

Review

MAY 2, 1974

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



*"For lo, the winter is past, . . .
The flowers appear on the earth,
the time of singing has come,
and the voice of the turtledove
is heard in our land.
The fig tree puts forth its figs,
and the vines are in blossom;
they give forth fragrance."
—Song of Solomon 2:11-13, R.S.V.*

Much About the Church Is Right

Publications of dissident groups are usually heavy with criticism. They emphasize constantly what is wrong with the church. They attempt to create suspicion and undermine confidence. They reprint messages attacking the church. And they label every innocent mistake as "the omega of apostasy."

This approach is almost a sure-fire formula for obtaining a following. For obviously the church is not perfect. Ellen G. White spoke of it as "enfeebled and defective, needing to be reproved, warned, and counseled" (*Testimonies to Ministers*, p. 49). Thus a disaffected member can establish a certain degree of credibility for himself merely by pointing to a few of the church's most glaring defects. Then, using this as a wedge, he appeals for tithe with which to support his program, and he is "in business."

Unfortunately, many who in good faith follow and support self-proclaimed reformers do not realize that at least so far as the church paper is concerned, the reformers are attacking "straw men." For example, the REVIEW AND HERALD stands squarely with those who re-emphasized to the church in 1888 the refreshing truth of righteousness by faith. It stands with the denomination's historic view on the humanity of Jesus and His priestly atonement in the heavenly sanctuary. And it stands firmly for reform in all areas of life mentioned in the Spirit of Prophecy writings, including diet and health. Critics who consume energy and money endeavoring to correct the church on these matters reveal that they are out of touch with the church in 1974. Like centenarians who refight the Civil War, they are obsessed with denominational conflicts of yesteryear and seem unaware of contemporary issues and dangers within the church.

But it is not our purpose in this editorial to discuss the critics and what they think is wrong with the church. We want to discuss something that we think is right with the church.

A Baptismal Service

Anyone who attended a recent Sabbath afternoon service at the Sligo church in Takoma Park would have shared our conviction that one thing is very right with the church. The occasion was a special service featuring the baptism of one adult and 17 young people from the Sligo Elementary School. Before each student publicly witnessed to his commitment to Christ by being buried in the watery grave, the principal of the school gave a brief verbal sketch of the student, of his spiritual experience, and of his hopes for the future.

It was a deeply moving service. As we sat observing, we quietly thanked God for our schools. How wonderful it is to have our own educational institutions, institutions that instead of undermining belief in the Bible and opposing the principles taught to the children at home stand solidly with the parents, supporting their efforts to lead the children into a saving relationship with Christ. Our schools may not be perfect, but they are the best schools in the world! Where are the schools of the critics? What are they doing to prepare children

for the coming of the Lord? How long has it been since they baptized 17 young people as a fruitage of their labors?

As we watched the young people being baptized one by one, we had mixed emotions—joy that Adventist children in the United States have such good schools—excellent teachers, well-written textbooks, adequate physical facilities—but sorrow that in many parts of the world the needs are so great. We thought particularly of the textbook situation. Few denominationally produced textbooks used in the church schools of North America have been translated into foreign languages. Obviously, overseas schools where languages other than English are used cannot accomplish their task effectively without textbooks in the vernacular.

We are thankful that recently the General Conference Department of Education sponsored an offering in North American schools to help fund the work of translation. But we suspect the response was totally inadequate for the task. Much more must be done in this drive, for we are our "brother's keeper." (Dear reader, it's not too late to participate. Send your offering to the General Conference and mark it Textbook Translation Fund. Can you think of any better place to put your money than in a program to help the coming generation have tools with which to obtain an adequate Christian education?)

There were many things that we liked about the baptismal service. We liked the 30-voice children's choir that sang two numbers. The little singers looked and sounded like angels. We liked the fact that the church presented to each baptismal candidate a copy of *Steps to Christ*. We liked the pastor's sermonette. In it he urged parents not to stand in the way of their children's baptism on the grounds that "they're not good enough." He pointed out that parents do well to encourage their children to be baptized before they enter the years of adolescent turmoil. "Baptism does not mean that one is perfect, but it does mean that one has joined the family of God. And it's a stabilizing factor to be part of God's family during the difficult years of adolescence."

"God Has a Church"

The baptismal service reminded us that there's much that's right with the church. Certainly our schools are part of what's right. And although we must ever be on guard against dangers that threaten the church, let us thank God for the wonderful blessings that have attended the Adventist Church from its very beginning. The critics may view with alarm and see only the failings of their brethren, but "God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depositary of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory."—*Testimonies to Ministers*, p. 50.

K. H. W.

Review



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turn. This constancy of the yearly cycle is further evidence of the constancy of God, who continues to supply creative energy to our planet Earth.

Many will be happy for the 17 advertisements of books, games, and magazines that are available from the SDA publishing houses in the United States. We have not cut out any of our regular features to make room for these ads. Those who want to stock up on material for reading during the long summer afternoons (long winter nights for those south of the equator) will want to notice these ad pages.

W. E. Read, who at the time of his retirement was a general field secretary of the General Conference, writes about the construction of the earthly sanctuary (pp. 4, 5).

The workmanship of the tabernacle that God directed Moses to build was so exquisite and the result was so glorious that Ellen White says "no language can describe . . . the scene" (*Patriarchs and Prophets*, p. 349). Yet, as Hebrews 9:24 tells us, the earthly structure was but a figure, perhaps like a shadow, of the true, which is in heaven.

As in the earthly sanctuary, the work in the heavenly sanctuary is concerned with the removal of sin. But the cleansing that takes place in heaven occurs only when sin is removed from lives on earth. Christ waits for a people of whom He can say, "They have allowed me full access to work in their lives. He that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Charlotte J. Oliphant received her B.S. degree in education from Andrews University in 1964. She, her husband, William Oliphant, Jr., and their son, Mark, live in Platteville, Wisconsin, where Dr. Oliphant is a physician in general practice.

Good practical advice on how to witness is always valuable. Mrs. Oliphant (pp. 10-13) writes about witnessing to a specific level of society, but the general principles she recommends are applicable everywhere. She reminds us of the admonition: "Go ye into all the world and preach. . . ."

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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.]

Supporting Foreign Missions

I have just finished reading the fourth article in the series "A Centennial of SDA Missions" (Jan. 31). The situation the author describes has concerned me for many years, and much more so of late.

I speak for myself, but know I am expressing the sentiment of others when I say that if we could see a greater expenditure of funds for missions, there would be a much greater incentive to make extra sacrifices. We long to see the message hastened to the ends of the earth so our Lord can

Continued on page 17

Scan

News Briefs From the Religious World

IRISH RADIO-TV ADOPTS NEW CODE ON LIQUOR ADS

DUBLIN—Radio Telefis Eireann, the state-run radio and television service in the Irish Republic, has adopted a new code for the advertising of alcoholic beverages in an effort to de-glamourize alcohol and offset public pressures to drink.

The new code is designed to ensure that advertising does not encourage young people to drink, or any non-drinkers to take up the practice. Advertisements for whisky, gin, vodka, and other "hard" liquors will no longer be broadcast or televised. Only beer, wine, and "aperitifs" will be publicized. Also banned is any linking of beverage alcohol to sports or "physical prowess," or to "sex appeal."

RELIGION'S DECLINE IN URBAN AREAS: MANY MORE PEOPLE, FEWER CHURCHES

DALLAS—Don Mabry, director of the department of survey and special studies for the Southern Baptist Church Home Mission Board in Atlanta, has pointed to a peculiar trend in American life—as people move into urban areas from the countryside, many city churches are closing their doors rather than prospering. This paradox indicates that "those who believe in and practice the Christian faith in America today are in the minority," he says.

Documenting the decline in urban churches, Mr. Mabry reported that "in Atlanta 10 years ago, there were 160 churches. Now there are only 119. That's a loss of 41 churches in the past 10 years." Lack of people is not the explanation, he said, because "there were more people when they closed than when they opened."

COURT RULES CO'S INELIGIBLE FOR GI BILL EDUCATION

WASHINGTON, D.C.—The U.S. Supreme Court has ruled that a conscientious objector, William R. Robinson, of Fairfax, Virginia, who chose two years of civilian service rather than being drafted into the armed services is not eligible for educational benefits under the G.I. bill.

Robinson, exercising his right as a conscientious objector, worked for two years in a Boston hospital rather than be drafted. When the Veterans Administration later refused him educational benefits, he sued. A Federal district court ruled in his favor.

In reversing the district court decision, the Supreme Court voted, 8 to 1, that Congress had the right to restrict benefits under the G.I. Bill of Rights, to those who suffered "a far greater loss of personal freedom" by being drafted.

ASIA SURPASSES EUROPE IN BAPTIST POPULATION

WASHINGTON, D.C.—There are now more Baptists in Asia than in Europe, according to a Baptist World Alliance report.

A new statistical study prepared by the Alliance shows a total of 1,160,893 members of Asian Baptist churches as of January 1974, compared with 1,159,718 for Europe. During 1973, the report says, Asian churches grew by 26,417, while European churches gained 18,504 members.

This Week

Our cover reminds us that spring has come once again to most regions north of the equator. High mountain snows are melting, sending a rush of water over the falls; violets carpet shady nooks in the woods; daffodils and tulips color the landscape; flocks of birds wing north once more; a feeling of newness surrounds us.

In spite of the vagaries of the weather, we are certain that each season will arrive in its

The Earthly Sanctuary—Glorious Structure!

By W. E. READ

WHEN GOD MIRACULOUSLY delivered His people from Egyptian bondage, He provided not only for their physical needs but for their spiritual needs as well. He commanded Moses to erect a sanctuary that could be transported from place to place. "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, . . . even so shall ye make it" (Ex. 25:8). "And look that thou make them after

W. E. Read spent many years in administrative work, principally in Britain. At the time of his retirement in 1958, he was a general field secretary of the General Conference.

their pattern, which was shewed thee in the mount" (verse 40).

These divine instructions laid a solemn burden upon both the people and Moses. Both were involved, for God had said "let them" (verse 8) and "look that thou make them after their pattern" (verse 40).

There are several aspects to be carefully noted in this divine counsel. Let us look at four: the Architect, the builders, the plan, and the beauty of the sacred edifice.

A. *The Architect.* The plans for this structure were not of human invention; they were of divine origin. What they received was not modeled after the heathen temples such as those in Egypt and which obtained in the nations around them. Man could not have initiated the plans; no one but the Lord, who had redeemed Israel from slavery, could gather together such wonderful symbols of His saving grace.

So He Himself initiated the plan. He also presented the plan to His faithful servant Moses. The time had come when this could be done. We read: "By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command."—*Patriarchs and Prophets*, p. 343.

It is interesting that the Lord especially fitted some of the leaders and people with wisdom and understanding for their tasks.

B. *Concerning the Builders.* The erection of the sanctuary called for

more than a plan; it needed someone to carry out this plan. Leaders were necessary; also people, and fortunately on this occasion the people were eager to respond to the call. When asked to bring their gifts, a wonderful thing happened. "They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments" (Ex. 35:21).

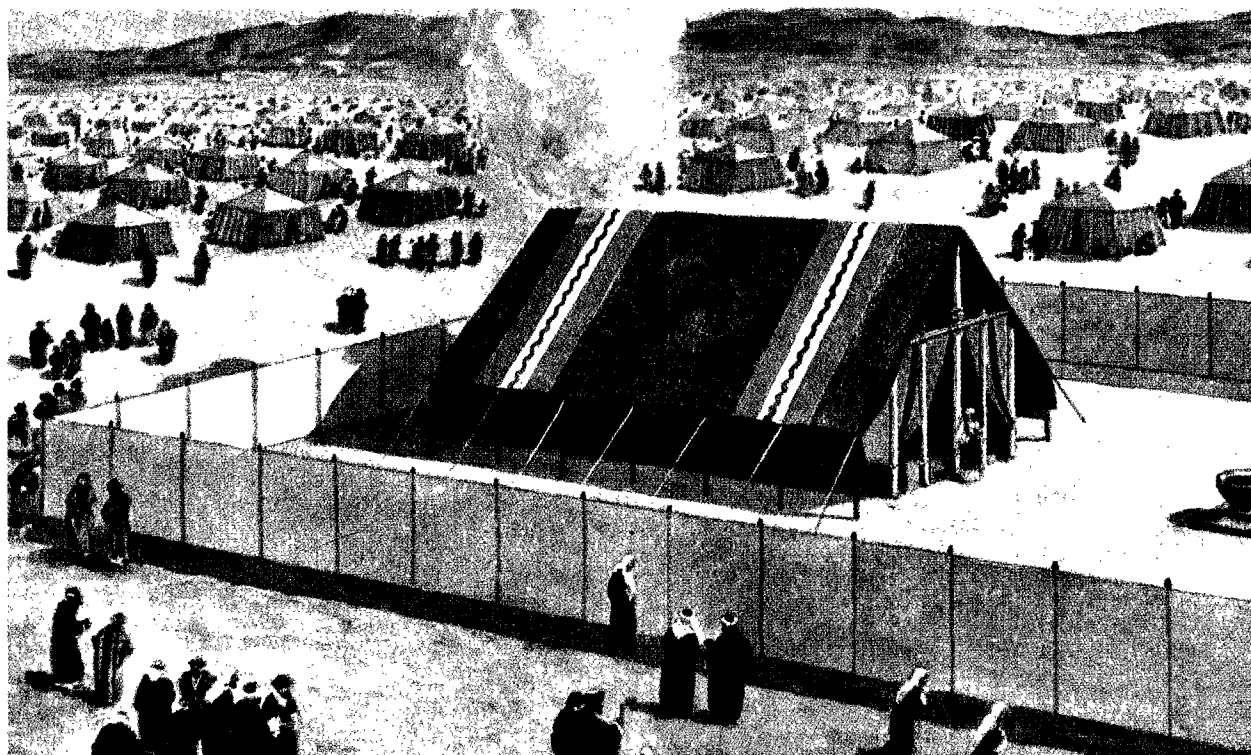
Bring No More Offerings

What a wonderful blessing it would bring to God's children if there were the same readiness in responding to similar calls today! The leaders actually had to issue a special notice: "Bring no more offerings." The Scripture reads: "So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (chap. 36:6).

C. *Concerning the Plan.* The tabernacle was made "after the pattern" which Moses had seen when up in the mount (Ex. 25:9, 40). In Exodus 26:30 appears the word *fashion*. We might ask, "What was actually shown to Moses? Did he see the 'sanctuary, . . . the true tabernacle' (Heb. 8:2), where Christ our Lord ministers today?"

Certain Jewish and Christian sources make reference to a heavenly temple or archetype.

1. *Jewish Sources:* He [Michael] is the high priest making atonement. The concept of Michael as



an advocate always interceding on behalf of Israel, gives rise to another idea, that of his being high priest making atonement for his people. (See *Jewish Encyclopaedia*, Vol. VIII, p. 537, col. 1.)

"The fourth heaven . . . contains the heavenly Jerusalem, the Temple, and the altar on which Michael, the great prince, sacrifices" (Haggai 12:8-11).—*Ibid.*

"Michael is identified with Melchizedek."—*Ibid.*

"The sanctuary below corresponds to the sanctuary above (Ta'an. 5a). The ladder which Jacob saw in a dream reached to the gate of heaven, where the celestial sanctuary was erected."—*Ibid.*, Art. "Sanctuary," vol. XI, p. 39, col. 2.

"Zebul is that in which the heavenly Jerusalem and the temple, and the altar are built, and Michael, the great Prince, stands and offers up sacrifice."—*Talmud Tractate Hagigah* 12b, p. 70.

"The earthly temple corresponds to the Heavenly Sanctuary."—Footnote No. 2.

2. *Christian Sources*: "The earthly . . . sanctuary is but a copy and shadow of the heavenly archetype"—Frederic Rendall, *Epistle to the Hebrews*, 1888, chap. 8:1, p. 61.

"Christ must enter a sanctuary in order to present the sacrifice slain on Calvary. . . . But what sanctuary shall He enter? He could not approach the holiest place in the earthly temple. . . . Christ has transformed the heaven of glory into the holiest place of a temple. . . . He, as High-priest, presents His sacrifice."—T. C. Edwards,

"Epistle to the Hebrews," *The Expositor's Bible*, pp. 135, 136.

3. *Apocryphal Sources*: "Thou hast given command to build a temple on Thy holy mountain, and an altar . . . a copy of the holy tent, which Thou didst prepare from the beginning."—*Wisdom of Solomon*, chap. 9:8, R.S.V. edition, p. 95, col. 2.

4. *Ellen G. White*: "The sanctuary in heaven, in which Jesus ministers . . . is the great original, of which the sanctuary built by Moses was a copy."—*The Great Controversy*, p. 414.

The sanctuary was "a miniature representation of the heavenly temple."—*Patriarchs and Prophets*, p. 343.

"The heavenly temple, the abiding place of the King of kings . . . that temple filled with the glory of the eternal throne . . . —no earthly structure could represent its vastness and its glory."—*Ibid.*, p. 357.

"He [God] presented before Moses a miniature model of the heavenly sanctuary."—*Spiritual Gifts*, vol. 4, p. 5. (Italics supplied.)

"God presented before Moses in the mount a view of the heavenly sanctuary."—*Patriarchs and Prophets*, p. 343.

So we conclude that Moses in vision saw the sanctuary in heaven, that is, at least some representation of it. In the tabernacle in the courts of glory, Jesus our great High Priest ministers on our behalf.

D. *Concerning the Beauty*: "No language can describe the glory of the scene presented within the sanctuary—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—*Ibid.*, p. 349.

We should note particularly the descriptive words in this paragraph, words such as "reflecting," "glittering," "shining," "brilliant hues." What a picture this must have presented to one entering the holy place. What impression would be left upon the mind of the person passing within the outer veil? These "brilliant hues" would be caused doubtless because of the

fact there was so much gold used in the inside of the tabernacle. This is mentioned in several places:

The Walls: "The walls consisted of upright boards . . . overlaid with gold, giving to the building the appearance of solid gold."—*Ibid.*, p. 347.

The Pillars: "The building was divided . . . by a . . . beautiful curtain . . . suspended from gold-plated pillars."—*Ibid.*

The Table: "With its ornamental crown, it [the table] was overlaid with pure gold."—*Ibid.*, p. 348. (Italics supplied.)

Concerning the curtains it is stated: "It was closed by curtains of costly material and beautiful workmanship."—*Ibid.*, p. 347.

"A rich and beautiful curtain, or veil, [was] suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment."—*Ibid.*

"The roof was formed of four sets of curtains, the innermost of 'fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work.'"—*Ibid.* (Italics supplied.)

Designs in Gold and Silver

The above three excerpts give us what else could be seen on entering the holy place. There would be the veil in front of the ark of the testament before us, the veil we had just entered, also the innermost roof covering, most of which was skillfully worked over with designs of angels in gold and silver cords. They were "inwrought with threads of gold and silver . . . to represent the angelic host who are connected with the work of the heavenly sanctuary."—*Ibid.*

With all this before a person entering, what does he behold?

"The gold-plated walls" reflected "the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; . . . all but a dim reflection of the glories of the temple of God in heaven."—*Ibid.*, p. 349. (Italics supplied.)

These shining angels would be reflected in the walls of burnished gold. Would these walls reflect like a looking glass? If so, one could hardly realize there were any walls there at all. The reflections would continue into infinity. If this is what a miniature representation of the heavenly temple looked like, what surprises and delights await the faithful children of God when the reality will be seen! □



Shoddy or Quality Merchandise?

[A talk presented to the workers in a North American Division Adventist hospital.]

By THEODORE CARCICH

ALL OF US have been distressed and appalled lately by the appearance of so much inferior and defective merchandise on the American market. It shows up in cars, clothing, houses, appliances, and the food we buy. As an example, automobile companies have been compelled to recall millions of cars for corrective measures, and food companies have had to remove entire stocks of contaminated food from grocery shelves.

Why this sharp drop in quality and excellence? I share the opinion that it is owing to an attitude of mind that has arisen regarding personal responsibility and the need of striving for excellence in whatever our hands find to do. If you have heard it once, you have heard it many times, "Everybody makes mistakes," or "It's human to slip once in a while." However, is it necessary, or the expected thing, to make a certain number of mistakes and keep on repeating them?

Pull yourself up short and think. Did you ever receive a paycheck that was minus \$10. If so, did you shrug it off by saying, "It's just one of those mistakes." When was the last time that you made the mistake of reporting for work on the Fourth of July?

Mistakes are avoidable. Alertness, attention, and a right mental attitude help tremendously in breaking the hypnotic spell of the old wives' tale "everybody makes mistakes." Slovenly work can be avoided in the office, in the classroom, kitchen, field, or shop. No one needs to skimp on quality. All, if they wish, can excel.

"Pray tell," some reply, "how can one excel at work that is routinely unglamorous and at times

nasty?" In answering this question, we need to decide whether work has to be glamorous in order to have meaning and worth.

As an example, washing dishes is not glamorous, but excellent dishwashing is highly significant to the health and well-being of a family. Mediocrity here could be fatal. Someone has estimated that a housewife washes more than a million dishes in a lifetime. This makes for a great pile of dishes. A Scottish housewife obviated somewhat the deadly sameness of this routine task by hanging a sign over her kitchen sink that read: "Divine services conducted here every day."

But what about the man who monotonously tightens two bolts in a continuing flow of fenders at an automobile factory assembly line? And what about the janitor, the room maid, and the garbage collector? Shall they, too, carry signs reading, "Divine services conducted here"?

If the persons involved are Christians they will not need such signs, for the quality of their work will speak louder than any written sign. Looking beyond the monotony and the apparent drabness of their task, they see it as an opportunity to glorify the Lord Jesus Christ. In a special sense they as workers are "his workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

Therefore, application to an assigned task and a constant striving after excellence will do more to advance the cause of Christ than tiresome arguments about the validity of the Christian faith. It was for this reason that in counseling Christian workmen Paul said: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall

receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:23-25).

Excellence and Quality Rare

Lest we are tempted to think that mediocrity is confined only to the working class, keep in mind that the malaise is spreading through every level of society. Excellence and quality are also strange words to the various professions, arts, disciplines, universities, corporations, hospitals, publishing houses, colleges, and, at times, the government. Each is tempted to blame the other, and in the meantime the quality of life slowly erodes.

However, an institution can only be superior and produce quality products to the extent that the individual working for the institution addresses himself to quality and excellence. Nowadays the thought of analyzing and correcting mistakes and working hard to produce a quality product rarely occurs to some people. Selfish preferences and the assurance of welfare handouts has removed from many the incentive to work; it has encouraged a new breed of loafers.

More often than not no one today bothers to solve his own problem, tidy up his own yard, clean up his own street, or work for the betterment of his own community. Why should he seek for quality and excellence in his own area when there is an abundance of government money to have someone else do it? The trouble here is that this attitude is often a bridge to nowhere, whereas personal responsibility is a bridge to somewhere.

As Christians, and particularly

Theodore Carcich is a vice-president of the General Conference.

as Seventh-day Adventists, we are constantly dealing with merchandise in the lives of people who cross our pathway. This is true whether we are laymen, ministers, church officers, school men, medical workers, publishing house employees, or missionaries. What about the task to which we have been assigned? How do we relate to it and the people whom the task is intended to serve? A noted physician reportedly said, "Every morning when I come to the clinic I remind myself that I can say either 'Here comes another chunk of humanity down the line' or 'This is my patient and I must serve him as if he were the only patient I shall ever have.'"

In like manner all of us can choose either to become slovenly workers or to excel in our chosen field of labor. In order to produce a quality product you, like Daniel of old, should develop a competitive spirit. Not competing with others, but with yourself. The Scripture states that "Daniel purposed in his heart that he would not defile himself" (Dan. 1:8). This is where excellence begins—in yourself. Daniel began with himself. The ability to excel with seemingly ordinary powers involves a personal sense of discipline and a personal application of mind and muscle to high and lofty ideals.

Why not try it; why not try it today? Fate has not enmeshed any person so firmly that he need remain mired in the bog of mediocrity and shabbiness. For your encouragement, read again the following words: "True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, or virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them. . . . In the life of the true Christian there are no nonessentials; in the sight of Omnipotence every duty is important. The Lord measures with exactness every possibility for service."—*Prophets and Kings*, pp. 486-488.

Keep in mind that someday you and I will have to give an account of our work, be it shoddy or of high quality. All of us may excel in the work to which we have been called if we will enshrine the following words in our minds: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). □

One in the Series
Victorious Living *

Christ Crushed by the Crowd

By ADLAI ALBERT ESTEB

"He [Jesus] gave directions to His disciples to keep a small boat always ready because of the throng, to prevent their crushing Him."—Mark 3:9 (Weymouth).

"Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, *occupied* and entranced, until the day of probation shall be ended, and the door of mercy be forever shut."—*The Desire of Ages*, p. 636. (Italics supplied.)

"Satan invents unnumbered schemes to *occupy our minds*, that they may not dwell upon the very work with which we ought to be best acquainted. . . . He knows that with him everything depends on his *diverting minds from Jesus and His truth*."—*The Great Controversy*, p. 488. (Italics supplied.)

In this mad world of modern man, we meet
TWO TRAGIC TRAFFIC JAMS on every street.
The careless cars that crowd the main highways
Are speeding deathtraps—worse on foggy days.
BUT THERE'S A GREATER DANGER MAN MUST FACE,
For foggy thinking clouds our human race.
The crowd of things that keep us occupied,
Leave mind confused and soul unsatisfied.
While smoke and smog help keep man's vision dim,
Cacophony of voices scream at him.
The blare of radios, each neon light,
Demand attention and obscure his sight.
The glaring road signs (and skywriting, too)
All join in telling man what he should do.
Conformity is now the big demand,
And this is true in nearly every land.
Our lives are standardized by subtle arts—
Mass media molds our minds like auto parts.
The advertising world has really sold
Its ounce of drivel for our bag of gold.
TV absorbs the old-time family hour,
And robs the home of this great source of power.
We live forever in a bath of noise,
Which helps disintegrate our peace and poise.
Mere earthly gadgets cannot take the place
Of holy worship's healing power and grace.
In streamlined houses built by modern man,
The dishes may not break, but hearts still can!
Our overcrowded lives and minds, alas,
Are trampled like the crowds that crush the grass.
The grass revives, in time, by gentle showers.
Thus prayer brings man recuperative powers!
Consider all the treasures Christ imparts
When He can dominate our homes and hearts;
All phases of our life Christ must control;
If we iron out the wrinkles of the soul.
We need some quiet time where peace can reign,
For fog and traffic clutter up the brain!
Since silence brings us power as well as peace—
"Be still and know"—experience sweet release!
In many busy lives today, no doubt,
The Christ is being crushed, or crowded out!

* The first in this series appeared on the January 31 cover. Dr. Esteb has developed a series of thoughtful poems based on pertinent Ellen G. White quotations that will be helpful to many as they take seriously our Lord's promise that with His help many may overcome all sin.

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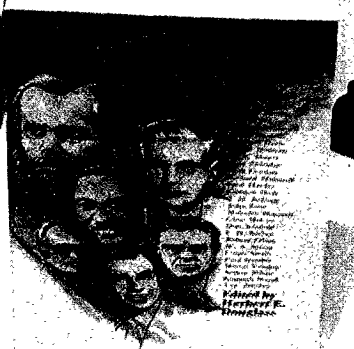
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The Adventist Wife at Upper-Class Social Occasions

By CHARLOTTE J. OLIPHANT

FOR MOST ADVENTIST wives the majority of our friends and social occasions are Adventist and Adventist-oriented. We feel comfortable here, for we share the same general philosophy of life and many of the smaller details as well. Most of us, though comfortable, are in income brackets where high society is something we observe and read about but don't participate in.

It wasn't until recently that I began to learn how astonishingly different we really are on the average from upper-income non-Adventists, and I learned it while continuing to be a stalwart member of the so-called middle-income bracket. But circumstances changed whereby my husband was often invited to cocktail parties, patio steak suppers, formal occasions, and I to tea parties. From my own mistakes and successes, as well as from the experiences of other Adventists, I have learned a few pitfalls and guidelines.

The first decision to be made, of course, is whether to decline or accept the invitation. This decision will depend on your own set of values regarding witnessing, shunning worldly temptations, and, in short, the place and purpose of the Christian in this present world.

Consider first declining the invitation. The use-of-time principle is important if you have many such

invitations, each one using up an evening and requiring a babysitter. But if such invitations are infrequent and considered big events by your hosts and friends, the principle of not wasting time may be overridden by that of giving a proper witness. Adventists who consistently decline all invitations to occasions that do not represent the Adventist way of life soon get a reputation as decliners. Though the hostess may graciously say, "Yes, of course, I understand," chances are she does not understand. What she thinks she understands is that you belong to a strange church with many restrictions, so you no longer know how to enjoy life. This not only reflects poorly upon the church but upon God, who has already been maligned for millenniums as advocating, "If it's fun, quit it."

So suppose you decide to accept for the double purpose of having a pleasant time and being an exemplary witness of your faith. The first pitfall might be in the motive behind your decision.

It is not overdoing self-examination to examine your motives when you recall that the human mind has a marvelous ability to justify what it wants to do, one method of which is pinning the right motive on the wrong action. Few who shoplift, for example, tell themselves, "I'm going out to steal clothes today." Most shoplifters justify their actions, at least to themselves, in order to set their consciences at ease.

Religion, far from being exempt

from false motivations, provides some of the most convenient and convincing rationalizations. A person who will do wrong in the name of religion feels most justified, in fact sometimes a martyr or reformer. So, when confronted with the specific situation of going to a non-Christian or non-Adventist gathering to be a witness, ask yourself whether that is really your motive. And keep asking, as long as the situation is with you. Christian, examine yourself.

Some Adventists who have gone to such social functions as cocktail parties for the purpose of witnessing have apparently proved their good intentions by drawing attention to their religion. They explain why they don't drink liquor while others are drinking theirs; they talk about possible disease in meat to their steak-carving companions, and even throw in a good word for the Sabbath. They go home convinced they have done their Christian duty after having trod upon heathen ground. If they received an unpleasant response for their witness, they feel persecuted.

While they doubtless meant well, they completely failed to consider the feelings and freedom of others. They probably left the impression that the sum and substance of Adventism is found in a fruit or vegetable plate.

Example Is Powerful Witness

On these social occasions a more powerful method of witnessing than inappropriate text-quoting is the power of example. Here are some specific suggestions.

1. *The witness of a Christian marriage.* Those jolly, half-inebriated couples may well have fought all the way to the party and will continue where they left off, armed with new accusations, after the ball is over. In some homes the man unconscionably dominates his wife and children. In others, one partner or both have secret extramarital affairs in progress. For many, nothing can be spoken mildly, but all communication is shouted. The problems are endless to list.

But the amiability exhibited outside the home is likely to be phony. Those who have never seen a good marriage don't even know that such a thing exists. Bullies assume that other men also are bullies, limited only by the muscle of the wife to fight back. Seducers assume that other women are also seducers, when the opportunity is right. Those who put on an act for

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visitors assume that all the other couples are doing the same.

In a marriage with growing Christian maturity, selfishness has been laid aside to such an extent that others can see its reality. The mature Christian couple have a security based on their relationships to God, which has completely changed their attitudes toward other people and toward themselves. They are relatively free from ego games, power struggles, and the need to put down another in order to feel important. They can speak with the proper balance of honesty and tact. There is a serenity in their unity that stands out in a noisy but lonely crowd. They lovingly support each other while feeling free to express differences of opinion. The husband can be for the new high school and the wife against it and they can both say so without fear of repercussions after the party. Neither is afraid the other will embarrass him. Neither tells things that should remain in the family circle. Both listen with an interest far more genuine than that from a "How to Be a Good Conversationalist" book. When your fighting, disrespectful friends notice that your marriage is different they will, at first, be suspicious and watch carefully. Eventually they may come to you privately for help.

2. *The witness of Christian dress.* The inability to buy a new dress is the last excuse a Christian wife should use for not attending. It soon becomes apparent that each woman is primarily concerned with how she looks. Women plan for weeks in advance what they will wear. They call the other women and spend money on one dress that would better be used for the family's good food, or savings, or medical care. While each woman claims that she wants to be dressed appropriately for the occasion, it is more likely that each woman would like to stand out as the most attractive. She actually wants to look *better* than the other women. So a great deal of time and money is spent on a new dress, shoes dyed to match, matching purse, jewelry, the hairdresser, and make-up.

This is a topic that men can scarcely understand. Only women know the "cattiness" of women. By her modest dress the Adventist wife has the opportunity to speak, ever so delicately and kindly about misplaced values, and to indicate that other things assume greater importance in her life. Although no

virtue resides in plain appearance of itself, the witness is that the Christian woman doesn't need these exterior props. She is not involved in a perpetual identity crisis. The Christian wife can be appropriately dressed and obviously comfortable with what she wears, above the pettiness of jealousy and fashion.

No Compliments a Compliment

The paradox is that other women will like you better if they can feel that they are more stunning than you are. It is a compliment to a woman with Christian goals to receive no compliments about her glamorous appearance. Again, let not the witness be so obvious as to be obnoxious. It is inappropriate to wear a plain black dress to a party where everyone else has on a colorful formal gown. Nor is religion an excuse for poor grooming.

Need it be added that the dress should be modest. Do adult women need deans standing over them in order to dress modestly? What irony that a woman may be conspicuous because she declines dancing and drink, yet wears a low-cut dress that greatly interests the

other men. It is a slap in a man's face to encourage seductive talk and mannerisms by dress or posture, then turn Puritan when he makes the usual advances. While other couples are enjoying a socially acceptable method of flirting and are beginning on the dance floor affairs that will continue in secret, it should be obvious that the Adventist couple don't feel they are missing out on a real pleasure by church impositions.

3. *The witness of Christian temperance.* I recall one party at which cocktails were served first, then ham hors d'oeuvres and vegetable sticks; then steaks bloody on the inside and burned on the outside, broccoli in wine sauce, potatoes with seafood, dessert with rum sauce, coffee, and after-dinner drinks. We are vegetarians but also determined that we would not offend our hostess. We ate carrot and celery sticks by the dozens (they were the least desirable item to other guests), drank 7Up, picked at the potatoes, and kept the air filled with a smokescreen of animated conversation, walking around getting acquainted with all the guests, until they were past the

A Turtle Turn-Around

By ROBERT J. HASTINGS

DID you ever know a Tennessee Turtle Turn-Around? Neither did I. Until I met Frank Roberts, nearly 80, down in Memphis the other day.

Frank introduced himself with his business card. Only it was the strangest card I had ever seen. In the center was his name, Frank Roberts. And these eight words: No business, no address, no phone, no money.

This was my first inkling of Frank's keen sense of humor. His is a rare ability to laugh at himself, to accept the fact that he is retired with no official portfolio. His sense of humor came through clearer when he told me that he is actually a "Tennessee Turtle Turn-Around."

"You see, I have a daughter in Dallas," he explained. "Her name's Sherry, and she just loves turtles. So a friend of hers called from North Carolina. His pet turtle was last seen walking down the highway toward Dallas. He asked Sherry to be on the lookout, and if she saw the turtle, to turn him around."

Sherry then telephoned her father. "Daddy, I don't believe that turtle can cross the Mississippi. I have a feeling he will end up in Memphis. And if he does, would you head him back toward North Carolina?"

"So that's how you became a Tennessee Turtle Turn-Around?" I asked.

"Yes," he grinned. "But between you and me, I just use that little story to open a conversation with anyone I feel may need a word of encouragement, a little 'turning around.'"

Frank didn't impress me as a nosy fellow, looking for people to straighten out. He did impress me as a person genuinely interested in others. Too often, older people grow introspective and withdrawn. How invigorating to meet one 80-year-old youngster who tries to turn himself inside out for the other fellow. Or even for a turtle . . . if he ever makes it to Memphis!

point of noticing what was going on. Those who noticed and wondered asked us about it in the weeks after the party when there was appropriate opportunity to explain. And, of course, we sent a note of thanks to the host and hostess.

Before any Seventh-day Adventist is qualified to speak constructively on such occasions, he needs to study carefully Romans 14 with *The SDA Bible Commentary*, and learn of Paul's true position on the relationship of the kingdom of God to food and drink. In so doing, you will also get a new picture of the God whose primary goal is the salvation of a dear person, and who puts health and diet in the framework of that primary goal. Any Seventh-day Adventist who cannot discuss nutrition and temperance without feeling the blood

rush to his head had better studiously re-examine his whole position and place the tiny details for a while in the larger framework of the great controversy between God's government and the rebels. Only then will he discover where health reform fits in.

It is also well to have some scientific knowledge of food facts and fallacies. Be sure you're not out on a limb. Some of Mrs. White's statements have been verified by science; some only implied by present scientific knowledge. We believe all she says because it would be foolish for us, knowing the preponderance of evidence in many areas, to ignore her in areas where science has not yet caught up. But do not expect other people to have the same background information and don't allow a tone

of condemnation to be evident in your conversation. Even when you are very certain, don't sound opinionated. You cannot antagonize and persuade at the same time.

4. *The witness of Christian conversation.* There are two primary ways in which a Christian's conversation can win over empty, confused hearts. The first is the witness of Christian concern.

How left out do you feel at a table where the conversation is restricted to parties, yachts, tax shelters for an \$80,000 income, competitive talk about children's accomplishments, a drunken ski party you didn't attend, and the bars in Hawaii?

It is possible for the Christian to be entirely at ease in this situation. First we must understand these people—the people they are

When You're Young

By MIRIAM WOOD

The Exorcist

I HAVE not seen the movie called *The Exorcist*. I won't be seeing it unless I'm captured, bound hand and foot, and placed against my will in a theater where it is being shown. Since the likelihood of that happening is a bit remote, I think we can safely assume that my determination not to see it will suffice to protect me from this monstrous assault upon both decency and sensibility.

My deep and underlying and fundamental reason for stating my position so flatly is that I truly believe in the existence of Satan. War in heaven was not carried on at the beginning of sin with thoughts or some kind of unexplainable entities. It was carried on by Lucifer, who became Satan, and the third of the angels who listened to his blandishments. Lucifer stood next to the Son of God in power and wisdom and beauty before his fall. The angels were created somewhat above human beings in intelligence and power. I am convinced that no human being is ever a match for a fallen angel, much less for Satan, whose major objective is to bring about the ruin of humans.

Place myself on Satan's ground? Never! I am infinitely thankful that when I first encountered the idea of Satanism I was so profoundly impressed with its awfulness that I made a solemn promise to myself, one I have never broken. I vowed that I would never explore these dark dimensions, never dabble with the occult, never invite Satan to show me even a crumb of his dreadful power. When I know what is right, and choose to override my convictions, I

can hardly ask the Lord's protection, right?

This would be reason alone to boycott *The Exorcist*. I have other reasons, however. As I read the story about this film in *Newsweek*, February 11, 1974, I was unable to grasp the fact that such scenes are being eagerly viewed. Because of the sickeningly repulsive scenes displayed as explicitly as possible, some viewers "staggered out, faint or vomiting, before it was over." One theater owner complained that his "janitors are going bananas wiping up the vomit."

This is entertainment? Not in my opinion. Under the guise of portraying some kind of "message," indescribable scenes of vileness take place. *The Christian Century* declares that the film is "hard-core pornography" that "uses the human fear of evil to create an emotional response."

But it's even worse than that and more serious. People who are so fascinated with evil and satanic supernaturalism that they feel compelled to stand in line for hours to see the film are placing themselves in deadly jeopardy, according to Chicago Psychiatrist Louis Schlan. "There is no way you can sit through that film without receiving some lasting negative or disturbing effects," he warns. "In fact," *Newsweek* goes on to state, "Schlan had to place two young patients 'under restraint' after they saw 'The Exorcist' and four other moviegoers, he says, are now under treatment."

Certainly the above statement ought to give a great deal of pause to anyone contemplating this flirtation with disaster. But there's more. Hal Lindsey, author of *Satan Is Alive and Well on*

Planet Earth and other apocalyptic best-sellers, states his conclusions flatly. "There's a lot more going on in that film than just shock value. There are spiritual powers at work during the showing. . . . It is setting the stage for the future attack of Satan."

With such a plethora of opinion and evidence as to the deadly nature of this movie and as to its ugliness, why is it breaking attendance records all over America? One can only conclude that man, in his fallen state, is obsessed with evil. Ever since Eve disobeyed God, when she was persuaded that it would be a glorious experience to know the truth about evil, man has relentlessly pursued this same goal. Of course, it's horribly inglorious when he reaches his objective. How he wishes then that he could return to innocence! But he never can.

Some people are declaring the film to be a kind of "religious" phenomenon. If it is, the religion is pagan, and Satan is its author. "In the weird and wild fascination that exorcism now seems to hold for occultists and Jesus groupies, there lurks the potential for frenzy that some people involved with 'The Exorcist' fear the film has unleashed," says *Newsweek*.

As always, the Bible provides guidelines and advice. Here's what it says to you and me:

"Here is a last piece of advice. If you believe in goodness and if you value the approval of God, fix your minds on whatever is true and honorable and just and pure and lovely and praise-worthy. Model your conduct on what you have learned from me, on what I have told you and shown you, and you will find that the God of peace will be with you" (Phil. 4:8, 9, Phillips).

trying to pretend they are and the people they actually are. All searching for pleasure, apparently unconcerned with ultimates, caught up in a trap of subtle social competitiveness. Underneath they are like all people without Jesus, lonely, confused, bolstering up a weak self-esteem with artificial props, afraid of the future. Yet they would be offended if one person at the table starts giving a Bible study.

But we must make an approach to such hearts, showing Christian concern. This will be manifest by the genuineness of your interest. "But," you say, "I can't rudely change the topic of conversation. How do I show concern?"

Wait to Penetrate Façade

One approach that seems to help in getting through the façade of joyful conversation is to wait for the proper moment. It will come. Everyone is going to mention something you *can* talk about. Sit quietly listening until this proper moment, then jump on the higher quality of conversation. The person talking about bars in Hawaii may mention the beauty of the beaches. Ask him more about it. The person telling about his sequence of houseboat parties may mention most casually that his child is sick tonight. This indicates where his true concern of the moment is. Ask him about his child. Send the child a get-well card or small book.

Remember your advantage. Everyone else is trying to impress the others. You don't need to impress—you know who you are and where you're going. You as a Christian may be the only one really interested in another person. At a recent tea party, I was at a table of six, five of whom had recently visited Europe. They were comparing hotels and restaurants when suddenly I realized my advantage. I was the only listener. Five wanted to talk, one wanted to listen. Soon all five were talking to me.

When you have shown Christian concern, the next step comes easy. This is suggesting that there is something solid beyond all the trivia—that there are answers in life, that some joys do not fade, that some things do matter. This suggestion is best accepted when implied by your total conduct.

"Ye are my witnesses." Our witness can be no better than our real lives—our words and acts must reflect genuine trust in God and genuine interest in man. Lonely people in jewels and fine clothes should see that we have been with Jesus. □

Fragrance of Roses

By ETHEL R. PAGE

FOR THE YOUNGER SET



When Gregg and Jean visited a rose farm, they learned that it takes petals from 80 roses to produce just one small drop of perfume, and 40,000 roses to produce a single ounce.

AT THE BREAKFAST table Mother found a surprise package by her plate, beautifully wrapped, with a big red rose tucked under the ribbon.

"This isn't your birthday, Mom!" exclaimed Gregg.

"What day is it?" Jean wanted to know.

Mother looked across the table at Daddy. Her eyes were shining.

"This is our wedding anniversary," he explained. "You see, I didn't forget."

Mother's fingers trembled a little with excitement as she untied the wrappings. The children were eager to see what was inside too. At last, she held up a vase-shaped bottle, labeled "Attar of Roses."

"Oh, how lovely! Just what I like best of all! But it is so expensive that my conscience would never allow me to buy it."

"Well, it's my conscience this time, not yours," said Daddy. "Besides, you're the best wife I have, and only the best is good enough. Instead of roses, I bought the essence this time. I have arranged to have the afternoon off. We will all go out to dinner and celebrate together. Then, I thought you might like to drive out to the rose farm and see how the perfume is made."

"That will be a delightful celebration," beamed Mother.

Gregg and Jean wondered how they could wait until noon to start.

After dinner Daddy turned the car out toward the country where they enjoyed the beautiful scenes of nature as they drove the ten miles to the rose farm.

They found the gardener, Mr. Watson, mixing fertilizer. He welcomed

them cordially. Daddy asked him about the fertilizer he was mixing.

"We have a special formula for roses, which centuries of experimenting has proved to be the best. The soil must be carefully prepared and proper proportions of fertilizer mixed with it."

"It must be necessary to give them special care," Mother remarked.

"Yes, as tenderly as you cared for your babies," he answered. "They must be pruned, sprayed, given just the right amount of water. Branches must be propped up to keep the blossoms off the ground. The soil must be worked over every day. If frost threatens they must be protected. Growing roses is a particular work, but a pleasant one."

He took them into the laboratory where the perfume is made. He explained the process of distilling the precious drops from the rose petals. They were astonished to learn that it takes 80 roses to make one drop of perfume—40,000 blossoms to yield one ounce.

"No wonder it's expensive!" gasped Jean.

"No wonder you have acres of roses," added Gregg.

On the way home Daddy told them about a mosque in Constantinople that was built hundreds of years ago. Powdered musk was mixed with the mortar that went into its walls. It has kept its fragrance all through the centuries, the sweet odor spreading all around it, adding to the atmosphere of the temple.

"Our lives should be like that," he said, "radiating love and kindness to all those about us. We can all be roses in the garden of God."

EXCELLENCE

By P. R. LINDSTROM

EXCELLENCE—HOW FEW KNOW what it is; fewer yet are they who achieve it. In this age of the ordinary, the mediocre, the vulgar, we flit about like butterflies from this to that, leaving behind a wake of blasted hopes, vain regrets, shattered dreams. Why are we so blind to the right, the good, and the better things of life? Why cannot we perceive the real purpose of life, the real values and goals of life? Simply because sin has so blinded and anesthetized us. We appear transfixed and powerless to be or do what we should.

What is excellence? It is the hallmark of the Godhead, the coat of arms of the Trinity. The psalmist cried: "O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:1). "How excellent is thy lovingkindness, O God!" (Ps. 36:7). Isaiah, speaking of the quality of God's work, records that God "hath done excellent things" (Isa. 12:5); He is "excellent in working" (chap. 28:29). Peter speaks of God's "excellent glory" (2 Peter 1:17). As an introduction to the love chap-

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ter of the Bible, Paul states "Yet shew I unto you a more excellent way" (1 Cor. 12:31). Excellence is a way of life with God, and He deeply desires it to become a way of life with Christians.

For Seventh-day Adventists the emphasis on excellence is not new. Years ago we were told: "All the varied capabilities that men possess—of mind and soul and body—are given them by God, to be so employed as to reach the highest possible degree of excellence."—*Patriarchs and Prophets*, p. 595.

We should be honored and bring honor to God. Daniel was such a man: "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him" (Dan. 6:3). It seems that everything Daniel said or did was excellent, for which he and his God were honored.

Excellence Scarce Today

Excellence is a many-splendored quality! It shines forth like a sparkling stone of many gorgeous hues. It is precious mostly because it is so scarce in today's world. The masses are satisfied with mediocrity, with accomplishing the least they can get by with for the most remunera-

tion, and with glowing superficialities to impress and dazzle fellow mortals. Emphasis is on quantity rather than on quality; variety instead of consistency; indulgence in place of diligence and faithfulness. Wrong motives, slothful habits, shortsighted goals, make the achieving of excellence more difficult than trying to hold mercury in one's hands.

Whatever our life's vocation, we are embarked upon an unalterable course in life that will tax our physical endurance, mental stability, and spiritual fortitude. Whatever professional training we might have received, we are supposedly prepared for life, but not necessarily. Education and training may give us the tools for life, but the quality and success of our workmanship will be determined by the spirit that controls us.

Fulfilling our role in life—whether it be that of father, mother, minister, farmer, or whatever—is delicate and exacting work. To fail is to join the milling throng of human wreckage strewn helter-skelter on the shores of time. You and I alone will decide whether we shall achieve excellence in our lives. If we fail, the fault is primarily our own. As



Rain Rhapsodies

By VERA KING

The sunbeams peeped, sneaked in my window;
They played hide-and-seek on the wall,
Flitted and fluttered and vanished,
Then laughed as they ran down the hall.
But when they returned, then the cloudlets,
Unmindful of others' keen fun,
Played games of their own through the shutters,
And covered up Old Father Sun.
Escape of delight, but replacement
With droplets, a sweet, fresh refrain;
The all-wise Creator repeating
Rain rhapsodies on window panes.

free moral agents, we choose the course we take in life.

Excellence should be the trademark of our work and our life—in theory and practice. To many, the salary and the benefits are more important than working excellence into every aspect of our demanding tasks. Excellence in thought, in speech, in planning, in executing, will result in great satisfactions not known by the careless and easy-going.

Excellence is the outshining of a consistent trend in one's life—a unique pattern of always doing one's best until the job is done; not the occasional flash of good intentions or even brilliance. It cannot be put on or taken off at will, like a garment. It emerges as a person's trademark; its luster grows brighter with the passing of time. Excellence is thoroughness and exactness; not carelessness, slipshodness, or even sheer volume. Excellence is motivated by love for God and man; not money, power, position, or influence. Excellence pleases God because He is the very essence of excellence!

Always Exceeds the Expected

Excellence always exceeds what is expected of it; it goes the second and third mile in cheerful, faithful service. Excellence is intrinsic worth, solid sterling, material for eternity, as enduring as the 12 foundation stones of the New Jerusalem. Excellence is faithfulness at the post of duty, no matter how tiring and painful, until the job is well done; not in being a shirk, a sloth, or a time-serving man-pleaser. Excellence is pure and modest in recognizing its own virtue. Excellence is wholesomeness internally and externally. Excellence is self-control at its best; not self-serving or self-gratifying. The greatest proof of human excellence is a living connection with God that maintains Spirit-assisted self-control at all times and under the most trying circumstances.

The "more excellent way" introduced by the apostle Paul is the excellent way of love—both to God and to man (1 Cor. 13). Explore the many hues of excellence found in the chapter. It will be found that excellence and love are but reflections of each other, opposite sides of the same coin. God is love and God is excellence. Excellence is the perfection of love, the quintessence of love. What God is in character, He wants us to become. With His love in our hearts we too can have the spirit of excellence. This is all He asks of you and me. □

(Send questions for this column to The Editor, Review and Herald, Washington, D.C. 20012.)

May I ask a question in regard to 1 Corinthians 13:1? Were the tongues of men and of angels confused into hundreds of languages as was the case with the early human language?

The passage in question reads, "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal."

Presumably the question arises as a result of the two expressions being paralleled, tongues of men and tongues of angels. It might appear from the parallelism that angels speak as many tongues as do men. Then the question would arise, Why would that be the case? In man's case "the whole earth was of one language, and of one speech" (Gen. 11:1) until the defecation at the Tower of Babel. Did an experience of confusion of tongues come to the angels also?

This is not necessarily implied in the language. In fact, grammatically the sentence reads correctly, at least in the Greek, "whether angels speak one or more languages." The plural "tongues" need comprise merely the many languages of men plus the one language of the angels. In other words, 1 Corinthians does not necessarily imply that angels speak more than one language.

What the language of heaven is by which angels communicate with the Deity or among themselves, no human being on earth knows. They could use several languages, these being employed for variety, for example. It is not necessary to imply confusion.

It might be assumed that the language of heaven was passed on to Adam when he was created, although a new language may have been introduced. From the information of the Bible regarding the ministry of angels, showing that angels are able to communicate with men, it seems clear that no matter what language or languages they may speak among themselves, they also know the languages of men. This contradicts the rabbinic notion that the angels understood only Hebrew and not Aramaic or other languages.

The reason the tongue (or tongues) of angels is introduced in 1 Corinthians 13:1 is probably for rhetorical reasons to formulate an expression meaning "all possible tongues." The apostle is exalting love above all. There may also be a reference to eloquence, which the Greeks admired. This powerful gift which could move and inspire, could fittingly be described as the tongue of angels.

Some have conjectured that the tongue of angels has reference to the tongue in which the Christian exer-

cising the gift of tongues spoke "not unto men, but unto God: for no man understandeth him" (1 Cor. 14:2). Whether that be the case or not, love is still supreme above every charismatic gift.

We are being urged as individuals to be constantly watching for the return of our Lord. Can you explain why in Mark 13:34 only the porter was told to watch and the workers received no such command?

An important point in interpretation is involved here. Not every point in a parable is necessarily of interpretative value. Some items may be used simply to tell the story of the parable.

How does one determine which items in a parable have interpretative value? This may not always be easy. In the present case it is easy, because Jesus Himself draws the lessons from the parable. In His comments, He makes no mention of the servants, or workers, as our questioner calls them, but concentrates on the porter and applies the admonition given to him to all Christians. "Watch ye therefore," He said to His disciples (verse 35). "And what I say unto you I say unto all, Watch," He continued (verse 37).

Thus Jesus turns the application only on the porter. Jesus wants us all to be like the doorkeeper, to be watchful, waiting for the return of the master of the house. Since He draws no lesson from the section in the parable that mentions servants, each of whom was assigned his task, we too may safely ignore this in our interpretation.

The Christian is commanded to watch, "lest coming suddenly he [the master] find you sleeping" (verse 36). Someone has said that the worst *ism* in the world is somnambulism, that is, sleepwalking. Many Christians are somnambulists. They are unaware of, or are at least ignoring, what is going on around them, especially the signs pointing to an imminent return. They will be caught by surprise and will awaken to find that it's too late to be saved.

Quoting this Markan parable, Ellen White makes the following application: "What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary."—*Testimonies*, vol. 2, p. 190.

This is the much more likely time to be caught by surprise. By the time Christ appears in the clouds of heaven there will have taken place such earth-shaking events, such as the seven last plagues, that the Christian will hardly be unaware of what is taking place.

Malnutrition Sentences the Unborn

The malnutrition of the mother directly affects the brain development of the fetus so that the child is sentenced in advance to a lifetime of considerably diminished intellectual level. There is no way the child can catch up, *even if properly nourished after birth*.

Such are the conclusions that are developing after years of research by many specialists in brain development, reports Albert Rosenfeld, in the March 23, 1974, issue of *Saturday Review*. Rosenfeld refers especially to the pioneer investigations into the effects of malnutrition on brain development by Myron Winick and Pedro Rosso of the New York Hospital-Cornell Medical Center and to related studies done by Stephen Zamenhof of UCLA.

Careful studies with rats indicate an even more fearful consequence of malnutrition by the mother. "When an underfed female rat was mated with a well-fed male, the resulting newborns showed distinct signs of brain malnutrition—as expected—even though they were put on an adequate diet starting at birth. The surprise came when the offspring, the second generation of females, which had been well nourished throughout their lives and during their own pregnancies, nevertheless gave birth to newborns with brain growth likewise retarded. The mothers were apparently unable to develop a placenta adequate to the proper nutrition of the fetus." The results of maternal malnutrition reach into the third generation!

No Second Chance

The interesting aspect of human development is that the brain grows much faster than the rest of the body; if this growth does not take place on schedule, there is no second chance, especially during the prenatal period. When the brain cells divide according to a rigidly timed genetic time schedule, the nutrients must be there on time—just as on an assembly line—and if the proper nutrients are not supplied by the mother at the proper time, the product is defective *and always will be*.

For years we have known that malnutrition will stunt physical growth, but little had been understood regarding the ominous consequence of malnutrition on mental capacity. It is a tragic fact that untold thousands (alas, millions) of children are sentenced in advance to a level of competence much below their peers—and there is no way they can catch up.

The prospects of widespread hunger and famine over a period of years will drastically affect whole tribes, even nations. Even though the famine may end with the return of rain and improved farming techniques, the children who survive, and their children, face life with less capability to face ordinary problems, never mind the situations that require extra ingenuity and superior intellect.

Adults may survive periods of malnutrition and can recover former abilities; unborn children lose forever. And their children, it now appears, born into a relatively affluent world, will be already condemned to a less than average chance.

Ellen White Saw Danger

Many years ago Ellen White warned, long before such observations were taken seriously in the scien-

tific world, that prenatal influence was direct and irreversible. In 1865 she wrote: "The offspring, before its birth, has transmitted to it disease, and an unhealthy appetite. And the irritability, nervousness, and despondency, manifested by the mother, will mark the character of her child.

"In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women never should have become mothers. . . . The intellect has been brought down, and enslaved to serve the animal appetites, and children, born of such parents, have been poor sufferers, and of but little use to society.

"If these mothers had given birth to but few children, and if they had been careful to live upon such food as would preserve physical health, and mental strength, so that the moral and intellectual might predominate over the animal, they could have so educated their children for usefulness, as to have been bright ornaments to society."—*Selected Messages*, book 2, p. 431.

Not only does this latest information regarding prenatal influence substantiate again the often made observation that Ellen White was years ahead of her time because of her role as God's prophet for the latter days, it also alerts us to three facts: (1) Young women who desire to be mothers should be loving enough to plan years in advance for such a glorious moment; if they choose not to be temperate and self-restraining, they should choose not to be mothers; (2) those who are unaware of these irreversible biological facts deserve all the aid the enlightened person can give so that the best possible chance can be given the offspring; (3) those who are victims of famine or ignorance, should be given every assistance possible to make their life worthwhile—without blame attached (they never really had a fair chance).

H. E. D.

The Mind of Jesus

The apostle Paul, inspired by the Holy Spirit, wrote these wonderful words: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery 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" (Phil. 2:5-8).

The humility of Jesus is the overpowering impression we receive when we read this passage. He was God, He is God, He will always be God. Nevertheless, He humbled Himself and took human nature. Our Saviour became not only a man but a "servant." The word *servant* comes from a Greek word that means "slave."

Yes, God is a humble Being. What can we say about our own humility? Are we as humble as Jesus? Have we, in this respect, the "mind" of Jesus?

The "mind" of Jesus was on full display in the upper room experience prior to the "last supper." Earlier in the afternoon the disciples had engaged in frank dis-

cussion regarding who would be the chief officers in the kingdom that Jesus, they thought, was about to organize.

When they reached the upper room, Jesus was surrounded by a group of men ambitious to become prime ministers. Of course, people who visualize themselves in exalted positions do not perform tasks assigned to slaves. Immediately a very awkward situation developed. No one volunteered to assist in washing the feet of dusty travelers, which someone should have done, in accordance with the customs of the times.

Suddenly the King of the universe, the Lord Jesus, "laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13: 4, 5). The King performed the task of the slave.

But service for others had always been the mind of Jesus, both before and after the beginning of His earthly ministry. Jesus came as the servant of mankind. "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45, R.S.V.).

Service Is Chief Purpose

From this "mind," He taught us the great lesson that life has not been given to us to become wealthy or famous, or to drink the cup of sinful pleasures that the world offers us, but to serve. Service is the real purpose of life, and whoever dedicates his life to service, having the same "mind" of Jesus, is treading the path that leads to true happiness and perfection of a Christlike character.

Jesus was also obedient. It is interesting to note that His obedience went beyond the letter of the written law of God. He chose to act in accordance with "every word that proceedeth out of the mouth of God" (Matt. 4:4).

Jesus' obedience to "every word" teaches us that the law of God has a spiritual meaning that can be

better understood through the life of the Man Jesus. Before Christ came, the law seemed to many to be only black and white. After Jesus, and because of His life and His obedience, the law stands majestically in splendor never truly seen before.

Jesus Was Obedient

Have we the same "mind" of Jesus regarding obedience? Do we take a nap when we should be visiting somebody to teach him the truth we love? We could argue that there is no commandment forbidding physical rest or stating that we must preach the gospel at any given time. But surely if we do not preach, we are not obedient, because we are transgressing God's will.

Jesus was obedient even to the cross, the instrument used by the Romans to execute the worst criminals. Why? Because He loves us. Love is the basis of genuine service. Love is also the motivation of true obedience. Love sums up that attitude that is always ready to think about the needs of others, always ready to perform every act necessary and to the utmost, so that relief, hope, and happiness may be their lot.

Such was the love of Jesus. Oblivious to His own comforts, He thought instead of helpless humanity. He could not let us die in sin, hopeless and forsaken. He was ready to die for us, even on a cross, to save us from sin and death and to give us eternal life.

For this reason He humbled Himself, became a man, a servant, and was obedient even to death, and the death on the cross. It is also for this reason that in a future day, not so long in the future, He will be acknowledged King of a very fair, loving universe by every living creature, even by those who have rejected Him.

Will you be with Jesus and the redeemed when He will be crowned King of kings and Lord of lords? Begin your preparation for that glorious day now. Ask Him to create in you His "mind"—humility, disposition to serve, liberality, and love. "Let this mind be in you, which was also in Christ Jesus." G. C.

Letters

Continued from page 3

come for us, instead of enlarging our institutions and spending more money in other ways here at home.

G. T. BURGESS
Loma Linda, California

Astonishing Statistics

The statistics in Gottfried Oosterwal's article in the REVIEW of January 31 are astonishing. Only 20 per cent of the membership of the Seventh-day Adventist Church lives in the United States. The other 80 per cent reside elsewhere. Yet 45 per cent of our working force is employed in looking after the 20 per cent in our country, leaving 55 per cent of the workers to care for the 80 per cent abroad. We give 70 million dollars to foster the work in the home field and only 30 million for missions to warn the world.

Many of our mission fields are so meagerly supplied. The grass-roof huts of our native workers need to be replaced with better homes. Some are pleading for rude "lamb shelters" (which have open sides and rough wooden benches without backs), so the children need not meet under a tree for Sabbath school, while many of us sit on

cushioned pews in air-conditioned churches.

And they have so little to work with, often only our old Picture Rolls we send them. They use them in their evangelism, in Sabbath school and branch Sabbath schools until they are literally worn out. Compare that with our well-equipped evangelistic meetings and the attractive Sabbath school rooms and devices in our children's divisions.

THERESA A. WHELPLEY
Hendersonville, North Carolina

Why on Sabbath?

Why are offerings and tithes counted on the Sabbath? If this were done on another day, the ones responsible for the money could attend classes and services. In small churches the rattling of the money is very disrupting to the services.

LENORA J. STAEKHUSE
Antes Fort, Pennsylvania

Only the Review

We like the new format very much. We would like to see more articles on the different aspects of healthful living. So often a question is asked that only the REVIEW can answer!

CARRIE REMON
Lethbridge, Newfoundland, Canada

Utilize the Press

Is it possible that something may be added to the excellent editorial, "1973's Top Religious News Stories" (Feb. 14)?

Might it be suggested that at least part of the reason the Religious Newswriters Association did not list a Seventh-day Adventist story among 1973's top ten is that we have not paid careful enough heed to Ellen White's counsel: "Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential."—*Testimonies*, vol. 6, p. 36.

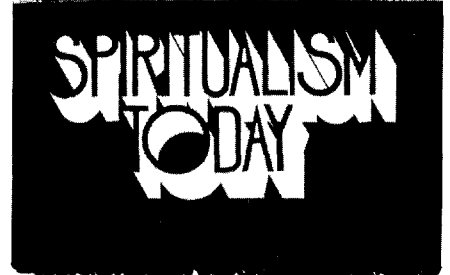
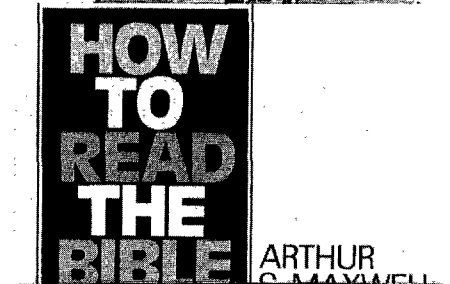
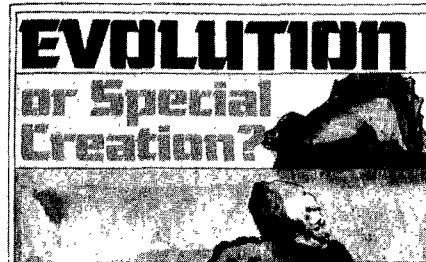
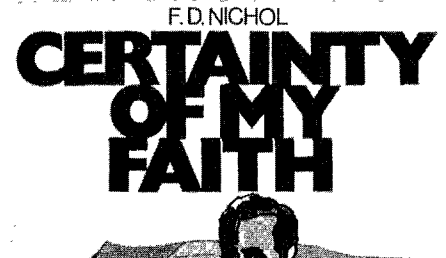
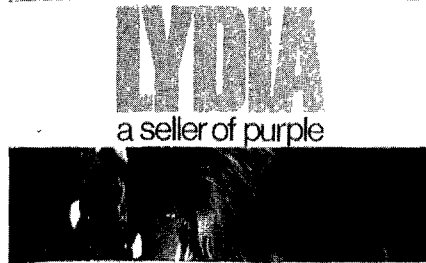
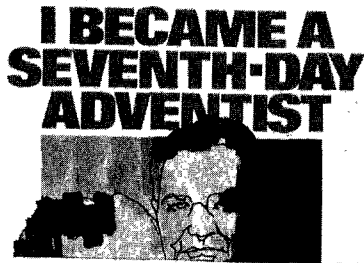
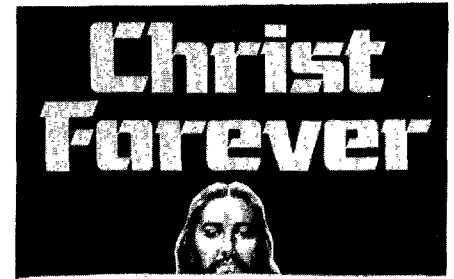
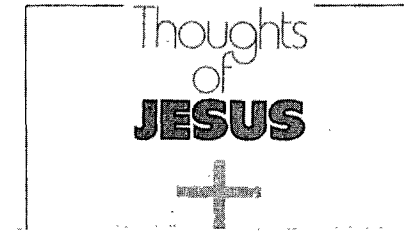
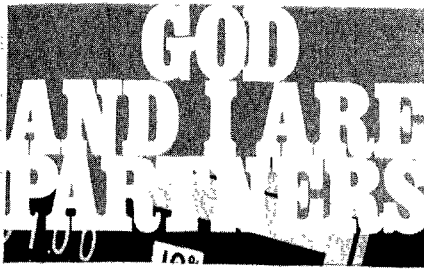
Examination of the record is likely to show a decreasing use of the press—the thousands of newspapers and radio and television news programs and the news magazines and general news sections of scores of other publications—by Seventh-day Adventist press relations representatives of late.

The news agencies—as wisely seen by Ellen White—are there, waiting for our thoughtful, prayerful use. The presses are rolling every day, the microphones are "on," and the camera lights are "red." What are we doing to use them so that the "good works" of the Advent people will glorify our Father which is in heaven? (Matt. 5:16.)

HERBERT FORD
La Crescenta, California

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You Don't Have to Be a Michelangelo

By JUNE STRONG

GOD has endowed us all with an element of His own creative talent. From the beginning we find impressive evidence of this gift. The first poetry of which we have a record turns up in Genesis 4—"for I have slain a man to my wounding, and a young man to my hurt" (verse 23). The same chapter portrays the cleverness of men with their hands (verse 22), and also their early delight in music (verse 21).

Even earlier (Gen. 2:19), we find God bringing the animals to Adam to be named: "And whatsoever Adam called every living creature, that was the name thereof." Every parent who has fondly considered the choice of a name for a child, knows that it was a pleasant assignment. God could, of course, have named the animals Himself; but He provided for Adam's need to exercise the creative impulses of his mind. That need is still with us, and it provides us with one of our greatest sources of joy.

You think you have no ability to create? Don't be too sure! The likelihood is that you have failed to identify some creative ability you exercise often but think little about.

When this topic comes up for discussion, we immediately think of the arts. One must paint, or sing, or write, or do something exciting with modeling clay. All these activities are indeed creative, but we should not limit the field so narrowly.

To create is to—
make a delicious dish of macaroni and cheese;

June Strong is a homemaker and mother of five children, living in Batavia, New York.

landscape your garden into a miniature Eden;

plan a living room that says "relax";

arrange your little girl's hair into a simple, but becoming style;

sew a tasteful garment that complements your hair, shape, and skin color;

arrange a bowl of flowers and decorative candles on the buffet in a pleasing way;

train a rowdy boy into a man of disciplined usefulness;

prune a fruit tree till its arms stretch out in perfect symmetry;

build a corner cupboard whose warm finish glows softly in the candlelight.

And the list could go on and on.

I meet monthly with a group of local writers. Some have their articles published regularly, a few have seen their work in leading poetry journals, and two write strictly for Christian publications. Some have yet to see their work in print. At first this was a source of keen disappointment, but we have come to the conclusion that whether or not the world ever discovers our talent, we're going to have fun with it. During our lively evenings together, we share, criticize, praise, discuss, analyze. We can be assured of a response to our work—not always positive, but nevertheless satisfying. Response is essential to the one who creates. He must know that his creation sparks reverberations, however small, in some other being.

"God saw every thing that he had made, and, behold, it was very good." We know that Father and Son and Holy Spirit shared this moment of satisfaction as they viewed their handiwork. And their satisfac-

tion was doubtless enhanced by Adam's and Eve's reaction of delight.

A little boy who has built a garden birdhouse finds satisfaction in his parents' praise, and especially in the fact that feathered guests attend his peanut-and-bread-crumb banquets.

It is important that we provide our children with the means for creative activity. Let them know early the joy of producing with their minds or hands a truly worthwhile product.

Give a little girl some bright yarn threaded into a large needle and let her "do her own thing" on a piece of fabric. She may surprise you.

Encourage your children to keep a sort of diary, not so much to record statistics and events as their reaction to them—how they felt when the first snow fell or when they watched a moon-landing on TV. As they learn to express themselves freely and without fitting their words into someone else's structure their ability to reason and be articulate grows.

Start a small rhyme about something in their world—

"The playground makes a lot of noise. . . ."



and encourage them to compose the next line—

“Because it’s full of girls and boys.”

Soon they will be challenging you to add a jingle to their first lines and they’ll have discovered that creating their own poetry is more fun than reading it, even though it may be technically less perfect.

During the holiday season our son, Jeff, wanted to make a floral decoration. Busy with my own preparations, I gave my casual consent, thinking he’d soon find it a more difficult task than it appeared. Half an hour later he presented his creation, miraculously formed with little more than evergreens and string, yet not a piece of twine showed through the elegant circle of greens and cones. We hung it on the front door where it received many compliments as our guests came and went. Too often we underestimate the abilities of our children, thus frustrating their desires to create.

Provide ample tools for the boy who likes to tinker, the best art supplies for the girl who longs to paint.

We often have the uncomfortable feeling there’s some vague, impossible task God is waiting for us to do. The best answer is to begin using our creative abilities in some project—no matter how menial—for Him. There is no genuine talent

that cannot be channeled into useful service through the guidance of the Holy Spirit. It is just possible that a unique assignment *does* lie just around the corner, tailor-made for you or me; so let’s sharpen our tools and stand by. It’s sure to be exciting. □

especially

FOR WOMEN

By BETTY HOLBROOK

“Here Is a Theme, Poor Formalist . . .”

“I AM A SEVENTH-DAY ADVENTIST because of the writings of Ellen G. White. Without them I might have been some kind of Christian, but it is her writings that have made me a Seventh-day Adventist.” A young dentist was speaking, introducing a Sabbath school program dedicated to the work and writings of the unassuming but effective little woman chosen by God to be His messenger.

I’m sure he did not mean to imply that the Bible is incomplete—that some of the basic doctrines are missing. He doubtless feels as I do—glad God looked into the future and for

strugglers like me provided simplified (and amplified) lessons.

No books give a more vivid and appealing picture of Christ than do *The Desire of Ages*, *Steps to Christ*, and others that cover His life, ministry, and teachings. Our lives can never be the same after reading them. Sometimes I think we work in reverse. We try to love God without knowing Him, without spending time with Him—talking and then listening. “It is astonishing how we treat our very best Friend,”¹ Ellen White wrote. I have to agree. If husbands and wives spent as little time together as some Christians do with Jesus in their perfunctory and hurried worships, how long would a close relationship last? Could love do anything but wither and die?

We need to know ourselves too. This, it seems to me, is where the almost awesome, voluminous *Testimonies* are priceless. “Don’t you find it discouraging to read them?” a friend asked. I would have to answer No. In the letters to Brother G and Sister A, or even to a little orphan boy, I have seen parts of myself that I never knew about. If I had seen them all at once I would have given up long ago, but in day-by-day doses I can cope.

That’s the beauty of God’s love. He never gives us up, never makes us feel we are hopeless. And through a delicate but dedicated woman He provides personal help, guidelines for the church, new thoughts and glimpses of the familiar Bible stories, and a closer, better look at our Saviour and what this plan of salvation is all about. To me He says, “Here is a theme, poor formalist, which is of sufficient importance to excite you. . . . The scenes of Calvary call for the deepest emotion. Upon this subject you will be excusable if you manifest enthusiasm.”²

I was in a plane heading home. The man in the seat next to me, an economics professor from the University of Minnesota, was pleasant but shy and uncommunicative. I let it go at that and spent the time reading until I got sleepy. Just as I was slipping into that pleasant state of nonfeeling there was a nudge at my elbow. “I just had to wake you,” the professor said. “You’re missing a spectacular sunset.”

It was true. The red sun was fluorescent, diffusing to brilliant orange, and then to shades of purple and deep blue in the background. We watched together, and every few seconds he talked excitedly of the constantly changing skynscape. The shyness was gone; exuberance had taken its place.

I’ve wondered since, when will the splendor, the greatness and the majesty of Christ do that for me? If one of His sunsets can cause that kind of reaction, what can the Creator Himself do? And then I knew. Probably nothing—unless the picture of Him becomes as vivid and overwhelming as that sunset.

REFERENCES

¹ *Selected Messages*, book 1, p. 351.

² *Testimonies*, vol. 2, pp. 212, 213.



“It is important that we provide our children with the means for creative activity.”



On the Watery Trails of the *Leo Halliwell*

By WILLIS J. HACKETT

THE LEO HALLIWELL, a small four-seat plane, lifted easily off the runway in Manaus, Brazil, and we headed out over the great Amazon River to a camp meeting in Repartimento, near the city of Maués. Three of us—R. A. Wilcox (South American Division president), Pilot Dan Walter, and I—watched the giant rivers coming together, the black and white water mixing at the mouth of the Rio Negro and the Amazon Basin. They struggle

and finally lose their identity as they merge into one mighty expanse of tropical water.

As our little plane climbed, we could see thousands of acres of overflow areas of the Amazon as well as a half-dozen tremendous tributaries, all navigable in themselves. Boats of all descriptions chugged their way through the various canals converging on the busy trade center of Manaus. Some carried cattle, others logs, still others precious cargoes of minerals, gold, manganese, or rosewood oil. Others transported vegetables and fruits to

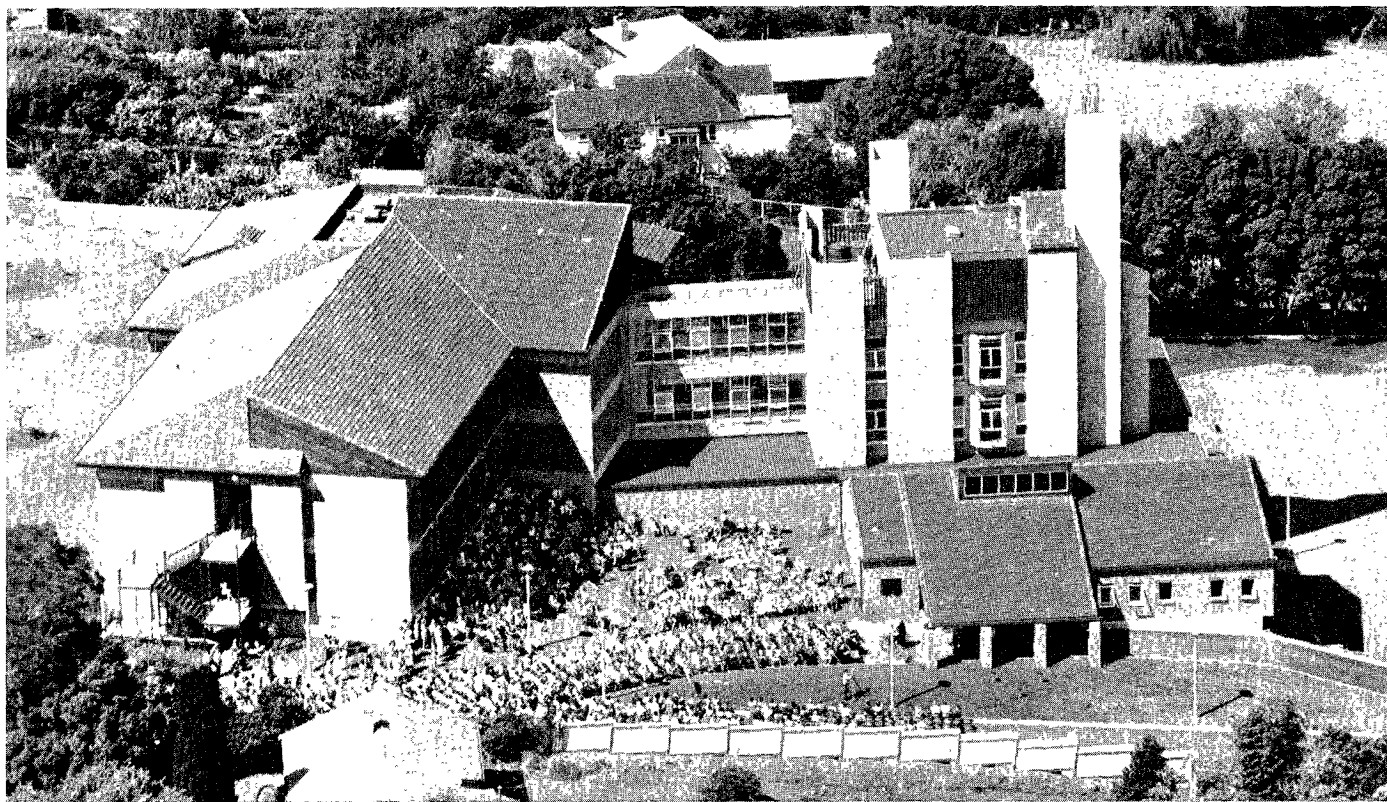
supply the burgeoning city, whose population has doubled in the past five years.

Here and there the pilot would tilt the plane to the right or left, so I could snap my shutter to capture a little white Seventh-day Adventist church nestled among the towering rubber trees on the banks of a shimmering Amazon. We were following the ripples of the *Luzeiro IV*, which had made its way loaded with provisions and passengers to the annual camp meeting.

Along the way we made an "S" formation over a Seventh-day Adventist floating church, where more than 100 Seventh-day Adventist farmers in the Amazon Basin worship God.

Here and there Elder Wilcox pointed out places where in the early days he and Elder Halliwell slept on the little Halliwell launch in a sheltered cove. Occasionally they had slept under the clear tropical sky near a fire made of

Willis J. Hackett is a vice-president of the General Conference.



Mayor of Auckland Opens New SDA Hospital

The Auckland Adventist Hospital, Auckland, New Zealand, was officially opened and dedicated Sunday afternoon, January 20. The official Act of Dedication and unveiling of the plaque was carried out by the mayor of Auckland, Sir Dove-Meyer Robinson, whose remarks were very much in line with Seventh-day Adventist principles as they relate to the philosophy of healthful living. The function was attended by approximately 1,500 local citizens and church members.

The hospital contains 62 beds and has been designed so that ultimately it can be expanded to 180 beds. It has a full range of facilities for both medical and surgical patients. The six and one-half acre site on which it is built is six miles from the center of the city and has a view of the Hauraki Gulf and nearby islands.

R. J. Swannell is hospital medical superintendent, June Ivey is matron, and Leon Olson is business manager.

R. J. SWANNELL

giant evergreens to keep the animals at a safe distance. He shouted story after story in my ear above the roar of the airplane engine. One night when tigers got within eyeball-to-eyeball distance, an unperturbed Elder Halliwell cautioned, "Just roll a bit nearer to the fire and sleep on." He seemed to have no fear in his blood stream.

Soon our pilot expertly skirted the treetops, landing near the river's edge. Ahead was a beautiful white edifice with the inscription "Templo Adventista." Established by Elder Halliwell, this was the first Seventh-day Adventist church in the area. We trudged up the sandy beach in the intense heat, grateful to reach the shelter of giant Brazil nut trees. There a stately old building, bearing the marks of time, housed one of the pioneers of the work on the Amazon. He was Jose Batista Michillis, the first Seventh-day Adventist in the area, now nearly 90 years old. He and Elder Wilcox recalled the beginning days when the first Adventist sermons were preached by Elder Halliwell under the shelter of the elongated eaves of his home. The names of John Brown, H. Wilcox, and Leo Halliwell were mentioned frequently.

Although Michillis' eyes are a bit dim and his hearing is somewhat dulled, his hope is still bright. Together we read from the Scriptures the enduring promises of the return of our Lord. Our eyes were moist as Elder Wilcox prayed for a meeting in heaven; for Brother Michillis' physical condition, apart from a miracle of God, will not permit him to enjoy the fruit of his labor much longer in this world.

After taking on a sampling of the tropical fruits from Mr. Michillis' plantation, we taxied our little plane out into the river and soon were airborne again. In less than an hour we were circling a beautiful white beach on the river Manaus, a large tributary of the Amazon. Below, more than 20 boats of all sizes and descriptions lined the shore. There too was the 60-foot *Luzeiro IV*, piloted by Ronald Werner. This was to be our hotel during our stay at Repartimento.

As our plane taxied through the waters to the sandy shore, scores of Seventh-day Adventists gathered from a dozen Adventist centers along the Amazon and its tributaries to greet us with shouts and waving hands. We went immediately to Chapel Nagele, a natural amphitheater shaded by rubber trees at the top of the hill. As I brought greetings from the General Conference family, I could tell by the smiles on the people's faces that their hearts too beat in unison with the special and unique objectives of the remnant church.

All my life I had heard of the Amazon, its eager and interested listeners, but now I was seeing them—I was preaching to them. More than 40 were in the baptismal class receiving instruction several hours a day. When a call was made for a decision, another 30 indicated their desire to join the Adventist Church.

I fought back the tears as I witnessed and participated in the Lord's Supper and the foot-washing service that followed the sermon. Dugout canoes, half-filled with river water and neatly aligned on the shore, provided the basins for the men to worship together in this ordinance of humility. Hundreds took part in the service as their voices joined in familiar strains of music. Soon all gathered again in Chapel Nagele for the sacraments.

I thanked God for the gospel of Christ that reaches even into that remote but gigantic expanse of Amazon territory and brings hearts and minds and lives of different cultures, different languages, and different features into a bond of love and unity. That oft-repeated text, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," took on new meaning to me as I meditated.

Jesus Needs Helpers

Gladys Henry Curtis



First in a colorful new series for children. A combination of verse and art makes this book one that small children will enjoy reading or just looking at. The author takes the boy who provided Jesus with the five loaves and two fishes to feed the five thousand, calls him Timmy, and imaginatively tells the story of the day of the miracle. Enhanced by Rob Sauber's eye-catching color drawings of water and boats and other things that reflect a boy's thoughts, the book will make the story live for little readers. **Paper, 95 cents**

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please add 20 cents for postage for the first book, and 10 cents for each additional book. Add State sales tax where necessary.



Here we were in the jungles of Brazil. Here we were, people with one spirit, one goal, one objective—that of finishing the work and hastening the day of the coming of the Lord.

The western sun, spreading its last rays across the mile-wide river water, told us that another Sabbath was almost over. Joao Wolff, North Brazil Union president, led us in contemplating the joys of serving Christ and the hope of the future. We sang together, "We Have This Hope," to the accompaniment of a flute, a clarinet, an accordion, and a saw. Thanks to all

were expressed by Luiz L. Fuckner, conference president. Then slowly, with many handshakes and Latin-American embraces, the people made their way to the boats to begin their journey home. Some would take two days and two nights of river travel to reach home.

Each member pledged, as he went his way, to bring one more with him to the camp meeting next year, if time shall last. The mission membership has doubled in two years, and it is hoped it will double again in the next year. □

JAPAN

New Adventist Hospital Opens in Kobe Suburb

Seventh-day Adventist hospital work has returned to Kobe, Japan, 70 years after a small sanitarium was opened there in 1903.

The new 45-bed Kobe Adventist Hospital is an outgrowth of a small clinic in the downtown area of Kobe, begun by Edwin Krick, M.D., in 1967. The four-floor concrete structure is equipped with "the latest equipment for all departments, with practical and attractive appointments throughout," reports G. C. Ekvall, health secretary of the Far Eastern Division. The new hospital was designed for future expansion to 150 beds.

Although a small sanitarium was opened in Kobe in 1903, it was in operation only six years. Another small hospital was in operation for a time before World War II.

The new hospital is located in a green mountainous suburb near a recently constructed housing development.

JANE ALLEN
Editorial Assistant
Far Eastern Division



The New Kobe Adventist Hospital in South Japan presently accommodates 45 patients.

CAMBODIA

Record Attendance at Phnom Penh Meetings

Old hatreds of Christianity because of association with colonial powers are being forgotten in Cambodia as record numbers turn out to hear about "Survival in Christ," the theme of a ten-day evangelistic series conducted in the Seventh-day Adventist English Language Center in Phnom Penh, Cambodia.

The short series held February 13-23 came during the time the government had closed all schools for security reasons. Attendance climbed to 80 by the middle of the series and almost every day new interests came to inquire about attending the baptismal classes being conducted in both the morning and the afternoon. Total attendance at these two classes had reached 16 by the middle of the series.

HELTON FISHER, Director
Adventist Church in Cambodia

GOD INVENTED

SEX

BY DR. CHARLES E. WITTSCHIEBE

The way Satan has capitalized on sex lately, you would think he had invented it—and that only yesterday! Lest there be any misunderstanding, however, Scripture clearly teaches that God invented sex. God said unto them, "Be fruitful, and multiply."

Satan has determined to ruin God's two Edenic gifts to mankind—the sanctity of the Sabbath and sex within marriage. *God Invented Sex* is a frank new book with a decidedly Adventist perspective. It promises to make marital happiness complete, as God intended.

Dr. Charles Wittschiebe, one of the denomination's foremost marriage counselors, has compiled the questions Adventists have most frequently asked during his nationwide lectures. He then answers them with Christian candor and dignity.

Young marrieds, those married for many years, even engaged couples, will profit from reading *God Invented Sex*. Another provocative Anvil book from Southern Publishing Association. Price, \$5.95.

Available at your Adventist Book Center,
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Christian Record to Receive 75th Anniversary Offering

By C. D. HENRI

THIS YEAR the Christian Record Braille Foundation, a General Conference institution, celebrates its seventy-fifth anniversary.

In 1899, William O. Wilson, a blind lad, felt that more wholesome reading material should be available to the visually impaired. This 17-year-old boy took two sheets of tin, a hammer, and a nail, and punched out the printing plate for the first *Christian Record*. Austin commandeered his mother's hand wringer, and with a bit of ingenuity printed the first issue of 75 copies.

From this humble beginning, the number of Christian Record Braille Foundation periodicals has expanded to six. In addition, one large-print magazine and three recorded magazines are produced. Last year 28,958,400 pages and 151,644 records were sent to blind people, not to mention the thousands of pages and records distributed by the foundation's library and Bible correspondence school. Other services include camps for blind children and scholarship assistance to blind students.

From a rented room and a hand-wringer press to a large, modern plant in Lincoln, Nebraska, has been a spiraling climb. As more and more sightless people are reached and more services are requested, the foundation continues to grow and expand so it can supply these services.

Touch and Feel is one of the special activities of the camps for blind children. These nature lessons teach the children the exact size, shape, and feel of animals and plants, which they have previously only heard about.

"We look forward to another summer of camping fun for the visually handicapped children," stated Ray Hubbart, director of the National Camps for Blind Children, as he announced the 1974 camping schedule, with plans for 19 camps in North America.

"Several new sites have been added for the 1974 season. Camp Singing Hill, near Leakey, Texas, will be hosting the Texas camp. Camp Paxson at Seeley Lake, Montana, will be the first camp site for blind children in that State.

"It is our desire to make this camping experience available to every handicapped child," Hubbart explains.

A well-balanced program in a fresh-air atmosphere helps prepare the youth for successful lives as adults in a sighted world. National Camps for Blind Children, with your financial assistance, provides these opportunities with pride.

Trading Stamps—Operation Blind

Camp, a community project, is a special program designed to give clubs, churches, and school groups an opportunity to help send blind children to camp. Full books of trading stamps are collected, sent to Christian Record Braille Foundation, Inc., 4444 South 52d Street, Lincoln, Nebraska 68506, then redeemed for cash. It takes 25 full books to sponsor one child for a week at camp. Any type of trading stamp and any amount is welcomed by the foundation.

Other Foundation Services

Another service of the Christian Record, in cooperation with local ophthalmologists, is sponsoring free glaucoma clinics in many areas of the United States as a community service. Blindness from glaucoma can be prevented by simple, periodical tests of the eyes and treatment, if necessary.

As friends of the blind people and the visually handicapped in their territory, the foundation's district representatives offer to them the many services of the foundation. These men and women invite local businessmen to share the joy that comes from helping visually handicapped people. They address school assemblies, civic clubs, and church groups, encouraging them to join the Christian Record Braille Foundation in providing these special services to the blind, and also to be good neighbors to the blind and visually handicapped.

The Christian Record offers a number of materials to those who are blind or visually handicapped. There are 792 titles of Braille books in the Christian Record library, not including several copies of the Bible in Braille. There are 28 titles of talking books, including *Your Story Hour*, the Bible, and many others. In addition to these, there are cassette books, large-print books, and scores of seven-inch-reel tapes for the blind. Music too is provided on cassettes and tapes.

Several magazines are produced, including *Encounter*, a Seventh-day Adventist missionary magazine produced on records. *The Student*, a monthly Braille senior Sabbath school lesson, is also available.

In addition to all of these services, there are eight Bible correspondence courses. The lessons are available in Braille, on tape or record, and in large print.

As a result of an action unanimously approved by the Annual Council of the General Conference, an offering is to be received on May 18 in all Adventist churches throughout the United States for this unique soul-winning agency of the church. We urge you to be liberal. □



INGATHERER IS HONORED FOR SOLICITING \$1,500

On Sabbath, February 9, Kenneth H. Livesay, left, Southeastern California Conference lay activities director, presented James Broderick, right, with a plaque in recognition of his Ingathering participation.

Mr. Broderick, a member of the Riverside, California, Kansas Avenue church, solicited \$1,500 for Ingathering during the 1974 campaign. He solicited \$1,000 for the 1973 campaign, and has also had Ingathering success in former years. Mr. Broderick has had surgery on his back six times and must use crutches as he goes about soliciting.

Standing between Elder Livesay and Mr. Broderick are Donald Franklin, church lay activities leader, and L. B. Baker.

WASHINGTON, D.C.

So Many Voices Receives Worldwide Acceptance

The new General Conference Youth Department film, *So Many Voices*, is creating a positive response throughout the world. The film provides an insight into how the devil manipulates man through the mass media. Lorenzo Grant is narrator.

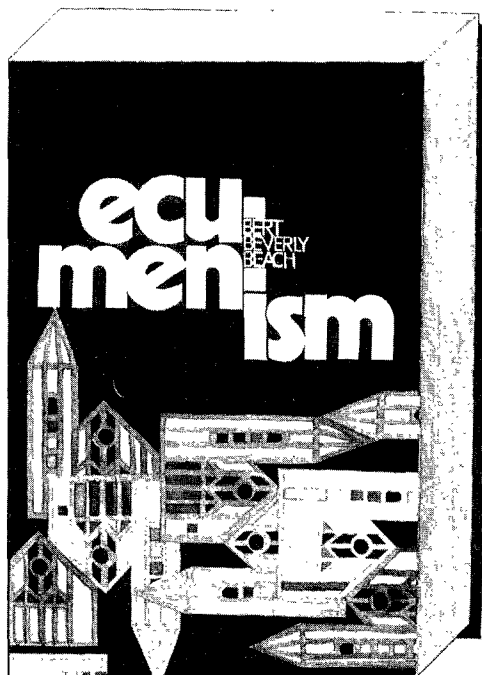
Last summer, at a nationwide seminar for music teachers in Manila, Philippines, *So Many Voices* was projected. Government and religious leaders were present, as well as music teachers, and the film was well received by the group.

After the young people at Marienhoehe Missionary Seminary in Darmstadt, Germany, saw the film, they offered to translate the narration into German for the Euro-Africa Division youth department so the film can be widely used in the German-speaking countries of Europe. The South American and Inter-American divisions are preparing Spanish and Portuguese translations.

The 45-minute film can be secured for showing through local conference youth directors. It is not intended for Friday night or Sabbath showing, but is suitable for a Saturday night program. It can also be used effectively in places such as public schools, service clubs, and ministerial associations.

JOHN HANCOCK, Secretary
General Conference Youth Department

C. D. Henri is a vice-president of the General Conference.



THE ECUMENICAL STRATEGY... WHAT'S THE NEXT MOVE?

Ecumenism/Boon or Bane?

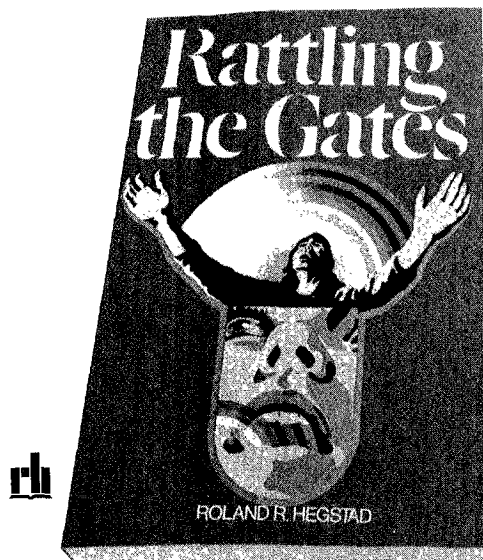
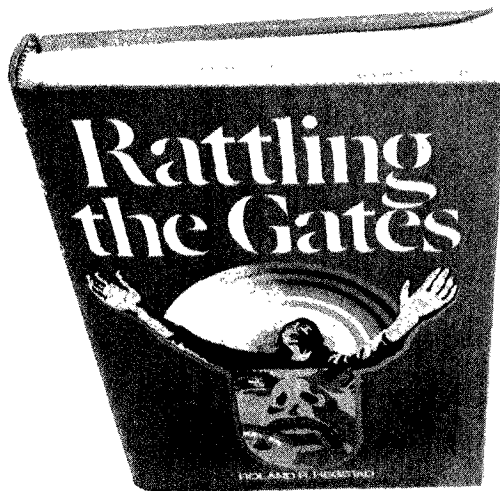
BY B. B. BEACH

This book is a penetrating analysis of the ecumenical movement as viewed by one who, from the vantage point of the insights provided by the prophetic writings of Ellen G. White has had an opportunity to observe first hand the workings of the World Council of Churches. It traces the history of the various endeavors to effect a union of all Christendom in one universal church from its beginning down through the ages to the present and into the near future.

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IS IT POSSIBLE THAT THE GREAT COUNTERFEIT REVIVAL ALREADY HAS BEGUN?



Rattling the Gates deals with one of the most potent factors in the religious world of the seventies. Written in an open and often witty style, yet profound, well-documented, and sobering. It explores in depth all aspects of the charismatic movement today, particularly glossolalia (speaking in tongues). The movement is a modern-day phenomenon to be reckoned with and is leaping rapidly across geographical and denominational lines, even touching the SDA Church. Every Seventh-day Adventist needs to be informed, to know the genuine from the counterfeit, in the gifts of the Spirit.

RATTLING THE GATES

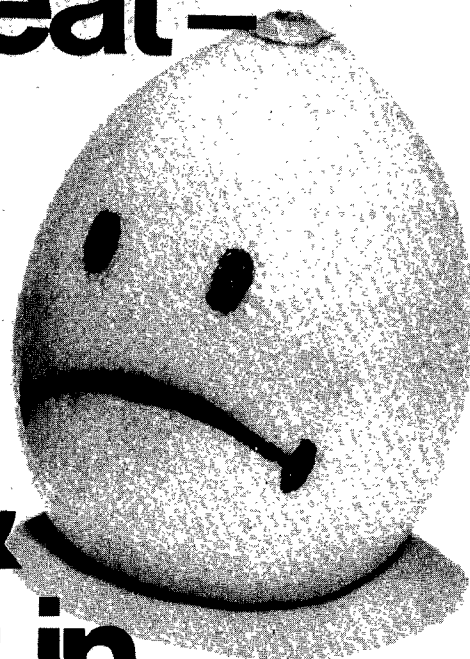
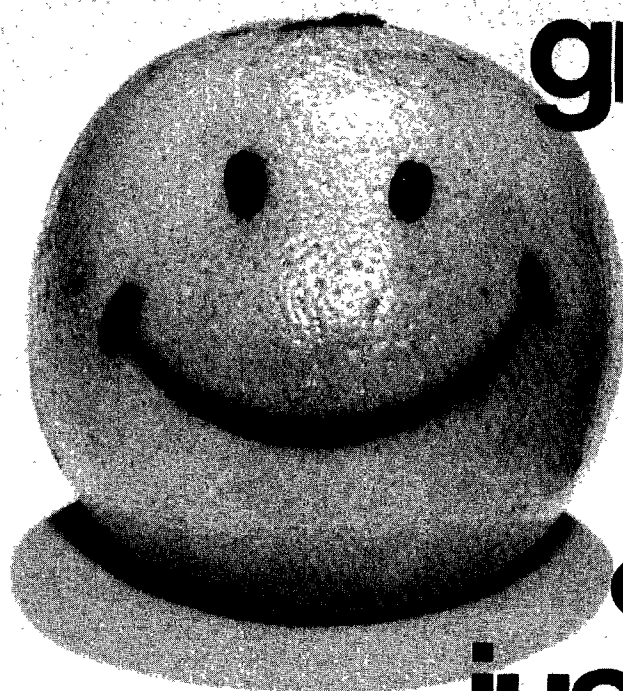
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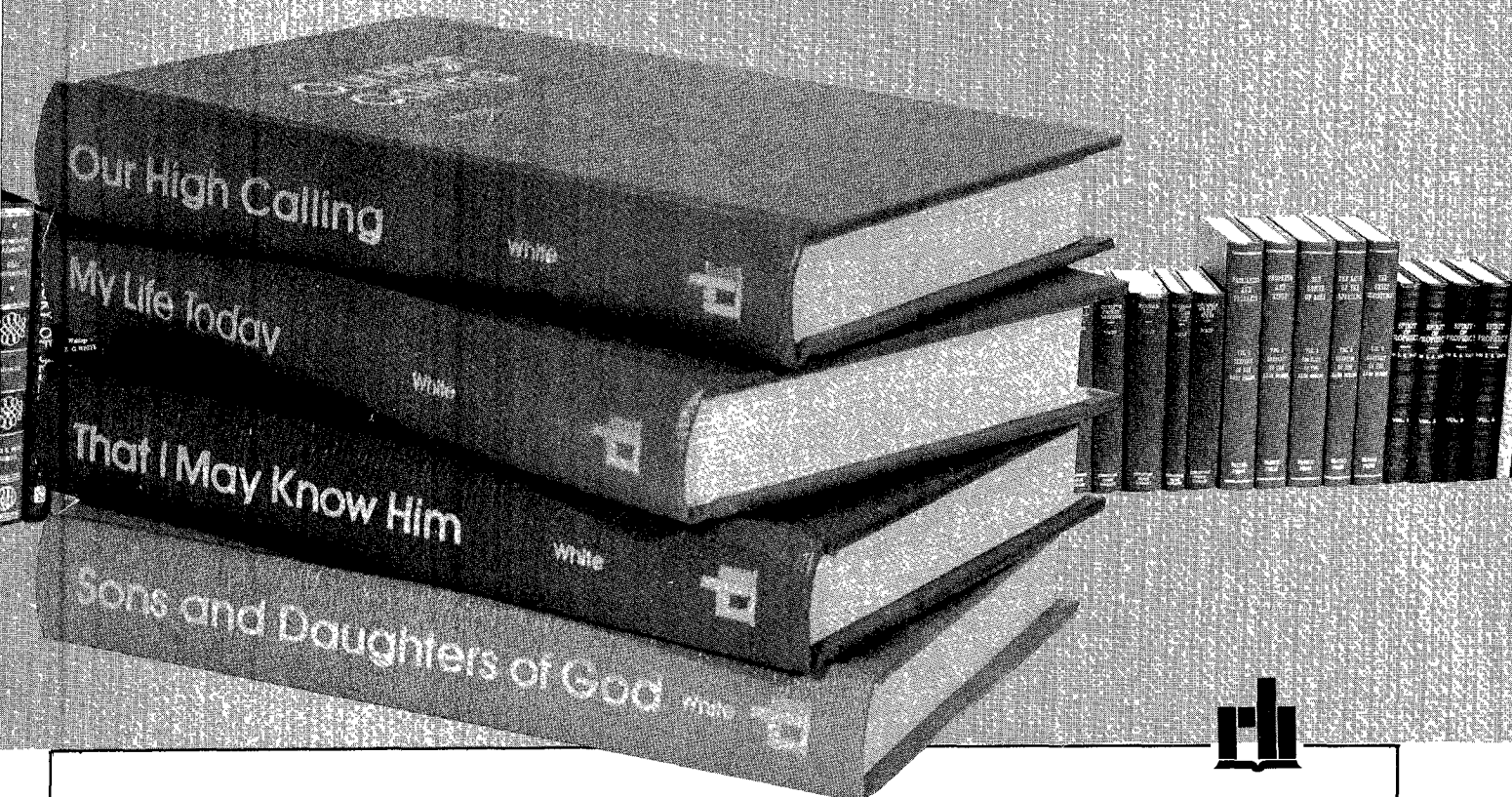
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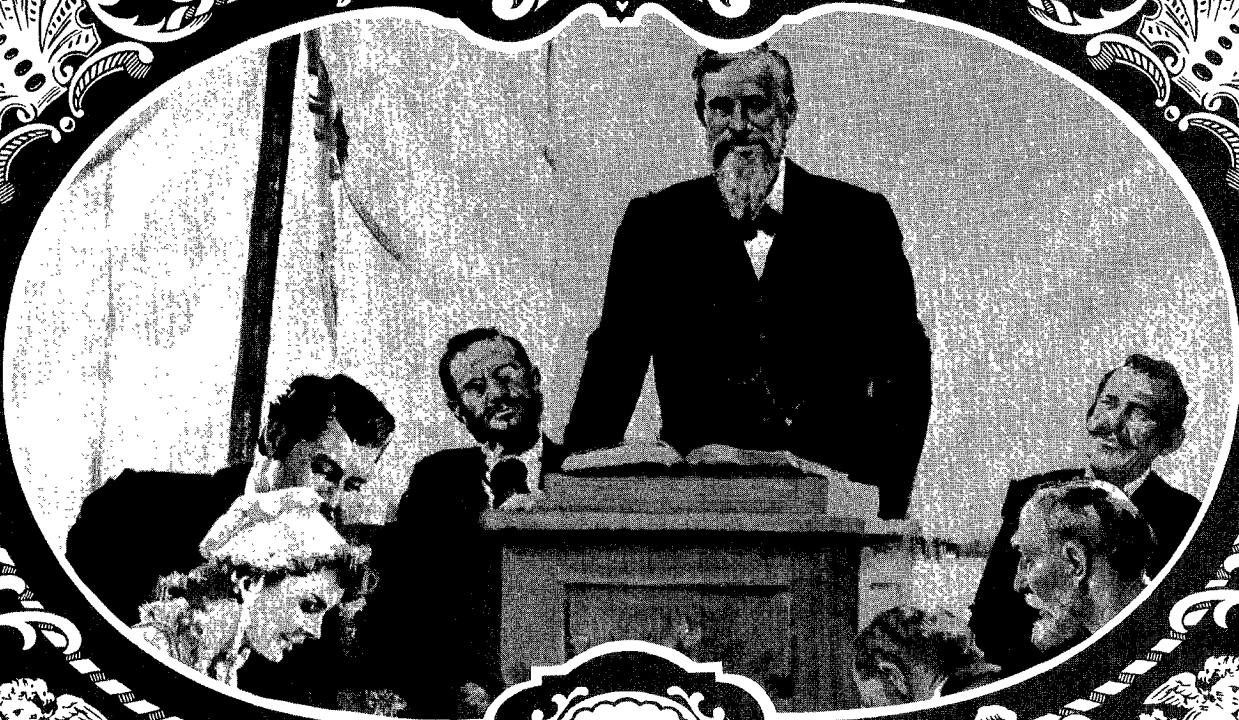
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1874



No. 1.

Signs of the Times

1974 IS THE TIME FOR RE-DEDICATION

1874, the time when gifts were dedicated to launch the Missionary publication Signs of the Times. Elder James White unveiled the purpose of Signs of the Times when he said: "Through the Signs of the Times we wish to erect thousands of pulpits . . . where we can appeal to people . . . upon the exhaustless themes . . . necessary to a fitness to receive the dear Saviour at His Second Advent." What a noble purpose. What vision to herald God's great truths. What

hopes and aspirations this new missionary publication has as in vision Ellen White saw. . . "While in California in the year 1874, I was given an impressive dream. . . I saw that there would be a paper published upon the Pacific Coast." What a blessing Signs of the Times has been to the evangelistic programs of the church as laymen as well as conference workers, evangelists, Pastors, and others who have used it to win souls to Christ.

It's time to finish God's work. Let us re-capture the Spirit of Yountville in a great out-reach for God. Signs of the Times can help you in this out-reach. Plan to include Signs of the Times in your personal and church evangelistic programs this very year. Missionary rate from April 1 to June 15, 1974 is \$3.50 in the USA, Canada & Mexico and \$4.00 each to other countries. Your church Lay Activities Secretary will handle your order with pleasure.



NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► The annual meeting of the Papua New Guinea Union Mission was held February 17-21. Particularly challenging was the report of the new work committee, which indicated that 1,049 villages involving approximately 213,000 people would be entered in 1974 if and when funds became available. On March 9 every church member in the union was encouraged wherever possible to give \$1.00 for new work. One dollar is a considerable amount of money to most Papua New Guineans.

► John Gereman, lay activities secretary of the North East Papuan Mission, tells of conducting a lay-evangelists' training course in the Mumuni area with three Church of England evangelists in attendance. So impressed were the evangelists with the training provided that they have asked whether they might be enrolled in Kabiufa Adventist High School.

► Avondale College's enrollment for 1974 has revealed some significant changes. This year's enrollment of first-year students in theology and education is a record. On the other hand, the total enrollment for the college is down, with a marked drop in the number registered for secretarial and other certificate courses. If this trend continues, most students at Avondale will be studying for degrees.

► Early in March, a doctor-minister team, David Lawson and Phil Cappe, began a Better Living health-evangelistic program in the James Hay Theatre, part of the city hall complex in Christchurch, South New Zealand. Eight hundred persons attended the opening meeting, which followed a city-wide Five-Day Plan to Stop Smoking.

M. G. TOWNEND, *Correspondent*

Inter-American

► A combined teachers' institute for Honduras, El Salvador, and Guatemala was held in Antigua, Guatemala, from January 7 to 12. Ethel Young, of the General Conference, Charles Taylor, of the Inter-American Division, and D. G. Poyato, of the Central American Union, participated in the institute along with 47 teachers. Another institute for the teachers of Nicaragua, Panama, and Costa Rica was held from January 14 to 18 at Central American Vocational College in Alajuela, Costa Rica.

► A unique Five-Day Plan to Stop Smoking was conducted by E. Sedney for the benefit of one man who was

smoking from 30 to 40 cigarettes a day. The morning after the first meeting, he smoked four cigarettes while drinking a cup of coffee. But after the second meeting he gave up cigarettes, as well as coffee and soft drinks.

► During 1973, 45,088 persons were added into church membership in the Inter-American Division by baptism or profession of faith. This is 98 per cent of the goal for the year, which was 45,800.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► On March 4 Elder and Mrs. B. H. Stickle were given a farewell by the Salisbury Park, Poona, community, prior to their departure on March 6 for the United States. The Sticks are not thereby disassociating themselves from the Southern Asia Division, but are only responding to the decision of the General Conference to locate the Southern Asia treasury office in Washington, D.C., so as to better facilitate direct dealings with each of the various countries of this region of the world. Hence, though located at the General Conference office, Elder Stickle will continue to serve the Southern Asia Division as treasurer.

► In January C. A. Ninan returned to Southern Asia from the United States after completing a residency in urology at the White Memorial Medical Center. He has been appointed director of the newly formed Poona Adventist Medical Centre, Salisbury Park Estate, and is to establish consultation offices in various areas of the city. He will also serve as consultant for urology cases at Giffard Memorial Hospital and Surat Hospital.

► Seventeen persons were baptized at Pangode in Trivandrum City, Kerala, India, November 24 as a result of evangelistic meetings conducted by P. J. Sebastian, Kerala Section translator, and S. M. Joseph, section office secretary, who carried on the meetings.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► The Bible correspondence school in Cape Town, South Africa, reports 10,507 enrollments during 1973 and 6,453 active students. One hundred and seven baptisms have been reported, and 2,024 students have made decisions to keep the Sabbath. Bible correspondence courses are available in English, Afrikaans, Zulu, Sesuto, Xhosa, and Schwana.

► Work has begun on the renovation of the young men's residences at Helderberg College. This work and the construction of a new young women's residence are projects to which the world Sabbath school family contributed last quarter. Henri Smuts, a Helderberg College graduate who has spent several years in mission service, is in charge of these important building

projects. The site has also been cleared for the construction of a church building at Helderberg College.

► The South-East Africa Union committee, with headquarters in Blantyre, Malawi, has made some changes in union personnel. New stewardship secretary is J. H. Kanjira; new youth director is D. W. Kapitao; former youth director J. H. Mambala is now union evangelist.

► There are 13 student missionaries currently serving in the Trans-Africa Division. Each union has been allocated a quota of two student missionaries each year.

► After 13 years of mission service in Africa, Brian Pilmoor has returned to his homeland, England.

► A Seventh-day Adventist Theological Seminary extension school is to be held at Helderberg College, December 4, 1974, to January 8, 1975, for students from each union in the division.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► James D. Campbell is the new assistant administrator of the Adventist Nursing Home, a unit of the Adventist Home in Livingston, New York. Mr. Campbell was manager of a doctors' clinic in Ohio for a number of years.

► A series of meetings was held recently by the young people of the Spanish Brooklyn church. Carlos Turcios was the speaker. He was assisted by laymen Mario Fabian and Carlos Mangual, under the direction of Antonio Vazquez.

► A Portuguese-Brazilian youth congress, involving the youth and Portuguese-Brazilian constituency of the Atlantic, Columbia, and Canadian unions, is being planned for Camp Berkshire, Wingdale, New York, May 24-27. L. H. Davis, youth leader of the Atlantic Union Conference, is chairman of the planning committee. Speakers will include Henry R. Feyerabend, a former missionary in Brazil.

► The Ecstistics of the Ephesus church in New York City, a gospel singing group, are touring prisons under the direction of the laymen's council. Irma Johnson, coordinator of the council, is responsible for involving the youth in the prison work.

EMMA KIRK, *Correspondent*

Canadian Union

► The Parkland Furniture Company, operated on the campus of Canadian Union College in Lacombe, Alberta, celebrates its twentieth anniversary this year. Seventy of the company's 110 workers are students. Student labor for this year will be in excess of \$100,000.

► Robert Hossack, Manitoba-Sas-
Continued on page 34

UNFORGETTABLE STORIES

NEW PENGUIN SERIES BOOKS!



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If you like horses, love to ride, you'll be especially interested in reading about Brenda and Coco—a story of love and kindness contrasted with thoughtlessness and insensitive treatment.

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Sue Guist

The story of the lost pet lizard is just one of the many action-filled stories about children. There are stories about a boy who thought he could fly like a bird, about a boy who didn't think he could learn to swim, and about a pirate gang.

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Kathryn Stephenson Wilhelm

A preacher settled his family on a farm near a little crossroads town in Florida. Of course, a farm is not complete without animals, especially a horse. That horse was Old Joe, a surprise in more ways than one.

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Jan Doward

Who would dig a pit trap in the middle of a neighborhood short cut through the woods? Who would discover to his horror that someone else (guess who?) stepped into that trap, almost breaking a leg? Who would build a huge glider out of leftover lumber and try to fly it off a roadside cliff? Who? An unbeatable story of Jan Doward's own boyhood experiences.

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katchewan Conference evangelist, and Ronald Dorchuck, local pastor, are holding a three-week evangelistic crusade in Portage La Prairie, Manitoba. Evangelistic meetings are also being held in Leroy, Saskatchewan, by the local pastor, Lou Budgen.

► Six persons recently were baptized in the Glovertown, Newfoundland, church.

► C. B. Hirsch and F. E. J. Harder, of the General Conference Education Department and Board of Higher Education, respectively, recently were guests of Kingsway College in Oshawa, Ontario. Dr. Hirsch addressed the board of trustees on February 11 and also gave the main address at the official opening of the new girls' dormitory complex.

THEDA KUESTER, *Correspondent*

Central Union

► Nelson, Nebraska, church members turned in \$1,304.61 in Investment, more than \$93 for each participating member. The membership of this small church is about 38.

► Ground has been broken for a new church in Trinidad, Colorado, according to the pastor, Lloyd Barnes. Church members in this town of 10,000 meet in rented quarters that are not suitable for all the activities of the church.

► The New Haven church in Kansas City, Kansas, held a nutrition and cooking seminar recently in the Antioch elementary school. About 60 persons attended. Several from the staff of the Shawnee Mission Hospital were guest lecturers.

CLARA ANDERSON, *Correspondent*

Columbia Union

► A new company of Spanish believers has been organized in Lancaster, Pennsylvania, with Felix Sanchez as leader.

► Dorothy Jackson, who has devoted her life to Christian service, was recently honored at a testimonial dinner given by the Trinity Temple church of Newark, New Jersey.

► Fifty kicked the smoking habit recently after they had attended the Five-Day Plan to Stop Smoking sponsored by the Atholton and Tridelphia, Maryland, churches, and the Lung Association of Maryland.

► More than 70 workers and guests recently attended the Allegheny West Conference workers' meeting held at Salt Fork Lodge, Cambridge, Ohio.

► Students in the physician's assistants class at Kettering College of Medical Arts in Ohio gave a series of health tests for first-, second-, and seventh-grade students of the 12-grade Spring Valley Academy recently. Clinton Trott, director of the PA program at Kettering, and David Wilson, a first-year internal medicine resident at Kettering Medical Center, directed the testing.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Members of the Bethel, Wisconsin, church began construction of their new 225-seat sanctuary last May. By the end of November they were worshipping in the new church, and on February 9, 1974, it was dedicated debt free. The 196 members gave \$40,000 in cash, with the balance committed in pledges.

► Timothy Fambro, a member of the Belleville Heights, Michigan, church, along with Halsey Bayliss and Herbert Thomas, is sharing the love of Christ each Monday afternoon with more than 600 inmates at the Federal Correctional Institution in Milan, Michigan.

► The Shiloh church in Chicago, Illinois, raised \$9,320 for Investment. Ida Brown, Investment leader, gave more than \$1,300 herself.

► For the first time, practical nursing students from Kellogg Community College have affiliated with the operating room at Battle Creek Sanitarium Hospital, as part of their experience in the college nursing program.

► Members of the Tawas, Michigan, church recently dedicated their "new" church, formerly the Tawas United Methodist church.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Listeners to the Quiet Hour radio program have helped provide more than \$20,000 toward the purchase of a plane for use by the Alaska Mission. The plane is flown by Bernie Willis, pastor-pilot, who lives on St. Lawrence Island, a scant 45 miles from Siberia. From this base Willis administers a parish as large as a half-dozen Western States.

► Currently in session at Gem State Academy is a concentrated course on basic survival. It is sponsored by the Gem State Mountaineers, an academy organization.

► Evangelist Ben Green has concluded a series of meetings in Glendive, Montana. He was assisted by Elder and Mrs. Charles Allaway and his own family. The district pastor is Vernon Jones.

► May 1 was an important day on the calendar for Auburn Adventist Academy students and faculty. On that day the school saw the beginning of a new \$150,000 industrial arts building, which is scheduled to be completed within one month by volunteer workers. The only cost to the school will be for meals furnished the volunteers.

CECIL COFFEY, *Correspondent*

Northern Union

► Twenty persons made decisions for Christ in recent evangelistic meetings in Edgeley, North Dakota, held by Halle Crowson, Northern Union evangelist.

► Work among the Indians at the Pine Ridge Mission in South Dakota is showing good progress. More than 30 chil-

dren are attending school regularly in grades 1 through 8.

► Teachers and pupils of the Thief River Falls, Minnesota, church school have been active in special projects this year. During the month of February they raised \$70.69 for the Faith for Today Valentine offering, which is to be used in preparing children's programs.

► The Northern Union Bible quiz and temperance orations were held February 1. The Oak Park delegation won the Bible quiz, and Melia Dinesen, also of Oak Park, won the award for her oration entitled "You've Come a Long Way, Baby!"

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Sherman Cross is the new administrator of the Tempe Community Hospital in Arizona. A member of the American Board of Hospital Administrators, Mr. Cross comes to Tempe from Atlanta, Georgia.

► Another Spanish company has been organized in northern California, this time at Fairfield. J. V. Hernandez is the pastor.

► Two new workers in Southern California Conference include George Edward White, treasurer of the association, and Dennis Nutter, youth pastor at Eagle Rock, Los Angeles. Mr. White comes from Ohio, where he served as assistant treasurer. Pastor Nutter was a student missionary to Peru in 1966.

► Banning, California, church members have established a Community Services center on the main thoroughfare through town.

► Eight branch Sabbath schools or Bible clubs are being conducted by Santa Rosa, California, church members and students from Pacific Union College.

► Seventh- and eighth-grade Bible class students at Pine Hills Junior Academy in Auburn, California, are again conducting a Voice of Youth evangelistic series, this year in the community of Foresthill.

► Newbury Park Academy has changed its official name to Newbury Park Adventist Academy.

SHIRLEY BURTON, *Correspondent*

Southern Union

► The Dunlap, Tennessee, church has inaugurated a busing ministry to bring area residents to Sabbath school and worship services. The bus is driven by Ed Scoggins.

► Stewart Crook, Carolina Conference temperance secretary, reports that 25 Five-Day Plans to Stop Smoking were conducted around the conference during the first two months of the year.

► A Spanish Five-Day Plan to Stop Smoking was conducted recently in Miami, Florida, with 150 in attendance and a success rate of better than 80 per cent.

► The oldest organized Adventist group in Florida—1885—is breaking ground for a new church building. The present Palmetto church was built in 1926.

► Twelve persons were baptized recently in Fulton, Kentucky, as a result of meetings conducted by conference evangelist Grant Gunter.

► The Pine Hill church in Birmingham, Alabama, officially opened its doors January 26. The opening coincided with the beginning of an evangelistic series.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► More than 125 students from six junior academies in Oklahoma participated March 7 in a Junior Olympics. Events were held for boys and girls, grades 7-10, in seven categories of track events.

► More than 30 ministerial interns are currently training to assume their ministerial responsibilities in the five State conferences of the Southwestern Union territory.

► Southwestern Union Conference church members gave 15.3 per cent

more to Sabbath school offerings during the fourth quarter of 1973 than they gave during the same period of 1972.

► The Oklahoma Conference reports a total of 401 baptisms in 1973, which means that conference membership now exceeds the 4,000 mark.

► Nine bicycle riders from the Lubbock, Texas, Seventh-day Adventist junior academy raised approximately \$230 in several hours recently for the Faith for Today valentine offering.

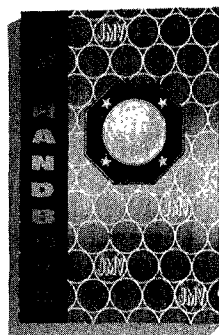
► The Texico Book and Bible House has a new manager, Don Barrett, and a new bookmobile, which travels throughout the conference, making Adventist literature available to more people.

► Groundbreaking services for a new auditorium-gymnasium were held on the campus of Sandia View Academy, February 27. Local civic leaders, including the mayor and the local judge, participated.

J. N. MORGAN, *Correspondent*

Especially Helpful Volumes

These reference books either have been revised and updated or are now available in a less expensive binding.



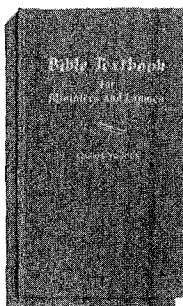
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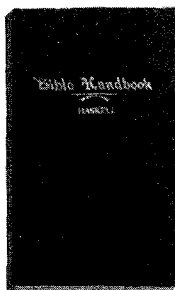
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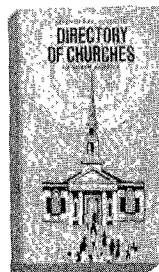
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Paper \$2.25

Andrews University

► A series of nine lectures entitled "What Makes Adventists Adventists?" was conducted in January by Steven P. Vitrano, professor of religion at Andrews. Non-Adventist students at the university were given personal invitations to attend the series.

► Chosen by the AU Alumni Association as alumnus and alumna of the year, respectively, are: Eugene Hildebrand, M.D., of Munising, Michigan; and Josephine Cunningham Edwards, author and lecturer, of Dayton, Tennessee. Names added to the association's Hall of Fame are: B. L. Archbold, president of the Inter-American Division; V. Edward Garber, business manager and vice-president for finance at AU; Roland Hegstad, editor of *Liberty* magazine; Denton Rebok, retired educator and administrator; and Irene Wakeham, educator and administrator, teaching presently at Oakwood College, Huntsville, Alabama. Citations of honor were voted by the association to Harold B. Boyd, M.D., emeritus professor of orthopedic surgery, University of Tennessee, and staff member of Campbell Clinic, Memphis, Tennessee; Rena Klooster Potts, former AU teacher and chairman of the department of home economics, 1923, currently living in Penang, Malaysia; and Horace J. Shaw, professor emeritus of speech and executive secretary of the Alumni Association.

► "Blackness is a state of mind," according to black woman educator Edna Lett Williamson, who addressed AU students during Black History Week, February 10 to 16. An alumna of Andrews, Mrs. Williamson in her address examined black awareness, black America, and the concept of the black woman. Mrs. Williamson is currently assistant principal of John S. Roberts High School in East Spanish Harlem, New York.

OPAL YOUNG, *Communication Officer*



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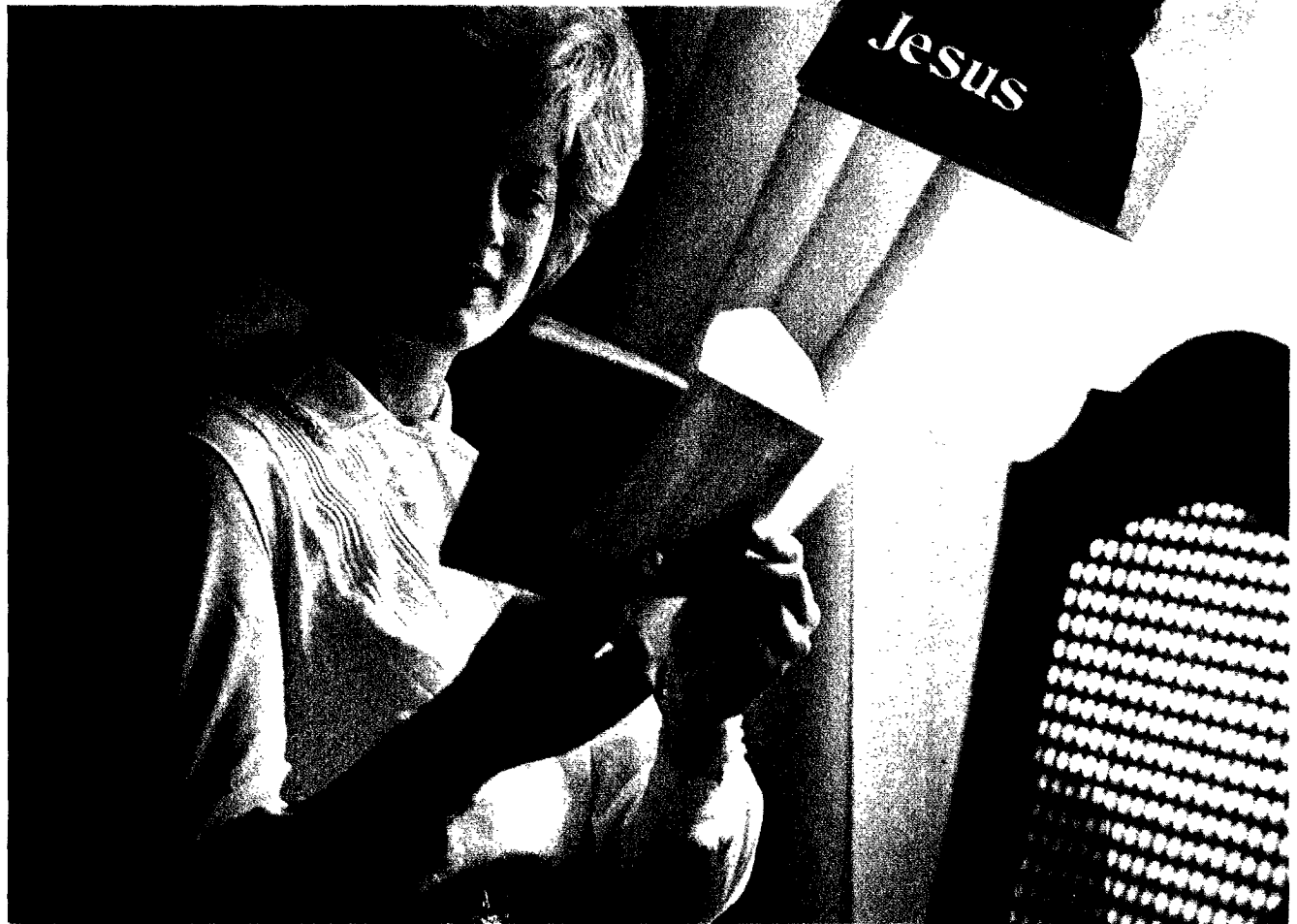
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If the Louis Zumsteins say **These Times** really

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Louis and June Zumstein are what you might call "typical" Seventh-day Adventist laymen. Louis operates a very successful convalescent home. June is an expert beautician and seamstress. They've raised seven children; the two youngest are still living at home. And they are convinced that **THESE TIMES** is a tremendous witness for their faith.

"I always keep a supply of the current issue in my office," Louis says. "It gives me a chance to talk with salesmen, employees, patients—everyone I meet, actually. No matter how busy people are, there's always someone who will take a minute to chat. **THESE TIMES** starts a lot of conversations."

The Zumsteins are leading out in a special **THESE TIMES** witness program in their local church. The church pays for a large club of subscriptions. Then teams of laymen spend Sabbath afternoons visiting their neighbors with the magazine.

"We have so many people to call on that it usually spills over into the week. We spend almost every Tuesday evening visiting also. But we feel it's important to socialize with our neighbors before we introduce them to the church. It really helps break down prejudice."

The Zumsteins spend some time reading each issue of the magazine before they call on their neighbors with it. Some articles make good discussion topics for family worship. When they become familiar with the magazine, they find that conversation comes easily. The people they visit look forward to seeing them each month, and when the church plans an evangelistic series, people are anxious to attend. Private Bible studies follow, and many people have been baptized, just because **THESE TIMES** created an interest.

"It doesn't take any special talent to witness with **THESE TIMES**," says Louis. "It's such a balanced magazine, and it meets people's needs for practical Christianity. We're proud to be involved in this program."

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Quest of a Jew Samuel S. Jacobson. The author tells about the steps that led him from being an orthodox Jew to becoming a Seventh-day Adventist Christian. He sets forth the arguments that persuaded him to make this change, bolstered with quotations from Scripture and the writings of Jewish friends. Paper 50 cents.

The Greatest of These Fernon Retzer. Ellen G. White says, "The Lord desires me to call the attention of His people to the 13th chapter

of First Corinthians. Read this chapter every day." (RH, July 21, 1904) Elder Retzer has made it convenient for all to do this. This small volume contains thirty translations of 1 Corinthians 13. A different version may be read each day of the month. By so doing—"obtain comfort and strength" (*ibid.*) Paper 50 cents.

Right Side Out Aileen Andres and Eunice Fisher. This book is an expression of Christian experience in contemporary poetic idiom. Sometimes homey, sometimes introspective, but ever fresh and incisive, these observations provide new insights into person-to-person and God-to-mankind relationships. Delightfully illustrated by Retta, one of Eunices's three daughters. Paper 50 cents.

Meat on the Menu: Who Needs It? Raymond H. Woolsey. An interestingly written, factual evaluation of flesh foods as compared with

nonflesh foods. The author has consulted scores of authorities in areas relative to his subject, and has spent many hours of research in the National Institutes of Health. The material and arguments marshalled in this book will leave no doubt in the reader's mind as to which of the two foods is the most desirable. Paper 50 cents.

Diseases of Food Animals Owen S. Parrett, M.D. Dr. Parrett early took a special interest in tracing diseases to their respective causes. From his many years of experience and research he has come to feel strongly that the eating of meat is a major cause of disease. Now Dr. Parrett has revised his earlier book in the light of modern medical knowledge and with recent statistics. You will enjoy his style of writing, as though your old-style family doctor were giving you personally the benefit of his wisdom and counsel. Paper 50 cents.

Dorcas in Dacron Marie Bruland. A charming collection of short homey stories of the experiences of a Dorcas worker and leader over many years. The author takes the reader into the homes of families who are without food, fuel, or clothes; behind prison bars; with her on emergencies on wartime trains; and into the homes of the dying. The reader will identify with Mrs. Bruland as he learns of interesting, sometimes even miraculous, incidents connected with helping the oftentimes helpless. Paper 50 cents.

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Health Personnel Needs

NORTH AMERICA

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asst. mgr.	Nursing instrs.
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Nurse, LVN	Sec., ward

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To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

Marvin Creelman, associate publishing secretary, Missouri Conference, from same position, Upper Columbia Conference.

G. Glenn Davenport, associate pastor, College View church, Lincoln, Nebraska, formerly public relations officer, Union College.

Victor E. Duerksen, administrative assistant, St. Helena Hospital and Health Center, Deer Park, California, from Tempe Community Hospital, Tempe, Arizona.

Paul Gibson, pastor, Yuma, Arizona, from Missouri.

E. H. Webb, chaplain and area coordinator of Hilo Care Center, Hawaii, formerly director of youth activities, Lake Union.

FROM HOME BASE TO FRONT LINE

Betty Lou (Staben) Collins (SMC), returning to join **Edwin Dale Collins**, manager of the press, Antillian College, Mayaguez, Puerto Rico, left Miami, September 11, 1973.

Linda (Peirce) de Leon (CUC '62) returning to serve as office secretary, South American Division, Montevideo, Uruguay, and **Hugo de Leon** left Miami February 28, 1974.

Elvera N. Eckerman (AU '47) returning as a teacher, Konola Academy, Monrovia, Liberia, West Africa, left New York March 7, 1974.

Jess C. Holm (LLU '52) returning as physician/medical director, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia, and **Juanita Helen (Wagner) Holm (LLU '42)** left Chicago March 3, 1974.

Sarah (Miller) Jackson of Detroit, Michigan (U of Detroit), to join Samuel C. Jackson, head of music department, West Indies College, Mandeville, Jamaica, left Miami, March 6, 1974. Their daughter will remain in the States for school.

James Casteel Jay (LLU '63) to serve as surgeon, Adventist Hospital, Ile-Ife, Ni-

geria, West Africa; **Janice LaVonne (Ritz) Jay (WWC)** and three children of Lynwood, California, left New York, February 18, 1974.

Beecher Franklin Lavever, Jr. (SMC '72) to serve as inhalation therapist, Karachi Adventist Hospital, Karachi, Pakistan; **JoAnne (Wassell) Lavever (SMC '66)** and daughter of Loma Linda, California, left New York, March 17, 1974.

Irene Marie (Poelstra) Moon (LLU '59), and three daughters left New York, February 16, 1974.

Stanley James Sornberger, returning as pilot/mechanic, Pucallpa Airbase, Pucallpa, Peru, and **Virginia E. (Forbes) Sornberger** left Miami, March 8, 1974.

Ethel Louise (Hall) Twing (WWC '73) to serve as second nurse, Heri Mission Hospital, Kigoma, Tanzania, of College Place, Washington, left Boston, January 30, 1974.

Ruth May Wightman (UC '43) of Loma Linda, California, to serve as accountant, Central African Union, Bujumbura, Burundi, Africa, left Chicago, March 10, 1974.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPEC SERVICE

Bernard D. Briggs (LLU '40) (R/SS) to serve as anesthesiologist, Jalalabad Team, Kabul, Afghanistan, and **Frances H. Briggs** of Loma Linda, California, left Los Angeles, February 25, 1974.

Rae Anna Brown (LLU '47) (R/SS) to serve as nurse/anesthetist, Kanye Hospital, Botswana, of Beaverton, Oregon, left New York, March 3, 1974.

Lewis Henry Hart (LLU '49) (R/SS) to serve as physician, Nairobi Clinic, Kenya, and **Ruth Margaret (Swanson) Hart (WWC)** of Loma Linda, California, left Chicago, March 3, 1974.

Porter Lockard (Kettering) (AVSC), of Fort Lauderdale, Florida, to serve as pilot, Kanye Hospital, Botswana, left New York, February 10, 1974.

Bruno William Steinweg (AU '48) (SOS) to serve as instructor, Northeast Brazil College, Belem de Maria, Pernambuco, Brazil, and **Virginia (Duffie) Steinweg (U of Mich. '54)** of Central Lake, Michigan, left Miami, February 27, 1974.

Henry Gibson Smith (Oregon St U '66) (AVSC) to serve as industrial arts teacher and supervisor of food production, Instituto de Capacitación Adventista del Peten, Poptun, Guatemala; **Katherine J. (Mullen) Smith (WWC '61)** and three children of Talent, Oregon, crossed the border at Nogales, Arizona, November 29, 1973.

Enid Aileen Stilson (LLU '73) (AVSC) of Loma Linda, California, to serve as nurse, Ishaka Hospital, Mbarara, Uganda, left Los Angeles, March 6, 1974.

STUDENT MISSIONARIES

Martha V. Diaz of Oxnard, California (PUC), to serve as a teacher, Harrison Memorial High School, Montego Bay, Jamaica, left Miami, January 4, 1974.

Cynthia Gail Toay of Edgeley, North Dakota (UC), to serve as a teacher, English Language School, Seoul, Korea, left Honolulu, January 1, 1974.

Deaths

DEEB, Paul Harold—b. June 2, 1917, Tonawanda, N.Y.; d. March 2, 1974, Corona, Calif. Dr. Deeb was associate clinical professor of radiology, School of Medicine, Department of Radiology, Loma Linda University. Survivors are his wife, Helen; sons, Paul H. II, and Daniel; brothers, John and Peter; sister, Betty Maess.

EVANS, Herbert Henry—b. March 22, 1888, Portsmouth, England; d. Jan. 29, 1974, Jacksonville, Fla. From 1928 to 1948 he was employed at the Florida Sanitarium and Hospital as landscape architect, following which he was employed for ten years in the same capacity at Walker Memorial Hospital, Avon Park, Florida. Survivors include his wife, Pauline; son, Robert; daughter, Vivian Kazmierczak; eight grandchildren; and two great-grandchildren.

LAVANCHY, Francis—b. July 10, 1899, Yverdon, Switzerland; d. Oct. 16, 1973. He began evangelistic work in LeHavre and later became departmental secretary in France. He was successively president of the Belgian Conference, the Swiss-French Conference, and of the Franco-Belgian Union, the latter position for 16 years until his retirement. Survivors include his widow, *Dorine Achard*; a son, Jean, who is editor of the French *Signs of the Times*; and eight grandchildren.

MOORE, Myrl Elmer—b. March 17, 1911, Petersburg, Nebr.; d. March 5, 1974, Lansing, Mich. He attended Inter-Mountain Academy, Rulison, Colo., and Adelpian Academy, Holly, Mich. He received his B.A. degree in 1940 from Emmanuel Missionary College. In 1952 he received his M.A. degree from Peabody College, Nashville, Tenn. In 1931 he married Thelma Bell, and he entered denominational work in 1940. In 1945 he was ordained in the Kentucky-Tennessee Conference. He served as MV and educational secretary for the Carolina and Alabama-Mississippi conferences; and was on the staff of the Southwestern Junior and Southern Missionary colleges. He served as principal of three academies: Highland Academy, Tennessee; Mount Pisgah Academy, North Carolina; and Union Springs Academy, New York. He was also director of our college in Haiti. In 1961 he became business manager of the New York City Evangelistic Center; then was church development director for the Greater New York, Potomac, and Michigan conferences. Survivors include his wife; two daughters, Wanda Chudeusz and Barbara Kryger; a son, Harry (Skip); six grandchildren; two brothers, Keith and Earl; and a sister, Katherine Agee.

Notice

Notice is hereby given to all whom it may concern that the quadrennial meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the Association on Villa Street, in the City of Mountain View, County of Santa Clara, State of California, on Monday, May 13, 1974, at 9:30 A.M.

The election of directors for the ensuing terms; the advisability of amending, repealing, or adopting new bylaws; or such other business as may be necessary or proper to be transacted, will come before the members of the Association.

By order of the Directors.

R. R. BIETZ, President
W. L. MUIR, Secretary

Coming

Community Services Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
(Alternates with North American Missions)	
Spirit of Prophecy Day	May 18
Christian Record Offering	May 18
Bible Correspondence School Emphasis	June 1
Church Lay Activities Offering	June 1
Inner-City Offering	June 8
Thirteenth Sabbath Offering	
(Far Eastern Division)	June 29
Church Lay Activities Offering	July 6

More Than 200,000 Join Church

For the first time in the history of the Seventh-day Adventist Church, the number of members joining the church by baptism or profession of faith in one year has passed the 200,000 mark. New members in 1973 totaled 215,354. World membership of the church now stands at 2,390,124.

Of the ten divisions of the church, the Inter-American Division reports the most new members added to churches in their field in 1973—45,088.

ROBERT H. PIERSON

Ads Boost Philippine Book Sales

The Philippine Publishing House, with the cooperation of the three Philippine unions, has advertised denominational publications three times in the Asian edition of the *Reader's Digest*. The advertisement in the December, 1973, issue had brought in 2,227 inquiries, as of January 31, 1974. Advertisements in the *Reader's Digest* has generated a sale of 1,032,268 pesos up to the end of 1973. Total inquiries have reached 9,016.

E. N. Dicen, circulation and advertising manager of the Philippine Publishing House, states, "The *Reader's Digest* ad enables literature evangelists to bring the books of the church to many, many homes that otherwise would not have known about our publications. Advertising has brought a new dimension to our literature sales in the Philippines." The *Reader's Digest* has a circulation of 140,000 in the Philippines.

In the three unions served by this publishing house there are about 2,000 literature evangelists. In order to keep up with literature evangelists' orders, the presses at the Philippine Publishing House are operating about 20 hours a day. The bindery is running three shifts a day.

D. A. MCADAMS

Offering for Servicemen's Fund May 11

On Sabbath, May 11, an offering for the Servicemen's Fund will be received in Seventh-day Adventist churches in the United States. Funds from this offering, taken every other year, are used to provide church periodicals and other literature to Adventist personnel on active duty in the United States military forces, and to provide Adventist military chaplains with literature for their work with servicemen.

This offering has averaged \$100,000 the past three times it was collected, while American

servicemen were still involved in the conflict in Vietnam. Now that American servicemen are no longer being drafted and there is no war in which they are involved, many may feel there is no longer a need for this offering. But there are still many Adventists in military service today who need help from this fund. Their isolation from the church and loneliness in military service have not changed.

Please be generous in your support of the Servicemen's Fund on May 11. Former servicemen who benefited from this fund while they were on active duty will certainly want to help those who need it now. It takes a little more than \$20 a year to supply church periodicals to one serviceman.

M. E. KEMMERER

CUC President Accepts AU Call

George H. Akers, president of Columbia Union College since 1970, has accepted the invitation of Andrews University to be coordinator for the university's doctoral program in religious education. He will take up his new responsibilities July 1.

Dr. Akers has given effective leadership at Columbia Union College. We wish him well as he goes to his new post of service.

The CUC board will meet soon to name a new college president.

W. B. QUIGLEY

Review Article Reprinted

The December 13, 1973, issue of the REVIEW AND HERALD carried an article by Robert H. Pierson, General Conference president, entitled "Still Here—Why?" The great interest in this article has brought suggestions that it be printed so that quantities can be purchased for wider distribution.

The Review and Herald has just completed an eight-page reprint. These can be ordered through your Adventist Book Center or Book and Bible House.

E. M. PETERSON

Family Life Cassettes Available

A series of six cassette tapes covering a series of 12 panel discussions on family life are now available from the General Conference. These cassettes are designed to be used in connection with church study groups on parent education, which were recommended for all churches by the 1973 Annual Council.

Study guides based on *The Adventist Home*, *Child Guidance*, and *Happiness Homemade* are available at Adventist Book Centers. The series of six cassettes, available as resource material to the study guides, cost \$9.00 per set and may be ordered from Home Education, Department of Education, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

W. JOHN CANNON