

BECAUSE OF THE HARM wrought in the lives of thousands by the use of drugs, there has developed in the thinking of many a prejudice against any substance that could be classified as a drug. There are essentially two sources of drugs today. The legitimate pharmaceutical trade and the underworld.

To have an intelligent understanding of the drug situation today, we must look back 150 years at the hundreds of classified and identified drugs of the pharmacopoeia of that time. The drug industry was not then controlled. Any person could put together potions from sources as strange as those of the African medicine man or the Indian medicine vendor, label it as he chose, and advertise it widely as a medicinal wonder. Medicine, which it was claimed would cure almost any disease or physical weakness, was available in impressive colors and containers and usually carrying the picture of the genius who invented the magic mixture.

These were of course the freelance medicine vendors. Their products were sold by traveling circuslike salesmen, who usually

found it advisable to keep moving. There was at that time also the legitimate pharmacist, the druggist who operated the chemist shop. Physicians of that day prescribed substances that the pharmacist put together and dispensed to the patient. These prescriptions often called for a considerable variety of chemicals, extracts, powders, and fillers, few of which were of proved potency as remedial agents. Patent medicines, anti-dyspepsia medicines, drops, pain pills, fever medicine, cough medicine, liver medicine, "consumption" medicine, kidney pills, rheumatism medicine, medicines for women's diseases, were available, to mention only a few. Treatment at that time, even with the best recognized doctors, was a trial-and-error procedure, often with liberal portions of each.

From Dr. John Ferris *Medical Histories and Reflections* (Caddel & Daoir, 1810), we read the following case history concerning a certain 23-year-old-patient, James Johnson:

"After trying some other directions, he took the infusum nicotiana in the quantity of eighty drops in twenty-four hours for three days together. This produced sickness, but evidently not the desired effect." "Fifteen grams of Jallop and two drachms of cream of tartar given at bedtime vomited him briskly and reduced the swellings for a time." "The most powerful diuretics given in large doses" were likewise ineffective. Later, he was given "after a gradual augmentation, one hundred and twenty of the tonic pills in one day." This resulted in a degree of vertigo (dizziness) and therefore "omitted and some wine prescribed, thirty drops of spiritus aetheris vitriolic were likewise ordered to be given four times a day." Next day pain in the bowels and a diarrhea came on. The vitriolic spirit was omitted. "Opiates and astringents were now given with little success."

At that time opium, calomel,
Continued on page 10

THE USE OF DRUGS

By T. R. FLAIZ

T. R. Flaiz, M.D., is director of medical education at the Portland Adventist Hospital in Oregon.

F. Y. I.

Anyone who has paid his utility bill lately, or has bought a new car, or has filled his gasoline tank, or has mailed a letter, or has gone to the grocery store has been sobered by the upward spiral of prices.

Buyers have expressed outrage—even threatened boycott—but prices have continued to soar.

In an attempt to obtain customer understanding, many organizations have placed advertisements in newspapers and magazines, explaining why they have had to raise prices. Some have mailed printed explanations with their bills. PEPCO (Potomac Electric Power Company), supplier of electrical energy to the Washington, D.C., area, said in its enclosure:

"Many of our customers are wondering why they are using less electricity but paying more for it. One of the main reasons is a 'fuel adjustment' charge—which reflects the continually rising cost of coal and oil used to generate your electricity. These costs are going up at an unbelievable rate. In 1973 PEPCO's cost per ton of coal went up 69%, and the cost per barrel of our basic fuel oil went up 212%. . . ."

The story in a nutshell is this: Manufacturers and companies of all kinds, forced to pay higher prices for raw materials and labor, have had to pass along the costs to the consumer. The alternative is to go out of business.

What is happening to the publishing business? Is it immune from the problems that beset other industries? Seventh-day Adventists are interested in these questions, for their church has, from its very beginning, considered publishing essential to its operation and success. Ellen G. White often mentioned the importance of literature to the church, declaring that it must be given wider circulation, that it can go where living preachers cannot go, that in the future, when the Holy Spirit is poured out, converts by the thousands will join the church from reading our literature, and that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140. Further, she wrote: "Our houses of publication are the property of all our people."—*Ibid.*, vol. 4, p. 597.

This editorial, then, is a kind of report to stockholders. It is For Your Information. We hope you will read it carefully.

Let us look first at the somewhat critical situation that prevails among publishers of all kinds of literature, whether religious or secular. It is not without significance that during the past several months an average of one old-line publishing plant in the United States has gone out of business every week. Companies in Los Angeles, New York, Philadelphia, Baltimore, Chicago, and St. Louis, to mention a few cities at random, have been offered at auction. Everything has been put up for sale—from enormous web presses to rubber bands and paper clips. Faced with rising costs and an inadequate profit margin, these establishments were unable to survive.

The Review and Herald Publishing Association (with other Adventist publishing houses in North America)

knows what these companies faced, for during the past few months it has been hit with the following changes in printing costs: Film, up 25 per cent; plates, up 25 per cent; ink, up 25 per cent; chemicals, up 37 per cent; book cover material, depending on kind and grade, minimum up 31 per cent, maximum up 124 per cent; glue, up 60 per cent; labor—women, up 20 to 25 per cent, men up 10 per cent.

Eighteen months ago the basic paper on which the REVIEW is published cost \$11.50 per cwt.; now the price is \$23.50 per cwt.—up 104 per cent. But this is not the entire story. The paper we used formerly was 45-pound stock; today we can no longer find this weight, so must buy 50-pound stock. This means that we use 11 per cent more pounds than before. When this 11 per cent is added to the 104 per cent increase in the basic price of paper, the actual price rise is 115 per cent!

This is exclusive of the rise in postage, the cost increase that has caused the greatest panic among publishers of magazines. Second-class postage rates in the United States have gone up 34 per cent per pound; but considering the 11 per cent increase of weight in the type of paper used, this amounts to an increase of 45 per cent in our postage bill!

The Reader's Digest Message

In case some of our readers are not aware of the crisis involved in the postage increase, we include here a few excerpts from a message by the editors of *The Reader's Digest*, published in the January number of that magazine, entitled "Will Congress Kill Industry?"

"As this issue of *Reader's Digest* goes to press, the magazine industry is faced with the most serious financial threat in its history." Postage rates for magazines and newspapers will more than double during the next three years, increasing the postage bill of the *Digest* from the present \$7 million a year to \$16 million. "This is a heavy blow and one which makes our future—and that of many other magazines—uncertain. There is no doubt whatever that the rate rise will force a large number of magazines to stop publishing.

"Back in 1971, when the first of two previous astronomical postal-rate increases took effect, *Look* magazine estimated that its annual mailing costs would jump from \$4 million to \$10 million. This became a major factor in forcing that magazine out of business the same year. Fourteen months later, the same threat helped to kill *Life*."

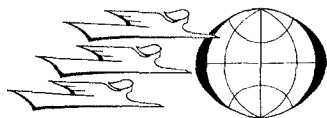
The message spoke of the possible failure of other magazines as an "impending disaster."

Apparently the *Digest's* forecast of "impending disaster" was reasonably accurate, for on April 22 the Associated Press reported that *Intellectual Digest*, a magazine with a circulation of 400,000 and a subscription price of \$12, will cease publication with its June issue. Rapidly increasing costs and declining advertising revenues were cited as the cause. Bradford Briggs, executive vice-president of the parent Ziff-Davis Publishing Company, said the burdens of a 23 per cent postal increase and a 21 per cent increase in the cost of paper were "intolerable."

K. H. W.

To be continued

Review



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This Week

Our cover article was written by T. R. Flaiz, M.D., who, at the time of his retirement in 1966, was medical secretary of the General Conference. After Dr. Flaiz served as a missionary to India from 1919 to 1932, where he was ordained, he returned to the United States and medical school at Loma Linda in 1933. He served again in India before his appointment to the General Conference, where he worked for 19 years.

D. A. Delafield, associate secretary of the Ellen G. White Estate, writes a companion article on the use of drugs, "Experts Condemn Overuse of Antibiotics" (p. 6). Elder Delafield, after a term in Hawaii from 1936 to 1942, has served in several capacities, including associate speaker for the Voice of Prophecy, editor of *Present Truth* magazine, and concurrently an associate editor of the *Review* and assistant editor of *Life and Health* (1947-1955). He joined the White Estate staff in 1955.

These two articles give us helpful insights into a practical use of drugs today, especially in connection with Ellen White's statements on their use. While drug manufacture and control is considerably more reliable today, the writers point out that drugs can still be used in excess.

W. P. Bradley, now president of the Ellen G. White Estate, was associate secretary of the General Conference for 24 years before retiring. In his article "Resolving Our Differences," part one (p. 4), Elder Bradley reminds us of the methods that God through His prophet established to promote unity in the church. Elder Bradley urges placing unity and the good of the church before personal gain.

Clarence Kohler is pastor of the Healdsburg, California, church. Since graduating from Andrews University in 1941, Elder Kohler has worked in many capacities, including those of pastor, evangelist, minister for the deaf, and chaplain-director of the Servicemen's Center in Okinawa, Japan. His article, "This Is Our God" (p. 8), talks about the various deceptions Satan will use to impersonate Christ during the end of time.

Family Living (p. 13) begins a four-part series dealing with "Man, Adultery, and the Church." When for every 100 marriages in the United States, there are 44 divorces, with homes broken by infidelity in the church, as well as out of it, we need to take an honest look at the problem with serious intent to discover a solution.

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Letters

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Not a New Policy

I wish to register a protest against our denomination's "New Policy" on church-state relationships.

It is not a new policy as such, because its principle allows more church-state involvement than the old policy, and church-state involvement is hundreds of years old. The old policy said Stay away, the new one says Let's hold hands a little.

"All is not gold that glitters."

NORMAN TYREE
Madison Heights, Virginia

A Rebuke Accepted

The Heart to Heart "Still Here—Why?" sorely cut across my path, but I took it as a Christlike rebuke.

For courage, hope, love, guidance, correction, and pure truth-filled literature, the REVIEW is my mainstay and my favorite pastor.

WESLEY I. RÜBE
Oakdale, California

Right Arm Awakening

The paragraph on "Health Evangelism" (Dateline Washington, Feb. 21) was interesting but too short! Perhaps the "right arm" is not sleeping after all!

I thought I'd creep out of my layman's obscurity to voice a frustration. I wonder what conclusion the committee came to. What "opportunities" were discussed? Where can I write to find out?

As a mother of four I am willing to help finish the work (if it doesn't interfere with home priorities), but where are outlines for work in the medical field! (Short health talks to go with evangelistic meetings, suggestions on public health officials to contact for free blood-pressure clinics . . .)

JUNE PEAK
Corrales, New Mexico

The Do-Gooder

I enjoyed the editorial "The Do-Gooder" (March 28). It pointed out some of the deficiencies in my life of which I had not become aware. I've always wanted to visit the sick and encourage them, but I've always thought, What are you going to say to them? They're years older than you. They hardly know you. Will they benefit anything by your coming?

Now I have something to say. I will simply put myself in the other person's shoes and say what I would want said to me if I were in his shoes.

GLORIA J. PERKINS
Collegedale, Tennessee

Motherless Infant in Heaven

When I noted the question regarding the resurrection of children under the age of accountability in Bible Questions Answered (April 4), I thought of a quotation from the Spirit of Prophecy that had been called to my attention some time ago.

Mrs. White's twin sister had lost a child by death, and Sister White wrote her, "As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mother's arms. They meet again nevermore to part. But many of the little ones have no mother there. We listen in vain for the rapturous song of triumph from the mother. The angels receive the motherless infants and conduct them to the tree of life. Jesus places the golden ring of light, the crown upon their little heads."—*Selected Messages*, book 2, p. 260.

Even though the Bible is silent on this subject, this would indicate that at least some children will be saved whether their parents are or not. I was taught, or received the impression in some way, that only the children whose parents were saved would be resurrected, so this quotation was a real surprise to me, and indicates again the loving kindness of our heavenly Father.

EVELYN REIBER
Los Angeles, California

RESOLVING

Part I / By W. P. BRADLEY

AS LONG AS they are in this world, Christians will have differences. They will have differences between themselves and fellow Christians. They will have differences between themselves and non-Christians. They will have differences between themselves and organizations.

Fortunately the Christian church and its members possess considerable instruction, available in God's Word, with regard to the way differences are to be resolved. Such differences, if not dealt with fairly and promptly, and along Christian lines, can wound the church grievously, resulting in disunity, spiritual decline, discouragement, and even complete loss of Christian experience on the part of those involved.

In the area of interpersonal Christian relationships the everyday rules of the world cannot be applied. Jesus made this clear when talking to the people about the principles of His kingdom. He told His hearers to love their enemies, do good, and lend (Luke 6:35), which was contrary to their ordinary, secular thinking.

In contrasting the life of the worldling with that of the Christian, Paul said of the church, "We, by contrast, are citizens of heaven" (Phil. 3:20, N.E.B.). The old sinful life of unrighteousness, impurity, and deceit had passed away in the reborn lives of the New Testament Christians. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus" (1 Cor. 6:11).

We expect growth in the lives of Christians. As the Christian matures, the childish, emotional, uncertain impulses give way to the prudent judgments of manhood and womanhood. "Brethren, be not children in understanding: . . . in understanding be men" (chap. 14:20).

So in our thinking we must take into account the basic differences in philosophy and practices be-

W. P. Bradley is retired after serving 24 years as an associate secretary of the General Conference. He is now president of the Ellen G. White Estate.

tween the secular world and the Christian commonwealth. The rules of procedure, the life-style, are not the same. The carnality that leads to envying, strife, and divisions (chap. 3:3) must be overcome. Ultimately, the existence of the church is involved, for as Jesus pointed out, a kingdom or house divided against itself cannot stand (Mark 3:24, 25). To apply in church matters the rules and reactions that often prevail in the secular world about us is to miss the thrust of the gospel. For example, in the rules that govern Christian interaction, revenge is forbidden (Luke 9:54-56), and forgiveness is commanded (Matt. 6:12-15).

Developing Christian Experience

This changed conduct on the part of the Christian is not simply the result of the application of a rule of conduct, but is the natural outgrowth of a developing Christian experience. Paul says: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

Surveying the intent and message of the gospel, we can conclude that an important operative principle as between God and man, and man and man, is reconciliation (Matt. 5:23, 24). It is a principle that flows from God and from reborn man to his fellows as naturally as gravity pulls objects earthward. The Christian does not render evil for evil or railing for railing (1 Pet. 3:9). He recognizes the truism of the proverb: "It is an honour for a man to cease from strife" (Prov. 20:3), and accepts the counsel of Jesus spoken to the multitudes: "Agree with thine adversary quickly, whiles thou art in the way with him" (Matt. 5:25).

Writing to Brother and Sister H, Ellen G. White said, "Cultivate a kind, conciliatory spirit, and let no feeling of retaliation come into your minds and hearts. We have but a little time in this world, and let us work for time and for eternity."—*Testimonies*, vol. 5, p. 331.

She also observed, "Arbitrary words and actions stir up the worst passions of the human heart."—*Ibid.*, vol. 6, p. 134.

By following these lines of thought many controversies can be nipped in the bud before wills become stubborn and positions harden. Sometimes the final settlement may seem to take us beyond the point of expected compromise, but the outcome will be well worth a degree of sacrifice on our part.

A blessing follows such a sacrifice—a personal peace flows into the heart from God's approval and from the knowledge that a sincere attempt has been made to save a brother from a bitter experience that might have spelled defeat in his life. Paul puts the matter succinctly, "follow after the things which make for peace" (Rom. 14:19).

On the other hand, when strife is allowed to proceed to its final rancorous end, the parties involved become the victor and the vanquished. This is something the church does not need. The vanquished may leave the doors of the church never to return, while the victor must live with the feelings of remorse that linger as he sees how his action, though to him correct, has brought discouragement to a former church brother and perhaps even eternal loss.

Abraham Resolved His Differences

Remember how Abraham, wealthy and powerful, faced with trouble arising between his herdsmen and those of his nephew Lot, set forth the basic principle on which they would avoid further clashes, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. 13:8, 9).

Here the magnanimous patriarch is thoroughly in tune with the spirit of New Testament teaching that exalts the new law, the law of love. There is no intriguing for position, for advantage; there is no fostering of a narrow, jealous spirit. Instead,

OUR DIFFERENCES

Abraham fulfilled the exhortation later given by the apostle Paul: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3).

The knowledgeable Christian realizes that in disputes it is well-nigh impossible to make a perfect human judgment. Those who feel wronged may smart under real or imaginary wrongs and long to force a change on those who treat them thus; but who can say in every situation who is right and who is wrong? The Scripture teaches from examples that problems of misunderstanding and even of possible injustice are often best left with the Lord for final settlement. Driven as a fugitive by his enemy from place to place, David placed his case in God's hands for settlement.

One of the most illuminating Bible scenes, showing Joseph's great wisdom and maturity, is that of Joseph and his brethren, meeting after the restraining presence of Jacob, the father, had been removed by death. The brothers, fearing that now the hour of retribution had arrived, threw themselves at the feet of their powerful brother, hoping for mercy, while from Joseph came these reassuring words: "Fear not: for am I in the place of God?" (Gen. 50:19).

In the tortuous paths that we tread on this sinful earth, filled with jealousy, injustice, hatred, and misunderstanding, the best and final solution is for us to leave these difficult things in the hands of God. He knows the records well, and can read motives unerringly and render equitable judgment. We are well-advised to rest our case in that heavenly court as advised by Paul in the last eight verses of Romans 12, and especially verse 19, which says, "Avenge not yourselves . . . for it is written, Vengeance is mine; I will repay, saith the Lord."

Ellen White wrote: "Let there be no shade of strife among Seventh-

day Adventists."—*Fundamentals of Christian Education*, p. 480.

As for the procedure to be followed in settling disputes or righting wrongs, the instruction is clear as set forth by the Master Himself (Matt. 18:15-18):

1. Go to the party and discuss the matter candidly. If he responds, the matter is settled and "thou hast gained thy brother."

2. If the response is negative, make a second effort, taking along one or two persons as witnesses, and possible mediators. This is especially important if the case should later come to the church for action.

3. If the second step fails, bring the matter to the church. Whatever the church decides, is binding in the case and settles it.

"Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Last Earthly Authority

We need to keep in mind the role of the church as a last earthly resort in resolving difficulties, and the finality of its authority. The church has this authority with respect to cases involving its members or leaders and in cases in which a member is set against the church; as well as in cases involving an institution or any other unit of the church. That authority begins with the local church, it resides in the local and union conferences, and it reaches its totality in the over-all organization of the church, the General Conference.

Ellen G. White wrote in 1909 concerning the General Conference: "When, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the de-

cision of the general body."—*Testimonies*, vol. 9, p. 260.

The General Conference cannot be continuously in session. Between its sessions the Executive Committee acts in its place. However, the General Conference in session has adopted the *Church Manual* that is in the hands of church members and leaders, and is the definitive guide in all matters relating to church membership, relationships, and discipline. This book of 300 pages therefore expresses the will of the church as a whole, as set forth by the General Conference, and is modified or amended only by the General Conference in one of its periodic sessions.

Chapter 13 of the *Church Manual* deals with "Church Discipline" and outlines principles to be followed in dealing with erring members, and in seeking reconciliation; and it also sets forth the authority of the church. The material in this chapter draws heavily upon the *Testimonies for the Church* by Ellen G. White, principally vol. 7, pages 260-264; vol. 3, pages 265-269, and 428, all of which is exceedingly helpful, but too extensive to quote here fully. A few paragraphs will serve to show its application in the settlement of church problems and those of its members. Pages refer to the *Church Manual* (1971):

Don't Tell Wrong to Others

"Mistakes are made and injustice is done because of an unwillingness on the part of some one to follow the directions given by the Lord Jesus. . . . Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases, till the whole church is made to suffer."—Page 223.

"Do not suffer resentment to ripen into malice. Do not allow the wound to fester and break out in

poisoned words, which taint the minds of those who hear. Do not allow bitter thoughts to continue to fill your mind and his. Go to your brother, and in humility and sincerity talk with him . . .

“Take to your brother the remedy that will cure the disease of disaffection. Do your part to help him. For the sake of the peace and unity of the church, feel it a privilege as well as a duty to do this. If he will hear you, you have gained him as a friend.”—Page 224.

“No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrong doer shall be removed from the church books, until the instruction given by Christ has been faithfully followed.”—Page 226.

“Verily I say unto you,” Christ continued, “whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” Verse 18.

“This statement holds its force in all ages. On the church has been conferred the power to act in Christ’s stead. It is God’s instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their un-Christlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God’s word will be ratified in heaven.”—Page 226.

“The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. If there were no church discipline and government, the church would go to fragments; it could not hold together as a body.”—Page 227.

“Rules and Regulations Necessary.—‘Brethren, never allow anyone’s ideas to unsettle your faith in regard to the order and harmony which should exist in the church. . . . The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order.’” —Page 230.

Next week we shall look at the Biblical instruction on lawsuits involving church members. The definitive Scripture dealing with that is I Corinthians 6:1-7. □

Concluded next week

Experts Condemn Overuse of Antibiotics

By D. A. DELAFIELD

IN THE YEAR 1890 appeared a tract from the pen of Ellen White titled “Health, Philanthropic, and Medical Missionary Work” in which she described certain dangers that threatened our health institutions. Among these was “the influence of physicians, superintendents, and helpers who profess to believe the present truth, but who have never taken their stand fully upon health reform.”—*Counsels on Health*, p. 261.

Ellen White was here pinpointing inconsistency in general and four things in particular, “eating, drinking, and dressing.” She also scored what she called “lovesick sentimentalism” among certain of the workers, which weakened morale and discipline. But perhaps as bad as any infringement upon the strength of the medical missionary work was her concern that the professional people of our medical institutions should become lax on the question of the place and use of drugs in treating patients. Her position on this question was not extreme but sensible. She wrote as follows:

“Drug medication, as it is generally practiced, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God’s physicians—pure air, pure water, proper exercise, a clear conscience. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom be used.”—*Ibid.*

D. A. Delafield is an associate secretary of the Ellen G. White Estate.

Note carefully, Ellen White condemned drug medication “as it is generally practiced.” Physicians were to “educate away from drugs. Use them less and less.”

She indicated that “many might recover [their health] without one grain of medicine if they would obey the laws of health. Drugs need seldom be used.”—*Ibid.* (Study carefully *Selected Messages*, book 2, pp. 257-308.)

Mrs. White’s sane position on drugs is reflected 84 years later in an article in the *Washington Post* of February 26, 1974, titled “Antibiotic Use Held Needless in Most Cases,” by Stuart Auerbach. The gist of the article is to the effect that “more than half of the antibiotic drugs given to patients in hospitals either are not needed or are prescribed incorrectly,” according to a series of studies presented on February 25 to the Senate health subcommittee of which Senator Edward M. Kennedy of Massachusetts is chairman.

Millions Spent Unnecessarily

These unnecessary prescriptions represent a purchase price of approximately \$200 million a year according to an estimate made by Dr. James A. Visconti of Ohio State University’s College of Pharmacy. This expert testifies that “14 per cent of the patients suffered adverse reactions to the unnecessary antibiotics which forced them to stay in the hospital longer than if they had not been given the drug.”

Dr. Charles C. Edwards, top Federal health official in the U.S. (assistant secretary of HEW), deplored the overuse of antibiotics, calling it “irrational.” “He said many doctors prescribe antibiotics, even when they know they

won't help, out of a 'desire to do something.' Other doctors, he said, are under the mistaken impression that they will work."

"Practicing physicians are reluctant to accept the advice of experts that antibiotics are no good in preventing infections," said Dr. Richard Crout, director of the Food and Drug administration's Bureau of Drugs.

"Dr. Sidney Wolfe, director of Ralph Nader's Health Research Group, blamed the unnecessary prescription of drugs on the pharmaceutical industry.

"A well trained actor could probably prescribe drugs as rationally as the thousands of American doctors whose prescribing practices reflect drug company indoctrination in lieu of scientific evaluation," said Wolfe.

"It is now known," he continued, "that billions of wasted dollars, hundred of thousands of unnecessary hospitalizations and thousands of lives needlessly lost are the price society pays for the promotional excesses of the drug industry."

Overprescribing Studied

Visconti and Edwards cited recent studies documenting overprescribing. One done by Visconti and A. W. Roberts found that 340 out of 1,054 hospital patients received antibiotics. Only 13 per cent of the prescriptions "were judged rational by a physician and pharmacist review team," said Edwards. The rest were either "irrational" (65 per cent) or "questionable" (22 per cent).

Another report conducted by Dr. Calvin M. Kuinand and reported in last October's *Annals of Internal Medicine*, showed that "more than half of the antibiotics used in hospitals were either not needed, inappropriately chosen, or used at an improper dose."

One principal cause of criticism was the practice of prescribing antibiotics for the common cold—two out of three Americans seen in doctors' offices receive such antibiotics for colds, when it is known that such antibiotics will do no good. This is not altogether the physician's fault. The patients themselves seem to insist on having some powerful drug to combat their ailments. It is a pill-conscious, "shot"-conscious generation.

The emphasis in this report on the restrained use of drugs in emergency situations reminds us of what Ellen White said: "Drugs need seldom be used."

In harmony with these thought-

ful words was Mrs. White's counsel when asked concerning the use of quinine in the treatment of malaria. Her son, W. C. White, who traveled with her in the later years of his life reports the following:

"One time while we were in Australia, a brother who had been acting as a missionary in the islands, told mother of the sickness and death of his first-born son. He was seriously afflicted with malaria, and his father was advised to give him quinine, but in view of the

counsel in the *Testimonies* to avoid the use of quinine he refused to administer it, and his son died.

"When he met Sister White, he asked her this question, 'Would I have sinned to give the boy quinine when I knew of no other way to check malaria, and when the prospect was that he would die without it?' In reply she said, 'No, we are expected to do the best we can.' " But it is possible to do more than is necessary, or to do what may not be necessary at all. □

The Wedding

By MARYE TRIM



FOUR-YEAR-OLD MARK stood in the foyer of the church dressed in a perfect white suit, ready to be Bible boy at his friend Thomas' wedding. Sheila, the five-year-old flower girl, waited too. She looks nice, thought Mark; that frilly yellow dress like a buttercup and the golden basket of flowers. Suppose that's why she's called the flower girl. And I'm the Bible boy. Maybe that is the best part of a wedding.

Just then Mark noticed his good friend Thomas enter the front of the church with another man. They wore smart black suits. Mark fidgeted. When would the bride come?

Mark tried to remember what Mommy had said. She sat at the organ, so he could not run to ask her. But then her words echoed in his ears. She had told him, "When Josephine comes you will hear special music begin, and then you will walk slowly, SLOWLY, mind, carrying the Bible to the minister."

Mark peeped in the church. So many people were there, sitting in the rows decorated with sweet-scented

jasmine flowers. The red carpet stretched so far down to the front of the church that it seemed forever. Mark began to think he might not bother about being Bible boy, after all. He walked into the kindergarten Sabbath school room, feeling hot, tired, and sort of sick. He sat down by the birthday table.

"Mark, Mark." That was Sheila's mother calling. "Come along, Mark. Josephine is here now, and the bridesmaid. It is time for the wedding. We can't start without the Bible boy."

"I don't think—" began Mark, all fearful. Then he saw his spotless white suit and the Bible. He heard the special wedding march. He thought of his friend Thomas.

So Mark stood up and allowed Sheila's mother to lead him to the top of the aisle. She gave him a gentle push. Then Mark found his feet going slowly, slowly, along the red carpet to Thomas and the minister. He felt Mommy's eyes on him as he kept in time to the music. He held the Bible with care against his handsome, white suit.

After the church service everyone went to a supper of cake and punch. Everyone smiled, especially Thomas and Josephine who looked as if they shared special secrets together. They both smiled into Mark's blue eyes and he smiled back, noticing how lovely Josephine looked in her beautiful white dress.

Before the wedding Mommy had told Mark that a marriage is much like getting ready for Jesus to come again; that to be ready then, one must wear perfect, white clothes—the clothes of righteousness that Jesus gives.

Now, at the supper, Mark remembered how he almost refused to be Bible boy, but he felt glad that he had. And he wanted to wear a perfect white suit again, to welcome Jesus.

Mark ate the last crumb of fruitcake and smiled again at Thomas and his bride. Why, he had a special secret too!



"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:3-5).

CHRIST'S ANSWER to the query of the disciples concerning His second coming revealed a deep concern that His followers be not trapped by the great deception that would take the world. They asked for signs, and many were given.

In Matthew 24 Jesus repeatedly warned against unpreparedness and possible deception. He stated that the delusion would be so powerful that "if it were possible, they shall deceive the very elect" (verse 24). He foretold and clearly described the terrible danger of being deceived by a false christ and a counterfeit second coming. The manner of His return has been so clearly delineated in verse 27 that no one need be deceived. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

What is it that will cause professed Christians to be caught unawares? It is Satan's impersonation of Christ a short time before the Second Coming, making it appear that Christ has come. This is the crowning act in the great drama of deception (see *The Great Controversy*, p. 624). This is his *pièce de résistance* that captivates the world. The so-called Christian world will be deceived, deluded, and trapped into the acceptance of a counterfeit christ. How is such a large-scale deception possible?

The key to Satan's success in this worldwide hoax is the use of the supernatural. By signs, miracles, and lying wonders Satan will captivate the world. It has always been the nature of man to glorify and glamorize the sensational, the miraculous, and the unusual. Thus by his wonder-working power the devil brings the world under his con-

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"THIS IS OUR GOD"

By
CLARENCE N. KOHLER

trol. "Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. "Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith."—*The Great Controversy*, pp. 588, 589.

A great religious revival is now in the making. Millions will be converted, so to speak, convinced of the "truth" by signs and wonders. To them the healings, the manifesta-

tions, prove its "divine origin." As in the days of Simon the sorcerer the populace acclaimed, "This man is the great power of God" (Acts 8:10), thus it will be in our generation.

The preparations for this masterpiece of deception are almost completed. The masses of humanity are in a receptive mood. The stage is being set. Men are convinced that the world is in desperate need of a superman, a savior, a world leader, who will usher in the millennium of peace, world brotherhood, and universal prosperity. Catastrophic events of fantastic proportions, whether they be wars, famines, or pestilence, will further set the stage. All humanity will be desperate for any solution that will save them from annihilation. Then it happens.

"In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: 'Christ has come! Christ has come!' "—*Ibid.*, p. 624. By radio, television, and word of mouth, the news travels swiftly around the globe. How the world rejoices! The greatest news ever. At last Christ has come. Everywhere, everyone excitedly discusses the glorious event. "Have you seen him?" will be the question on millions of lips. "Yes, and he is truly the Christ. Now, at last, no more war, no more suffering. Disease, sickness, and death will be banished. Now a perfect world." Long hoped for, long prayed for, the object of the prayers of Christians now appears realized.

We can picture the excitement, the exhilaration, the almost mass religious hysteria that will pervade all mankind. "The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them."—*Ibid.* It will be a world-shaking event. "This is the strong, almost overmastering delusion" that takes the world captive. His power will be great. Multitudes will be healed, and this healing will appear to be genuine. Miracles will be per-

formed even to the bringing of fire down from heaven.

There are those who are not deceived by this impostor. They have been diligent students of the Scriptures, and are grounded in the truth. Although the delusion is far greater than anticipated, they will not be swayed by it. They are amazed at the extent of the deception and recall the warning given by the servant of the Lord: "Satan is working with everyone who is not under the control of the Spirit of God. It is the lying wonders of the devil that will take the world captive. . . . And this wonderful, miracle-working power is to sweep in the whole world."—*Selected Messages*, book 2, p. 51. They also realize that the counterfeit will so closely resemble the true that it will be impossible to distinguish between them except by the Word of God. Only by a total dependence upon a "thus saith the Lord" are the righteous shielded from this terrible deception.

However, the God of heaven has His visible sign of allegiance. The identification mark of God's people will be the observance of the seventh-day Sabbath. It will also be a vital issue in the coming crisis. The counterfeit christ, the devil, will also have his sign of allegiance. The day of the Sun, Sunday. It has long been Satan's determined purpose completely to obliterate God's Sabbath and exalt his own day, Sunday. Now is the opportune time. This being of dazzling brightness and power, accepted by the world as the Christ, commands that all mankind hallow his sabbath. He claims that the day of worship was changed from Saturday to Sunday at his direction. The seventh-day Sabbath he denounces as spurious and condemns all Sabbatarians as heretics and enemies of the people.

Boastfully he reasons, "I will be the ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws shall be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law; and the earth will be wholly under my dominion."—*The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 7:25, p. 1172. So it has been and so it will be. The issue will be joined. Which will it

be—the mark of the beast or the seal of God?

The people of God stand firm. They are not deceived by this bogus christ. His position on the day of worship is additional proof that this is the false christ about which they have been warned. They realize the promise that they "will be shielded from the powerful delusion that takes the world captive" (*The Great Controversy*, p. 625). They rejoice in the knowledge of the truth and are happy knowing that soon the real Christ will come.

Not Easy to Hold Fast

It will not be easy. A friend, a neighbor, a loved one, approaches us, excited and thrilled. "You Adventists have been right all the time. Your Christ has come. You must be very happy." What do we say? Vain will be our efforts to prove from the Scriptures that this is not the true Christ. Scornfully, and perhaps with hatred, they will turn against us; denouncing us as enemies of the "kingdom." "Why," they will say, "in rejecting him you are just as wicked as the enemies of Christ who nailed Him to the cross." It will not be easy to hold steadfast to the truth, to be associated with an unpopular cause, when the world, swayed by the master deceiver, will be arrayed against us. It will not be easy to say, "You are being deceived. This is a counterfeit christ, Satan himself, who has come, not to save, but to destroy." It will not be easy to hold fast our integrity and our confidence in the Word when our senses tell us that surely this glori-

ous being, this supernatural personage, this "benefactor" of the human race, is apparently the Christ.

The closing events come swiftly. The earth is convulsed with disasters, earthquakes, and calamities. The world is warned, and all have made their choice. Satan through his agents is determined to destroy God's people. They are made the scapegoat for all the troubles that have come upon the earth. Neither persuasion, coercion, nor fear of death in any way deters the allegiance of the Sabbatarians. Finally a death decree is passed. At a certain time all those refusing to comply with the universal law of the Sunday-sabbath are to be destroyed. The people of God are tried, purified, and patiently await the deliverance promised by God.

"It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. . . . That voice shakes the heavens and the earth. There is a mighty earthquake. . . . The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. . . . Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with consternation and shuddering in fear. Their wails are heard above the sound of the elements. Demons acknowledge the deity of Christ and tremble before His power, while men are supplicating for mercy and groveling in abject terror."—*Ibid.*, pp. 636-638.

After a period of triumph for the righteous, Jesus Christ, the King of kings and the Lord of lords, comes with all the glory of heaven. Angels, ten thousand times ten thousand and thousands of thousands, accompany Him. The glory, the brightness, and the beauty of Christ's appearing is impossible to describe. It will far surpass any scene man can imagine or conjecture. Then will be heard those beautiful words penned by the prophet Isaiah. They will ascend as a paean of praise, confidence, and triumph: "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9; cf. *The Great Controversy*, p. 644). Glorious will be the day. □

God It Is, Who Determines

By FLEETA MEEKER

Does humbleness
give birth to
murmurings and discontent—
an inadvertent cry for help?
Motives need not be held
together by selfish bones.

Humble souls know
they are not their own.
Only His presence,
their strength.

Never seeking honor,
we are honored.

The Use of Drugs

Continued from cover

strychnine, and various stimulants were favorite drugs. There was no knowledge of the causes of infectious diseases. The French scientist Pasteur, from whom we learned the process of pasteurization; the English physician and surgeon, Lister, from whom Listerine takes its name; and the German Dr. Koch, who identified Koch's bacillus, the tubercle bacillus, were yet to make their remarkable discoveries. Bleeding was a favorite therapy.

A glance over the long list of drugs available for prescription 150 years ago reveals that modern medicine recognizes very few as of value. Among these drugs that were of value we would mention quinine, a drug taken from the bark of the cinchona tree of South America. This drug continues to be one of our most effective lifesavers in the treatment of malaria. Another worthy of mention is digitalis, by the use of which thousands afflicted with certain serious heart disease are living useful, comfortable lives.

Adventists Received Counsel

Seventh-day Adventists received specific light and counsel regarding the use of drugs as then prescribed. At a time when the conservative medical profession, the professionally great of the medical world, were still prescribing these mostly useless and dangerous drugs, Ellen G. White stated boldly: "I was shown that more deaths have been caused by drug-taking than from all other causes combined. . . . Generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffer a little from hunger. Neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system. But they are determined to obtain relief at once, and take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed, but while accomplishing her task, a foreign substance of a poisonous nature was introduced. . . . Drugs never cure disease. They only change the form and location."—*Spiritual Gifts*, vol. 4 (1864), pp. 133, 134.

This essentially represents the position of Seventh-day Adventists on the use of poisonous drugs.

Complementing this counsel there came from the pen of Mrs. White,

and from the studies and researches of SDA physicians, and others, light on the healing virtues of proper nutrition, fresh air, exercise, peace of mind, physical therapy, hydrotherapy, rest, and recreation. For a generation these weapons against disease characterized the medical ministry of Adventist physicians and sanitariums. These effective modalities against disease, employed in Adventist institutions, placed these institutions high in popular esteem. Their results therapeutically were superior. People of both America and Europe traveled long distances to take advantage of this superior service. Battle Creek, Skodsborg, St. Helena, Hinsdale, Sidney, Loma Linda, and Glendale sanitariums were examples of these early institutions.

In the early years of this century scientific research into medical problems took on significant proportions. Most of the more serious diseases were still not controlled. Pneumonia, typhoid, diphtheria, scarlet fever, tuberculosis, measles with its complications, diabetes, enteric diseases, nephritis, heart disease, polio, and many others were still serious scourges. Medical research began to pay off.

In 1921 the researchers Banting and Best identified insulin, a hormone produced naturally in the pancreas, but which is deficient in the diabetic. Their research led to the practical administration of insulin to control diabetes, and thereby restored more than a hundred thousand persons to normal, productive lives. Insulin thereby became one of the first specific life-saving drugs developed by medical research. Insulin is still, after 50 years of its use, the one drug that can assure a comparatively normal, comfortable life to the diabetic.

During the early part of the century diphtheria, among others, was a serious killer. Pasteur's perfection of his protective inoculation against rabies was the beginning of a series of brilliant discoveries of protective inoculations. Diphtheria toxoid and diphtheria antitoxin practically eliminated diphtheria. Scarlet fever, typhoid, and others followed and today are rarely seen.

The infectious diseases generally, pneumonia, streptococcus and staphylococcus diseases and infections, were still serious threats to life. The effectiveness of sulfanilamide and related drugs was discovered in the thirties. This was truly a remarkable advance in

control of disease. Pneumonia, staphylococcus, streptococcus and many other types of infections were controlled by these drugs. Prior to the development of inoculation against the plague, and the discovery of the sulfa drugs, bubonic plague in many parts of the Orient swept away tens of thousands each year. Now because of these new life-saving drugs, these new "weapons," bubonic plague is rarely seen today.

A few years later, Sir Alexander Flemming, a British physician, recognized the medical significance of the action of the mold penicillin on disease organisms. Practical use of this drug, and research during World War II and after, led to the development of many other valuable drugs known as antibiotics. Techniques have been developed by which germs causing a certain infection or disease are tested against a variety of these drugs, and determination made as to which drug among the antibiotics is most effective in controlling the disease. Physicians armed with this knowledge are able to pinpoint the medication most effective for a given disease, thereby greatly increasing the effectiveness of treatment.

Perhaps no class of drugs has been more misunderstood or more misused than those known as tranquilizers. These are drugs used primarily in the treatment of mental illness. What is not as widely known as it should be is that hundreds of thousands of patients formerly confined in mental institutions are now at home, at the office, on the farm, or in the factory in good health living productive lives, thanks largely to the tranquilizers. Because these drugs are easily obtainable and controls are relaxed, large quantities fall into the hands of unscrupulous, irresponsible persons, who thereby endanger their own health and trade upon the weaknesses of others. This is a regrettable abuse.

Precautions Must Be Taken

However, the relief provided to those who need them outweighs their possible harm. Some patients become unduly attached to these drugs, which their physicians have been too ready to prescribe. Again some patients have been continued on tranquilizers beyond the time of actual need. These are errors that must be guarded against. Patients should, themselves, be alert to these possible dangers.

These precautions may be pertinent to other drugs as well. Weight-reduction programs sometimes in-

clude drugs with decidedly unfavorable potential. Patients undergoing actual severe suffering are sometimes allowed medicines, medicines effective in controlling pain. Such use in certain conditions, such as cancer, is entirely legitimate. However, there must be a careful evaluation of long-range consequences of such use.

In emphasizing these precautions, bear in mind that I do not include in such warning the use of specific life-saving medications, such as digitalis for certain heart conditions and insulin for diabetes. There are some who require insulin, or digitalis regularly, and may require these drugs for varying periods of time the remainder of their lives.

Pain, insomnia, and overweight are conditions that frequently lead to excessive medications, possibly to a degree of habituation. Some are accustomed to turning to aspirin, or any of a dozen pain pills, trade-marked and widely advertised for their remarkable pain-relieving qualities, in headache, backache, and muscular aches and pains. This practice of turning to a pill or capsule for each discomfort, with some becomes a way of life. It may not be an addiction, it is merely a habit, a highly undesirable habit. Many of the headaches, and stomach-aches that afflict the human family are of no serious significance, often the result of some indiscretion. Perhaps these may result from overeating, or eating at the wrong time, or possibly from failure to eat breakfast. Correction of the cause with a strong purpose not to repeat the indiscretion in many instances would be an effective answer to the problem. Lying down with heat to the abdomen may well be an effective remedy for abdominal discomfort that is caused by overeating. But if the discomfort results from worry, stress, or overwork, these should be eliminated. Occasionally discomfort may result from physical inactivity, accompanied by excess of food. Pills are not the answer to discomforts resulting from such obvious causes.

I am not here suggesting that pain, all pain, be ignored. Pain is a protective phenomenon. It calls attention to some abnormal condition, to some malfunction, or to some trauma requiring attention. Pain that occurs calling attention to some disease condition must not be suppressed by taking a pain-killing medicine, even if it contains "the ingredients doctors recommend." Lives have been lost because the pain of an inflamed appendix, gallbladder, or other tissue

was suppressed by the patient's ill-advised taking of medicine, or by a doctor's giving a pain killer before investigating the cause.

Are you one who resorts to the contents of the medicine cabinet for relief from headache after overwork, or neglect of sleep? Do you take "the medicine most doctors recommend" following too much food of even the finest varieties? Or do you resort to contents of the

medicine cabinet for relief from stiff joints, sore back, and general malaise resulting from neglect of exercise? Some individuals are beginning to feel old at 40. Living right, with proper habits of eating, working, exercise, rest, and keeping a clear conscience, will enable us to forgo much of our current medication, and to live to mature years in the radiance of clear minds and sound bodies. □

RESPONSE FROM READERS

A Senior Citizen Confesses Her Faith

I HAVE READ with deep interest the December 6, 1973, issue of the REVIEW, especially the article, "An Earnest Appeal From the Annual Council," and Editor's Viewpoint.

I am a senior citizen stationed at Monument Valley Hospital, which is situated on an Indian reservation, called Navajoland, in southern Utah.

I cannot escape the feeling that this 1973 Annual Council Appeal is the most important message given to the Seventh-day Adventist Church by any General Conference leaders since 1888, when Sister White was on the stage of action.

What does this message mean in respect to Christ's second advent? To me as a senior citizen it means I may not have to die.

But how do we attain or reach the stage of character development that will help hasten the day? Partly, through service in the Lord's vineyard. There is not only a great need for work to be done in our great cities ("Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind," Luke 14:21), there is also great need and work to be done in the "hedged" and by-ways (verse 23). "He has revealed to you [at Battle Creek] that centers [of influence] should be made in all the cities."—*Testimonies*, vol. 8, p. 71.

"In many states there are settlements of industrious, well-to-do farmers, who have never heard the truth for this time. . . . Let our lay members take up this line of service."—*Ibid.*, vol. 9, p. 35.

"The Lord desires that moneyed men shall be converted and act as His helping hand in reaching others."—*Ibid.*, p. 114.

As a church we have the most beautiful and glorious hope. The Holy Spirit is given to persons searching for truth, impressing them that the three angels' messages are a special message for this hour, this generation.

Our health and temperance message was given, "for our salvation and the salvation of the world" (*ibid.*, vol. 7, p. 136). Health reform was given to us as a people to lessen suffering and disease, and for "purifying His church" (see *Counsels on Health*, p. 531; *Testimonies*, vol. 9, pp. 112, 113).

The church is a training school and plays an important role in the process of sanctification and sealing of persons for Christ's coming kingdom. If people stay with the church and maintain a close relationship to Christ, they will grow up into the full stature in Christ Jesus. Here they are taught healthful and victorious living. If they continue in grace, the special outpouring of the Holy Spirit will come. Grace will be given to stop breaking God's spiritual and physical laws and health-destroying habits such as tea, coffee, liquor, tobacco, or drugs (see *Medical Ministry*, pp. 221, 222).

"There is no change in the messages that God has sent in the past. The work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed."—*Ibid.*, p. 304.

I believe that the blueprint back there is still the blueprint today. I carry a deep burden in my heart that in harmony with the instruction we have received we establish (1) a food factory in every country in connection with our training schools; (2) a country sanitarium "near all our large cities" (*ibid.*, p. 324); and (3) one to several health restaurants in every big city.

I believe that attention to divine instruction will remove one of the hindrances to the outpouring of the latter rain. I, for one, am longing for this to come.

LILLIAN E. CORNOG
Monument Valley, Utah

A Broader Application

For a period of some weeks we have discussed the three angels' messages in their varied application (1) in their Biblical context; (2) in their historical context; and (3) in their current context. The fact that these messages have several applications shows their broad significance. Ellen White has said, "To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God."—*Review and Herald*, Oct. 21, 1890.

And yet, when the broader meaning of Scripture is assayed, the investigator must be careful to follow sound rules of interpretation. He should make clear on what bases the applications are made. This we have attempted to do.

As we noted earlier, it was the succession of events surrounding 1844 that led Adventists to the wider concept of these messages. "Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14."—*The Great Controversy*, p. 435.

Once the sanctuary and Sabbath truths were grasped, they were seen to be a part, not only of the third angel's message but of the first angel's message as well. The first angel's message calls upon men to worship God, who is the Creator. The memorial of Creation is the Sabbath, and true worship implies that the Sabbath be kept. In the Most Holy Place, where Christ went to minister in 1844, was seen in vision the ark containing the law. This law enjoined the keeping of the seventh-day Sabbath.

Furthermore, the first angel announces the beginning of the judgment. This judgment, as became clear shortly after 1844, was the investigative judgment that began in 1844, when Jesus entered upon a new phase of ministry in the heavenly sanctuary. The standard of the judgment is the law of God. Thus the understanding of the first angel's message was expanded beyond William Miller's general concept.

The first angel's message is also seen as God's answer to the evolutionary philosophy. Certainly today an important element of Adventist teaching is Bible Creation.

Expanded Understanding of Second Message

With regard to the second angel's message, concerning which probably less is heard than concerning the first and third, there was also an expanding understanding. Ellen White carefully details this expansion. Regarding its early application she says, "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States."—*The Great Controversy*, p. 389. But she added, "The message of the second angel did not reach its complete fulfillment in 1844" because at that time "that fall was not complete. . . . Churches of the Protestant faith in all the countries of Christendom . . . are included in the solemn and terrible denunciation of the second angel. . . . Not until . . . the union of the church with the world shall be fully accomplished throughout Christendom, will the

fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future."—*Ibid.*, pp. 389, 390.

Concerning Revelation 18, where again an angel is heard saying, "Babylon the great is fallen," Ellen White says, "Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion."—*Ibid.* Concerning the number of God's people still in Babylon, she says, "Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion."—*Ibid.*

The message of Revelation 18:1-4 has been designated the loud cry. "In the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people.'"—*The SDA Bible Commentary*, Ellen G. White comments, on Rev. 18:1-5. "The three angels' messages are to be combined, giving their threefold light to the world. . . . This represents the giving of the last and threefold message of warning to the world."—*Ibid.*

The third angel's message, the understanding of which developed after the Disappointment, has perhaps undergone the least expansion in application. The seal of God and the mark of the beast are today understood and applied in the same way as they were in the early years in the history of the church. On the other hand, when the third angel's message is understood as we have defined it earlier, as representing the special truths committed to Seventh-day Adventists after the Disappointment, then whatever advancing knowledge there has been, whatever clarification has come, may be considered as a broader application.

These are the messages God has called the Seventh-day Adventist Church to preach. Whatever voices there are in the church today muffling the solemn warnings of the three angels are voices that God has not ordained. The messages of the three angels are to swell into the voice of that other angel that lightens the earth with his glory and who cries mightily with a strong voice. He preaches no soft message. He denounces Christendom in the strongest terms, declaring that it has become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2). He calls God's people out of Babylon and gives the last message of warning this world is to hear. This angel, as the three angels, represents the Adventist people.

No ecumenism fits into this picture; no fraternization other than to save is here envisioned. Adventists cannot change or weaken their message. They cannot alter or modify their role. They have been called by God to preach the three angels' messages. God is counting on them. Events of frightful consequence are soon to engulf the world. The kingdoms of this world are soon to become the kingdoms of our Lord and of His Christ. Man's destiny will be determined by how he relates to the three angels' messages and the final warning.

The brief review of these messages in this current series we trust has awakened a new appreciation for these messages and a new dedication to their proclamation.

D. F. N.

Concluded

The Double Sin—1

Man, Adultery, and the Church

By REBECCA M. BRADSHAW

“AT NO OTHER time in the history of man have so many people changed partners so regularly,” says Dr. Richard Chamberlin, an Illinois University professor of psychology. Scarcely a home has not been hurt by divorce’s tragic blow. Psychologists, psychiatrists, and marriage counselors are prospering because of man’s marital mistakes.

Nevertheless, when husbands and wives decide to shift marriage gears, they often find themselves going downhill in reverse, without brakes. Having lost their sense of values, they end up in a worse state of confusion and desperation than before.

One non-Adventist writer says, “The unfaithful partner who pretends that by keeping his affairs a secret he protects his wife and safeguards his marriage, practices the deepest deception of all: self-deceit. Since the use of deceit transforms the person against whom it is used into an adversary, a self-deceived person is obviously his own worst enemy. . . .

“It is when we feel we must lie to someone who trusts us and whom we love that we are trapped in what psychologists call a double bind. Whatever we do, we lose. . . . This is the ultimate act of self-deception. Instead of resolving conflict, it perpetuates it; the deluded person lives the lie. He is sick and does not feel the fever.”¹

One nationally-known newspaper columnist and counselor is now advocating that the partners who practice infidelity merely be “discreet,” making sure the other one doesn’t find out about it! This

Rebecca M. Bradshaw is a pen name for a retired worker living in California.

counselor also believes that it is better to end a marriage if it can’t be “made to work.” Thus, couples are advised to marry on a trial and error basis in which either partner may decide at any time that he or she does not want it to work.

But this is not God’s way.

Such liberal attitudes in society are surprising enough, but the increased divorce rate among respected church members is cause for alarm. Can we blame our children for losing confidence in their parents when 24 per cent of all divorces are couples who have been married 15 or more years?

It would be hard to imagine a Seventh-day Adventist who would openly condone adultery, or infidelity of any kind, in marriage. How could a commandment-keeping people do other than agree that an adulterer or adulteress is breaking the law of God as surely as the idolator, the thief, or the murderer? Even those involved in adultery will usually admit that it is wrong—at least for everybody else! But when it strikes home, the commandment somehow changes color.

Or does it?

We read that “men are not at liberty to make a standard of law for themselves, to avoid God’s law and please their own inclination.”²

Heavenly Transplant

By GLORIA BOCCHECIAMP

The Great Physician enters in
To aching hearts, torn, stained
with sin.

When Jesus died on Calvary’s tree
He gave His heart for you, for me.

“God has not sanctioned polygamy in a single instance. It is contrary to His will. He knew that the happiness of man would be destroyed by it.”³

Some seem to feel that by conscientiously observing the Sabbath, and placing more emphasis on the other commandments, they compensate for a disregard of the seventh. But this is unsound reasoning in the light of James 2:10, 11.

God would have every person who is contemplating either divorce or remarriage take into full consideration the Bible commands and the church’s position before taking a step that is to be for life. Love should certainly be one of the first considerations for those anticipating marriage, but *unlawful* “love” should also be considered. Bible principles should be met before the promise to “love, honor, and cherish” the betrothed, and only the betrothed, “so long as ye both shall live” is pronounced.

If God Himself joins the two as one flesh, can He possibly join those who are being unlawfully wedded? Nor is man free to “put asunder” those whom God has joined together. Like Siamese twins, they cannot be separated without painful “surgery,” or, as one author puts it, “Divorce is a sharp knife that cuts between the two, producing a river of blood.” With this gruesome picture, one thinks of murder.

No Cloak for Deliberate Sin

While we do not believe in legalism, neither can we afford to be less disapproving than was Christ in condemning sin. He loved the sinner, but in no wise tolerated the sin. The righteousness of Christ is a gift all may enjoy, but no one must presumptuously attempt to hide behind this cloak of purity deliberate, willful, or premeditated sin. For to believe that Christ’s righteousness will cover unconfessed or unforsaken sin is presumptuous, and sometimes fatal.

As James, in his Epistle, wrote, “Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”⁴

The Bible tells us that as a man thinks in his heart, so is he. Immoral thoughts corrupt the life and eventually lead to immoral acts. If

the thoughts had been under control the actions also would have been. Persons covered by the righteousness of Christ loathe sin and refuse to break God's commandments.

In view of the complications arising from divorce and remarriage, it is often difficult to determine whether the persons involved are within their Biblical rights for remarriage. Situations such as the following described by Ellen White may exist: "Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God."⁵ Two wrongs do not make a right, and remarriage in such instances would constitute the double sin.

When there is promiscuity in marriage, the sacredness of the most intimate of relationships is violated. And what a state of confusion, heartbreak, and disease have resulted because of disobedience to the seventh commandment!

Publius Syrus was right when he said, "There should be no disagreement between our lives and our doctrines." And we would not want any to be deceived or lost because of erroneous opinions about God's commands, or because of present-day lenience on the subject of divorce and remarriage. For this reason we are including here the church's position as found in the *Church Manual*:

The Church's Position

"1. 'In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow.'—*Thoughts From the Mount of Blessing*, p. 63. (Matt. 5:32; 19:9.)

"And when He said, 'Let no man put asunder,' He established a rule of conduct for the church under the dispensation of grace which must transcend forever all civil enactments which would go beyond His interpretation of the divine law governing the marriage relation. He here gives a rule to His followers who must adhere to it whether or not the state or prevailing custom allows larger liberty.

"2. Even though the Scriptures allow divorce for 'unfaithfulness to the marriage vow,' earnest endeavors should be made by those concerned to effect a reconciliation urging the innocent spouse to forgive the guilty one and the latter to amend his (or her) conduct, so that the marriage union may be maintained.

"3. In the event that reconciliation is not effected, the innocent spouse has the Biblical right to secure a divorce, and also to remarry.

"4. A spouse found guilty of adultery by the church shall be subject to church discipline. Even though the transgressor may be genuinely repentant, he (or she) shall be placed under censure for a stated period of time, in order to express the church's abhorrence of such evil. The transgressor who gives no evidence of full and sincere repentance shall be disfellowshipped. In case the violation has been so flagrant as to bring reproach on the cause of God, the church, in order to maintain its high standards and good name, shall disfellowship the individual even though there is evidence of repentance.

"5. A guilty spouse, who is divorced, has not the moral right to marry another while the innocent spouse still lives and remains unmarried and chaste. Should he (or she) do so, he (or she), if a member, shall be disfellowshipped. The person whom he (or she) marries, if a member, shall also be disfellowshipped.

"6. When a divorce is secured by either spouse, or when both mutually secure a divorce on any grounds other than that of 'unfaithfulness to the marriage vow,' the party or parties securing the divorce shall come under the censure of the church except as provided later in this paragraph. In the event that either spouse who is a church member remarries—unless in the meantime the other party has remarried, committed adultery, or died—the one remarrying shall be disfellowshipped from the church. The person whom he (or she) married, shall also be disfellowshipped."⁶

There follow other considerations based on the fact that the marriage contract is "infinitely more complex than ordinary contracts in its possible involvements."

Allowing that there are marriages in which God had no part, where man has assumed the full responsibility of uniting the two, we might also allow that man has the responsibility for disuniting them. And when such individuals are admitted to church fellowship, regardless of former marital status they are beginning their life anew with Christ and He accepts them as they are. As Paul said, "But I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13).

The Christian, with a knowledge

of God's law, would not fall into this category. However, R. R. Bietz, a former vice-president of the General Conference, has written, "Where any endeavor by a genuinely repentant offender to bring his marital status into line with the divine ideal presents an apparently insuperable problem, his or her pleas for readmittance can be brought to the church through the pastor. . . . If there is readmission it should be on the basis of rebaptism." He also states that "the facts of the case are that one having this unfortunate experience may never be accepted back into the church again."⁷ An unfortunate experience indeed!

"As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. . . . He will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. . . . He tempts to the violation of the seventh commandment."⁸

In Bible times when God's counsel was followed, His people were blessed, but when they went against His counsel, evil rested upon them. We are told concerning the Baal-Peor experience that "With this history before the peculiar people of God in these last days, there is no excuse for any one who will follow the example of ancient Israel in sin. But Satan will work in this special temptation [adultery] to make void the law of God. . . .

"The point to be marked is, that Moses' prayers were not heard, neither his weeping nor the sorrow and prayers of those who had maintained their integrity, until justice was executed upon that demoralized, God defying prince [Zimri]. . . . Something besides prayers and tears are needed in a time when reproach and peril are hanging over God's people. The wicked works must be brought to an end."⁹ □

To be continued

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- ⁴ James 1:14, 15.
- ⁵ White, *The Adventist Home*, p. 344.
- ⁶ *Seventh-day Adventist Church Manual* (1971), pp. 253, 254.
- ⁷ R. R. Bietz, *Pacific Union Recorder*, April 29, 1963, p. 1.
- ⁸ White, *Patriarchs and Prophets*, pp. 457, 458.
- ⁹ ———, in *Review and Herald*, May 17, 1887.

LLU Graduate Is Only American Dentist in Vietnam



"Open w-i-d-e," Terry Schmunk instructs a Vietnamese dental patient at an outdoor clinic, as the next patient waiting in line watches the procedure intently and wonders what will happen.



While Dr. Schmunk sees his dental patients, his wife, Kathi, a registered nurse, takes care of her own line-up of patients.

THE FOLLOWING LETTER was written to Duane S. Johnson, associate secretary of the General Conference, by Terry R. Schmunk, a dentist who graduated from the Loma Linda University School of Dentistry in June of 1973 and left just a few weeks later for a mission appointment in Saigon. He had been placed under deferred appointment to service in the Far Eastern Division in 1970 while a student at Loma Linda University. Terry's wife, Kathi, is a nurse with special training in well-child care.

The six weeks after graduation last June were filled with good-bys, packing, purchasing, and general preparations for our assignment in Saigon.

Kathi and I left July 20 from San Francisco aboard a China Airlines 707 for Honolulu. We next visited the dental clinics and hospitals at our institutions at Tokyo, Taipei, and Hong Kong, arriving in Saigon on July 31. John A. Sines, mission dentist from Tanzania, and others were here to greet us. By August 3, Kathi was busy on the pediatric ward and I was busy with the dental clinic.

We surely appreciated having the relief dentists Joseph Bechner, Hugh Love, and John Sines here for short terms before us to fill the time gap until we could arrive.

We found a very military clinic where mostly oral surgery had been practiced. We improved the walls with paint and pictures and brought in a radio for some good music from the local FM station. The storage and sterilizing area was enclosed, the private office became a reception room, the business office had a face lifting, and we separated the lab into two rooms—one for X-ray and one for combination lab and dark room.

Now we are in the process of finishing our laboratory and have started crown and bridge work. Our porcelain work will be sent to the United States. We now have one full-time chairside assistant, one receptionist, and one full-time hygienist and health educator in the office besides myself. We are booked up two months in advance and have had to discontinue taking any new patients. We see from ten to 15 regular patients and from three to six emergencies each day.

We spend much time in the orphanages here in Saigon. We take the children to the zoo on Sabbath afternoons. One little girl (two years old) who was very malnourished and at death's door has become our foster daughter. She will be with us as long as we are in Vietnam. It's amazing to see how a small child who has never had any love or nourishment will respond.

Being the only American dentist in Vietnam is interesting and challenging, to say the least. Please remember us in your prayers. There are many times when we need encouragement, but we know you are behind us.



Brasilia will be the new location of the South American Division office. R. A. Wilcox, division president, slips a Bible into the ground where the division office will be built.

South American Division Plans for Brasilia Office

By H. J. PEVERINI

DURING A CEREMONY held January 15, R. A. Wilcox, South American Division president, deposited a Bible in a pit that was especially prepared in the ground where the new administrative building for the South American Division will be erected in the modern city of Brasilia, capital of Brazil.

Besides Elder Wilcox and representatives of the Brazilian government and armed forces, the highest authorities of the Seventh-day Adventist Church in Brazil attended the ceremony. The media of that country gave publicity to the ceremony, and emphasized the character and activities of the church in Brazil and in South America.

The South American Division was organized February 6, 1916, during a congress held in the city of La Plata, Argentina, with representatives from

H. J. Peverini is field secretary of the South American Division.

the different fields of South America and chaired by W. W. Prescott of the General Conference. The first division administrators were O. Montgomery, president, and W. H. Williams, secretary-treasurer.

Division headquarters were in Buenos Aires until 1952, when it was transferred to Montevideo, Uruguay, where it still is located. At the time of the move, Walter E. Murray was president and O. A. Blake was secretary-treasurer.

By a recommendation of the committees that studied the situation, and with the approval of the General Conference, on December 4, 1972, the executive committee of the division voted the transfer to Brasilia.

By the close of 1973 the South American Division was made up of six unions, comprising 28 conferences and missions, and had a constituency of 326,858 baptized members. □

WASHINGTON, D.C.

Two SDA Colleges Sponsor Spirit of Prophecy Weeks

During the past few months the subject of Ellen G. White and the gift of prophecy has been discussed on the campuses of Columbia Union College and Southern Missionary College. Special weeks were designated for a searching inquiry into the relevance of Ellen White's messages for our time.

D. A. Delafield, speaking in student chapels, joint worship periods, and classroom sessions, led out in the discussions centering on the operation of the prophetic gift and the question "Is Mrs. White Contemporary?" Lectures were geared to subjects in which the youth have expressed the deepest interest: the gifts of the Spirit, ecology, the energy crisis, pornography and the seventh commandment, divorce, abortions, youth and the drug syndrome, last-day events, and related spiritual themes.

C. D. HENRI, *Chairman Spirit of Prophecy Committee General Conference*

MEXICO

Several Indigenous Tribes Reached With the Gospel

For the past two years, the Mexican Union has had a special project of opening up work among the many indigenous tribes in its territory. Thanks to the generosity and interest of a church member in southern Florida, to the vision of the Mexican Union officers, and to the self-sacrificing labor of dedicated workers and laymen, this project is already producing results.

The Central Mexican Mission reports three Sabbath schools organized and 60 Indians baptized from the Mazahua tribe and 31 baptized among the Mexica Indians. B. L. Roberts, chaplain for Adventist students at Guadalajara, takes medical students in his small plane to give medical and spiritual help to the Huichole Indians.

In the South Mexican Mission there are five organized Sabbath schools and five baptized members in the Chole tribe; two Sabbath schools and 37 baptized members among the Mixe Indians; and a branch Sabbath school with 52 members among the Lacandon Indians. Saturnino Chan, an Adventist teacher who speaks the Mayan dialect, is working for the Lacandon Indians.

The Pacific Mexican Mission has begun work among the isolated Yaqui Indians, and a branch Sabbath school has been organized.

Although there are serious problems, such as polygamy, in working for these indigenous tribes, these primitive peoples are responding to the gospel.

JUNE TAYLOR, *Editor The Messenger*

Four Events Highlight Special Week in Jalirpar

An evangelistic campaign, a school Week of Prayer, an ordination service, and a school of evangelism were held in Jalirpar, Bangladesh, February 10 to March 6.

"Come, hear Evangelist N. D. Roy at the Adventist School," shouted Himangshi Deo as he walked through a nearby village, heralding the nightly meetings without handbills or loudspeakers—just with a friendly smile. His success was evident in the 500 to 700 who packed the *pandal* every night to hear the message.

Himangshi Deo is one of the first four-year graduates of Pakistan Union College, who along with Prasad R. Dass, Amullya Bol, and Thomas (all four-year graduates) attended the school of evangelism. Also attending were eight other workers, four laymen, eight Kellogg-Mookerjee High School students, and two interested non-Adventists.

The Jalirpar meetings were held on the premises of Kellogg-Mookerjee High School. S. K. Bairagee, principal, the faculty, and the student body gave 100 per cent support to the meetings, taking care of music, announcements, and ushering.

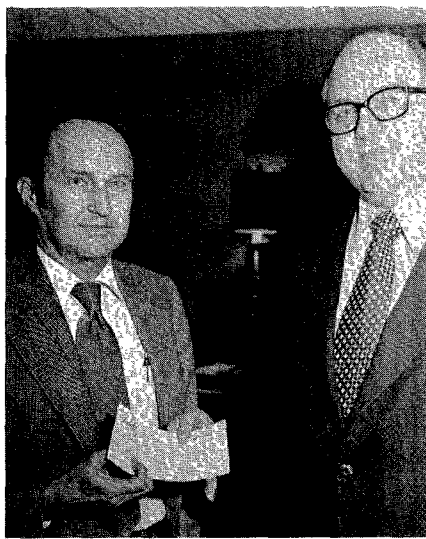
Coupled with the meetings was the school Week of Prayer conducted by the writer on the subject "Who Is Jesus?" At the conclusion of the week 28 were baptized.

On Sabbath, February 23, L. N. Powrie and N. C. Dewri were ordained during worship services. Bangladesh Section officers officiated.

Pastor Dewri has set himself a goal of 200 baptisms for the year. Pastor Powrie is now busy conducting a series of meetings at Gopalganj with Brother Adhikary, chaplain of Gopalganj Hospital.

A young man attending the school of evangelism said after the ordination service, "My goal is also 200 new believers for this year. I am determined to do all in my power to be a preacher for my Lord."

W. H. MATTSON
Ministerial Secretary
Southern Asia Division



CHURCH GETS MILLION DOLLARS FROM TEXAS LAND SALE

A check to the Texas Conference Association for \$1,244,113.53 is being held by Bill Wiist (left), administrator of Huguley Memorial Hospital, and G. C. Dart, president of the Texas Conference. This is the net amount received from the sale of 55 acres of land near the new Dallas-Fort Worth Airport, Irving, Texas.

The land was donated to the conference in 1965, the proceeds from the sale to benefit the medical and educational work. The donor gave 90 per cent to the church and kept 10 per cent for himself. The 10 per cent now will equal more than the total value of the property at the time it was given.

G. C. DART

AUSTRALIA

Yugoslavian Believers Meet for Annual Convention

Five hundred Yugoslavian Adventists from all over Australia gathered for a convention in Brisbane, December 28 to 30.

The motto of the convention was *Maranatha*. Guest speakers were R. R. Frame, Australasian Division president; C. D. Judd, Trans-Tasman Union Conference president; L. S. Rose, South Queensland Conference president; Peter Joseit, visiting minister from Germany; and D. Jakovac, V. Medlobi, and Stephen Jakovac, three Yugoslavian ministers from Australia.

Many sincere prayers were offered for the success of this convention, and a fast was proclaimed in all Yugoslavian churches in Australia. It became apparent that the Lord heard those prayers.

After the meetings at night a group of young men and women, with some of their pastors, felt a burden to seek the Lord. As they were united in prayer, a mighty Power took possession of their hearts, and they felt the presence of God. That night and two more nights to follow, out on the mountain, many tears were shed as the young people con-

fessed their sins and asked for pardon. They prayed for a miracle, that the Lord might bring many more to their knees the following night. And He did. The following night the little band became a large group of about 100 young men and women.

Now that the convention is over, the young people are conducting prayer meetings in their home churches. They work for the Lord, distributing literature, visiting their friends, and praying with them. Some have already started to attend church as a result. The Lord is working miracles. One young man, after returning home from the convention, decided to devote his whole life to the service of the Master.

The year-end convention was a beginning of a revival of primitive godliness among the Yugoslavian believers in Australia.

STEPHEN JAKOVAC

JAPAN

VOP Gives Diplomas to Two Large Classes

The two most recent Voice of Prophecy correspondence course graduations in the Japan Union Mission were the largest in the history of the school.

On January 25, at Kitaura San-iku Junior High School, a rally was held. Sixty-five students who had finished the Voice of Prophecy course received diplomas.

At another rally, held at San-iku Gakuin Junior High School on February 22, 60 students received diplomas. These students had studied the course voluntarily and individually, not as a group. Not only did they finish the course themselves but they also were active in getting their neighbors to study the course. Every Sabbath afternoon they went out to enroll new students in the Voice of Prophecy course. Quite a number of people are now studying the course. One of the students receiving a diploma on January 25 was a young girl from the village, which was a great joy to the students who took part in enrolling her in the course.

T. YAMAGATA, Director
Voice of Prophecy
Japan Union Mission

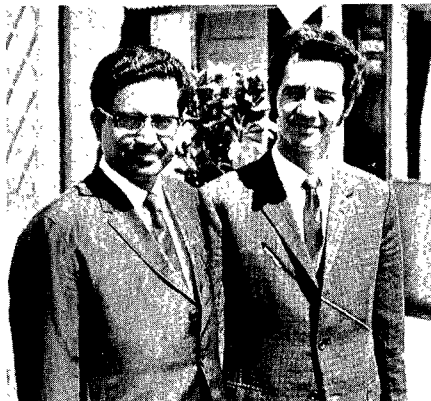
CALIFORNIA

Canadian Union Bookmen Meet at Pacific Press

Approximately 100 persons gathered recently in Mountain View, California, for the first union-wide literature evangelist institute ever held by the Canadian Union. Literature evangelists from all of Canada—Newfoundland to British Columbia—fellowshipped together at the Pacific Press Publishing Association and laid plans for wider evangelism.

Literature evangelists in Canada delivered nearly one million dollars' worth of literature during 1973.

C. K. OKUNO
Publishing Secretary
Canadian Union Conference



N. C. Dewri, left, and L. N. Powrie both were ordained February 23 in Bangladesh.

Sabbath School Leaders Discuss Mission Offerings

"More in '74" was the theme of the recent North American Sabbath school department advisory meeting in Decatur, Georgia, February 10-14, 1974. Major attention was given to the Bible lessons, studied by members in all Sabbath school divisions. Completely new courses are being prepared, from cradle roll through adult. Consideration was given to the preparation of various kinds of study helps.

More effective evangelism in and through the Sabbath school was discussed, calling for closer coordination of soul-winning activities among all church organizations in using the Sabbath school class as a basic unit in church evangelism.

The role of the Sabbath school in providing the avenue for constant promotion and support of the world mission concept was given special emphasis. The 2X Plan to encourage each member to double his customary Sabbath school offering was pioneered in a few places in 1973 and has become worldwide in 1974. Initial reports indicate that the plan is meeting with a gratifying degree of success.

In providing for the advisory members a more realistic assessment of Sabbath school mission giving in North America, accompanying charts make use of the United States consumer price index as a reasonable reflector of inflation's effect on the changing value of the dollar when comparing statistics on mission giving.

In the accompanying table, No. 1 shows the rates of gain in several items for a ten-year period, 1963 through 1972. The fourth item shows a 66.57 per cent gain in total Sabbath school offerings for the ten years, in terms of actual current dollars. This sounds phenomenal, and of course we have been grateful for it. But note the next item, called Adjusted Sabbath School Offerings. For the same ten years, the rate of gain was only 21.90 per cent. What does this mean?

On Graph No. 1 the line with the diagonal segments represents the trend of offerings in current dollars. The line with the square segments represents the trend of offerings as adjusted in the following way:

The actual current sum of offering dollars for each year is divided by the consumer price index for that year, and the result multiplied by 100 to give the relative value of the offering in terms of 1967 dollars. The consumer price index, as published by the Bureau of Labor Statistics, is expressed for preceding and succeeding years in relation to the 1967 rate of dollar value, which was arbitrarily set at 100. The price index for the years of our study is as follows:

1963 - 91.7	1968 - 104.2
1964 - 92.9	1969 - 109.8
1965 - 94.5	1970 - 116.3
1966 - 97.2	1971 - 121.3
1967 - 100.0	1972 - 125.3

Table No. 1

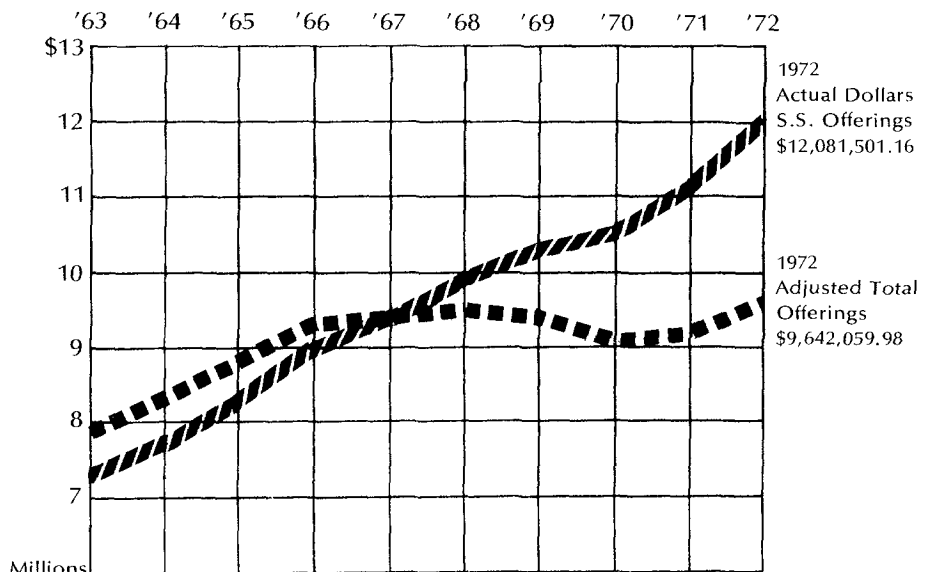
Church Membership—1963-1972 Rate of Gain, 30.05%
Sabbath School Membership—1963-1972 Rate of Gain, 11.81%
Sabbath School Attendance—1963-1972 Rate of Gain, 5.94%
Actual Sabbath School Offerings—1963-1972 Rate of Gain, 66.57%
Adjusted Sabbath School Offerings—1963-1972 Rate of Gain, 21.90%
Tithe—1963-1972 Rate of Gain, 118.53%
Adjusted Tithe—1963-1972 Rate of Gain, 59.93% (Modified by Consumer Price Index)

Table No. 2

Tithe		Per Member	% Gain
1963	\$ 51,934,325.89	\$143.51	6.74
1964	55,711,320.50	150.29	7.27
1965	60,835,255.05	159.73	9.19
1966	67,490,218.17	172.60	10.93
1967	72,710,953.04	180.88	7.73
1968	79,507,456.98	192.14	9.34
1969	86,549,860.10	203.02	8.85
1970	93,201,151.19	211.95	7.68
1971	102,966,731.01	226.69	10.47
1972	113,496,202.93	241.16	10.22

Graph No. 1

Total Sabbath School Offerings for each year, 1963-1972, in Actual Dollars, and as modified by the Consumer Price Index to adjust for inflation.



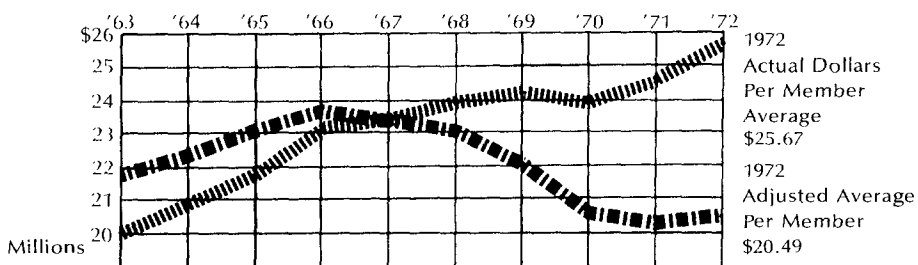
Adjusted values are in terms of 1967 dollars, based on 1967 Consumer Price Index.

When modified by adjusting to the inflation factor shown by the consumer price index, the 1963 offerings somewhat exceed the value shown in current dollars, when expressed in terms of 1967 dollars. On the other hand—and this is the significant part—the offerings of 1972 shrink by reason of the inflation factor until, instead of the paper value of \$12,081,501.16 in current dollars, the real value, expressed in 1967 dollars, was only \$9,642,059.98.

Thus Table No. 1 shows a real value gain, shown as Adjusted Sabbath School Offerings, of only 21.9 per cent, instead of the apparent increase of 66.57 per cent. Graph No. 2 presents a similar analysis, comparing actual offerings in current dollars, with the adjusted offerings, both on an average per member basis. Note that the spread at both ends of the lines is even greater when the factor of church membership growth is introduced. Keep in

Graph No. 2

Average Sabbath School Offerings, 1963-1972, Actual and Adjusted for Inflation



mind that the average-per-member figures are determined on the basis of church membership. Thus, in terms of 1967 dollars the average North American church member gave slightly less in 1972 than he did in 1963, insofar as Sabbath school offerings are concerned.

This is true even though the over-all gain in tithe, at current dollar rate, was 118.53 per cent. The average tithe per member rose from \$143.51 in 1963 to \$241.16 in 1972, as shown by Table No. 2. Even adjusting the tithe by the consumer price index, as we did the offerings, the ten-year increase in tithe was 59.93 per cent, more than twice that of the adjusted Sabbath school offerings.

Motivating all members of the advisory committee was the thought that the membership of the Adventist Church must ever keep the vision of its global mission, maintaining a sense of true values that will constrain every member to give full support to the cause of missions.

R. CURTIS BARGER
Associate Secretary
Sabbath School Department
General Conference

PHILIPPINES

Mountain View Station Makes Evangelistic Impact

Radio station DXCR of Mountain View College, Malaybalay, Philippines, is beginning to make a tremendous evangelistic impact on the surrounding community. Radio personnel are holding rallies each weekend, drawing as many as 1,500 non-Adventists to the meetings.

The radio station is heard in most of Bukidnon and much of Cotobato and Davao provinces. Western Mindanao Academy personnel listen regularly, as well as those at East Visayan Academy in Cebu. Letters have been received from listeners in Masbate and Northern Samar.

By the end of February, the college ministerial seminar was responsible for 200 baptisms since the first of the year. The college is currently conducting an informal evangelistic program for 150 university students on the Mindanao Central University campus.

OTTIS C. EDWARDS
Educational Secretary
Far Eastern Division

PUERTO RICO

Michigan Group Remodels Antillian College Kitchen

Work done at Antillian College in Puerto Rico during the Christmas holidays by a group from Holly, Michigan, represented a contribution equal to about \$3,000 cash, reports Clinton Wall, director of food services at Andrews University, Berrien Springs, Michigan. Wall refers to the ten members of the Holly church and a nurse from Indiana who took a Maranatha



AT 100 YEARS OLD HER FAITH IS STRONG

Stella Roberta Malott, oldest member of the Santa Barbara, California, church, receives a corsage from Robert H. Pierson, General Conference president. This act of personal interest came moments before he spoke at the church's homecoming worship service on Sabbath, January 19.

Mrs. Malott, who was 100 years old on January 8, joined the Santa Barbara church on June 8, 1910, at the end of an evangelistic crusade in Ventura. She has held a number of church offices through the years and continues strong in her devotion to the church. Her hope in the second coming of Christ is likewise strong.

FRANKLIN W. HUDGINS
Communication Secretary
Southern California Conference

Flights International journey to Mayagüez, Puerto Rico, to spend a two-week "working" vacation at the Antillian College.

Leader of the Maranatha group from Holly was Betty Knight, teacher of the third and fourth grades at the Holly church school. Adults assisting her were Kenneth Cole, masonry contractor, and his wife, Bertha, a registered nurse. Youth in the group were Mrs. Knight's two daughters, Gwen and Melanie, Janet Krantz, Kathy DeWitt, Kelvin Krantz, Brad DeWitt, and Pat Bruce. Cherry Wein, a licensed practical nurse from Gary, Indiana, also joined the group.

For six years Mr. Wall has been going to Antillian College, planning and setting up a model food service plant and program where food service personnel from any Spanish-speaking Adventist institution can obtain modern food service training. It was the job of the Holly group to put the finishing touches to the physical plant. They tore out the old kitchen floor, repaired a broken drain and put in a new floor, built a decorative wall to hide the boiler, cleaned and painted storerooms, painted the interior and exterior of the kitchen, stripped and repainted tables and other equipment, and set in place and connected such equipment as a pressure cooker, steam double boiler, warming ovens, and refrigeration units.

The first week the group was at the college, school was still in session, so they were able to get acquainted with many of the students.

All the members of the group feel the trip was a satisfying and memorable experience. Mrs. Knight and several others are looking forward to making another Maranatha trip in the future.

Maranatha Flights International is a nonprofit, self-supporting organization dedicated to advancing the work in mission outposts. President of the organization is John Freeman, a Berrien Springs, Michigan, businessman. All Maranatha members pay their own round-trip plane fares and work eight hours a day, five days a week, on a project for at least two weeks. The host institution provides food and lodging.

EVELYN J. LUTZ
Communication Secretary
Holly Church



Kathy De Witt and Melanie Knight scrape old paint from a table before they repaint it.



And So Are Summer Visitors!

Hordes of them will come to New England the summers of '75 and '76. Now, before the rush, is the time for you to see what you have always wanted to see in New England. Now is the time to celebrate the nation's birthday.

Atlantic Union College would like to help you. We are making rooms and cafeteria available from June 15 to August 15. We will supply our guests with information, assistance, and tour guides.

Relive the birth of the nation this summer. While you're at it, walk in the steps of Adventist pioneers.

Write or phone for Bicentennial Brochure and reservations:

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AUC Bicentennial Summer
Atlantic Union College
So. Lancaster, Mass. 01561
(617) 365-4561 (ext. 52)

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Because we are located in the heart of bicentennial country. And we're joining the nation during the next two years in celebrating the birth of the revolution (April 19, 1775) and the nation (July 4, 1776).

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And the new All-College Cultural Study will focus on Colonial and Revolutionary America.

The school year 1974-75 will be a special year at AUC. Make it a special year for you. Write for College Bulletin, Bicentennial Brochure, and application forms:

Duncan Mustard
Director of Admissions
Atlantic Union College
So. Lancaster, Mass. 01561

Among the Christian exiles who first fled to America . . . were many who determined to establish a government upon the broad foundation of civil and religious liberty. . . . The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope.

Ellen White, *Great Controversy*, p. 411

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Union President O. D. F. McCutcheon has reported that a record 3,307 joined the church through baptism and profession of faith in Papua New Guinea in 1973. The previous record was in 1972 when 3,026 became church members.

► Seventh-day Adventists had an important part in welcoming Queen Elizabeth II and other members of the royal family to Papua New Guinea. As she stepped from the royal yacht *Britannia* onto Papua New Guinea soil, the national anthem was sung by the Rumba Seventh-day Adventist choir, and flowers were presented to Her Majesty by an Adventist girl. The Rabaul Seventh-day Adventist choir took part in an interdenominational church service at Rabaul. In Port Moresby the male choir sang in a concert for the royal visitors.

► As part of the continuation of the Pacific Union College-Avondale College affiliation agreement, Avondale and PUC will exchange teachers for a period of two years beginning January, 1975. Arthur Ferch, of the Avondale theology department, will go to PUC, and N. Andreasen, of the PUC theology department, will come to Avondale College.

M. G. TOWNEND, *Correspondent*

Inter-American

► Sabbath, March 9, was a special day for senior members of the Grape Hall church in Barbados. John Josiah, church pastor, had issued invitations to all church members 65 and over to attend a day of special programs in honor of John, who had marked his one hundredth birthday in February.

► James Murray, bearded patriarch of the Government Hill church in Barbados, has been the church's champion Ingatherer since 1934. This year he collected \$1,500, which made him champion not only of the Government Hill church but also of the entire East Caribbean Conference.

► Several workers were ordained in April at conference sessions in Jamaica. On April 6, Carlton Anderson, Peter Campbell, and Dodridge Kennedy were ordained during the Central Jamaica Conference session; and on April 20, Carl Henry, Milton Mahabee, Patrick L. O'Mara, and L. C. Thomas were ordained during the West Jamaica Conference session.

L. MARCEL ABEL, *Correspondent*

Northern Europe-West Africa

► J. M. Hammond, president of the North Ghana Mission, was guest speaker at the Tamale Roman Catholic cathedral for its Peace Day service. An overflow audience of more than 1,000 persons heard his message.

► *The Bible Story* in Dutch, printed by the Stanborough Press in England, was presented to the Netherlands Union president during the Northern Europe-West Africa Division spring meeting. This new set (ten volumes) will serve 20 million Dutch-reading persons in the Euro-Africa, Inter-American, and Northern Europe-West Africa divisions. In these language areas there are approximately 50 literature evangelists who will welcome this new publication, reports J. T. Knopper, Northern Europe-West Africa publishing secretary.

► The Nigerian Union conducted its first publishing council April 1-3 to formulate policies and plans. It was voted to use the literature ministry to spearhead pioneer evangelism in the many unentered areas of the vast union territory.

► Some 50 Newbold College students will do literature evangelism this summer.

PAUL SUNDQUIST, *Correspondent*

Trans-Africa

► Twenty-five per cent (132) of the students at Rusangu Secondary School in Zambia were baptized last year. Many of them came from non-Adventist homes.

► The South African Union executive committee has adopted a goal of the circulation of 50,000 *Signs of the Times* each month during 1974. The present circulation is 30,000.

► The Minister of Education for Zaire has approved a School of Nursing at Songa Hospital. Floyd Andersen is the medical director and Ruth Brown the director of nursing at Songa. They have requested that consideration be given to the establishment of a full four-year course rather than the current two-year course.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Otilie Stafford, chairman of the Atlantic Union College English department, presented cash awards to four winners of the annual AUC College Days writing contest at a special convocation, February 4. Pioneer Valley Academy seniors Nadia Ferraro and Kenneth Weeks shared the \$25 poetry prize, which was given by the College Press. Karen Asgeirsson of Greater Boston Academy received the \$25 narrative prize, furnished by the Eusey

Press. Cathy Trow, also of Greater Boston Academy, received the \$25 essay prize, given by the *Atlantic Union Gleaner*.

► The Southampton church in Bermuda is soon to be healed of its "growing pains" with the completion of five additional rooms and a new baptistry. Volunteer labor on Sundays is being provided by both men and women of the 300-member congregation.

► The Worcester County Horticultural Society recently presented Atlantic Union College with the Eugene O. Parsons Memorial Award for Horticultural Achievement. Manfred Suckert, maintenance head, accepted the award, one of approximately 20 given to public concerns and private individuals from the county.

► On Sabbath, March 16, two persons were baptized into the Ballston Spa church in New York.

EMMA KIRK, *Correspondent*

Canadian Union

► Sabbath school offerings in the Canadian Union for the first two months of 1974 showed an increase of \$17,099.87 more than the offerings of the same period of 1973.

► A new church was established in Prince Rupert, British Columbia, following the baptism of 24 persons as a result of the campaign conducted by T. R. Knoll and his evangelistic team.

► Nettie Thiessen of Rutland, British Columbia, has received a letter from a layman in Luzon, Philippines, saying that 26 have been baptized as a result of literature she has been sending there.

► As a result of the French It Is Written telecasts that were produced in Montreal, Quebec, last November, a weekly average of 130 requests are being answered, with French books and Bible lessons being mailed out. A viewing audience of 130,000 French-speaking people is being reached.

THEDA KUESTER, *Correspondent*

Central Union

► Temperance oratorical contest winners who spoke at a rally at Enterprise Academy, Enterprise, Kansas, March 8 and 9 were Calvin Ross, from the Central States Conference; Floyd Scott, from Mile High Academy, Denver, Colorado; Gary Guymon, from Sunnydale Academy, Centralia, Missouri; Marc Melancon, from College View Academy, Lincoln, Nebraska; and Retha Schneider and James Banister, from Platte Valley Academy, Shelton, Nebraska.

► At Union College recently 21 golden cords were hung for former students who have gone into mission service since the hanging of the golden cords a year ago. This special service was begun in 1906; in 1936 the slogan "The College of the Golden Cords" was adopted.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Nine inmates of the Virginia State Penitentiary, in Richmond, were baptized recently as a result of work for the prisoners by members of the Ephesus church in Richmond.

► A groundbreaking ceremony and consecration service has been held for a new church facility to be erected in Ephrata, Pennsylvania.

► Charles Sandefur, associate pastor of the Sligo church, Takoma Park, Maryland, has been awarded a \$7,000 Underwood Fellowship by the Danforth Foundation. He is the first Adventist to receive the grant.

► Eighteen youth from Sligo Elementary School, Takoma Park, Maryland, were baptized recently in special Sabbath afternoon services.

► The Cumberland-Frostburg, Maryland, district of the Mountain View Conference has been divided, with Milton Erhart leading the Cumberland district and Lloyd Hallock leading the Frostburg district.

CHARLES R. BEELER, *Correspondent*

Lake Union

► A six-week Red Cross swimming course was offered at the Y.M.C.A. by the Downers Grove, Illinois, church during March and April. Eleven of the 58 swimmers were non-Adventists.

► Each Monday evening during February four churches in Aledo, Illinois, sponsored meetings concerning their mission work in foreign countries. Churches participating were the First Baptist, United Presbyterian, United Methodist, and Seventh-day Adventist.

► Sabbath services have been initiated by A. R. Friedrich in DeKalb, Illinois, seat of the Northern Illinois University.

► In Fort Wayne, Indiana, eight children and 13 adults were baptized after a recent series of meetings by Charles Buursma.

► Four persons recently were baptized into the Eastside church in Indianapolis, Indiana, by Joseph Lewis.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Gardening, health education, and school finances were topics discussed at the latest North Pacific Union Conference educational council. Tom W. Walters, union education superintendent, said several schools have been experimenting with the teaching of gardening this year, and these pilot plans will provide ideas that can be included in the regular curriculum next year. Various actions of the council later were approved by the union conference board of education and the North Pacific Union executive committee.

► A course in backpacking is being offered this year by Columbia Academy, Battle Ground, Washington. Participating in outdoor activities is im-

portant to church members in the Northwest, particularly the youth.

► A new church recently organized at Eden, Idaho, was received into the fellowship of the Idaho Conference at the conference constituency session eight days after its organization.

► More than 50 persons were added to the church in Yakima, Washington, following a series of meetings by Conference Evangelist Robert Boggess.

► The Indianapolis Symphony Orchestra recently performed a new work by Glenn Spring, Jr., an associate professor of music at Walla Walla College and concertmaster of the Walla Walla Symphony.

CECIL COFFEY, *Correspondent*

Northern Union

► Seven persons recently were baptized in Winner, South Dakota, an area where there is no organized Seventh-day Adventist church. This is the result of a year-long dark-county project by Jim Neergaard, pastor. Evangelistic meetings were conducted by Buddy Brass, South Dakota Conference evangelist.

► Minnesota's Adventist Book Center reported a sharp increase in sales this year—an average of \$66.28 per conference member. Sales totaled \$71,066 more than last year's sales.

► Jay Meahley, formerly a literature evangelist in the Colorado Conference, has been elected assistant publishing secretary of the North Dakota Conference.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► During the years since church work was opened for the black population of Las Vegas, Nevada, in 1965, the three black pastors who have successively worked there have increased the membership, through the Lord's blessing, to the 100 who were present for the March dedication of the Highland Square church. Hermon Vandenberg is the current pastor. His predecessors were Isadore D. Evans and Norman S. McLeod.

► Dedication of ten acres of land for a new church complex at Corona, California, took place in April to coincide with homecoming and Founders' Day.

► San Francisco, California, Filipinos have inaugurated their new church under the pastorship of R. R. Liwag.

► One day of a Spiritual Emphasis Week at Rio Lindo Academy, Healdsburg, California, was devoted to stressing Christian service. Most of the student body and teaching staff spent the day cleaning up the community of Windsor, just south of the school. The 19 teams of students worked on various projects: painting a house, repairing and painting fences, planting a few hundred trees ordered by the water district, repairing and painting the ball

park's benches, razing a building which had been gutted by fire, and general clean-up.

► Glendale, California, elementary school has pursued the continuous progress education technique for more personalized instruction in mathematics and reading instruction for grades 1-5. Students work on their own level of achievement and progress at their own speed regardless of grade placement. Study is being given to the adoption of this nongraded system for next school year throughout the school.

SHIRLEY BURTON, *Correspondent*

Southern Union

► One hundred and twenty-seven have been baptized in the Carolina Conference during the first quarter of 1974.

► Members of the Athens, Alabama, church have mailed 8,000 copies of *Steps to Christ* to every home in the city and outlying area.

► Thirteen persons have been baptized in Covington, Kentucky, following Phil Huber's first evangelistic crusade.

► In Arcadia, Florida, students raised more than \$4,000 in a walk-a-thon to help finance construction of their new school building. Their penny campaign netted \$1,000.

► Twenty-seven persons have been baptized in Paducah, Kentucky, following a crusade by the Cox-Weber-Ferguson evangelistic team.

► Seven acres of land have been selected in Calhoun, Georgia, for the future location of the Georgia-Cumberland Conference office. The heavily wooded plot near Interstate 75 north of Atlanta is visible for several miles to the thousands of people traveling this busy highway, says Conference President Desmond Cummings.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Twenty-one persons were received into church fellowship at the close of an evangelistic series held in El Paso, Texas, by Harold Friesen, Texico Conference evangelist, and John Bridges, local pastor.

► Isaac Lara, Spanish evangelist for the Texico Conference, saw 54 persons baptized after four weeks of his Message of Hope meetings in El Paso, Texas.

► The Berryville, Arkansas, church was organized on March 2 with 37 charter members. Berryville is in the Harrison district, where D. O. Lauer is pastor.

► The Oklahoma Conference, for the first time in its history, passed the million-dollar mark in tithe for 1973 with \$1,066,477.

► A new NCR 399 mini-computer has been purchased for the treasury department of the Oklahoma Conference.

J. N. MORGAN, *Correspondent*

Health Personnel Needs

NORTH AMERICA

Admit. offc.	Nurses, med-surg.
Clerk-typists	Nurses, psych.
Coordntr., phy.	Nurses, superv.
asst. progr.	Nurs. serv. dirs.
Dietitians	Occup. thers.
Food-serv. superv.	Orderlies
Housekeepers	Pharmacists
Ind. engr.	Phys. Thers.
Inhal. thers.	Physician, univ.
Laundry mgr.	med. cntr.
Med.-rec. libs.	Psych. aides
Med. transcribers.	Psych. techs.
Nurse aides	Radiol. technols.
Nurses, LVN	Secretaries

Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

Literature Requests

[When name and address only are given, send general missionary supplies.]

Philippines

Silvano P. Penales, Katipunan, Zamboanga del Norte, P.I., c/o Pastor B.C. Calahat: Bibles, *Listen*, *Review*, *Signs*, *Liberty*, *These Times*, songbooks, prophetic charts, *Why I Became a Seventh-day Adventist*, tracts, Spirit of Prophecy books, quarterlies.

O. L. Alolor, Central Philippine Union Mission, P.O. Box 3, Cebu City, P.I.: Spirit of Prophecy books, *Listen*, *Signs*, Bibles, songbooks, visual aids, *Guide*, *Primary Treasure*, *Little Friend*, Bible games, *These Times*.

Pastor Hus S. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs*, *Life and Health*, *Listen*, *MV Kit*, children's devices, Spirit of Prophecy books (mailed at book rate), but no Sabbath school quarterlies.

Leach A. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: same as above.

Mrs. Soledad G. Almocera, Northern Mindanao Mission, Cagayan de Oro City, P.I.: same as above.

Edmundo Galabit, Sta. Felomina Street, Pufupandan, Negros Occid., P.I.: tracts, *Review*, *Signs*, books, booklets, visual aids, Bibles, old Christmas cards, Sabbath school and youth materials.

South Pacific

Palu Fuatapu, SDA Mission, P.O. Box 7, Niue Island, South Pacific: *Review*, magazines, books.

Sri Lanka

Elder R. S. Fernando, Lakeside Medical Centre, 40 Victoria Dr., Kandy, Sri Lanka: Bibles, health books, *Review*, *Insight*, missionary papers.

Elder Daniel S. Ariyaratnam, 540 Pera-

deniya Road, Kandy, Sri Lanka: *Review*, *Guide*, *Insight*, *Little Friend*, *Primary Treasure*, missionary papers.

West Indies

Mrs. Rex A. Primero, Andrews Memorial Hospital, 27 Hope Road, Kingston 10, Jamaica, West Indies: Bibles, *The Great Controversy*, *Steps to Christ*, and other Spirit of Prophecy books, missionary magazines, songbooks, *Signs*, *Life and Health*, *Review*, *Little Friend*.

Mission Dominicana Del Norte, Adventista Del Septimo Dia, Apartado Postal 699, Santiago De Los Caballeros, Dominican Republic: Sabbath school materials, felts, pictures (all sent as educational materials).

J. S. Kapur, La Fortune, Sauteurs, St. Patrick's, Grenada, W.I.: *Guide*, *Primary Treasure*, *Review*, *Little Friend*, books.

C. Rennalls, Lot 128, Ensom City, Spanish Town P.O., Jamaica, W.I.: children's and adults' missionary literature.

Sylvia Callender, c/o Harmon High School of SDA, Scarborough, Tobago, W.I.: MV handbooks, leadercraft and Pathfinder material, *Insight*, *Listen*, *Liberty*, *Guide*, *Review*, *MV Kit*, E. G. White books, *In Search of a Plot*, *Preparation for the Final Crisis*, *No Stranger Now*, old Morning Watch books, *Creeping Madness*, *Destiny* and Agape books, devotional aids, commentaries.

Pastor Owen A. Troy, Jr., So. Caribbean Conf., P.O. Box 66, Port-of-Spain, Trinidad, W.I.: child evangelism materials, felt aids, *Primary Treasure*, *Little Friend*, *Insight*, *Guide*, reading course books, elementary school books, Bibles, memory verse cards, pictures, missionary literature, but no quarterlies.

Irene Long, 3 Warner Road, Point Fortin, Trinidad, W.I.: *Primary Treasure*, *Guide*, *Insight*, *Message*, *These Times*, *Liberty*, *Signs*, *Review*, books, Bibles.

Newly Published

Pacific Press Publishing Association

Charisma of the Spirit, by Rene Noorbergen (192 pages, \$1.25). Today many different denominations are involved in the charismatic movement. It is finding a place in the Catholic Church as well as many prominent Protestant churches. People everywhere are asking the meaning of it. This new book offers scriptural guidelines to use in separating the false from the true, and suggests answers that to many Bible scholars seem plausible and challenging. Offered at the above price as the 1974 Missionary Book of the Year.

God's Plan for Our Planet, by Lawrence Maxwell (64 pages, \$.50). This book gives a brief over-all glimpse of the Bible story, with the basic theme being God's beautiful plan for saving mankind. A Stories That Win book.

Journey to the Son, by Kenneth J. Holland (64 pages, \$.50). Christ-centered devotions that bring you closer to heaven while living

in a modern, problem-plagued world. The author is the editor of *These Times* magazine. A member of the Stories That Win series.

A New Kind of Life! by Kenneth J. Holland (64 pages, \$.50). The author examines consecration, tithing, prayer, Christian development, the Sabbath, the true church, and spiritual freedom in the context of our modern, tension-filled world. Companion volume to *Journey to the Son*.

The Wind Blows Free on Cupcake Hill, by Juanita Napoles Romano (128 pages, \$2.50). The author goes through one trial after another with the strong faith of a Christian. From the sugar cane fields of Hawaii, where she and her family lived in wealth, to the jungles of the Philippines where they had nothing, she learns to lean on God. Her faith continues through a serious illness. This book shows the development of a person, by sharing trials and successes with the reader. A Destiny book.

Coming

Bible Correspondence School Emphasis	June 1
Church Lay Activities Offering	June 1
Inner-City Offering	June 8
Thirteenth Sabbath Offering	June 8
(Far Eastern Division)	June 29
Church Lay Activities Offering	July 6
Disaster and Famine Relief Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3

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Kwahu Hospital Nationalized

The Government of Ghana has notified the administration of Kwahu Hospital in Mpraeso that it is nationalizing this institution in September, 1974. This is in keeping with the Government's program of staffing health-care institutions with local personnel. This present staff will transfer to other mission hospitals in West Africa. The chaplain will continue to live on campus and direct the pastoral evangelistic work in the area, where there are a number of Adventist churches.

The church's influence and work have been greatly appreciated, and the transfer of responsibility will cause no lessening of church activity in Ghana.

D. W. HUNTER

All Black TV Program

C. D. Brooks will be the director-speaker for a series of 13 television programs to be produced in an effort to reach more black Americans with the Advent message.

These programs will be available for use in North America in due time. If they are well accepted, others will be produced.

For some time study has been going on at the General Conference level concerning ways to better reach black Americans through television and radio. While this study was under way, attention was called to a single program, "Breath of Life," that had been produced in California under the direction of Walter Arties, a gifted musician. Several leaders viewed this production, and their reaction was favorable. Mr. Arties will produce and coordinate the new series of programs.

H. D. SINGLETON

Half Million SS Members in Africa

The Trans-Africa Division has become the first world division to report more than a half million Sabbath school members. This word received May 16 from Norman Doss, Trans-Africa Sabbath school secretary, is heartening news inasmuch as the majority of new church members around the world begin their affiliation with the church as members of the Sabbath school.

Trans-Africa credits this growth to the effectiveness of branch Sabbath schools and to members' bringing interested persons to Sabbath school to broaden and deepen their spiritual experience.

Year-end reports for 1973 show world Sabbath school membership to be 3,076,503, with a church membership of 2,390,125. Thus for the first time Sabbath school members number more than 3 million.

R. CURTIS BARGER

TELL Begins Personnel Listing

TELL magazine has with its May issue begun to publish listings of available talent as a new service to institutions and local and union conferences around the world who need trained personnel in the fields of journalism, public relations, editing, and other communications media. Administrators may inform TELL of their vacancies. Graduates requiring a post may have their qualifications listed.

VICTOR COOPER

Allegheny West Conference Session

The officers and departmental directors of the Allegheny West Conference were asked to continue for the newly instituted triennium at the fourth biennial conference session held in Cleveland, Ohio. H. L. Cleveland, conference president, presented a stirring program called Explosion of Faith, which includes every aspect of the total church program, to the 336 delegates. C. D. Henri and C. E. Bradford were present from the General Conference to assist union conference leaders.

C. E. BRADFORD

Wisconsin Conference Session

Delegates to the twenty-third business session of the Wisconsin Conference, assembled on the campus of Wisconsin Academy, April 21, learned from K. J. Mittleider, conference president, that from January 1, 1971, to December 31, 1973, 1,000 persons were added to the church by baptism and profession of faith. This was a considerably larger number than in any previous three-year period. Membership at the close of 1973 was 5,550.

Officers and departmental secretaries elected for the ensuing triennium are: president, K. J. Mittleider; secretary-treasurer, G. H. Crumley; Adventist Book Center manager, D. L. Gregg; educational and Sabbath school secretary, C. K. Gibbons; youth and temperance secretary, L. C. Rilea; lay activities and Ministerial Association secretary, R. A. Thompson; publishing secretary, G. B. Ehlert; stewardship and communication secretary, G. A. Aufderhar; trust service director, M. L. Mooers. The naming of a health secretary was referred to the conference committee. Two lay members of the 11-member conference executive committee were replaced by two other laymen, while the remainder were re-elected.

J. C. KOZEL

People in the News

Lucile B. Franz, 85, wife of Charles O. Franz, a conference and institutional worker from 1904 to 1955, died May 15 in St. Helena, California. Her son, Clyde O. Franz, is secretary of the General Conference.