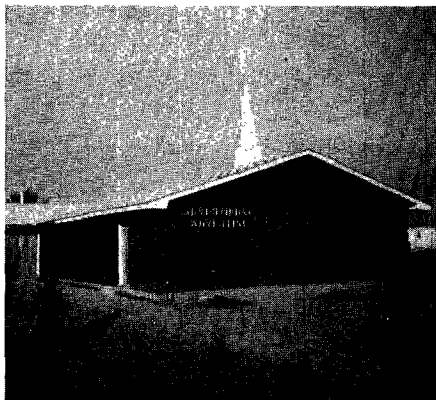
OUR GOD IS ABLE, by Calvin B. Rock
This book describes what God will do for those who put complete trust in Him, for He is able to begin with anyone and make him someone. Paper—\$2.50

CREATION—ACCIDENT OR DESIGN? by Harold G. Coffin
The author compares the natural world with the revealed world and points out serious flaws in the evolutionary hypothesis, suggesting a solution to some of the problems. Cloth—\$7.95
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SPRINGFIELD, COLORADO, CHURCH IS DEDICATED

Dedication services for the Springfield, Colorado, Adventist church were held on Sabbath, November 11, 1972. The building, valued at \$30,000, has a seating capacity of 100 and consists of a main sanctuary, two multipurpose rooms, and a mothers' room.

H. V. Reed, president of the Colorado Conference, preached the 11:00 A.M. sermon, and R. H. Nightingale, president of the Central Union Conference, spoke at the afternoon dedication service. The present pastor is Lloyd O. Barnes.

LORICE HANSON
PR Department
Colorado Conference

SOUTH INDIA

Lay Congresses in Two States Attended by 600

Some 600 laymen representing every church in the Kerala and Tamilnad sections of the South India Union attended two lay congresses conducted recently. The congresses were held at Trivandrum, Kerala State, and Prakasapuram, Tamilnad. Speakers for the congresses were Lewis A. Shipowick, an associate secretary of the General Conference Lay Activities Department and editor of *The Adventist Layman*; and R. M. Neish and R. D. Riches, lay activities secretaries of the Southern Asia Division and the South India Union, respectively.

During the congresses we met a number of people who had interesting backgrounds and who were doing much to witness to the power of the gospel. There was Abraham, who had been a very heavy drinker. One day his wife, tired of his drunken interference, told him to go to the *pandal* (tent) around the corner and bother the man speaking there. Abraham went, heard the Adventist preacher, and as a result began to drink heavily of the water of life instead of liquor. Now his thirst for alcohol is gone.

There was C. Baby, a tailor from the high range of Kerala who closes his business two days a week in order to spread the gospel. There was Sister Dolly, who can preach a sermon to match any man. There was Barnabus, who wants a small boat so that he can go to the unevangelized people who live

in the backwater area of Travancore. And there was Sam, formerly a preacher for another church.

At Prakasapuram were ten men who among them over the years had reported almost 600 baptisms. But statistics mean little to these men. They are interested in souls for the kingdom and churches raised up, rather than reports.

Commenting on his impressions of the people present at the congresses, Elder Shipowick stated he felt there is the potential in this field for one of the finest forces of lay preachers in the world.

R. D. RICHES
Lay Activities Secretary
South India Union



L. A. Shipowick (right), an associate secretary of the GC Lay Activities Department, shakes hands with blind Preacher Abraham, who has won 170 converts. Paul Abraham (second left) has won 160 persons and has been instrumental in beginning 12 churches.

LIBERIA

President of Republic Lauds Five-Day Plan

A Five-Day Plan to Stop Smoking, conducted in Monrovia, Liberia, some time ago, was recommended by Dr. William R. Tolbert, Jr., President of Liberia, and was widely advertised by all the news media of the city of 100,000 inhabitants.

The plan was conducted in Monrovia during an itinerary we were making in West Africa with Dr. William Wagner, an associate secretary of the General Conference Health Department.

One hundred and fifty people participated in the plan, which was conducted by Dr. Wagner, D. Myers, acting president of the Liberian Mission, and Dr. J. D. Henriksen, temperance secretary of the Northern Europe-West Africa Division. A poll taken at the beginning of the program revealed that, altogether, the people attending smoked 1,700 cigarettes daily. On the fifth night it was reported that not one cigarette had been smoked during the day by any of the group.

The speakers for the plan were in audience with President Tolbert when

he expressed his gratitude for this community service in his country. He explained that after a serious illness he had promised God not to smoke or drink. He has kept his promise ever since. The writer presented him with a copy of *The Ministry of Healing* as a gift from the International Temperance Association.

Following the plan at Monrovia, Dr. Wagner and I visited the Kwahu Hospital, Ghana. There we showed films on health and temperance, which attracted large crowds. An extensive public-health evangelistic program is being carried on there by the hospital's medical director, Dr. S. A. Nagel, Jr.

Visits were also made to our Ile-Ife and Jengre hospitals in Nigeria. A four-day West African hospital council was held with representatives from our hospitals. Much interest was shown in reaching out to the population from our hospital with our health message on hygiene, nutrition, and temperance. It was recommended that the West African Union engage a full-time secretary to promote health and temperance evangelism.

At the Jengre Hospital we found 30 mission workers assembled for a three-day temperance-training institute.

The final visit of our itinerary was made at the Masanga Leprosarium, Sierra Leone. Eight overseas families are working with the African staff to secure the most modern rehabilitation treatment for complicated cases of leprosy. New buildings are under construction for physical therapy, and vocational rehabilitation of the patients in tailoring and woodwork.

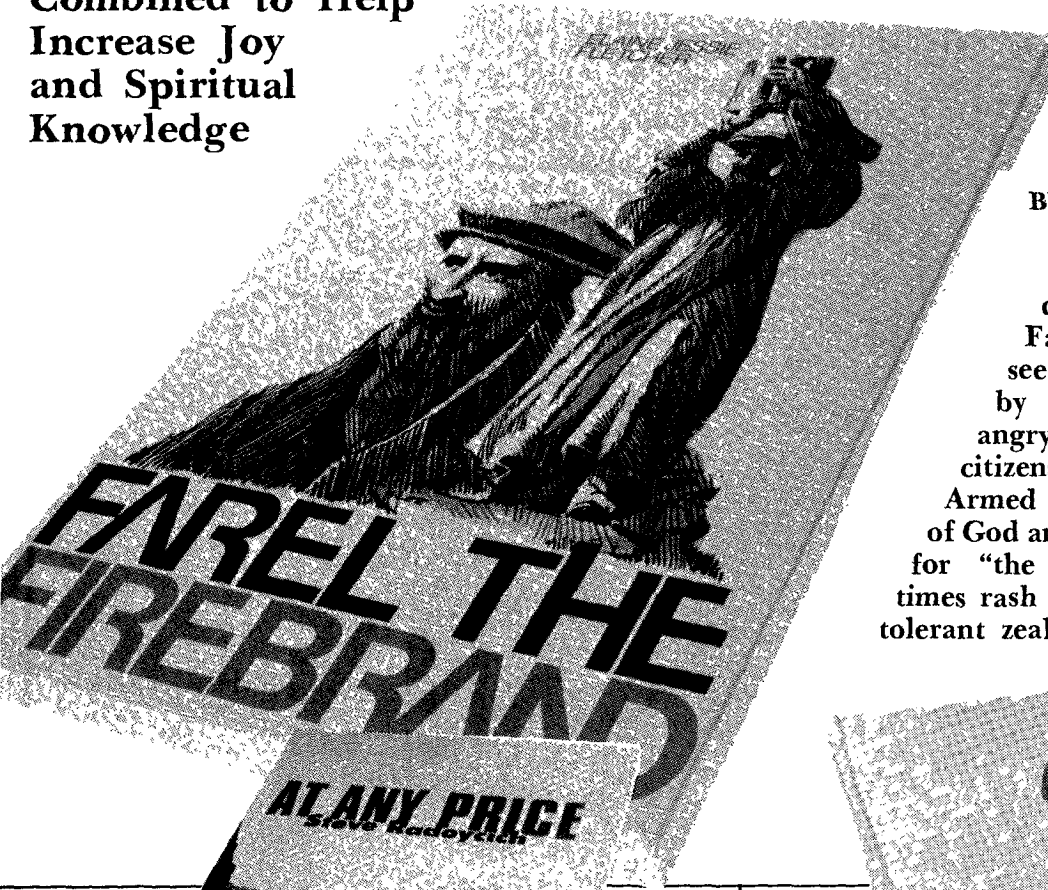
J. D. HENRIKSEN
Medical Secretary
Northern Europe-West Africa
Division



Dr. William R. Tolbert, Jr., President of the Liberian Republic, has expressed his appreciation for the Five-Day Plan to Stop Smoking. Twenty-five years ago Dr. Tolbert promised God he would quit smoking and drinking. He has fulfilled his promise.

Three superb books

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Increase Joy
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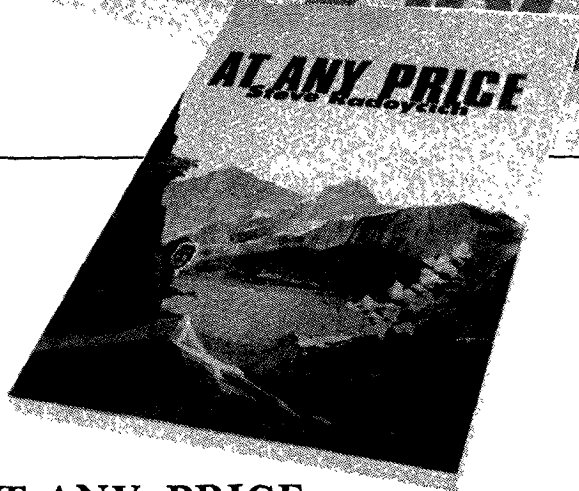
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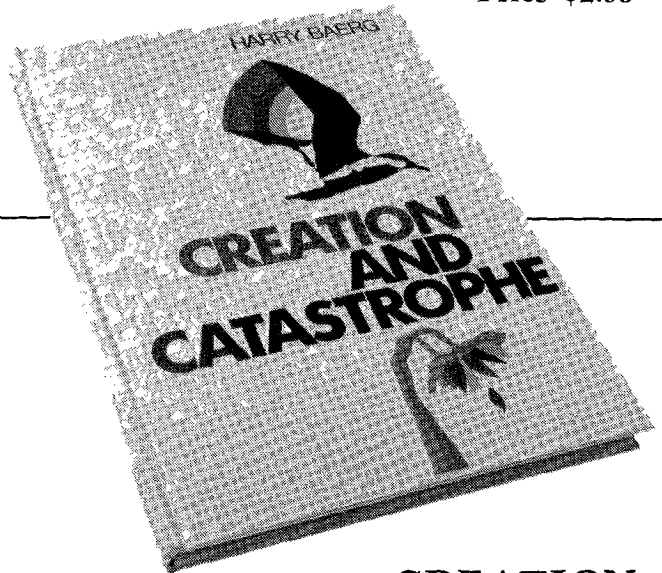


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news notes

Australasian

► Dr. Haynes Posala, acting medical superintendent of Atoifi Adventist Hospital, Malaita, recently received his Diploma of Obstetrics and Gynecology in New Zealand. Dr. Posala won a scholarship to study for 12 months in New Zealand, but after only six months' study he sat for and passed the examinations.

► On Sunday, December 3, 1972, the new Bowen, North Queensland, Australia, primary school was officially opened and dedicated. Most of the work on the building was done by voluntary labor.

► Bathurst, a city of 17,000 people 100 miles west of Sydney, Australia, aims to be the first city in the Southern Hemisphere to stop smoking. The idea came from a news story telling how most of the inhabitants of a town in France had stopped smoking. Adventists helped organize the program in that town, as well as providing the services of the Five-Day Plan to help the citizens break their smoking habit. The same applies to Bathurst. Early publicity in the newspaper promises "special antismoking clinics will be held by the Seventh-day Adventist Church, which has already been active in Bathurst with similar clinics." The date set for the extinguishing of cigarettes, cigars, and pipes is Sunday, March 4.

M. G. TOWNEND, *PR Secretary*

North American

Atlantic Union

► Southern New England MV officers and Pathfinder leaders met recently at Camp Winnekeag, Ashburnham, Massachusetts, to study how to lead the young people of the conference more effectively.

► Two hundred and twenty-five seniors from academies and high schools throughout the Atlantic Union visited the Atlantic Union College campus November 12-13 as guests of the college.

► Fifty-seven persons were baptized at the Calvary SDA church, Bridgeport, Connecticut, recently. They were the first fruits of a Christ Is the Answer Crusade, under the direction of Robert Connor and associates of the Metro evangelistic team.

► Seventy people have been baptized in Wyandanch, New York, as a result of evangelistic meetings conducted by

William D. Felder, Jr. The meetings began last summer. Three baptismal services were held at various times. More than 200 people enrolled in the Family Bible Plan and 30,000 tracts were distributed in connection with the meetings.

EMMA KIRK, *Correspondent*

Canadian Union

► Parkland Furniture Factory, an industry of Canadian Union College, Lacombe, Alberta, was one of the 500 businesses participating in the Link Hardware Suppliers Show in Edmonton this past fall. It was the third time Parkland Furniture has participated in this show. The manager, Harvey Jacobson, stated that more than \$20,000 worth of orders were taken.

► Baptisms for the Ontario Conference and Quebec Association from January through November, 1972, total 651. This is a gain of 235 over the comparative period in 1971.

► During the month of October literature evangelists of the Canadian Union enrolled 579 people in Bible school courses, gave 125 Bible studies, and had five baptisms.

► A laymen's rally was held at the Perth Avenue church, Toronto, Ontario, November 11 with A. R. Mazat, periodical department manager, Pacific Press Publishing Association, and Norman Matiko, director of field service for the Voice of Prophecy, as speakers. Other guests included the lay activities secretaries of the three Western conferences of the Canadian Union.

► Chris Baker, a young Australian living in Williams Lake, British Columbia, returned from a visit to his home country via the Philippines, where he saw the need of a motorcycle for the work in one area of that country. He brought the matter before the MV Society of Williams Lake. Through the efforts of its leader, Edna Jones, \$438 was raised for a cycle.

THEDA KUESTER, *Correspondent*

Central Union

► Some \$13,450 was raised in the conference for the It Is Written program to be presented for the second year in the Denver, Colorado, area each Sunday on KOA-TV. George E. Vandeman, of the It Is Written program, spoke to 1,600 people at three rallies conducted in Denver, Greeley, and Loveland over the weekend of November 11 and 12. Since the program began in the area a little more than a year ago 3,600 requests for the free book offered each Sunday have been telephoned in to the Colorado Conference office.

► On November 21, 1972, ground was broken for a new church in Topeka, Kansas.

► Fifteen students recently completed classwork and behind-the-wheel train-

ing in the new driver-education program offered at Enterprise Academy, Enterprise, Kansas. The new industrial-arts program is also officially in operation even though the department is not completely finished and all the equipment is not in operation.

► A group of mostly retired persons have organized a company in Branch, Missouri. They have recently redecorated and refurbished the interior of the community church in which they meet. They are the only ones using this church at the present time. Each Saturday the ringing of the bell announces to the populace that Sabbath school is beginning.

CLARA ANDERSON, *Correspondent*

Columbia Union

► A \$4,000 gift from the Chesapeake Conference will make possible an expansion of the evangelism research center at Columbia Union College. Included in the center and available to students and pastors will be materials for the preparation of evangelistic sermons. Information to help pastors define their evangelistic target audience, as well as studies on various types of evangelism, is included.

► Members of the Hackensack, New Jersey, Sabbath school have reached a new high of \$1,250 in the Investment program. The goal suggested had been \$1,000.

► Work is proceeding on the first phase of a combination classroom-all-purpose auditorium at Garden State Academy, Tranquility, New Jersey. The all-purpose room will serve as a gymnasium and also provide seating space for 2,000 in connection with the annual New Jersey camp meeting. Completion is anticipated in February.

► Kettering Medical Center Chorale, of Kettering, Ohio, directed by Roger McNeily, opened its concert series at Glendale church, in Indianapolis, Indiana, recently.

► More than 2,000 people signed up for Wayout lessons at the Virginia State Fair. Linda Trawick, MV leader of the South Richmond, Virginia, church, led out in the program.

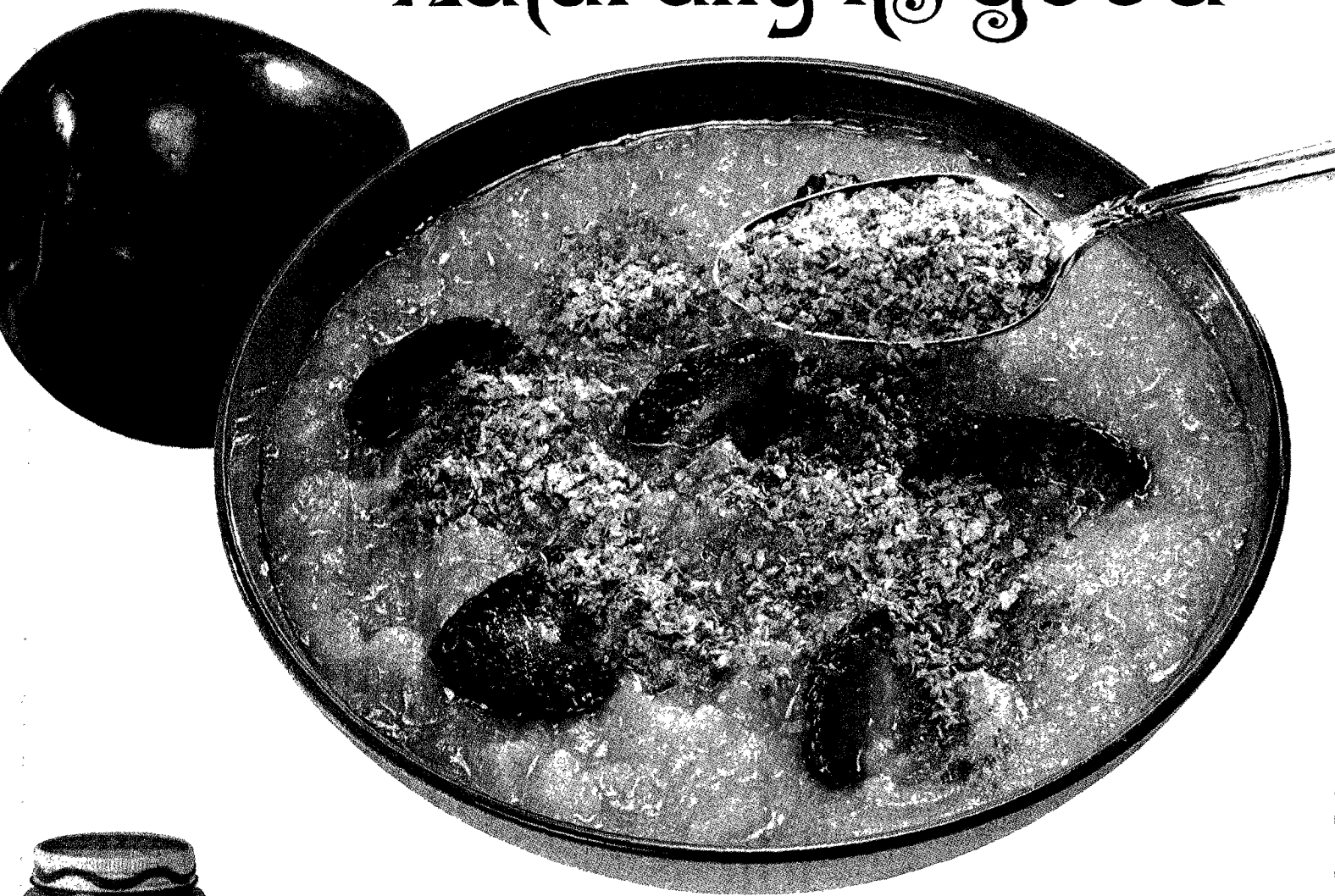
► A group of young men in Philadelphia, Pennsylvania, have produced a weekly half-hour religious music program entitled "The New Experience." The program is beamed to young people and is presently heard on six stations, including WFIL, Philadelphia, and WRC-AM, FM, Washington, D.C. The group is led by Carlos Medley, a young black bank auditor.

MORTEN JUBERG, *Correspondent*

Columbia Union College

► Charles Meade, Jr., a sophomore oral communications student at Columbia Union College, Takoma Park, Maryland, has been appointed to the Silver Spring-Takoma Park Community Mental Health Center Citizens Advisory Commission. He will represent college-age youth from through-

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QUALITY FOODS



SINCE 1906

Loma Linda Foods bring more appetite appeal to every meal

out the area in addition to the 900 students at CUC. The new mental-health program is housed in the Washington Adventist Hospital. It provides services to the residents of the Silver Spring and Takoma Park communities in Montgomery and Prince Georges counties.

► Almost 63 per cent of the student body at Columbia Union College asked for some volunteer role during fall registration. They filled posts in five voluntary action agencies associated with the school. Most popular on the list of volunteer options was a proposed Big Brother Big Sister project. Twenty-five per cent of the students said they would be interested in donating time to aid children who have no father or mother. College community relations personnel are hoping to contact the national agency that conducts this program and establish contact with a local project during the school year.

► Twenty-three students from Columbia Union College were selected recently for participation in the college's overseas service program. They will be assigned to projects in health care, education, and youth work throughout southeast Asia, Latin America, Africa, and the Mid-East.

MONTE SAHLIN, *Communications Officer*

Lake Union

► The Christian witness and lay activities of a physician were among the factors in the success of a recent evangelistic series held by Robert Collar in the Orion-Oxford, Michigan, church. According to Local Pastor Jerold B. Craw, most of the 17 people baptized at the end of the series were patients of Percy Marsa, M.D., of the Lake Orion Clinic.

► Lansing, Michigan, Pathfinders collected about 2,000 food items for Thanksgiving, with Pam Redford collecting the most—1,300 items. Thirty-five baskets were delivered to families at Thanksgiving.

► Food baskets valued at \$20 each were delivered to 12 families at Thanksgiving by members of the Glendale, Indiana, church. The goods had been collected by Pathfinders at Halloween.

► Paul Thomas baptized nine people into membership in the Kewanee, Illinois, church at a recent service in the Moline, Illinois, church.

► Dedication services were held November 4, 1972, for the Yugoslavian church in Chicago, Illinois. The church was organized in 1961 with 23 charter members. Present membership is 139.

► Sixty-four Pathfinders from five Lake Region Conference clubs collected more than 1,590 cans of food, 152 articles of clothing, and \$21 and distributed 1,160 leaflets in 26 1/2 hours at Halloween. The food was distributed to needy families at Thanksgiving.

GORDON ENGEN, *Correspondent*

Northern Union

► Members of the Council Bluffs, Iowa, church opened a Health and Welfare Community Services Center a few weeks ago. The center is housed in the basement of the newly acquired church building.

► Thirteen Iowa young people and their sponsors spent two weeks over the Christmas-holiday season working

on a special mission project of Maranatha Flights International. This is an organization of Adventist laymen who dedicate their vacations to fly or be flown by members owning planes to specific projects that need their help. The December 20 to January 2 flight was to Tampa, Florida, to work on the construction of a boat to be dedicated to mission work among the islands and the youth of that area.

L. H. NETTEBURG, *Correspondent*

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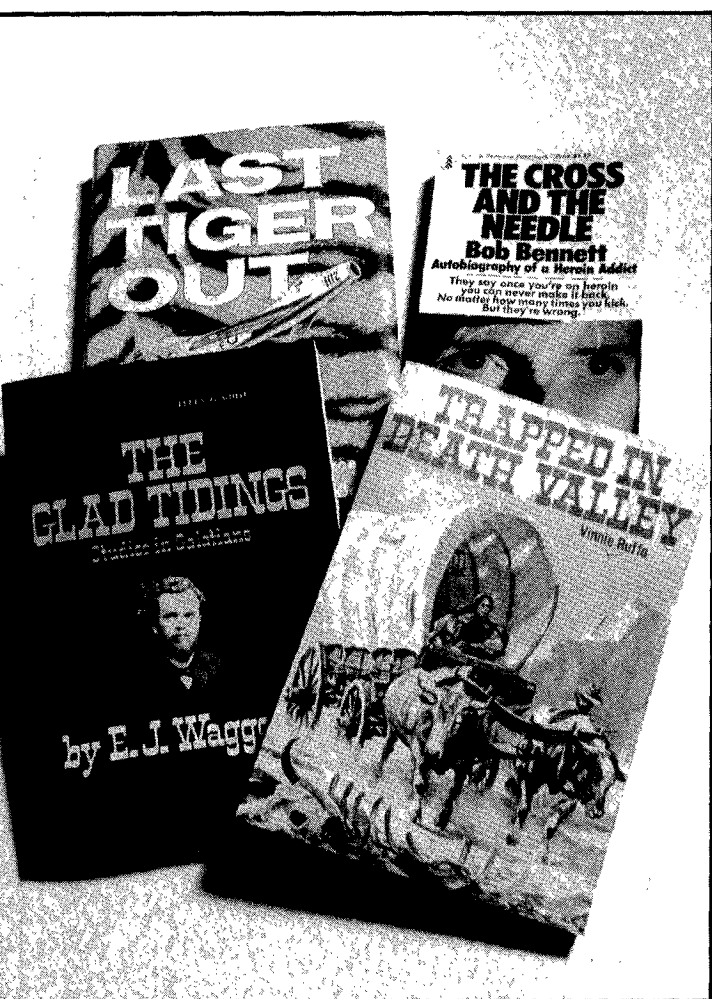
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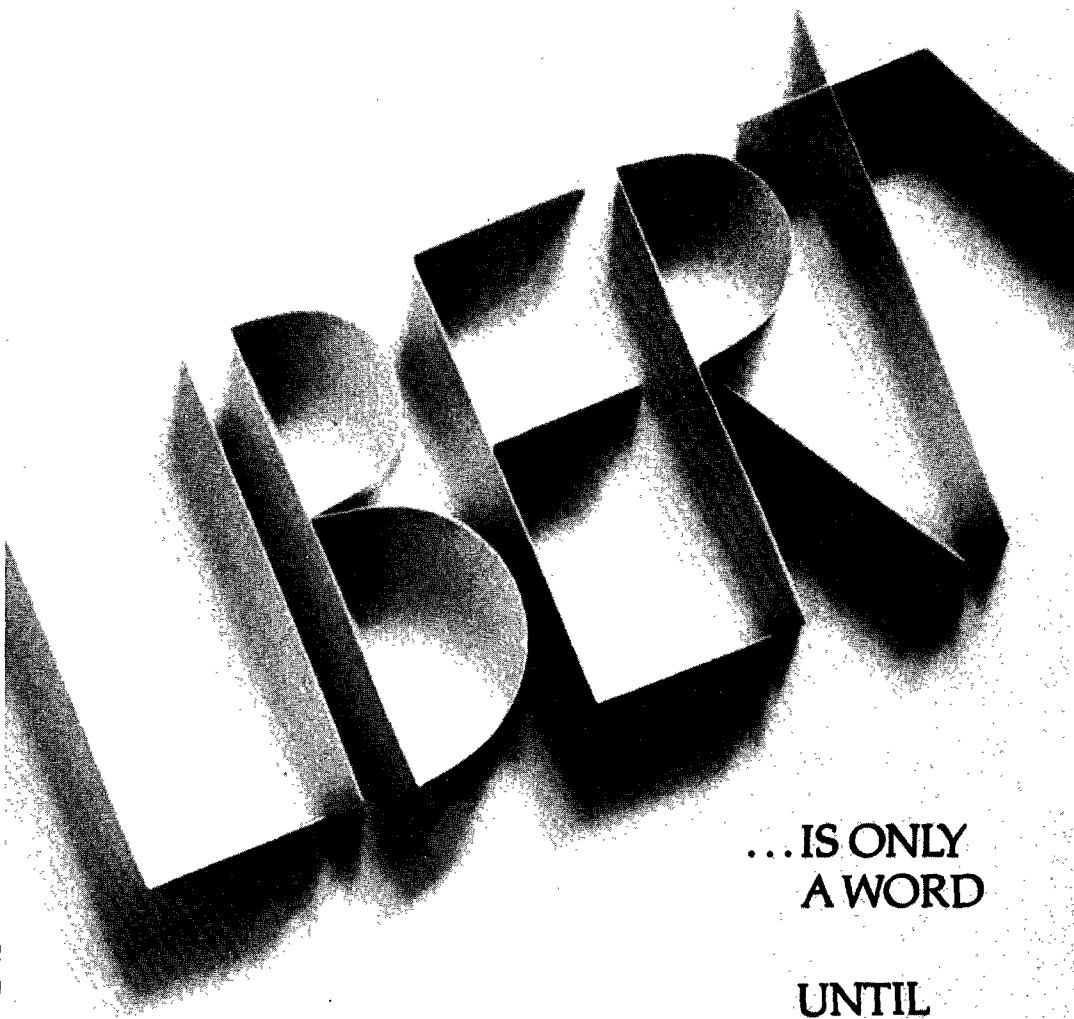
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Southern Union

► A walk-a-thon-bike-a-thon was held recently in Orlando, Florida, in conjunction with the Wayout youth outreach. Organized by Bill Murphy, youth from across Florida took part in the activity. Total raised was more than \$2,870. The largest amount was \$1,390 raised by Bob Cushman, Jr., of Orlando.

► Groundbreaking ceremonies were held Sunday, November 19, 1972, for a new academy and school-of-nursing administration building at the Mountain Sanitarium and Hospital and Fletcher Academy. Both are self-supporting institutions of the Carolina Conference, situated near Hendersonville, North Carolina.

► Members at Kingstree, South Carolina, celebrated the twenty-fifth anniversary of their church on Sabbath, November 25, 1972. Guest speaker for the occasion was Walter L. Mazat, lay activities secretary, Southern Union Conference. Herbert Weise is pastor.

► A five-week evangelistic series conducted at Knoxville, Tennessee, by the Georgia-Cumberland Conference evangelist, Ralph Ringer, has resulted in 31 baptisms.

► In Nashville, Tennessee, gospel mini-meetings were held in the Madison Boulevard church during the months of November and December under the leadership of Thelma Kotecki. Juniors of the church took turns leading out in the music, giving Bible studies, and testimonial services.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Students at Ozark Academy, Gentry, Arkansas, raised more than \$2,300 during their recent Ingathering field day. Ninety per cent of the student body participated in the day's activities.

► Olen F. Gilliam, of Pryor, Oklahoma, has been appointed representative of the Christian Record Braille Foundation for the Southwestern States. Elder Gilliam's duties will be to direct and train district representatives to serve sightless people.

► Ivan Toews, formerly auditor of the Southwestern Union Conference, has been elected treasurer of the Texas Conference. He replaces W. B. Robinson, who accepted a call to the Southwestern Union Conference auditing staff.

► Dr. Howard Linton, director of pastoral care in the department of religion, Memorial Baptist Hospital, San Antonio, Texas, conducted a one-day workshop on the religious dimensions of illness at Beeville Memorial Hospital recently. Local ministers from several denominations participated in the seminar, which was arranged by Chaplain F. W. Gifford. Elder Gifford also pastors the Beeville, Texas, Seventh-day Adventist church.

J. N. MORGAN, *Correspondent*

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BROCHURE—You may obtain a four-color brochure picturing the entire 1973 bulletin series by writing the above address. Or you may see samples and place your order at your Adventist Book Center.

Literature Requests

North America

DISCONTINUE: J. P. Johnson.

James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: For foreign missions—*Quarterlies*, *Worker*, Bibles, books, magazines, songbooks, Christmas cards, pictures (from church bulletins, seed and nursery catalogs, of birds, animals, et cetera). All items of any age.

Pauline Goddard, Rt. 1, Box 353, Linden, N.C. 28356: Friendship issues only of the *Review*, Spanish tracts and small books, *David Dare*, *Steps to Christ*, *Marked Bible*, small books.

Dorothy E. Ulrich, Box 185, Rt. 1, Bristolville, Ohio 44402.

George Swanson, 710 53rd Ave., N., Minneapolis, Minnesota 55430: *Signs*, *These Times*, *Listen*, *Guide*, *Smoke Signals*, books, no *Reviews*.

Idamae Melendy, Review and Herald, Washington, D.C. 20012: Bibles and New Testaments.

Nicholas Kaufmann, 219-1/2 Orange Grove, Fillmore, Calif. 93015: Sabbath school *Quarterlies*, 3rd and 4th quarters, 1972 only.

Philippines

Isagani V. Sta. Ana, Southern Luzon Mission, Legaspi City, P.I.: Spirit of Prophecy books, encyclopedia, *From Sabbath to Sunday*, Bibles, *Signs*, *Guide*, *Little Friend*, *Primary Treasure*, memory verse cards, *Life and Health*, used Christmas cards, songbooks, tracts, library books, magazines.

Myrna T. Rodelas, Mabulo, San Fernando, Romblon, P.I.

Eufrocina L. Ciencia, Seventh-day Adventist Multi-Grade School, Southern Nueva Vizcaya District, Almaguer, Bambang, Nueva Vizcaya, P.I.: *Guide*, *Primary Treasure*, *Little Friend*, *Insight*, *Review*, *Signs*, Bibles, songbooks, Bible games, Sabbath school supplies, children's books, scrapbooks, denominational books.

Brigido T. Esteban, educational secretary, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I. C-341: Primary readers and reading course books for the 26 church schools of the mission.

Pastor Salvador Israel, Bayugan, Agusan del Sur, P.I.: child evangelism devices, Spirit of Prophecy books, Bibles, songbooks, Bible games, cards, magazines, Christmas cards.

Onofre R. Beltran, Jr., Southern Mindanao Academy, Managa, Digos, Davao del Sur, P.I.

H. S. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs*, *Life and Health*, *Listen*, *Liberty*, Spirit of Prophecy books, visual aids.

I. C. Ladia, Southern Mindanao Mission, Gen. Santos City, P.I.

Pastor Gorgonio C. Farinas, Namiauuan, Nueva Ecija, P.I.

Pastor T. B. Betulayan, Matalam, North Cotabato, P.I. 0-115.

Virgilio C. Catolico, Labu Highway, Gen. Santos City, P.I.

Aurilio B. Cabrela, 1176 Sampaguita St., Gen. Santos City, P.I.

Fred Compay, Magaysay Memorial Colleges, Gen. Santos City, P.I.

Pastor J. H. Adil, Southern Mindanao Mission, Gen. Santos City, P.I.

Gabriel V. Adil, Matutum View Academy, Acmonan, Tupi, South Cotabato, P.I.

Norma Bhady, Matiao Crossing, Pantuban, Davao del Norte, P.I.

A. G. Corpus, Box 17, Baguio City, P.I. B-202.

Adolfo G. Aspe, Southern Luzon Mission, Legaspi City, P.I. H-103.

Roque Tanjay, Tibanban, Gov. Generoso, Davao Or., P.I. 0-504: *Review*, *Signs*, Bibles, *These Times*, *Insight*, *Liberty*, *Primary Treasure*, *Little Friend*, songbooks, Christian Home Calendar.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.

Pastor Angel C. Gepaya, Matutum View Academy, Acmonan, Tupi, S. Cotabato, Mindanao, P.I.

Carmelina Gumban, Bo. Acmonan, Tupi, Gen. Santos City, P.I.

T. V. Barizo, North Philippine Union Mission, Box 401, Manila, P.I.

Severiano M. Tubias, Mayo, Mati, Davao Or., P.I.: Christmas cards, King's Heralds records,

prophetic charts, Bibles, E. G. White books, Hymnal, *Signs*, *Listen*, *Life and Health*, Sabbath school and Vacation Bible School materials.

Romeo Pisco, West Bayugan Brook, Bayugan 1, Agusan del Sur, P.I.

Osiias V. Cabaluna, Matutum View Academy, Acmonan, Tupi, South Cotabato, P.I.

Mrs. Luningning Ibanez, 1003-D Samar St., Sampaloc, Manila, P.I.

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte, L-109 P.I.

Oseas H. Gucilatar, South-Central Luzon Mission, San Rafael, San Pablo City, E-126 P.I.

Nene Salvio, Pontevedra SDA Church, Pontevedra, Negros Occ., P.I.

Mrs. Luz G. Limosnero, Dumingag, Zamboanga del Sur, P.I.: 1973 *Quarterlies*, church bulletins, Christian Home Calendar, *Signs*, *These Times*, *Life and Health*, *Message*, *Review*, Better Life picture roll, greeting cards, colored magazines, visual aids, games, *MV Kit*, Bibles, songbooks, *Guide*, story books, *Primary Treasure*, *Little Friend*.

South America

Dorothy Walter, Central Amazon Mission, Caixa Postal 243, Manaus, Amazonas 69,000, Brazil: pictures and child evangelism materials.

Ariel Barrios, Hilario Lagos 89, Santa Rosa, La Pampa, Argentina: German Bibles and E. G. White books.

West Indies

Mrs. L. M. Joseph, Los Bajos Village, c/o Los Bajos P.O., Trinidad, W.I.: *Signs*, *Guide*, *Insight*, *Message*, *Liberty*, *Review*, *Little Friend*, *Primary Treasure*, Bibles, Morning Watch devotional books, small books.

Mrs. Owen A. Troy, Jr., South Caribbean Conference, P.O. Box 66, Port-of-Spain, Trinidad, W.I.: greeting cards, colored pictures, felt aids, *Little Friend*, *Primary Treasure*, *Guide*, *Insight* *Listen*.

Health Personnel Needs

NORTH AMERICA

- 1 Operating-room supervisor
- 1 Evening supervisor (nursing service)
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- 1 Medical-surgical supervisor
- Team leaders
- Staff nurses

For information, write Health Professions Personnel Register, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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Deaths

NELSON, Walter Alfred—b. Nov. 12, 1888, Chicago, Ill.; d. Dec. 10, 1972, Portland, Oreg. He studied at Graysville Academy in Tennessee and at Washington Missionary College. In 1914 he married Eva Lydia Bowen, the daughter of Elder T. E. Bowen. He graduated with a Bachelor of Arts degree in theology in 1918. His ministry took him to Trenton, New Jersey, and to churches in Philadelphia. In 1930 he began 32 years of administrative work. He served as president of the West Pennsylvania Conference, the New Jersey Conference, the Greater New York Conference, the Central California Conference, the North California Conference. His last 12 years of service were spent as president of the Canadian Union Conference. Survivors include his wife; four children: Edwin, principal of Newbury Park Academy; daughter Beatrice Reynolds, of Walla Walla College; daughter Dorothy Retzer, of Washington, D.C.; and son Paul, Ministerial secretary of North Pacific Union Conference; 12 grandchildren; three great-grandchildren; and five brothers and sisters.

SOLIMAN, Farag Assad [Assad Farag]—b. April 9, 1889, Cairo, Egypt; d. Nov. 7, 1972, Sacramento, Calif. In 1914, he married Maryjo Salib, of Banha, Egypt. In 1930 he joined the Adventist Church. The family altar was an integral part

of life and was the deciding factor in his children's following his faith. The impact of his life was such that they decided to adopt his first name as the family name. He translated many books from English into Arabic. After his retirement from his government post as chief of the traffic department of the Egyptian State Railways, he became director of the Nile Union Voice of Prophecy office, and for many years was the sole translator of the Arabic Sabbath school quarterly. Survivors include nine children: Gamila Farag, of Sacramento, California; Narguis Watson, of Oshawa, Ontario; Wadie Farag, of Lacombe, Alberta; Aziza Ghali, of Cairo, Egypt; Bedour Awad, of Toronto, Ontario; Saleem Farag, of Sacramento, California; Latifa Jabbar, of Takoma Park, Maryland; Zaher Farag, of Philadelphia, Pennsylvania; Shafik Farag, of Chicago, Illinois; 15 grandchildren; and three great-grandchildren.

Coming

Liberty Magazine Campaign	January 20-27
Religious Liberty Offering	January 27
Gift Bible Evangelism	February 3
Church Lay Activities Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar	February 17
Christian Home Week	February 17-24
Listen Campaign Emphasis	February 24
Tract Evangelism	March 3
Church Lay Activities Offering	March 3
Sabbath School Visitors' Day	March 10
Spring Missions Offering	March 17
MV Week	March 24-31
Educational Day and Elementary School Offering (Local Conference)	March 31
Thirteenth Sabbath Offering (Northern Europe-West Africa Division)	March 31
One Million New Pulpits (Missionary Magazine Campaign)	April 7
Church Lay Activities Offering	April 7
Loma Linda University Offering (Alternates With Andrews University)	April 14
Literature Evangelism Rally Day	April 21
Children's Day	April 28
Health and Welfare Evangelism	May 5
Church Lay Activities Offering	May 5
Disaster and Famine Relief Offering (Alternates With Servicemen's Literature Offering)	May 12

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Polish Spiritual Seminary students in front of the main seminary building. Seminary students presented a dramatic religious portrayal at the Polish Youth Congress.

CLIMAXING the 1972 Polish Youth Congress at Jelenia Gora, Poland, with an excursion to the 4,500-foot summit of Mount Sniezka, on the Czechoslovakian border, 800 delegates, moved by the overwhelming beauty, voiced their joy in singing the well-known chorus, "Hallelujah, praise ye the Lord."

The motto of the Congress, "God-Youth-Service," was reflected in dramatic portrayals by the youth groups, addresses by featured speakers, and the missionary plans that were made.

Students from the Podkowa Lesna Seminary (Polish Spiritual Seminary) presented "The Faith of Our Fathers," a dramatic portrayal of Waldensian fortitude; the ardor of Wycliffe; the self-searching of Luther; the readiness of William Miller; and the humility and courage of Ellen White. The production became an expression of each student's desire to identify today with these men and women of faith. At present 66 students are enrolled in the seminary, with the number rising each year.

"The first man to take the Advent message to Europe was born in Poland," emphasized Jacques Frei, a pastor from Switzerland, in a well-documented lecture on Michael Belina Czechowski. Leaving his native land, this former Catholic priest found the Adventist message in the New World.

Paul Sundquist is the young people's and public relations secretary for the Northern Europe-West Africa Division.



Polish Youth Congress Convenes

By PAUL SUNDQUIST

Filled with fervor, he returned to Europe to begin publishing and preaching the Advent hope about a decade before J. N. Andrews arrived in 1874. The inference was not lost upon the Polish youth at the congress: What their own countryman began, they should wish to finish.

Included in the Youth Congress was the ordination of three pastors who, among them, had baptized 149 persons for Christ. While listening to the testimony of these newly ordained pastors the delegates saw, as a living exhibit,

the meaning of their congress motto.

The delegates also witnessed the baptism of 22 persons in a pool behind their church. Sixteen of these baptized were young people, some living amid severe hardships.

Delegates From East Germany

Fourteen visitors from Friedensau Missionary Seminary, East Germany, led by Principal F. Shoenefeld, sang "Du hast mein Leben so reich gemacht ("You Have Made My Life So Rich"), as a testimony that Jesus lifts His people above all national boundaries when He invites them into His family.

Friedensau Missionary Seminary, the oldest Adventist school in the continent of Europe, has a present enrollment of 54. Most students take the ministerial course. Over the years 4,200 students have trained in Friedensau, many of them from Poland.

In retrospect we see many other high and glorious moments beside Mount Sniezka—the sight of hundreds of youth kneeling in the aisles and balcony, in first-time surrender or renewed dedication; the magnificent performance of many choirs and singing groups; the special performance by the joint groups singing the oratorium "Chaos of the World," produced and directed by Waldemar Nabe and Andrew Gorski; the forest of hands eagerly waiting for *Znaki Czasu*, the special temperance issue of *Signs* which has been taken to 20,000 homes; and those closing moments of the last evening, when a thousand candles were held high, signifying the light that is going to Poland by dedicated Adventist youth today. □



*Young people attending the Polish Youth Congress held at Jelenia Gora, Poland, had a part in distributing 20,000 copies of a special temperance issue of *Znaki Czasu*, the Polish equivalent of the *Signs of the Times*. Some 800 delegates attended the several-day meeting.*

the back page

E. G. White Books in Europe

A Spirit of Prophecy Book of the Year for the countries of the Euro-Africa Division was voted during the annual committee meeting of the division which convened recently, writes Jean Zurcher, secretary of the division. Also, plans were made to translate and print this year Ellen G. White books in seven of the languages used in division territory. Books included are *The Desire of Ages*, *Steps to Christ*, *The Story of Redemption*, and *Testimony Treasures*, volume 2. *Patriarchs and Prophets* and *Christ in His Sanctuary* will be appearing shortly in German.

During the meeting a Spirit of Prophecy committee and a secretary to deal with Spirit of Prophecy affairs, were appointed. Division associate secretary O. Bremer was named secretary.

According to reports from union presidents in the division, Testimony Countdown meetings are being widely conducted. Much interest is being shown by church members. We believe that, under God's Spirit and aided by these programs, MISSION '73 will be a success in Europe.

W. P. BRADLEY

Youth Action in West Norway

Young people of the West Norway Conference are involved in a number of youth evangelism projects under the direction of conference MV secretary, Johann Thorvaldsson. One of these is a Gate-type program of discussion evangelism in the city of Bergen. Working with the young people in this project are Per de Lange and his wife, Monica.

At a recent Bible conference in Haugesund the young people spent their time in fellowship, prayer, and in studying such topics as Christian ethics and the final judgment. These studies were conducted by Jens K. Jensen, dean of men at Norwegian Junior College.

Plans are now being laid for the youth of the conference to have an active part in MISSION '73 activities.

C. D. MARTIN

Health TV Program in California

It's Your World, an informal half-hour TV program sponsored by the Southern California Conference, went on the air in Los Angeles, January 16. The program, which features radio and television personality Art Linkletter as host, dips into discussion and demonstration to present tips on good health and nutrition.

In the Los Angeles area It's Your World may be viewed on KTLA, channel 5, each Tuesday and Thursday morning at 8:30. F. W. Hudgins, the conference's public relations-radio-TV secretary, reports that the new Adventist program is the first strong program of the morning and promises a good audience. Elder Hudgins adds that plans include airing It's Your World in Santa Barbara before placing it on an educational outlet in Los Angeles before summer.

M. CAROL HETZELL

\$50,000 Given for Quake Victims

Financial and material help totaling more than \$50,000 has been made available to the Seventh-day Adventist Church in Nicaragua for victims of the devastating earthquake that struck Managua December 23. Donations of \$5,000 each were made by the Euro-Africa Division and the Swedish Union. Tents, cots, and blankets have been sent to the stricken city by Seventh-day Adventist Welfare Services (SAWS). Although the mission office in Managua was destroyed, all the records were saved, as was much of the furniture and equipment. Also, most of the books in the Book and Bible House were recovered. A temporary place has been established for the sale of literature. Our members are meeting for services in 17 places in the Managua area.

Church members in Managua express gratitude to all who have given to SAWS for their need. Further help may be placed in a tithe envelope marked "SAWS—Nicaragua."

H. MARVYN BALDWIN

Camp for Deaf Mutes in Brazil

The Missionary Volunteer department of the Rio Minas Conference, with headquarters in Rio de Janeiro, Brazil, sponsored the first camp in Brazil for deaf mutes, January 9-14. Leadership for the new project was given by Anthony Caloroso, Jr., a 1972 graduate of Gallaudet College, Washington, D.C., himself a deaf mute. Caloroso is a volunteer missionary who has gone to Brazil expressly to initiate this type of work in the Seventh-day Adventist Church.

D. H. BAASCH

North American Ingathering Report—7

Total raised through December 30, which ended the seventh week of the 1973 Ingathering campaign, \$7,037,227.74. This is a per capita of \$15.30 per member in the North American Division. At the end of this year's seventh week there was a gain of \$232,607.64 over the comparative period of last year, when the total reported was \$6,804,620.10.

The amount raised this seventh week was \$402,127.52 as compared with \$568,856.61 raised in the seventh week of last year's campaign.

Ten conferences have reached the Silver Vanguard goal: New York, Pennsylvania, Oklahoma, Newfoundland, Illinois, Texico, Chesapeake, Alabama-Mississippi, Northern New England, and Greater New York.

Twenty-one conferences have exceeded the total amount they raised last year.

Eight unions and 48 conferences show gains this week. Three unions are millionaires: Southern, Columbia, and Pacific.

C. C. WEIS

People in the News

Judy Rittenhouse, of San Francisco, assistant editor, *Insight*, replacing Pat Horning, who is pursuing graduate work in English at Andrews University.