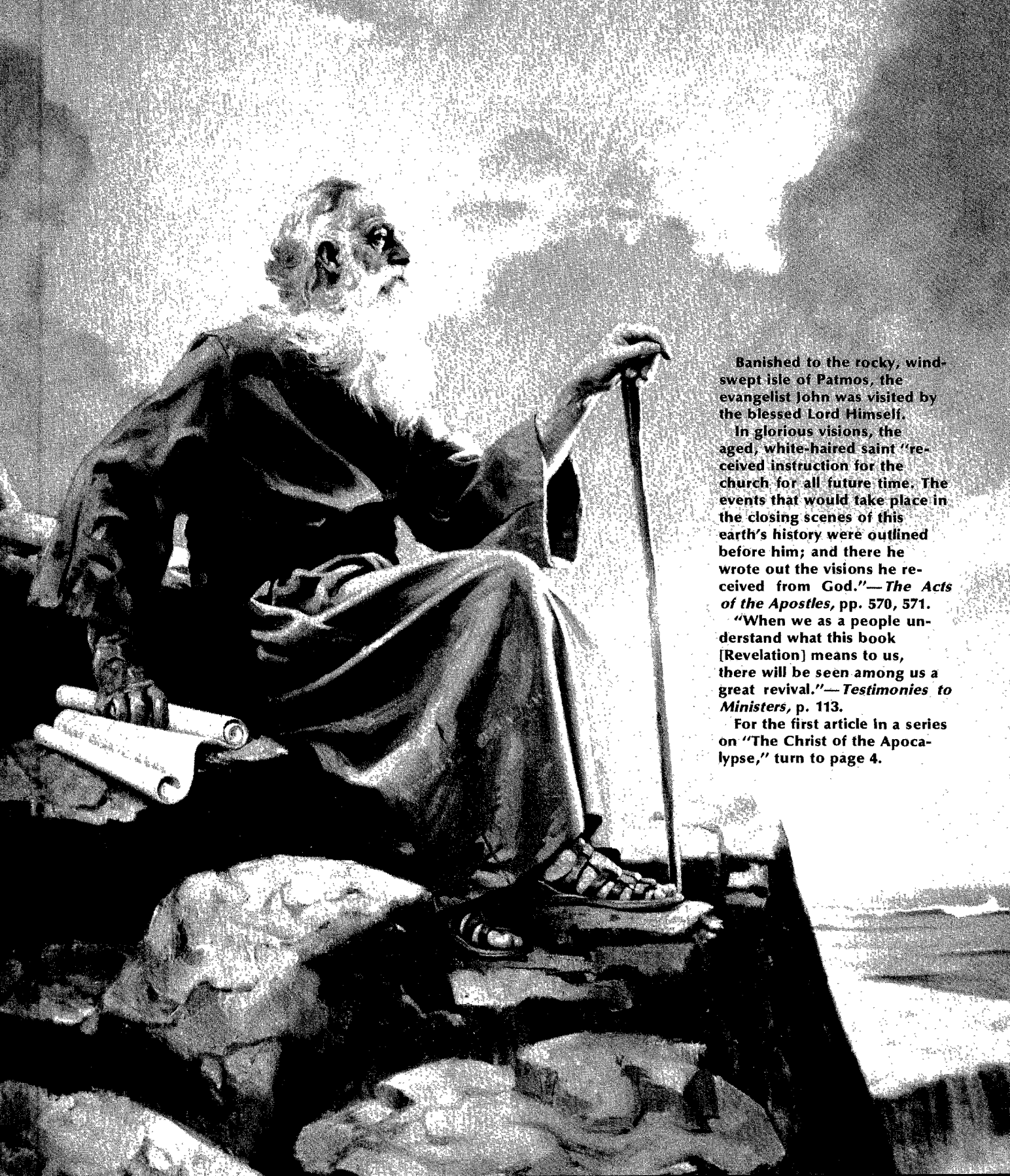


Review

FEBRUARY 14, 1974

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



Banished to the rocky, wind-swept isle of Patmos, the evangelist John was visited by the blessed Lord Himself.

In glorious visions, the aged, white-haired saint "received instruction for the church for all future time. The events that would take place in the closing scenes of this earth's history were outlined before him; and there he wrote out the visions he received from God."—*The Acts of the Apostles*, pp. 570, 571.

"When we as a people understand what this book [Revelation] means to us, there will be seen among us a great revival."—*Testimonies to Ministers*, p. 113.

For the first article in a series on "The Christ of the Apocalypse," turn to page 4.

So You Want to Be a Leader?

Calgary, Alberta, Canada

What mother has not looked down into the face of a newborn baby held close to her heart and dreamed of great exploits for that son or daughter? Parents often want their children to be recognized, to hold some position of trust—to be a leader. The classic example of this was the mother of James and John (see Matt. 20:20, 21).

Perhaps the thought has occurred to you that someday you might become a leader in the local church—Sabbath school superintendent, Pathfinder leader, church treasurer, deaconess, or church elder. I have known of a few unfortunate people who left the church because their goal was not achieved or because a church office—what they regarded as their prize—was taken from them, perhaps after years of service.

Some of us as workers may have nourished secret ambitions—perhaps to pastor a larger church, to become the conference president or secretary-treasurer. Selfish ambition is wrong. The desire to excel in the work that God has entrusted to our hand is not. We should do our best at whatever the Lord and the brethren assign us.

The Word of God contains the secret of success for the Christian, including the person who aspires to true greatness, to spiritual leadership. This secret, found in Paul's letter to the church in Philippi and other scriptures in the New Testament, reveals the true path that must be taken. Whether you aspire to spiritual leadership in your church or not, I would recommend strongly that you study the apostle's words carefully. They contain a sure guide to true greatness in God's sight.

Sublime, Practical Thoughts

For example, turn to Philippians 2:5-11. We will be able to touch only with the tips of our fingers the great truths contained in these inspired words. These verses contain some of the most sublime, yet very practical, thoughts that have come from the pen of the apostle Paul.

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). *Today's English Version* reads, "The attitude you should have is the one that Christ Jesus had."

Paul seems to be saying, "If you want to be great in God's sight, as every spiritual leader in God's cause in these thrilling, challenging days must be, keep a continuing look at the greatest Leader this world has ever known and copy Him. Copy His attitudes, His purposes, His thinking!"

Now read all of Philippians 2:5-11. We will study the remaining verses in this scripture as the apostle enlarges upon the theme of Christ's nature, His self-renunciation, His service, and finally His exaltation. In these verses both the divinity of Christ and the humanity of the Saviour are vividly set before us.

"Who, being in the form of God, thought it not rob-

bery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (verses 6-8).

A grasp of the full meaning of this passage will help you fully to appreciate the self-renunciation, the condescension, of the Son of God in leaving His high estate in heaven, His fellowship with the Father, the association of the angels. Jesus Christ was indeed very God—Godhead had not been taken from Him because of His incarnation. Paul is saying that Jesus was and is unquestionably, unalterably, unchangeably God.

No Play-acting

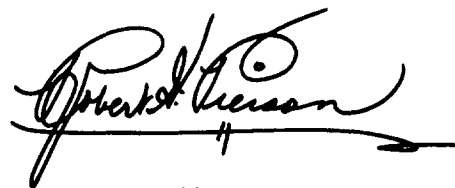
The One who with the Father ruled the universe laid aside His glory and majesty—"of his own free will he gave it all up" (verse 7, T.E.V.)—to enter into your experience and mine. Here was no play-acting. Jesus "took upon him the form of a servant, and was made in the likeness of men." He who was very God became truly, unquestionably, very man, subjected to the same liabilities of human nature that you and I experience.

Now read verses 9 through 11. Jesus renounced His leadership role in heaven. He gave Himself without reserve to save the lost. But one day soon He will be exalted again. On His great coronation day the whole universe will give Him their wondering worship. "Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

You wish to be "great"? You wish to be more involved in the spiritual leadership of your church? Then be willing to give yourself unselfishly to save the lost. "The attitude you should have is the one that Christ Jesus had." "The Son of man came not to be ministered unto, but to minister" (Matt. 20:28).

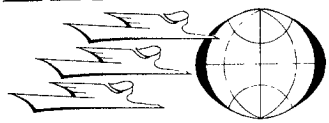
The secret of spiritual leadership is committed self-renunciation and service—the Jesus way. "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:11, 12).

You want to be a leader? You may! Follow Christ's example. First be a true servant!



President, General Conference

Review



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Jesus Christ or a revelation He gives, in the context of the introduction to the book of Revelation it clearly means a revelation that Jesus gives. At the same time it is true that the book reveals Christ. Interesting titles and glimpses of Him are found in the book, to which the author calls attention.

Author of the series is Walter F. Specht, professor of New Testament and head of the department of New Testament, Theological Seminary, Andrews University. Dr. Specht received his Ph.D. degree from the University of Chicago in 1955. A graduate of Walla Walla College in 1936, he spent nine years in pastoral-evangelistic work. As a teacher and head of department he worked first at La Sierra College, and since 1967 has been at Andrews University.

The article "The Church in the Third World" (page 6) ends the series "A Centennial of SDA Missions." The first five articles of this series were authored by Gottfried Oosterwal. The author of the sixth and final article is Russell L. Staples, associate professor of mission, Theological Seminary, Andrews University.

After receiving his diploma in theology from Helderberg College in South Africa, in 1944, Elder Staples worked for nine years as a pastor-evangelist in the Cape Conference. Coming to America to continue his studies, he received his B.A. degree from Walla Walla College in 1955 and his B.D. degree from the SDA Theological Seminary in 1958. Another nine-year service in Africa saw him at Solusi College in Rhodesia, at first teaching theology, later serving as principal of that college. Returning again to America for further study, he attended Princeton Theological Seminary, becoming a Ph.D. candidate. He has held his present position since 1971.

His article deals with issues in the area of mission that cannot be ignored. In this centennial year the church will do well to look forward, as well as backward.

"The Age of Vicarious" (page 13) is not only interesting—it packs a profound truth. John Berez, assistant professor of psychology at Andrews University, completed his Ph.D. program at Indiana University in 1970 after earlier training at Columbia Union College (1964) and American University (1966). His doctoral research specialized in a new technique to help smokers to break the habit. It would be difficult for anyone to miss the personal application of this latest contribution to the *REVIEW*. Our powers of imagination are not to be taken lightly.

Since our article "In Prison You Visited Me" (January 3), telling of the work of Bill Moors in the Jackson (Michigan) State Prison, Brother Moors has had a flood of mail. He has moved since we last gave his address, and the Post Office is anxious that his mail be addressed properly. Here is his new address: Bill Moors, 316 Mechanic Street, Albion, Michigan 49224.

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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.]

Great Witnessing Opportunity

When I read "An Exciting New Price Structure" [June 14], I became very excited about the tremendous opportunity. If the Adventist Church members are really interested in the soon coming of our Lord Jesus Christ, they will be willing to give out the specially priced, newsprint editions of *Steps to Christ*, *The Desire of Ages*, and *The Great Controversy*, especially at Ingathering time, and at every opportunity.

LARRY C. COTTAM
Colorado Springs, Colorado

Stars Rather Than Feathers

Our confidence in God's leadership is increased as we see His Spirit working through the Annual Council as reported in the issue for November 15. God's people are obviously moving into line, and we are particularly thrilled with the rising interest in health evangelism and gospel minister-physician teams presenting the message in public meetings. The resolution to promote actively a plan for complete vegetarian dietary in our hospitals is a great step toward the Lord's counsel in sanitarium work.

May we all in church leadership and medical lines be burdened for souls and be more anxious to have stars in our crowns than feathers in our cap. Realizing that the Spirit of Prophecy is not on trial, but rather that we are, in this judgment hour, may the increasing ring of revival and reformation unite our people in hastening the loud cry and our Saviour's return.

RICHARD A. HANSEN
Wildwood, Georgia

Thanks for Sacrifice

Specific action was taken at our year-end division committee meeting that word be passed on to the members of our world field, conveying deep appreciation for the magnificent response to the Dollar-Devaluation Offering. They could think of no better medium than through the *REVIEW AND HERALD*. Those of us out in the firing line have some appreciation of what this offering will mean in keeping up our world program. We want our world membership to know that their response has been deeply appreciated.

R. E. CLIFFORD
Salisbury, Rhodesia

This Week

In this issue we begin a new series entitled "The Christ of the Apocalypse." Apocalypse is another name for the book of Revelation. It comes from the Greek *apokalupsis*, which means literally "an unveiling," hence a revelation. It is the word that appears in Revelation 1:1.

While the phrase Revelation of Jesus Christ could mean either a revelation about

SOME THIRTY-SEVEN miles south to southeast from Miletus in Asia Minor lies a rocky, wind-swept island in the Aegean Sea. It is a small island, at its greatest extent not more than ten miles long and six miles wide, and shaped somewhat like a giant hand with several twisted fingers. There about A.D. 95 came a Roman galley with a boatload of prisoners. For this island was being used as a penal colony on which to banish criminals. Roman guards herded them ashore and left them to eke out an existence as best they could. Among them was an aged white-haired saint, named John, banished to Patmos because he was a Christian who refused to worship the Emperor Domitian as a god. "I was on the island called Patmos," John tells us, "because I had preached God's word and borne my testimony to Jesus" (Rev. 1:9, N.E.B.).

There, straining his eyes north-eastward to the mountainous coast of Asia Minor, he thought of the Christian communities he had left behind. How would his fellow Christians meet the crisis? Would they have the faith and courage to endure in the face of death? Would they remember that ultimately Christ and His cause would triumph over all? Or would they yield to pressure and desert their Lord for the safety of the official religion of the empire?

In a short time a sacred charge came to John: he was commissioned to write a book and send it to seven Christian communities in Asia Minor. (See Rev. 1:11, 19.) In this book he was to write down the substance of a series of visions that would come to him. This is the book we now call the Apocalypse, or the Revelation. Its purpose was to inspire hope, courage, and endurance among persecuted Christians. The church of Jesus Christ would face conflict and difficulty, but ultimately Christ and His cause would triumph. The book of Revelation contains messages for the guidance and comfort of God's people till that day of glorious triumph at His second advent.

In writing this book John was fully conscious of the fact that what he wrote was not the product of his own reasoning or literary imagination. He knew that he was recording what he had received by divine rev-

Walter F. Specht is professor of New Testament and chairman of the New Testament Department at the Theological Seminary, Andrews University, Berrien Springs, Michigan.

elation. This book is "the revelation of Jesus Christ, which God gave him to show to his servants what must soon take place" (Rev. 1:11).^{*} It was communicated to John by the angel Gabriel, "His angel."¹ More than this, Christ came in person to John to communicate to him light on the future.² Because this is so, the book stands on a high level as inspired, revealed Scripture.

A Special Blessing

A special blessing is pronounced upon the reading, hearing, and heeding of the messages of this book. "Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written therein; for the time is near" (Rev. 1:3). It is of great importance that all Christians receive the message of this book. John is here not merely talking about the private reading and study of this book. He is talking about the public reading of it in Christian assemblies. "Blessed is he who reads aloud . . . , and blessed are those who hear." The message of the book is so important and so urgent that it is to be read at once to as many as possible. Uriah Smith well asks the question: "Is there so direct and formal a blessing pronounced upon the reading and observance of any other part of the word of God?"³

Here is a blessing upon reading, hearing, and doing. The book contains more than predictions; it has moral instruction to be heeded, and promises on which to lean. It was not designed to satisfy curios-

^{*} Unless otherwise indicated, all Bible quotations are from the Revised Standard Version.

THE GLORIFIED CHRIST

ity, but to stimulate courage, steadfastness, and hope. It contains injunctions and warnings to be carefully observed. This is particularly true in these tumultuous days to which we have come. The importance of this book increases with the lapse of time. The hour of fulfillment is growing very near.

John entitles his book, "The Revelation of Jesus Christ." From the viewpoint of grammar this title could mean either a revelation of which Jesus Christ is the subject, or of which He is the object.⁴ That is, it could mean a revelation given by Jesus Christ, or a revelation about Jesus Christ, of which He is the content. The clause that follows makes it evident that the first of these alternatives is intended. John is speaking of the origin of this Revelation. It came from God, the source and fountain of all truth, but it was given by Jesus Christ, the channel of all God's communications to man.

Nevertheless, the Apocalypse does unveil the postascension Jesus as no other book in the New Testament. As Ellen White put it: "All revelation to men comes through Christ, and all centers in Him."⁵ Christ is the central theme of the visions of this marvelous book. Uriah Smith declared: "In the Revelation we have the gospel of His enthronement in glory, His association with the Father upon the throne of universal dominion, His overruling providence among the nations of the earth, and His coming again, not a homeless stranger, but in power and great glory, to punish His enemies and reward His followers."⁶

plying old age, but is rather an indication of His radiance as a heavenly Being.

John goes on to picture Jesus' eyes as blazing like fire, a symbol of His all-searching omniscience. He is the searcher of the inmost soul of man. His feet glowed like metal in a furnace (Rev. 1:15; 2:18; cf. Dan. 10:6), symbolizing, perhaps, His power to crush evil. His voice was "like the music of many waters,"⁸ at times majestic, strong, and awe-inspiring, and then again soft and tender, like a gentle breeze.

For safekeeping He held in His right hand seven stars, interpreted as the "angels of the seven churches" (Rev. 1:20). From His mouth there proceeded a sharp two-edged sword, "an emblem of the power of His word."⁹ And His face had the brilliance of the sun at noonday.

Overwhelmed by the awesomeness of this august Being, John swooned and fell as a dead man. But Jesus tenderly laid His right hand on him and declared: "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades" (Rev. 1:17, 18). The purpose of the vision was to inspire hope and assurance, not to create fear and terror.

Amazing Titles and Descriptions

Amazingly, in His reassurance to John, Jesus assumes titles and descriptions that in the Old Testament are ascribed to the God of Israel. In Isaiah the concept is conveyed that God is the eternal sovereign over the whole sweep of time and history from the beginning to the end. (See Isa. 44:6; 41:4; 48:12.) God is the origin and conclusion of everything. He was before all things and nothing survives Him. He is the One who begins and the One who ends. He is the Creator and the Consummator. The first and last word is always God. "God is always a majority."¹⁰ Jesus now declares Himself to be "the first and the last." He is "the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:13). He is equally eternal with the Father, and His sovereign lordship over and activity in history is affirmed.¹¹ He is the ruler of kings on earth (Rev. 1:5). All kings and nations are under His rule and government.¹² The Greek word for "ruler" (*archōn*) was used as the translation of the Latin word *princeps*, which was the official title of the Roman emperor. Jesus is the *princeps* of the kings of the earth.

He will ultimately triumph over all the temporal powers of earth.

Jesus also refers to Himself as the "living one." One of the common epithets for the God of the Old Testament is "the living God" (Deut. 5:26; Ps. 42:2; 84:2; Jer. 10:10; Dan. 6:26). "See now that I, even I, am he, and there is no God beside me. . . . For I lift up my hand to heaven, and swear, As I live for ever" (Deut. 32:39, 40). Again Jesus proclaims that He possesses the nature and prerogatives of God. He is the living One. "In Christ is life, original, unborrowed, undervived."¹³

But, more specifically, in the words that follow Jesus refers to the resurrection: "I died, and behold I am alive for evermore, and have the keys of Death and Hades" (Rev. 1:17). Our Lord assumed human nature that He might experience the sharpness of death. But by the resurrection He has entered a new and victorious life in which death is conquered. "For we know that Christ being raised from the dead will never die again; death no longer has dominion over him" (Rom. 6:9). He has life, immortal life, self-perpetuating life. As "the firstborn of the dead" (Rev. 1:5). He is the pattern and pledge of a new resurrection life through His power. By His death and resurrection Jesus gained the mastery over death and the abode of the dead. He has gained the keys of death and hades. Hades, like the Hebrew *she'ol*, refers to the unseen world, the world of the dead. Keys are a symbol of authority and control. Our Lord holds dominion over death. He has power to leave in death or to release from death.

For the believers in Christ, particularly those who are facing death for their faith, the bitterness of death is taken away. Death has lost its terror, for Christ can unlock the gates of the grave and lead its captives to eternal life. He is the way, the life, and the resurrection. □

Continued next week

By WALTER F. SPECHT

In John's first vision the royal majesty of the glorified Christ was unveiled. It came to him on the Lord's day, i.e., the Sabbath.⁷ He was "in the Spirit," that is, in vision. With startling suddenness a loud trumpetlike voice as one approaching from behind summoned him to write down his visions and transmit them to the seven churches in Asia. "Write down what you see!" And what did John see? On that windswept island he saw many things in his several visions. He saw the dreadful conflict between the kingdom of God and the kingdom of Antichrist. He saw this conflict go on till the return of Christ in triumph. But first of all, and most important of all, he saw his Lord.

As John turned to see the One who was talking to him, his attention was first arrested by seven golden lampstands, symbolic of the seven churches. Moving among them was the form of the Lord Jesus. But He did not appear as He had some sixty years before. He was still "like a son of man"; but there was no longer any trace of the weakness and limitations of humanity upon Him. He was now transfigured and glorified, and Patmos was made resplendent by His majestic presence.

He was vested in a long robe reaching to His feet and a golden girdle encircled it at His chest. Such attire was an emblem of royal or priestly dignity. Kings, princes, and priests wore such robes. Our Lord was therefore attired as a personage of distinction and dignity.

His person was radiant with heavenly glory. The whiteness of His hair is not to be understood as im-

REFERENCES

- ¹ See Daniel 8:16; 9:21; Luke 1:19, 26; Ellen G. White, *The Desire of Ages*, pp. 99, 234.
- ² See *The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 1, pp. 953-955.
- ³ Uriah Smith, *The Prophecies of Daniel and the Revelation*, Revised Edition, p. 341.
- ⁴ These two alternatives are called the subjective genitive and the objective genitive by grammarians.
- ⁵ *The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 1:1, 2, p. 953.
- ⁶ Uriah Smith, *op. cit.*, p. 337.
- ⁷ *The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 1:10, p. 955; White, *Testimonies for the Church*, vol. 6, p. 128; White, *The Acts of the Apostles*, p. 581.
- ⁸ Ellen G. White, *The Acts of the Apostles*, p. 582; cf. Eze. 43:2; Dan. 10:6.
- ⁹ *Ibid.*
- ¹⁰ *Ibid.*, p. 590.
- ¹¹ See *Patriarchs and Prophets*, pp. 366, 367.
- ¹² See Ellen G. White, *Fundamentals of Christian Education*, p. 505.
- ¹³ Ellen G. White, *The Desire of Ages*, p. 530.



The Church

By RUSSELL L. STAPLES



With the rapid growth in membership overseas, the demographic center of the church has long since shifted to the Third World. It is estimated that by 1980 only about 10 per cent of the church's membership will reside in North America. What will be the impact of this shift in terms of future leadership, major influence, and financial responsibility? Is everything possible being done both in the West and in the Third World to meet the challenge of these new global developments?

NOT ONLY HAS the work of Seventh-day Adventists overseas prospered and grown, it has expanded so rapidly that the demographic center of the church long ago moved from North America to the Third World. The average annual membership increase in the church in North America, as already mentioned in this series, over the past decade has remained at a constant of about 3.2 per cent per annum. (Compare D. M. Kelley, *Why Conservative Churches Are Growing*, p. 21 and Fig. 8, p. 24.)

When this growth rate is compared with growth rates of between 9 and 15 per cent per annum in a number of countries in the Third World, it becomes clear that very shortly the percentage of members in the wealthy Western nations will be small. (Gottfried Oosterwal estimates 10 per cent in North America by 1980.) Emphasis is added to this when the large basic membership in the Third World is taken into consideration. Membership in Latin America is already considerably larger than that in the North American Division and so is that in Africa. In fact, in a number of places the church is growing more rapidly than our ability fully to understand and adjust to what is taking place.

The rapid growth and development of the church in the Third World is significant in a number of ways. If the unity of the worldwide church is preserved (and I am confident that by the grace and power of God it will be) and if the Lord should delay His coming a little longer, more and more of the leadership and influence of the world church will pass out of Western into Third World hands.

The spirituality of the church in the Third World shows promise of qualifying it to provide spiritual leadership that can faithfully guide the church in obedience to its tasks.

How are we in the West doing as



Russell L. Staples is associate professor of world mission, Andrews University, Berrien Springs, Michigan.

in the Third World

we prepare ourselves and the church for these developments? Are we truly utilizing every advantage? What if the most telling advantage that could come to us in our increasingly secular society should be spiritual leaders from the Third World? Are we ready and mature enough not only to give but to receive the treasures the church in other places has to bring to the world church? And what if they have better ways of doing things than we—are we too old and too sure again to learn simple but important lessons?

The financial implications of this rate of growth are staggering. The major resources of the denomination in money and trained personnel are found in the Western countries and especially in North America. For instance, of the \$260 million given to the world church by its adherents during 1972, \$201 million was given in North America. (Report of the Statistical Secretary: Annual Council Session 1973, p. 3). A few decades ago a proportionately large home-base church was able to finance small but rapidly growing churches and their institutions overseas, and to supply most of the missionaries needed. But this is no longer the case. The overseas churches have developed and increasingly assumed responsibility and borne a heartening share of the burden.

Continued Financial Dependence

However, from the figures quoted above, it is clear that to a considerable extent—in fact, to an alarming extent—the world church remains financially dependent upon the church in North America. The disproportionate growth rates of the “giving” and “receiving” churches indicate that even though there are substantial increases in the gross support, the assistance to the Third World churches, per capita, will probably decline.

Unfortunately, the problem seems to strike from two fronts at the same time. While the per capita assistance to the receiving churches

in the Third World seems inevitably to be set on a declining scale, there seems little hope for markedly increased earnings within their constituencies. Economists dolefully predict that the per capita income gap between the richer and poorer nations will probably grow wider during the next decade or two. The local church is not likely to have vastly increased financial resources on which to draw.

Assuming that the Third World in effect exerts an increasingly greater influence on the world church—including both the missionaries and the money we send—will we still take the work of the church in every place with utter seriousness? When great opportunities or serious crises compel them to call on us for help will we respond as we do now?

Furthermore, will we recognize that nothing has happened to change our responsibility to God and the church—even though we may no longer as fully control the administrative processes? Will we still bear all the responsibility that God would have us bear in sending money and missionaries and help of whatever kind is needed?

Very few concerns are as important as the training and inspiring of church leaders, and the task assumes larger than normal proportions as we move toward a stage in the history of our church in which both the structures of mission and the dimensions of missionary service will be different from what they are now.

The questions take a different direction when addressed to those in the Third World. Perhaps members there should ask themselves whether the comparatively conspicuous affluence of representatives of the West (business executives, professionals, and missionaries) has perhaps led them to a false conception of the resources of the overseas church so that they have come to depend too much upon the older church and tend to shirk responsibilities they could carry? Do they perhaps look at the large institu-

tions the church operates in their divisions and despair of ever being able to finance and staff them? Is it too easy for them to say, “They built it and they run it,” and with a shrug of the shoulders renounce serious responsibility for the support of these programs? Have they become too dependent upon the mission and too little personally committed to the support and promulgation of the gospel in their own area? Perhaps they need to ask themselves whether they should not take more responsibility for the work of the Lord and carry a greater share of the burden than they do.

Local Initiative

If this is the case, then maybe we are as much to blame as they. But it will not do simply to blame the mother church for maintaining financial and administrative control in a way that has impeded the development of local initiative, or to lay the charge that the life-style of the missionary has set an example that has tended to cut the nerve of local stewardship. The church is entering upon a stage in its history in which some of the old systems will disappear, and new structures and methods will take shape with painful effort. If there have been difficulties and misunderstandings in the past, it is now time for us to put these behind us and seriously explore ways in which the church, both jointly and in each place, penitently seeks to be more effectual in its obedience.

Paradoxically at the very time the overseas church seeks to explore and utilize every advantage, it will probably be receiving proportionately less money and fewer missionaries. Therefore, in addition to a greater reliance on local resources in means and personnel, there will also be the need for a sharpened sense of responsibility regarding the use to which monies from overseas are put, and the ways and capacities in which missionaries are employed.

As we have already intimated,

there should probably be serious heart searching as to whether the church in the Third World is doing its best to bear "all the responsibility God would have" it bear? And this kind of questioning cannot be delayed. If one thing more than any other seems to be needful now it is for the church in every place to carry as much of the local responsibility as possible—in terms of administration, financial support, and supply of leaders. Mission in the broad sense remains the responsibility of the world church, but the goal as we conceive it is for each local church to bear the burden of its own area and also to participate with the world church in proclaiming the gospel in areas beyond.

Perhaps in the future the roles of teacher and learner will be reversed. The missionary who by the grace of God seeks to aid the local church will be both teacher and learner. Before he can serve effectively he will need to be taught by the local church. He will also be dependent upon them for fellowship and guidance and nurture. This will be a great responsibility for the local church. It will require maturity, sensitive cooperation, and serious attempts at mutual understanding. This principle constitutes an abiding challenge to all of us.

We have employed "we" in referring to the Western church and "them" in referring to the church in the Third World, as a device to help make our meaning clear. But the dichotomy itself is, in the final analysis, false and should be rejected, for we are all one in Christ Jesus and the church is one. Unity in service is its abiding aim.

The questions raised here have been addressed to every member of the church, both as individuals and as office bearers. Are we in fact using every advantage to proclaim the message in every place? Relationships between the church and the wider society are changing; the situation and thinking of men in the world is changing; new channels of communication open up and old ones become obsolete; in the midst of all these changes are we maintaining an open and alert stance, ready to employ new forms and structures in the service of the church and the propagation of the message? Are we burden bearers using every advantage to send the message, teaching others in love to bear the burdens and responsibilities God would have them bear in the unity of the faith and the communion of the world church? □

Concluded

Let's Talk About Health

By RALPH F. WADDELL, M.D.

Anemia

COMMERCIAL ADVERTISING has capitalized on one of man's oldest complaints—weariness. Not infrequently fatigue is claimed to be due to "tired blood." Although tiredness comes from a multitude of causes, it is a fact that it often results from blood deficient in some of its components.

The 22 to 25 million million red blood cells floating around the average person's circulatory system have two basic functions.¹ First, they carry oxygen to the body's tissues and carry waste products away, and second, they transport nourishment to sustain body growth and provide energy.

Red blood cells live a rugged existence. They are literally flung from the heart into the arteries and in some vessels travel at a speed of 40 miles an hour, jostling against one another, and then are squeezed through tiny capillaries that will not permit their passage without distortion. Their attrition rate is high—their life span being only about 124 days. It has been estimated that normally between 7 and 10 million red blood cells are thus destroyed every second.²

Anemia is a term that covers a wide spectrum of conditions and may be considered a symptom rather than a disease. It represents a decrease in the total number of red cells and/or a significant lowering of the hemoglobin level. In anemia there may be an increase in the heart rate, a sense of weakness, pallor, dizziness, susceptibility to cold, digestive problems or other ailments. The cells of the body are deprived of the oxygen and nutrition they need to function properly.

Loss of Blood Cells

Certain parasitic diseases, including malaria, destroy blood cells and may do so faster than the cells can be replaced. Hemorrhage due to trauma or bleeding ulcers if excessive results in a sudden loss of blood volume and blood cells, with symptoms of "shock."

Blood loss may be slow and prolonged as in menstruation. Intestinal parasites may be the cause of blood loss beyond the body's ability to restore it. There are a number of debilitating diseases, such as cancer, tuberculosis, and digestive problems, that produce blood loss.

The formation of red blood cells may be adversely affected by abnormal conditions of the bone marrow. Such conditions may result from chemical poisons and other factors that cause defective development of red cells or of hemoglobin.³

The largest single cause of anemia

is nutritional deficiencies. These deficiencies are chiefly iron, folic acid, or vitamin B₁₂. The World Health Organization has defined nutritional anemia as "an abnormally low hemoglobin content as a result of a deficiency of one or more essential nutrients."⁴ It must be noted that not all nutritional anemias are caused by deficiency of the same nutrient. Most anemias respond to specific treatment, that is, the administration of the nutrient that is in short supply. There are good reasons for not giving the other two if they are not needed. Actually, harm may result by loading up on one or more that is not needed.

The quantity of blood in the vessels of an adult is about five quarts. Approximately two of these quarts are made up of cells and clotting substances. The quantity remains constant except under severe circumstances. It is the quality of these two quarts with which we need to be concerned.

Importance of "Good" Blood

We are instructed, "In order to have good health, we must have good blood; for the blood is the current of life. . . . When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigor to every part of the system."⁵ And further, "If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished."⁶

Good nutrition based upon a balanced dietary should provide the various elements needed to maintain health and prevent the development of anemia. Folic acid and iron are found in significant amounts in dark-green leafy vegetables, legumes, nuts, and whole-grain cereals. According to Dr. Herbert vitamin B₁₂ is synthesized in nature by microorganisms and that apart from contamination, plants are totally lacking in this essential vitamin.⁷ Researchers claim that vitamin B₁₂ occurs only in foods of animal origin.

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet."⁸ □

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1973's Top Religious News Stories

When asked to list the top religious news stories for 1973, members of the Religion News-writers Association ranked first the controversy between the fundamentalists and the allegedly not so fundamental in the Lutheran Church-Missouri Synod. This is the second year in a row that this story has been ranked first. The argument is between the conservative elements in the church led by the church's president, J. A. O. Preus, and the faculty of the church's Concordia Seminary in St. Louis, Missouri, some of whose members have been branded as "liberal."

Re-elected last summer to a second four-year term as president of the 2.8-million-member denomination, Dr. Preus declared that the time had come for the convention to act to curb the seminary professors. "A minority is training and preparing the minds and theological stance of our future pastors," he said. "A minority ought not to implant its theology upon a majority, at least without its permission," he continued.

Second place went to the continuing trend in U.S. religion to move from social activism toward more personal religion as seen in increased Bible study and prayer groups, charismatic groups, and more emphasis on evangelism.

Third through tenth in the survey were the following:

3. The refusal of the Episcopal Church's triennial General Convention to permit the ordination of women.
4. Continuation of the charismatic movement.
5. Key 73, the broad-based evangelistic drive.
6. Attempts by parents to "rescue" children from fundamentalist religious groups, a development linked to the trial of "Deprogrammer" Ted Patrick.

7. The Vatican's reaffirmation of papal infallibility.
8. Violence in Northern Ireland and tension there between Protestants and Roman Catholics.

9. Support by U.S. Catholic bishops for the grape and lettuce boycott of the United Farm Workers Union and for employees striking at a Farah plant in Texas.

10. The United Presbyterian Church's return to the Consultation on Church Union, a move indicating ecumenism is still alive.

Seventh-day Adventists Not Mentioned

None of these top-rated stories, or even others that some of the editors listed, mentioned Seventh-day Adventists. This could be both a good and a bad indication. On the good side it indicates that there was no major upset or a divisive experience such as shook the Lutheran Church-Missouri Synod. On the bad side it shows that in 1973 there was no movement of sufficient moment, such as a great forward thrust in evangelism, to rate a listing as top religious news. Apparently MISSION '73 made a negligible impact. On the other hand, Key 73 was listed fifth, although some editors termed Key 73 a "nonstory."

As we pondered this list of top-rated stories, the result of a survey among religious writers of the secular press, we wondered what would be the top ten religious stories if Heaven were to present such a list. We are certain it would be vastly different from the RNA list.

One would assume that Heaven's list would surely include a story about the Seventh-day Adventist Church. To this church Christ has committed the preaching of the third angel's message, the message designed to prepare the world for the Second Advent. Since the Advent is near, in fact has been already delayed, Heaven would be intensely interested in the progress of this message. Whatever the church has done to promote this key activity or what it may not have done would be top news. Whatever the members of the church have done by way of personal preparation or lack of preparation, thus either hastening or delaying the Advent, also would be top religious news. It is understandable that top news in heaven does not always make top news on earth. For example, the birth of the Saviour was unheralded in the Jerusalem press.

Nonrecognition of Adventist status by the religious press will not always be the case. According to the prophecy of Revelation 13, the whole world will one day be arrayed against the remnant who "keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). The loyal followers of God will be boycotted and condemned to death. They will be accused of being the cause of the terrible conditions that engulf the world, conditions including economic disaster and political anarchy. This will doubtless make top news, not only in the religious press but in the secular press, as well.

But the darkest hour is that which comes just before the dawn. When it seems that the saints must seal their testimony with their blood, God intervenes and delivers His people. This too will be a top story, but by that time the seven last plagues will have so devastated

Prayer for Every Day

By MERLE PRICE

If they were big things, Lord, I'd find the power
And courage that would meet and conquer these.
My faith would stay me in the crucial hour
Of agony, albeit on my knees.

But for the little things I need Thy strength,
The jangling worry and the tedious task,
These mountainous molehills that so mar the length
Of every day, and so this boon I ask:

Help me stand true in little things, I cry,
For sparrows must, even as eagles, fly.

the earth that the news media will no longer be functioning normally. By the time the saints leave for heaven, the earth will have been totally depopulated. There will be no one left either to publish or receive the top story of that time.

But for Heaven, the saints, and the universe the top story will be that God has delivered His people, long held captive. His family has been reunited. The vestiges of the curse are about to be wiped out. The universe has been secured against a repetition of evil. The assurance that this day of bliss is hastening on apace is already top news today.

D. F. N.

Thoughts During the Energy Crisis—4

Spiritual Power Failure

In previous editorials we have observed that the present energy crisis may provide an occasion to consider what truly is most important in life. Family, home, community, garden, reading and thinking, caring for others whom we have hitherto passed by in our hurry—may all become again important parts of a suddenly more interesting life.

Furthermore, crisis will reveal the best and the worst in everyone. But Christians should stand out immediately, because they should be models of self-denial and courage during hard times. In addition, only those who accept the Biblical doctrine of Creation will have a defensible rationale and lasting motivation for a philosophy of stewardship and environmental control.

The present crisis also reminds us that the world suffers from spiritual power failure. Grasping, selfish greed, and an unwillingness to think about consequences as long as we are comfortable and have all we want, have no doubt played a part in bringing on the energy crisis. The crisis is basically that of the spirit—not of oil, gas, or coal.

But there is another, even more serious power shortage. The whole world suffers dreadfully because of it. The Seventh-day Adventist Church is directly affected; this church has yet to see what will happen when its members finally plug into the only Power that will open the church's eyes to its simple, basic objectives and provide the means by which those objectives can be reached—in any given generation. We speak of the power of the Holy Spirit: "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8, R.S.V.).

Forgiveness and Restoration

The work of the Holy Spirit is twofold: (1) to empower Christians to live without willful sin; (2) to add wonderful efficiency to the best efforts of Christians everywhere, regardless of their station in life, so that proclaiming the gospel and completing the gospel commission will not be hampered by limited human resources.

The Holy Spirit is Christ's representative on earth. He woos the hearts of men, women, and children everywhere. He convicts of sin, inspires courage, teaches, and guides the willing mind, and (what all men need most) provides power to change deeply ingrained habits of self-indulgence.

The gospel of Jesus Christ is one of forgiveness and restoration. That which has alienated man from God is to be removed once and for all. "Sin will have no dominion over you" (Rom. 6:14, R.S.V.). Jesus once "condemned sin in the flesh" (chap. 8:3), not by words, but by a life that would not yield to sin. Likewise, Christians are to condemn sin in the flesh, "who walk not according to the flesh but according to the Spirit" (verse 4).

"All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power."—*Christ's Object Lessons*, pp. 96, 97.

But this Power is never depleted. The power breakdown occurs when human beings think that they can make it on their own or that the Power is taking over too much of their life. The crucial question is this: How much sin does a person want removed from his life? Will God be satisfied if *most* of the rebellion has been eliminated?

The Holy Spirit does not stop probing. The power is always flowing—until man turns it off. But if a person wants the Holy Spirit to finish His work that was begun when he first turned his heart Godward, He will! That's the happy secret of the Christian life—He will! We never have to worry about a power shortage, whether there is enough power to carry us through the big battles and the darkest moments.

The promise is real, its proof one day will be God's last message to this world: "Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. . . . Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, p. 671.

Only after the Holy Spirit has been allowed to do His first work will He be able to complete His second work, that of providing the inexhaustible resources by which the whole world will be alerted to the final message of warning and love.

The sequence is simple and natural: "The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. *Then God can use us* to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us."—*Christ's Object Lessons*, p. 100. (Italics supplied.)

Whatever it takes to alert the world in the last generation, be it a matter of media, circumstances, or supplies, it will be a small matter for the Holy Spirit. The only barrier that the Spirit cannot work through is the unconverted or half-committed heart. That is where the circuit is broken. The human heart is the cause of the world's real power shortage today and the cause for the delay in the return of Jesus.

Yet, it is in the human heart that God's power will be best manifested and where He will be best glorified. Such is our day of opportunity.

H. E. D.
Concluded

"THEY ALSO SERVE"

By MAXINE T. RASMUSSEN

I RATTLED THE SCREEN in frustration, but it was obviously locked. I worried a little, for this was the second time within 24 hours that I had called on Aunt Dora and Uncle Jack only to find the lovely farmhouse in its peaceful setting empty of any occupants.

Maxine T. Rasmussen is a freelance writer living in Marshfield, Wisconsin.

Frustrated, I walked to my car and was about to get in, when I noticed Uncle Jack's car parked out behind the house. Seconds later I heard a crash of metal from the direction of his junk pile behind the garage, and hurried down the path leading to the source of the sound.

"Uncle Jack!" I exclaimed gleefully. "It's about time I found you home! Where is Aunt Dora?"

"Well, well, I didn't even know

you were around here," exclaimed Uncle Jack.

"But tell me, now, where are you hiding your wife, Uncle Jack?" I teased. "I've been here twice to see her, and no luck either time."

Looking at me, Uncle Jack's "smile crinkles" disappeared for a moment, and he looked worried. "She isn't very well since her surgery," he replied, shaking his head in bewilderment and concern. "I just don't know why. Her surgical site is well healed."

Uncle Jack filled me in on a few details, then directed me to the home of Aunt Dora's close friend, who had insisted that she stay with her until she had fully recovered.

"Well, if you have time, I know that Mother would be very happy to see you."

"I was hoping that you would say that, Uncle Jack. I didn't want to ask to see her if I was going to tire her out, but I'll go right over there now, O.K.?" I told him good-bye and went to my car.

"Hi there," I called to the man to whose home I had gone to see Aunt Dora. "I came to see your house guest. Is she sleeping?"

"I don't know," he replied, "let's go see." He led me into the living room, called in to Aunt Dora that she had a visitor, and left me seated to wait for her. He went back to his task in the yard.

"Well, hello there, what are you doing in this part of the country?" She greeted me with a big smile, coming into the living room wrapped in her cozy robe, and sat down in a comfortable chair. She seemed chilled, although it was a very refreshing summer morning.

After briefly explaining my presence, I said to her, "Now then, tell me all about yourself."

Between interruptions from me and the ringing of the telephone, Aunt Dora, trembling at first, told me all about her surgery. She had done just beautifully and her doctor was very pleased with her progress. However, the aftereffects of surgery had set in.

Happy, Though Blind

By ETHEL R. PAGE

WHEN FANNY CROSBY was only six weeks old a very sad thing happened. She became blind. Her parents thought that this would ruin her whole life. But Fanny was happy. She did not seem to miss the use of her eyes. She was so cheery and sunny that she made life bright for everyone.

Fanny loved to sing. As she went about her work or play she sang gay little songs, even making up some of them herself. While still quite young she began writing poems. At the age of 8 or 9 she wrote this one:

Oh, what a happy soul I am
Although I cannot see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't!
To weep and sigh because I'm blind
I cannot nor I won't!

When Fanny was 15 she went to New York to attend a school for the blind. After graduation she was asked to stay and teach. All this time she was writing poems, many of them. This became her special talent. Since she was an earnest Christian, most of the poems were religious. She also wrote hymns. One of Fanny's close friends in New York was Mrs. Joseph Knapp. She was a musician and composer. One day when she came to visit Fanny she brought along a new piece she had written.

"Listen to this new tune, Fanny," she said. "What does it say to you?"

After her friend played it over several times Fanny said, "Why, that melody says,

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

Thus a new hymn was born. Many followed in the same way.

In writing the story of her life, Fanny Crosby expressed her faith in God's leading by saying, "I have always believed from my youth . . . that the good Lord, in His infinite mercy, by this means consecrated me to the work that I am still able to do."

One evening as Fanny and a friend were sitting on a hotel porch the friend was trying to describe the brilliant sunset to her. But Fanny had no idea what colors looked like. She said, "I cannot picture the scene as you describe it, but when Jesus comes in all His glory my eyes will be opened, and I shall see Him face to face." From this conversation she was inspired to write the hymn "Saved by Grace":

And I shall see Him face to face,
And tell the story—Saved by grace.

Suppose you look through your hymnbook and see how many of her songs you can find. Her name will be at the left side of the page. In all she wrote several thousand hymns and is considered the most popular American hymn writer.

FOR THE YOUNGER SET

As she explained to me how every little stress, as well as every really upsetting incident in her daily routine, had thoroughly shaken her, Aunt Dora shed a few tears. I tried to console her and to encourage her to pray for stronger trust in God.

"After all, Aunt Dora," I chided her, "you know good and well God is going to take care of you and Uncle Jack. Now where is your faith?"

She replied, "Well, you know how active I have always been in church work all of these years." Her voice began to break as she continued, "I have prayed to the Lord that if He can't restore my health so that I can continue being as active as ever, He will just lay me to rest."

"Now, Aunt Dora, you listen to me," I told her firmly. "Let's get something straight." I continued to talk directly to her firmly but gently, never taking my eyes from her face.

"We all know how active you have been, and about all the committees and meetings you have faithfully attended and to which you have rendered service. We know how you have scooted down the roads in your little car serving wherever you were needed, offering rides to carless people. But you listen to me. Even if you *never* get back to such full activity, if you can just be comfortable and free from pain, you will always be needed. Who do you think can help encourage and inspire the other active people in our church who have needed your good example? There is a work for you to do, too, and don't you ever forget it."

She looked at me as I kept talking, and some of the tension and anxiety began to slip away from her facial expression.

"Now, Aunt Dora, you just concentrate on getting well and relaxing and trusting God and giving your faith a good workout. What good is faith if we don't exercise it?"

By now she was smiling and looked like her old sweet self. I gathered up my purse and notebook and said to her, "I must be going now, honey. Take care."

Aunt Dora reached for my hand as I walked toward her chair. Pulling me down to her level, she planted a kiss on my cheek.

"Thank you for coming to see me. It has done me good to talk to you."

"Oh, you haven't seen the last of me. A bad penny always returns." □

especially

FOR MEN

By WALTER SCRAGG

A Shout or a Sigh

JOE WAS OFFERING his Sabbath guests the latest in miracles:

"We were speeding down U.S. 30 at about 60 miles per hour when here comes this big old Chevy on the wrong side of the road, aiming right at us. I flashed my lights at him, blasted the horn, but he kept right on boring in. I tell you I was praying."

"Then something, or someone, took a hand. We both swerved—that was natural—but how I got the car back on the road I'll never know. God had His hand on mine, I'm sure."

Driving home through the suburban traffic, Steve ruminated to Ann:

"Joe always has something wonderful happening to him, doesn't he? And once he starts, the others chime in with their own 'one up' stories. All I can do is sit there and listen. Nothing like that ever happens in our family."

"Maybe it's because you're a better driver," Ann smiled fondly at her husband.

"No, I'm serious. Joe seems to have his sensors working overtime to pick up God's presence in his life. I guess I take a lot of things for granted."

"I know you better than that, honey. A whisper is all you need. God doesn't have to shout at you."

Between the Flood and Calvary, God took two men to be with Him in heaven. With both He had communicated at Mount Sinai.

For Moses, God put on an audiovisual display of unequalled authority. He filled the desert with sound and light while the Hebrews quivered at the base of the mount.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice" (Ex. 19:18, 19).

Elijah cowered in a cave while the Lord played back the same scenario on the same mountain—storm, earthquake, fire. But then a difference—no shout, no thundering voice of many waters, only a sigh, a whisper—"after the fire a still small voice" (1 Kings 19:11, 12).

What do you want God to do in your life—shout or whisper?

To hear the shout of God, to feel His hand shaking the fabric of life fills us with awe. Yet it may not be the blessing we need. Israel turned from the wonders of Sinai to the golden calf when God failed to repeat the display. Jesus lamented the distorted thinking of the Pharisees who demanded a sign.

Far more important than a march of miracles is a faith that hears God whether He shouts or whispers—a faith that garners as much significance from the still small voice as it does from the thunder. And let us remember that it is the way of the Spirit to whisper.

This is why the world is peopled with more Steves than Joes. While we identify readily with the person who continually sees in his life, in his home, in the work of God, evidences of the One who shouts, while we would like it to be that way for us, we know ourselves to be cast in the role of Steves.

Then what if the wonders march by in distant lands, or touch only the lives of others? Does that mean God has left us? Did Elijah watch the pyrotechnics of Sinai with a smug self-satisfaction that God was performing for him? Did he feel let down when the display collapsed into a murmur?

It's easy to hear God when He shouts, but will you hear when God talks softly?

Lowly of Earth, Take Heart

By ALMA L. CAMPBELL

The Walker on the crest of ocean waves,
The Runner with winds on mountaintops,
The Raiser of sky banners at early morn,
The Spreader of moon ribbons on shining seas,
The Lighter of star lamps in the midnight sky,
The Painter of poppies and Perfumer of lilies,
The Sculptor of roses and Canterbury bells,
The Erector of redwoods and towering pines
Also mints gold for the dandelion.

The Age of Vicarious

By JOHN BEREZCZ

MANY ASTROLOGERS say we are living in the Age of Aquarius—the dawning of life, peace, personal fulfillment. Our era could more meaningfully be called the *Age of Vicarious*.

Visual media provide us many opportunities for vicarious involvement. Let's imagine that it is New Year's Day. Two big football games are scheduled to block out the entire afternoon. However, you're prepared. Your wife has resignedly supplied you with plates of sandwiches and cold cans of 7Up; the children are going to be with Grandma; and the telephone is off the hook. You've done your part: a solid easy chair that can endure the pounding and a good 25-inch color TV.

Whew! What a workout! It's tiring anticipating the plays and second-guessing all that passing and carrying. The touchdowns weren't easy this afternoon. Tough defense. And on it goes.

Imagining is another major means of vicarious participation. Men and women have always privately participated in their fantasies. They have occupied thrones, won races, hurled the discus, murdered, healed, loved, constructed, destroyed—in short, engaged in the entire gamut of human activity by imagining. Never before, however, have there been so many devices available to enhance the vividness of such vicarious experiences.

One of the subtle aspects of imagined experiences is that we tend to think of them as somehow less than real. Since we attribute to imagined experiences lesser reality than we do to more observable behavior, we often engage in vicarious activities that would be unacceptable if they were to be actually performed. Although we acknowledge that "the mind influences the body," we seem also to believe that "thinking" is not as real as "doing."

Thinking Is Doing

In reality, thinking *is* doing. In my research, designed to help people stop smoking, I have found this to be true. If two matched groups of smokers are chosen and the subjects in one group are given a mild electric shock while actually puffing on a cigarette and the subjects in the other group are given the shock while only imagining smoking, superior results occur with persons in the group that *imagines* smoking.¹ To the addicted smoker, imagining smoking is in some respects more real than actually smoking. Conceivably, he could actually smoke a cigarette "absent-mindedly,"

that is, without thinking about it, but when he vividly imagines himself to be smoking it becomes very real.

Other researchers² have confirmed the powerful influence of imagining. A Russian psychologist described a person who could alter his heartbeat over a range of 40 beats a minute by merely visualizing himself as asleep or running. This same person could raise the skin temperature of his right hand by imagining it was on a hot stove while simultaneously lowering the temperature of his left hand by imagining that it was holding an ice cube.

Until recently such bodily processes as heart rate or skin temperature were thought to be completely under involuntary control, but this concept is changing. Owing to recent innovations in "biofeedback" electronics, it is now possible to hook a person up to an apparatus that monitors and instantly flashes back visual information about heart rate, blood pressure, or even the electrical currents of the brain. Keeping this information visually available to the person makes it possible for him to observe the "internal" processes, and he can be trained to exert some control over them. Blood pressure, sweat-gland activity, and even the electrical waves of the brain can be influenced by imagining. What a powerful force!

Interesting in this respect is the counsel Ellen White gave to a woman who was afraid that bathing would be injurious to her health, causing her to be more susceptible to colds:

"If your mind is impressed and fixed that a bath will injure you, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to the blood vessels, and the good effects of the bath are lost. All this is because the blood is prevented by the mind and will from flowing readily, and from coming to the surface to stimulate, arouse, and promote the circulation.

"For instance, you are impressed that if you bathe you will become chilly. The brain sends this intelligence to the nerves of the body, and the blood vessels, held in obedience to your will, cannot perform their office and cause a reaction after the bath."³

More than a century ago Ellen White was saying what science now confirms, that one can modify the flow of blood in his body by his thinking. In other writings she suggests that "disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause

John Berezcz, Ph.D., is assistant professor of psychology at Andrews University.

illness, and the evil effect is produced because it is expected. Many die from disease the cause of which is wholly imaginary."⁴ It should be emphasized that "imaginary" in this context does not mean something mystical or unreal. It means that in a very real way actual thinking that imagines certain facts to be true can produce an effect on the body just as surely as would the real factors if they were to be present.

Viewed in this perspective Scripture takes on added meaning. As Jesus implied, to nourish an intense, eager desire for illicit sexual relationships is to have *already* committed adultery.⁵ What is happening in your brain and the rest of your body is similar to what would happen if you actually engaged in the overt behavior. Likewise, to plug ourselves into a TV screen and to identify with the various characters and their behaviors is psychologically remarkably similar to engaging in the behavior ourselves.

Easy in Twentieth Century

How easy then it becomes for twentieth-century Christians vicariously to participate in sin. If we knew that a murder was going to occur on our neighborhood street at seven-thirty on a given Wednesday evening, we would probably not allow our children to participate even as observers. We would undoubtedly insist that they remain indoors. However, I wonder how many of us have allowed our children to participate vicariously in murders occurring in our own living rooms (via television). More to the point, I wonder how many of us have been vicarious murderers ourselves. How many

times have we engaged in vicarious immorality? Or, how many of us have been elated when the "good guys" killed the "bad guys"? It is sobering to realize that the extent of our elation represents a measure of our vicarious participation.

On the positive side, Ellen White suggests that "there is a physiological truth—truth that we need to consider—in the scripture, 'A merry [rejoicing] heart doeth good like a medicine.' Proverbs 17:22." She also states: "The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid to resisting disease."⁶

Thoughts are not nebulous, vaporlike shadows that occur in the insulated privacy of our brains; rather they are continually molding the very core of our being.

"And now, my friends,
all that is true,
all that is noble,
all that is just and pure,
all that is lovable and gracious,
whatever is excellent and admirable—
fill your thoughts with these things"

(Phil. 4:8, N.E.B.). □

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- ² P. J. Lang, "Autonomic Control," *Readings in Psychology Today* (Del Mar, California: C.R.M., 1972).
- ³ E. G. White, *Testimonies for the Church*, vol. 3, pp. 69, 70.
- ⁴ E. G. White, *The Ministry of Healing*, p. 241.
- ⁵ Matt. 5:28.
- ⁶ E. G. White, *Education*, p. 197.

THAT EMPTY SPACE

By DOROTHY MINCHIN COMM

THE PAGAN BINDS himself to a routine of offerings, incense, and prayers to whole dynasties of gods and to the demands of a fearful and unknown spirit world.

The musician ascends on the wings of concerto, symphony, and oratorio to dizzy heights of aesthetic and spiritual experience.

The poet climaxes his genius with the creation of an epic or some other work of lasting literary merit.

The scholar commits himself to the stimulating, age-old (and sometimes hazardous) pursuit of knowledge.

The scientist in his laboratory communes in high moments with the cosmic wonders of the universe.

The materialist earnestly packs his world with real estate, three-car garages (filled), and a well-set table.

The suburbanite, with utter dedication, keeps up a hectic social calendar and a perpetually updated wardrobe.

The atheist painstakingly fabricates a hard-core system of nonbelief with which he tries to fill his entire intellectual horizon.

With agonizing efforts professionals of all kinds carve out for themselves careers which they trust will secure them places in the topmost branches of our social tree.

And then there are the hosts of "perimeter people," who attempt to enlarge their lives with other "fillers"—drink, drugs, cheap sex, hard rock music, revolutionary causes, and all the rest.

Man's natural upreach and his innate urge to find a fulfilled life leads him into chaotic flurries of high-pressure activities, both legitimate and otherwise. But success in even his best endeavors is no guarantee of satisfaction for him. Augustine summed it all up very well almost 16 centuries ago when he wrote: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee." In every man's life there is a God-shaped space which only God Himself can fill.

THE BIBLE THAT FLOATED

By ALEJANDRO BULLÓN

High up in the Peruvian jungle, in South America, winds the Perené River. Many villages are springing up along its shores. The inhabitants of the area are as tough as rocks. It is difficult to tell when they are happy or sad. However, they are noble, even to risking their own lives, should someone they like be in danger.

The following story depicts just such a setting and such an individual.

ONE NIGHT ALFREDO could not sleep. He had just had the most bitter argument with his wife since she began attending the meetings of the Adventists. Alfredo was the kind of man who respected the customs of his parents. He enjoyed getting drunk on *masato*, a liquor made from the yucca plant, and chewing coca leaves. He loved to go hunting in the mountains and to fish. No! He would not allow his wife to continue attending those meetings!

The Adventists were strange people. How could they live that way? They did not drink alcoholic beverages or chew coca leaves; they did not eat unclean meat or fish. If his wife continued her association with these people, sooner or later she would want to be baptized and she would never again prepare those delicacies for him.

Besides, Alfredo never believed that the Bible was God's Word. Many years ago a group of his countrymen had been converted to the gospel by a gringo, but his father never believed in things. Alfredo had inherited his disbelief.

One day Alfredo went to work. While resting high up on a rock with his legs crossed, he enjoyed silently the scenery of the valley below: the green of the river and plants, the blue of the sky and the white of the clouds. Alfredo had wondered at this scene many times in his life; but now he was looking at it with a special feeling, with the feeling of someone who loves what he has. He felt great emotion: "Dear jungle, dear sky, dear river, but..." No, not everything was dear to him.

"Those cursed Protestants!" A series of struggles and home fights passed before him. That same morning he had beaten his wife.

"Curse the Adventists a thousand times!" he said, as his face grew red. He began to roll a cigarette. He hardly moved a muscle, except for his hands. He lighted the cigarette and took a few puffs.

The valley still seemed unaltered under the rays of the sun. The sun also continued unaltered over the valley.

Alejandro Bullón is a pastor among the Campa Indians in Pampa Silva, Perené, Peru.

Nothing ever changed on the face of that beautiful jungle. Only men changed. His wife was changing. She had changed considerably lately.

"Cursed Adventists!" They were the ones to blame for everything!

The sun was already setting on the horizon and the water was stirred occasionally by a passing canoe as Alfredo sat entranced, thinking, trying to find a way to get out of his distress. It was then, at that very moment, that he heard a loud noise, followed by frantic cries.

One of the canoes traveling on the river below had crashed into a rock and overturned. Those who were able to swim tried desperately to reach the shore, while the women and children were hitting each other in a useless struggle to survive. Finally the waves swallowed them, one by one.

Alfredo and a few other men who had heard the noise helped rescue seven persons. Then they ran a little way downstream to see whether they could pull out additional victims. As a rule when persons go down in the water they come up again a couple of hundred yards downstream. This is why Alfredo had his eyes fixed on the water and was not missing a detail.

Suddenly his eyes saw a black object in the water, which he thought might be someone's head. He dived after it without hesitation.

A few strokes later he was upon the black object; it was a book. He grabbed it and swam with it to shore.

When he reached the shore he discovered that it was none other than a Bible, the book he hated most in the world. He stood there for a moment without knowing what to do, and thought—rather the Holy Spirit made him think—How could this Bible float 200 yards? Certainly one of the passengers on the boat had carried it with him. All the sinkable objects had dropped to the bottom of the river, and only the Bible had remained afloat with its message to him that it was the Word of God and that he was to believe in it.

Alfredo returned to his home that evening a changed and impressed man. He hugged his wife, wept, and said: "You are right, dear. This is the Book of God."

Alfredo hopes to be baptized soon. He has not stopped reading that Bible since that day, although it was completely out of shape and spongy from the soaking it had been through.

The rushing waters of the Perené River witnessed the way God's providence works when He wants to impress unbelieving hearts. □

Reorganization, Outreach Bring Growth in Mozambique

By EDWARD E. WHITE

ADVENTIST WORK is advancing in Mozambique, formerly known as Portuguese East Africa but now part of Portugal, being considered an overseas province. The present population is nearly seven and a half million, including about 60,000 Europeans. The largest city and capital is Lourenço Marques with 500,000 inhabitants, a modern industrial city and important seaport. As would be expected from the fact that the country lies almost entirely north of the Tropic of Capricorn, its climate is hot throughout the year with a rainy season in October-March, and a dry, not-so-hot season during the other six months.

The work of the Seventh-day Adventist Church is organized into three local missions, north, central, and south, with headquarters respectively in Mocuba, Beira, and Lourenço Marques. The president of the Mozambique Union Mission and also of the newly organized (1972) South Mission is Henrique Berg, of Brazil, who arrived in this country just over a year ago and who has given considerable impetus to the work. He is assisted by the secretary-treasurer, Joao dos Santos, who has served in this field for a number of years.

The work has been more strongly developed in the northern section in and around Munguluni, about 200 miles from the Malawi border, where a

worker training school has been in existence for 16 years. Recently plans were made to upgrade the preparatory course, thus strengthening the future ministers. The seminary section has been transferred to Manga, a small village 11 miles from Beira, where the new school buildings will share the campus with a dispensary and a recently erected church. The 19 young men in the seminary are pioneers. Their director is J. da Viera, who is assisted by A. Nunes, resident minister in Beira and speaker of the Voice of Prophecy program.

One activity that has brought great blessing to the community has been the use of a traveling health service, operating around the Munguluni area, especially during the summer vacation. More than 8,000 people have been given simple treatments and have been led to a knowledge of the Bible. This has resulted in increased membership and goodwill for the church.

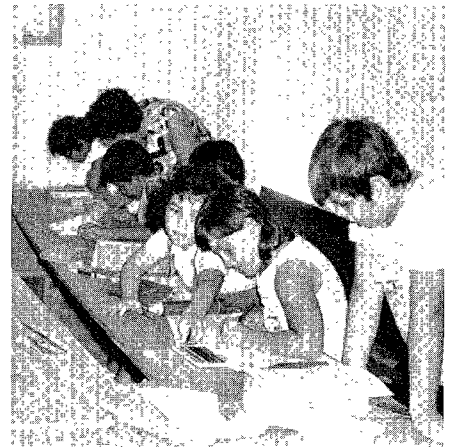
Another outreach has been the Vacation Bible Schools. A recent VBS in Beira attracted 170 children and led to the formation of a branch Sabbath school of 80 persons.

The press has reported the church's successful Five-Day Plans to Stop Smoking, which were also given prominence in a display at an African women's convention in the capital city.

The present membership of the Mozambique Mission is 14,409. One simple example of the members' faith-

fulness is a church of 80 members who subsist by agriculture and handle very little money. Their tithe is brought in as produce, and includes maize, potatoes, beans, peanuts, eggs, and a lamb. This offering is sold and the money given to the church treasurer to handle in the usual way. One family, living near the school, felt a burden to assist the mission and gave property, which was sold for 160,000 escudos and the money credited to the development of the school.

While the task is great and the worker force is not large, there are signs that rapid developments can be expected under the mission's consecrated leadership and with the enthusiastic support of the country's believers. □



Mrs. A. Nunes helps a group of children attending a Vacation Bible School in Beira.

EL SALVADOR

New Mission Office Built in Government Center

On November 25 the new mission offices of the Seventh-day Adventist Church in El Salvador, Central America, were dedicated. The new building is strategically located in the heart of a new center for government buildings.

Present for the occasion were representatives from the General Conference, Inter-American Division, Central American Union, and the various countries of Central America, as well as several hundred friends and church members. Local television and newspaper reporters gave good coverage to the event.

This fully air-conditioned building houses all church departments and the Book and Bible House. It was built at cost by a local Seventh-day Adventist constructor, Rafael Hernández, a church elder.

DONALD E. CRANE
President, El Salvador Mission



Church members in a village 50 miles from Lourenço Marques, Mozambique capital, bring to church a tithe of the produce of their land, which is later sold and converted into cash.

Ministers of Other Faiths Converted to Adventism

Orissa, the land where the Emperor Asoka renounced war and where Mahatma Gandhi is said to have taken the vow of poverty, has always been an important part of India's history. Puri, its celebrated temple city, is still considered to be one of the four abodes of God. More than 20 million people live in this maritime state on the eastern coast of India.

Religion still has a tremendous appeal for the Oriya people. They observe, so they themselves will tell, 13 fasts in 12 months—each fast an excuse for the worship of the gods and goddesses that inhabit the many temples throughout the state.

Almost a quarter of the population are Adivasi tribal people. There are ten major groupings among them. They live mainly in the hill areas in rocky hide-outs, or in homes built of branches and twigs, although more and more are living in mud and brick homes. In some areas these people still wear leaves and tree bark, or even the skins of the animals they hunt and kill. Some tribes remain away from the centers of modern civilization and are among the most primitive of India's many people. Their religion is for the most part animistic. The government for several years now has been doing much work to integrate them fully with the general population.

It is among these peoples that the small work of Seventh-day Adventists in the state has been established. Today, after 40 years of labor, there are still few more than 100 members, widely scattered in three main centers and separated from one another by hundreds of miles. The efforts of Christian missions in general have for the most part been among these same Adivasi peoples. Other Oriya people are strongly orthodox in their Hindu beliefs and have not responded easily to the Christian gospel. Even today much opposition is shown toward aggressive Christian witness. It was only in the early part of 1973 that an anti-conversion law on the statute books was declared unconstitutional by the Supreme Court, making it somewhat easier to conduct Adventist forms of evangelism.

Two Adventist workers are now active in the state. One is U. S. Das, a convert from Hinduism and a member of a prominent Oriya family. For 18 years he has worked, mostly alone, with but meager success. When he first went to work in the hill district of Kotapad six years ago he met with undisguised scorn from people who would stop him in the streets of this little town, point to the compound of a long-established mission, and say, "What, you Christian? What have you come to do for us? These people have been here for a hundred years and all they have done is to teach our people to eat the flesh of dead animals!"

Elder Das would smile and say nothing. Today his vegetarian diet and con-



It is an Adivasi tribal custom to wash the feet of guests entering the village. Having his feet washed here is N. S. Bhasker Rao, Ministerial secretary, Andhra Conference.



A tribal "holy man" begs for his breakfast.



This former minister of another Protestant church and his wife were baptized into the Adventist Church not long ago by Elder Das.

sistent Christian life have broken down much of that old hostility. He is respected by all and listened to by many. During the past 12 months he has seen 22 persons baptized, an increase of almost 50 per cent in his little congregation. In a recent letter he happily complained: "I have so many people wanting me to preach in their villages that I don't know what to do. I hope you can send me some help soon!"

This highlights one of the main difficulties the church has faced in its evangelistic advance throughout the area. For years, workers who can speak the Oriya language have not been available. It now seems that the Lord is about to supply that need. As the area is opening up, God is there ahead of us. In the past decade, there has been a considerable cutback in the mission program of other Christian groups. More and more missionaries have been withdrawn and foreign funds are being discontinued. Disappointment and confusion have resulted, and because of this, ministers of these other Christian faiths are being converted to Adventism.

Six months ago Elder Das baptized a minister and his wife from one of these churches. The man immediately lost his mission-owned house and was deprived of his meager salary, and for the next six months he and his wife often were forced to go without food. During this time of testing their former leader tried to persuade them to go back, offering a salary double what it had been. But the truth was more precious than gold!

A second non-Adventist minister has recently resigned and is preparing for baptism. This man, while a student in Dehra Dun, met an Adventist layman who gave him a Bible study on the Sabbath. He already has five others ready to be baptized along with him.

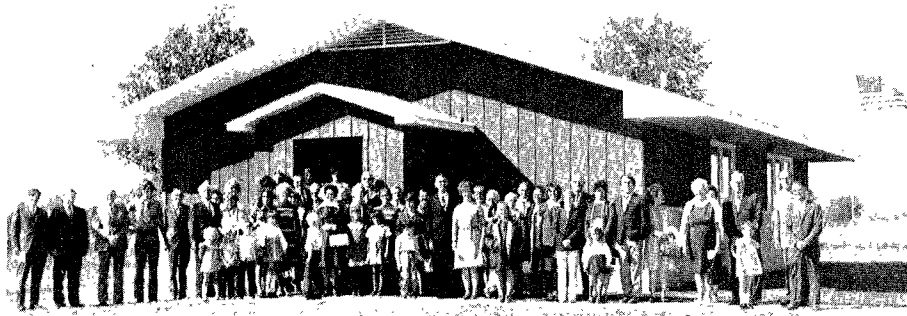
Three more ordained ministers from the same mission are studying regularly with Elder Das. Their leader met him in the street a few weeks ago and chided him for "troubling" their church so much. Elder Das asked him what he meant.

"You are taking away our best preachers!" he replied. Quickly he added, "But I think you Adventists are right. One day I'll join you too!" This same man visits Elder Das regularly to study his *SDA Bible Commentary* for material for his Sunday morning sermons.

God's hand is plainly seen in all of this. Though our work is still numerically in its infancy, we envision a time not far distant when thousands will be baptized each year as in the neighboring Andhra State.

This year Elder Das has begun a small village school with 47 students. The classroom could hardly be more simple—the shade of a large neem tree! All figures and letters are written by the children on the sandy ground. We are looking forward to constructing a small boarding school as a training ground for future workers in Orissa.

R. D. RICHES, *President*
Central India Union



Church members in Mt. Pleasant, Michigan, believe nothing makes a church grow like a thriving church school. Theirs is the most recently dedicated school in the conference.

MICHIGAN

Mount Pleasant Members Dedicate New School

Mount Pleasant, Michigan, church members have revived their dying church by building a church school. The Mount Pleasant congregation once numbered about 100, with a school enrollment of about 30. When the school closed, members began leaving, and the membership dropped to half the original number.

After almost ten years of decline in this university city, the congregation felt that the only solution was to build a school. Now after a year the school and church are on the way up again in numbers and morale.

The church members erected an attractive, 30-pupil school building on

five acres of land. Clear, cold water was reached only 55 feet down, and a good driveway and parking lot were made. All this was done in about 12 months for \$20,500. There is no debt, for the members donated money and most of the labor.

New families are moving in and the school enrollment is on the rise. There is ample room for a new church and recreational facility on this land, which is less than a mile from the city.

Dedication of the school took place Sabbath, September 22. Kenneth Hutchins, superintendent of the Michigan SDA school system, gave the address. This church school is the newest in Michigan and brings the number of elementary schools in the State to 52.

ERNEST N. WENDTH
PR Secretary
Michigan Conference

THE SCHULTZES CAME HOME—RIGHT AFTER WE PRAYED

We met Mr. Schultz last fall. Young people from our church were doing street evangelism on the *Reeperbahn* (amusement park) in Hamburg, Germany, when Mr. Schultz came and asked for help. He had left his wife and children the week before, and he didn't know what to do. The pastor and my husband took him to evening worship and prayed with him, and the next morning he returned to his home in Husum.

Now, six months later, we were coming back to the area for a weekend vacation. On Sabbath we thought of going to visit the Schultzzes, who lived only 30 miles from where we were staying.

When we arrived in late afternoon, no one was home. My husband found the address of the Adventist church (the Schultzzes were taking Bible studies), but they weren't at the worship services. We returned to their house twice, only to find it empty. Finally I prayed, "Dear Lord, if You want us to see the Schultzzes, please make them come home." My husband started the engine to leave, and just then a group of children bounded around the corner followed by Mr. and Mrs. Schultz.

"I believe that God sent you here today," exclaimed Mrs. Schultz. It seemed that the family really needed help. Mr. Schultz had begun drinking again, and was out of work; Mrs. Schultz had sought a divorce from him. They were happy to pray with us, and realized they needed a new start with the Lord.

There was something else that made us believe God's providence was working that day—Mrs. Schultz leads a children's group each Sabbath afternoon until six o'clock, but that day she had finished by five o'clock, not knowing why. And Mr. Schultz had had his first sober day in several weeks, and had picked up his wife from the meeting for the first time—to arrive home seconds before we were to leave.

CHRISTA KULLS

GHANA

Company Grows Into Church With Baptism of 50

In Bolgatanga, Ghana, J. M. Hammond, president of the North Ghana Mission, conducted a four-week evangelistic campaign in a tent in the old Lorry park. Fifty persons were baptized at the close of the campaign.

In preparation for the meetings, people had been enrolled in Bible correspondence courses, had taken Bible studies, and had purchased literature.

On Sabbath, November 10, 23 were baptized and 90 graduated from the Voice of Prophecy course. Twenty-seven were baptized on November 17, and the Bolgatanga company was organized into a full-fledged church. Unable to continue meeting in the Baptist church, where they have been meeting for the past two years, the group is meeting in a school. A new church is urgently needed.

The past year has been the greatest soul-winning year in the mission's five-year history.

C. LOMBART
Associate Lay Activities Secretary
North Ghana Mission

KOREA

English-Language School Opens in City of Kwang-ju

The third English-language school in Korea, located in Kwang-ju, was purchased from funds raised by the Seoul and Pusan schools, reports M. T. Bascom, director of the English-language schools in Korea.

The Kwang-ju SDA Language Center was formerly a city hall building in this isolated city of Southwest Korea. According to Bascom, it is the first building purchased exclusively for an English-language school.

The city of Kwang-ju is isolated by several factors—by customs and thinking, and by poor communication. No paved roads lead into the city. Yet, despite its isolation, Kwang-ju is a center of education, commerce, and trade for Southwest Korea. The city has two medical schools, thus thousands of college students, many of whom wish to study English.

Enrollment in the SDA Language Center averages 250 students each term. These are instructed by five student-missionary teachers.

Students of the language school are always invited to attend Sabbath services. Bascom reported that 25 students came to the first Sabbath service after the school opened, and two baptismal services were held in 1973.

JANE ALLEN
Editorial Assistant
Far Eastern Division

PERU

Large Group in Cuzco Asks to Be Baptized

Six hundred persons have joined the Seventh-day Adventist Church in Cuzco, Peru, in the final stages of an evangelistic series there. That the Spirit of God is working in Cuzco as never before is the only explanation that J. A. Justiniano, Inca Union evangelist, can give for this large number of conversions. This city for many years has been almost closed to Adventists.

Cuzco was the capital of the ancient Inca empire, and is the archeological capital of South America and the city most visited by tourists from outside the continent. There is an Adventist church in Cuzco with more than 100 members.

Pastor Justiniano began a series of meetings there on August 15 in an inflatable tent, with a seating capacity of 800. The meetings had to be conducted in two sessions to accommodate crowds of more than 2,000 who filled the tent for both sessions.

When Pastor Justiniano invited the audience to stay after one of the meetings to study the Scriptures, almost all stayed. When the subject of baptism was presented, more than 1,000 said they wanted to prepare for baptism.

And when invited to attend Sabbath school and church on a Sabbath, approximately 800 non-Adventists responded. It is felt that more than 700 baptisms will result from these meetings.

H. J. PEVERINI

PR Secretary

South American Division

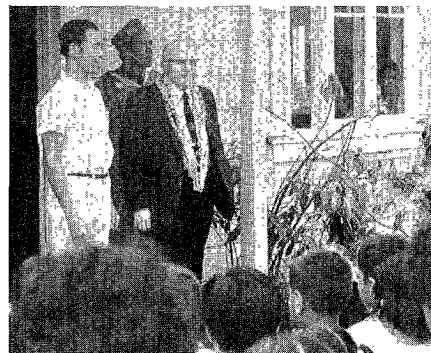
SAMOA

General Conference Leader Speaks at Graduation

Missionary Volunteers, Pathfinders, and members from various churches in American Samoa were on hand to greet Robert H. Pierson, General Conference president, when he arrived in the Samoan Islands on Friday, November 2.

A 40-minute plane journey later brought Elder Pierson to Western Samoa. After MV representatives formed a guard of honor at the airport, a 19-mile journey began to the capital city of Apia, where Elder Pierson attended several functions, including a combined gathering of members in the new youth and welfare center.

On Tuesday, November 6, graduation exercises took place for nine laymen from the three-year course of lay studies at the Vailoa Laymen's Training



Elder Pierson speaks to children gathered outside the Western Solomon Islands Mission office. With him is Kuresa Tagai, assistant headmaster of the Apia School.

School. In his address Elder Pierson encouraged the graduates to give their all in loving service.

While rain delayed Elder Pierson's departure for American Samoa, he conducted a combined meeting in the Leone church for the believers in this district before he departed for New Zealand.

DAVID E. HAY

President, Samoa Mission

CALIFORNIA

Loma Linda Students Win National Honors

Three respiratory therapy students at Loma Linda University have won national honors.

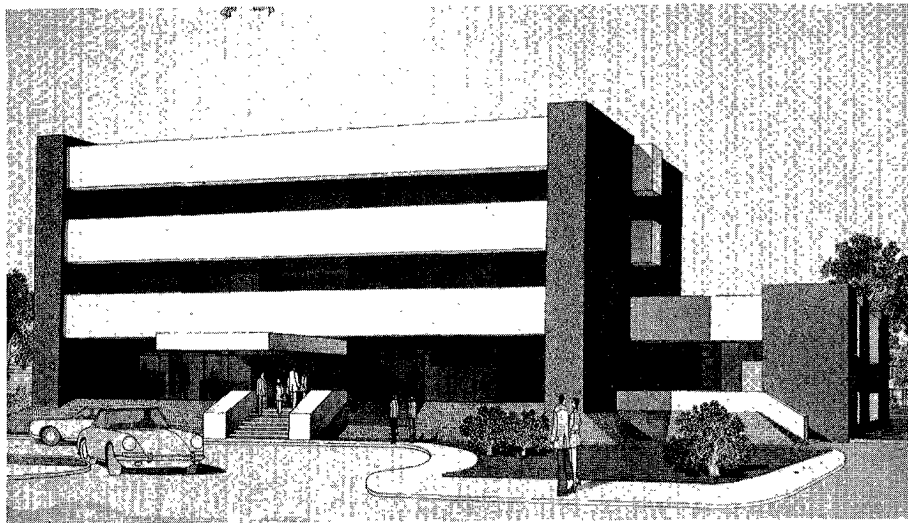
Charles B. Spearman, a junior, won the first-prize \$500 scholarship from 3-M Company for an article he wrote entitled "Controlling Oxygen Concentrations With an Ultrasonic Nebulizer." Joseph J. Langenfeld, also a junior, won the second-prize scholarship of \$500 from the same company for his article, "An Analysis of Literature Concerning the Hammon-Rich Syndrome." Only three awards were given in 1973 from 3-M Company, with Loma Linda University students winning two of them.

Mr. Spearman also received the Bird Literary Award, worth \$300, for an article in the category of equipment and technique modification.

In another area, Royston A. King, chairman of the department of respiratory therapy, has announced results of the national registry tests for the first-year graduates from the department. Three graduates took the written and oral examinations and passed the first time around. Mr. King says the usual pass rate for the first time is 50-60 per cent. And the three graduates were the highest in the nation on the written portion of the exam, says Mr. King.

JERRE K. IVERSEN

*Communication Officer
Loma Linda University*



NEW UNION HEADQUARTERS TO BE BUILT IN MANILA

That "fire builds cities" sounds paradoxical, but a new, more modern 1.2 million peso (about US\$180,000) headquarters building for the North Philippine Union Mission is now under construction—all because of the fire on July 4, 1972, that burned the old building, which was constructed after the war.

The new facility, with a total floor area of 920 square meters, will have 11 offices, a conference room, and a display room on the ground floor; six offices and a visual-aid room on the second floor; and six offices and rooms for the Voice of Prophecy and union library on the third floor. It will be built on the union compound in Pasay City, facing the Manila Sanitarium and Hospital.

About 22 per cent of the estimated cost comes from the Far Eastern Division and the General Conference.

B. B. ALSAYBAR

*Communication Secretary
North Philippine Union Mission*

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Tragedy struck the Darwin City church in the Northern Territory of Australia on Friday evening, January 4, when three members of the church were killed. May Miller, church school teacher, Cheryl Manners, dental nurse working in Darwin, and Lionel Paulus, former Avondale College student who had also been living in Darwin, were traveling in the outback of Queensland in Miss Miller's car when they became stranded for several days as a result of torrential rains and flooding. The trio walked into a nearby town and managed to be air lifted out of the area in a small plane, but during an emergency landing in a severe electrical storm the plane crashed, and all on board were killed.

► The recently completed north wing of the Australasian Division office was occupied on January 15. The new facility provides for committee and storage rooms on the lower ground floor, health food department offices on the ground floor, and offices for the division officers on the upper floor. With the added space available, various services of the division that have been temporarily occupying space in the transit hostel for missionaries will be able to move into the main office building.

M. G. TOWNEND, *Correspondent*

Far Eastern

► January 1, 1974, marked the first anniversary of the five-minute, five-day-a-week Ilocano Voice of Prophecy broadcast beamed all over the Cagayan Valley, Isabela, Philippines. During 1973 many Seventh-day Adventists listened and invited their friends and neighbors to listen with them. This enabled them to make more missionary visits, invite more people to religious meetings, and give more Bible studies.

► All government officials and executives on the island of Guam will be screened through the Heartbeat program at the Seventh-day Adventist Clinic in Tamuning. According to Nikki Mead, health educator, Senator Adrian Sanchez, chairman of health and welfare for Guam, is working on a government grant to finance the cost of the screening. In addition to general Heartbeat screening programs at the clinic, the Adventist doctors will also be screening all employees of the public-health department and employees of PIC, one of the largest corporations located on Guam.

JANE ALLEN, *Correspondent*

Inter-American

► On January 6, the second Adventist church building in Cayenne, capital of French Guiana, was dedicated. The mayor of the city gave a speech on the work of Seventh-day Adventists in Cayenne and other areas of French Guiana. The dedicatory sermon was preached by L. Marcel Abel, Inter-American Division field secretary, and prayer was offered by G. M. Ellstrom, Franco-Haitian Union president.

► The first mission session since the organization of French Guiana into a mission in 1958 was held from January 3 to 5. The load carried by Thomas Labetant, president, was eased with the election of Robert Quiko as Sabbath school, education, MV, and communication secretary; and of Jerome Arnaud as publishing, health, and temperance secretary.

L. MARCEL ABEL, *Correspondent*

Northern Europe- West Africa

► The Finland Union is planning to build a sanitarium by Paimio Bay, adjoining the property of Toivonlinnan Junior College near Turku. The bed capacity will be approximately 100, and the estimated cost 3.5 million Finnish Marks (US\$932,000). Workers in the union have pledged to give FM 1,000 (US\$275) each for the project, and an invitation to contribute has gone out to the 5,500-member constituency.

► During the past ten months church workers and laymen have conducted no less than 15,000 evangelistic meetings in hundreds of campaigns in the Nigerian Union. As a result of these meetings, 7,000 decisions for Christ were registered, and a strong follow-up work with preparation for baptism is in progress.

► "On World Baptism Day, I had the thrilling experience of participating in the largest baptism ever held in Nigeria," writes Sievert Gustavsson, president of the Nigerian Union. More than 1,500 converts were baptized on this one Sabbath day. Union membership has now reached 30,000 and the Sabbath school membership is 72,000.

PAUL SUNDQUIST, *Correspondent*

North American

Atlantic Union

► The new Rome, New York, church, of which W. H. Baker is the pastor, will open this spring. It is being erected mainly by volunteer labor.

► Vocational arts are emphasized at Pioneer Valley Academy, New Braintree, Massachusetts. Herschel Wilson is teaching students in his auto-mechanics class to do major and minor auto repairs by working on cars from

the local area. He also teaches driver education and motorcycle driving.

► It Is Written is broadcast on WGAN-TV, channel 13, Portland, Maine, at 9:30 A.M. each Sunday. So far, 749 people have called or written for the free books offered by the program. In addition, there have been 102 requests for the View Finder Bible Studies offered. To follow up every request with an invitation for Bible studies is the goal of church members in Maine and New Hampshire within the channel 13 viewing area.

► Roland Lehnhoff and Stuart Harrison held a five-week series of meetings at the Bridgeport, Connecticut, Brooklawn church during November and December. More than 20 were baptized as a result of these meetings.

► On November 9, 275 children of Browning Elementary School in South Lancaster, Massachusetts, walked a total of 3,804 miles to raise \$7,000 to buy a portable library building, complete with equipment and money for books. An additional gift of \$5,000 was made in appreciation of the children's efforts. The new building, now being used, has three rooms, including one for remedial reading and one for teacher aids.

EMMA KIRK, *Correspondent*

Canadian Union

► Members of the New Westminster church in British Columbia, under the ministry of Arthur Spenst, decided to start a new congregation in nearby Surrey. After some of the New Westminster members formed the nucleus of the new church, meetings were held by Canadian Union evangelist Verne Snow and his team of helpers. Forty-five new members were baptized, and the congregation nearly doubled.

► In 1970 there were nine congregations in the Ontario Conference without a church home. Since then five churches have been built or purchased, leaving only four congregations homeless.

► The Rutland, British Columbia, church doubled its Investment goal of \$4,000 in 1973, raising a total of \$8,208 under the leadership of Levi Hestdalon, who was chosen to lead the Investment program again in 1974.

► For more than 50 years Mrs. Jessie Blacker has been serving as church treasurer, first at Cambridge and now at Brantford, Ontario. The Brantford church is at the present time handling more than \$10,000 in tithes and offerings. Mrs. Blacker, 93, is the mother of W. J. Blacker, general manager of the Pacific Press Publishing Association, in Mountain View, California.

THEDA KUESTER, *Correspondent*

Central Union

► A record number of births, 1,014, was recorded at the Shawnee Mission Medical Center during 1973.

► The annual Central Union litera-

ture evangelist institute, held recently at Union College, Lincoln, Nebraska, was attended by 350 people. At the victory banquet on New Year's Eve, literature evangelists reported a total of 235 baptisms for the year 1973, with \$1,581,855 in deliveries. Goals for 1974 were set at 436 baptisms and \$2,170,000 in literature deliveries.

► Friendship Club of Lincoln, Nebraska, under the leadership of Lula Masters, prepared a holiday dinner for 165 persons in the College View Academy gymnasium. In addition, 200 hot meals were sent to homes of shut-ins and 200 fruit baskets were sent to others not able to attend.

► Members of the Boulder, Colorado, church gave gifts and love to 63 children from a housing development in the city. This act of friendship at Christmas has opened the door for a Story Hour for the children and Bible studies with some families. In Greeley, Colorado, 159 persons were given gifts of food, clothing, and toys during the holiday season. Area nursing homes were not forgotten—56 decorated and filled stockings were given to the grateful patients.

CLARA ANDERSON, *Correspondent*

Lake Union

► Among the oldest members at the Broadview, Illinois, church is Rose Jacober, who each year usually turns in approximately \$400 from the numerous Ingathering calls she makes.

► Peggy Hampton promised to give

God two cents for every leaf produced on the sweet-potato plant she had set aside for Investment. With God's blessings, there were 600 leaves for a total of \$12.

► Work on the new administration building at Cedar Lake Academy in Michigan is rapidly coming to a close, and students will soon be using the new facility. One of the final public ceremonies prior to the actual move was a recent cornerstone-laying, when a time capsule was removed from the cornerstone of the old administration building and articles from it transferred to the new structure.

► For the first time in the history of the Ephesus church in Mokenca, Illinois, and the Kankakee, Illinois, church, an eight-grade church school has been organized. Teachers for the 25 students are Robert and Mary Kessler. It is hoped that a ninth-grade class will be added next school year.

► Nearly three tons of clothing were shipped in 1973 by the Community Services center of the 50-member congregation in Marion, Michigan. The center's directors are Mr. and Mrs. William Snyder.

► Three persons were baptized recently in the Niles, Michigan, church by Jeremiah Florea, local pastor.

► As a result of two live-in Plans to Stop Smoking held at River Pines Community Health Center in Stevens Point, Wisconsin, 25 out of 27 persons who completed the entire program were able to quit smoking.

GORDON ENGEN, *Correspondent*

Northern Union

► W. D. Brass, South Dakota Conference evangelist, baptized six at the close of a series of meetings in Redfield, South Dakota. S. J. Elie, the pastor, is studying with many more interested persons as a result of the meetings.

► The young people of the Bismarck, North Dakota, church have organized themselves into a singing group called The Family of God, and witness by singing at evangelistic meetings and in other churches in the area.

► Vegetarian protein foods were featured at a recent farm-and-home show in Madison, South Dakota, by members of the Interlakes church. The booth was located next to an exhibit on the breeding of cattle. At the close of the show, two representatives of the cattle-breeding company bought several cans of meatless protein.

L. H. NETTEBURG, *Correspondent*

Southern Union

► Teacher Otto Hirsch and the upper grades of the Ridgetop, Tennessee, church school recently staged a ten-mile walk-a-thon and raised \$587 for new desks and chairs.

► Workers in the Florida Conference multiphasic testing van screened 747 persons at the North Florida Fair. All 747 gladly accepted church-oriented literature. Ruby James, Community Services leader in Tallahassee, also reports that the Community Services van played an integral part in breaking down prejudice in Crawfordville, Florida, and led to the formation of a new, 30-member church.

► The Alabama-Mississippi Conference mobile canteen supplied bedding, clothing, and food, following December tornadoes in Rucker and Headland, Alabama.

► W. M. Abbott, lay activities secretary of the Kentucky-Tennessee Conference, reports that more than \$167,000 was raised in the conference during the recent Ingathering campaign. This is the largest total recorded in the history of the conference.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

► Scheduled for February 28 to March 3 at Andrews University is the John Nevins Andrews Centennial Conference on Mission. This is intended to be a serious study conference in which to look back over 100 years of Adventist missions and to seek to crystallize the lessons that may be learned from the church's experiences of success and failure. Eleven study papers will be presented by denominational leaders and specialists on various aspects of mission. The weekend services will also form an integral part of the conference.

OPAL YOUNG
Communication Officer



ORDINATIONS

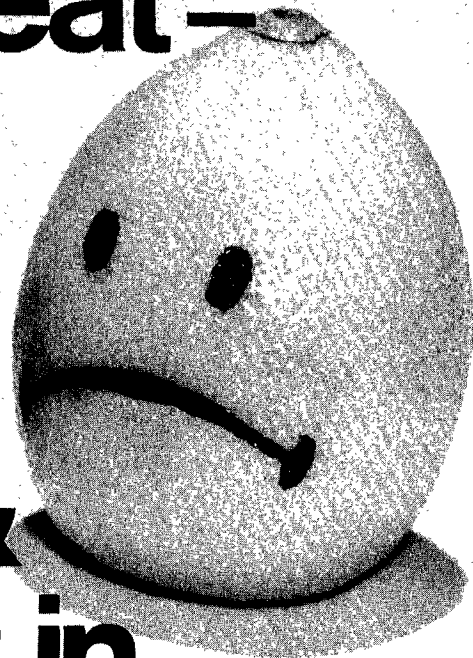
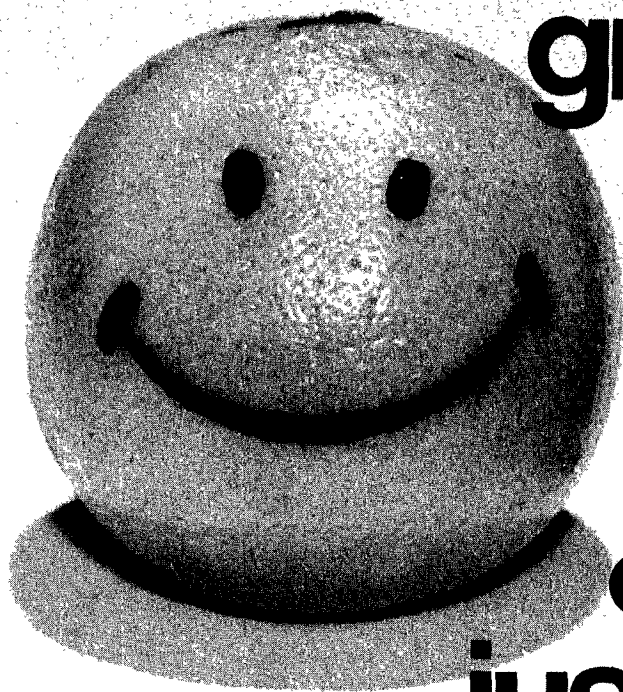
ALBERTA

Pictured with their wives, at left, above, are men ordained to the gospel ministry at the Alberta, Canada, camp meeting: Malcolm Graham, conference educational and youth secretary; Lowell Cooper, conference lay activities and communication secretary; Donald Melashenko, conference evangelist; and N. O. Matthews, Canadian Union College president.

POTOMAC

The men in the lower picture were ordained at the Potomac Conference camp meeting in New Market, Virginia: Vel Kotter, Gregory Matthews, Timothy Manning, John Johansen, and Raymond Greenley.

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Camp Meeting Schedule

Atlantic Union	
Greater New York	
English	June 27-July 6
Spanish	July 6-12
New York	June 28-July 6
Northeastern	June 28-July 6
Northern New England	June 27-July 6
Southern New England	June 28-July 6

Canadian Union	
Alberta	
Bowden	July 5-13
Beauvallon and Peace River	June 28-30
British Columbia	July 12-20
Manitoba-Saskatchewan	
Clear Lake, Manitoba	July 11-14
Saskatoon, Saskatchewan	June 28-July 6
Maritime	July 26-August 3
Newfoundland	August 26-28
Ontario	
Oshawa	June 21-29
Quebec	
Montreal	June 15

Central Union	
Central States	June 20-29
Colorado	June 21-29
Kansas	May 31-June 8
Missouri	June 11-15
Nebraska	June 7-15
Wyoming	August 6-11

Columbia Union	
Allegheny East	June 27-July 6
Allegheny West	June 30-July 6
Chesapeake	July 11-20
Mountain View	July 5-13
New Jersey	
English	June 21-29
Spanish	June 30-July 6
Ohio	June 21-29
Pennsylvania	June 13-22
Potomac (two sessions)	June 16-22
	June 23-29

Lake Union	
Illinois	June 19-29
Little Grassy (Southern Illinois)	August 14-17
Indiana	June 14-22
Lake Region	June 27-July 6
Michigan	

Escanaba	June 14-16
Grand Ledge	July 18-27
Wisconsin	
Portage	July 25-August 3
Camp Wahdoon	May 17-18

North Pacific Union	
Alaska Mission	July 26-29
Idaho	June 7-15
Montana	July 5-13
Oregon	July 12-20
Upper Columbia	June 7-15
Washington	July 4-13

Northern Union	
Iowa	June 14-22
Minnesota	June 14-22
North Dakota	June 14-22
South Dakota	May 31-June 8

Pacific Union	
Arizona	July 18-27
Central California	August 1-10
Hawaiian Mission	
Hawaii	September 6, 7
Kauai	August 30, 31
Maui	September 13, 14
Molokai	September 20, 21
Oahu	September 26, 27
Nevada-Utah	July 1-6
Northern California	
Fortuna	July 21-27
Philo	July 22-27
Paradise	August 19-24
Vallejo	August 19-27
Southern California	
Frazier Park	July 3-7
Newbury Park	July 26, 27
Lynwood	September 25-28
Lancaster	October 5, 6
Pomona	October 25, 26
Southeastern California	During Annual Council

Southern Union	
Alabama-Mississippi	May 24-June 1
Carolina	May 31-June 8
Florida	May 24-June 1
Georgia-Cumberland	May 22-25
Kentucky-Tennessee	May 31-June 8
South Atlantic	June 6-15
South Central	June 7-15

Southwestern Union	
Arkansas-Louisiana	June 7-15
Oklahoma	July 12-20
Southwest Region	June 21-29
Texas	June 7-15
Texico	June 14-22

To New Posts

FROM HOME BASE TO FRONT LINE

Edwina Lynn Aki (WWC, LLU '71), to serve as assistant director of nursing service, Hong Kong Adventist Hospital, Tsuen Wan, Hong Kong, of Dover Plains, New York, left New York, December 16, 1973.

Harvey Dale Borton (UC '70), returning as mathematics teacher, Venezuela Vocational Academy, Nirgua, Estado de Yaracuy, Venezuela; **Eugenia Anne (Cole) Borton** (UC '69) and two children of Berrien Springs, Michigan, left Miami, December 19, 1973.

Virgil V. Erlandson (AU '60, LLU '68), to serve as a dentist, Hong Kong Adventist Hospital, Stubbs Road, Hong Kong; **Cheryl A. (Karlick) Erlandson** (AU '60) and two children of Baraboo, Wisconsin, left Los Angeles, October 8, 1973.

Arthur N. (LLU '29) and Marjorie R. Young Nelson (Auckland Uni Coll), to serve as relief physicians in Penang, Malaysia, and Saigon, Vietnam, of Long Beach, California, left Los Angeles, December 18, 1973.

John V. Oaklands (Avondale Coll '62), returning as professor, Inca Union College, Lima, Peru; **Myrna E. (Harris) Oaklands** and two children of Berrien Springs, Michigan, left Washington, D.C., December 20, 1973.

Dennis D. Tidwell (AUC, AU '72, Ind U '73), to be director, Karen Tribal Work, Thailand Mission, Bangkok; and **Lila M. (Goertzen) Tidwell** (AU '71), of Bloomington, Indiana, left Los Angeles, December 16, 1973.

Coming

MV Day	February 16
MV Week of Prayer	February 16-22
Listen Campaign Emphasis	February 23
Tract Evangelism	March 2
Church Lay Activities Offering	March 2
Spring Missions Offering	March 9
Christian Home and Family Altar	March 9
Christian Home Week	March 9-16
Sabbath School Visitors' Day	March 16
Educational Day and Elementary School Offering (Local Conference)	March 30
Thirteenth Sabbath Offering (Afro-Mideast Division)	March 30
Missionary Magazine Campaign	April 6
Church Lay Activities Offering	April 6
Andrews University Offering (Alternates with Loma Linda University)	April 13
Literature Evangelism Rally Day	April 20
Home Foreign Challenge	April 27
Community Services Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering (Alternates with North American Missions)	May 11
Spirit of Prophecy Day	May 18
Christian Record Offering	May 18
Bible Correspondence School Emphasis	June 1

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Community Aids Hinsdale Expansion

Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, reports that cash gifts received from the community toward the hospital's current expansion program surpassed \$1.1 million in January. A \$40,000 gift brought the community over the top of the \$1.1 million goal set nearly two years ago, but community members continue to give. An additional \$300,000 in pledges has been received, and total cash donated by spring is expected to reach \$1.5 million.

Two unusual features of the giving program are that none of the gifts was more than \$50,000 and that more than half a million dollars was given by Hinsdale residents, the largest amount ever raised for a single project by the 15,000-population Chicago suburb. The program was spearheaded by three members of the hospital's Civic Advisory Board, all prominent Chicago businessmen who live in or near Hinsdale, with the help of a professional fund-raising firm.

Total cost of the expansion program at the hospital will be \$11.1 million. W. H. WILSON

Ministry to Chinese Continues

Milton Lee and his wife, Helen, veteran workers in the Orient, are now completing the forty-seventh television program in a series of 53 lectures scheduled to be shown in the South China Island Union Mission. The series was introduced by 14 health lectures. Fifteen Bible-marking classes have been carried on for those who responded to these, and 60 persons are continuing their study of Bible doctrines. A number have been baptized; others who soon will be baptized include several nursing students and other workers at Taiwan Adventist Hospital, Taipei, Taiwan. DUANE S. JOHNSON

Government Backs Dismissed Fireman

The United States Department of Justice has filed a civil suit charging that Salomon Zamora, a member of the Seventh-day Adventist Church, was unlawfully dismissed as a fireman in Albuquerque, New Mexico, for refusing to work on his Sabbath.

The suit, which was filed in U.S. District Court in Albuquerque against the City of Albuquerque and Fire Chief Ray Kuhn, charges religious discrimination against Zamora and others whose religious beliefs require them to abstain from work on the Sabbath. It is based on Title VII of the Civil Rights Act of 1964 and the Equal Employment Act of 1972, which prohibits discrimination in employment because of race, color, religion, sex, or national origin, and requires an employer to make reasonable accommodations to an employee's religious beliefs and practices unless the employer cannot do so "without undue hardship" to his business.

Previously, the Equal Employment Opportunity Commission investigated the charge and made a finding of discriminatory employment practices. EEOC's efforts to conciliate the matter were unsuccessful.

In the suit, the court is asked to issue preliminary and permanent injunctions requiring the city and fire chief to: 1. Reinstate Zamora with back pay and all employment benefits, 2. Allow him to observe his Sabbath without loss of leave time, and 3. Correct the effects of their alleged past discriminatory practices.

Other Seventh-day Adventists having Sabbath employment or labor union problems should immediately contact their local conference religious liberty secretary for help and counsel. W. MELVIN ADAMS

Community Services Centennial Year

Six union conferences in North America have authorized a 1974 Community Services seminar for leaders, beginning with the Lake Union, February 18-22. A special program will be observed in all our churches on Sabbath, May 4, Community Services Centennial Day. C. E. GUENTHER

São Paulo Awards 5,500 VOP Diplomas

A massive city-wide rally and Voice of Prophecy graduation of 5,500 in São Paulo, Brazil, on December 16, marked the close of a year of intense missionary activity, marking the thirtieth anniversary of *A Voz da Profecia*, the Brazilian Voice of Prophecy. Roberto Rabello, speaker and director of the broadcasts, reports several very large graduations during the year, climaxing with the largest in the history of Adventist Bible correspondence schools. The December 16 total almost doubles the previous largest graduation, which was held in Mexico City during Annual Council in 1972.

Among the large graduations held in Brazil was one of 2,300 students at Pôrto Algre on November 24. *A Voz da Profecia* currently releases 30-minute, 15-minute, and five-minute broadcasts on more than 300 stations throughout Brazil. Paulo Sarli assists in these broadcasts. WALTER R. L. SCRAGG

People in the News

F. M. Arrogante, appointed president of the North Philippine Union Mission in Manila, formerly president of the Central Philippine Union Mission. He replaces M. G. Jereos, who has retired. L. E. Montana, appointed president of the Central Philippine Union, formerly president of the East Visayan Mission. D. F. Gilbert, appointed assistant treasurer of the Far Eastern Division, formerly treasurer of the South China Island Union Mission. He replaces H. W. Bedwell who is returning to the United States. S. J. Lee, appointed acting treasurer of the South China Island Union Mission. Bruce Johnston, appointed president of the Sarawak Mission, formerly Far Eastern Division evangelist, replacing R. C. Hall, who is returning to the United States.