

Review

JUNE 27, 1974

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

By **RAOUL DEDEREN**

A

RECENT DOCUMENT may provide fresh evidence that Bible prophecy is rapidly fulfilling. In a historical statement on papal primacy, Lutheran and Catholic theologians have agreed that a "renewed papacy" might well become a focus of unity for all Christians.

The statement, the first major agreement on the papacy by a Catholic-Protestant dialog group, was issued March 4 by the U.S. National Lutheran-Catholic Dialogue, a group sponsored by the U.S. Catholic Bishops' Committee on Ecumenical and Interreligious Affairs and the U.S.A. National Committee of the Lutheran World Federation.

As part of a continuing ecumenical study on doctrinal problems dividing the two churches, 26 theologians—13 Catholics and 13 Lutherans—officially appointed by their respective agencies issued a 5,000-word Common Statement, "Ministry and the Church Universal." They assert that although their churches have feuded bitterly about the authority and legitimacy of the Roman Pontificate, their differences are no longer significant enough to bar a reconciliation of their churches. The very issue of papal primacy, they say, "need not be a barrier to reconciliation" (art. 32).

The Lutheran-Catholic discussions began in 1965 in the aftermath of Vatican Council II. It has an unusual history of achievement. Its four volumes entitled *Lutherans and Catholics in Dialogue*¹ record a *Continued on page 8*

Lutherans and Catholics Agree

on a "Renewed Papacy"

Raoul Dederen, Ph.D., is chairman of the Systematic Theology Department, Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

“The Most Valuable Thing”

“WE PRESENT you with this Book, the most valuable thing this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God.”

So said the moderator of the Church of Scotland when he presented a copy of the Bible to Queen Elizabeth at her coronation almost 21 years ago.

Seventh-day Adventists have always loved the Book. But does it mean as much to us as individuals and as a church as it ought to mean? Does it mean as much to you as it did to your spiritual forefathers?

In lands that were once the strongholds of Christianity, religious illiterates abound today. Why? Because the Bible no longer holds the place it once held. If it is not despised or repudiated or explained away, it is treated as the classic concerning which it was said, “A book everybody has heard about but which nobody reads.” Could it be, possibly, that Adventists are drifting in that direction?

It is admittedly not easy today to nurture and maintain faith in the Bible. Man glories in his accomplishments. In half a century he has extended the frontiers of scientific knowledge more than in any previous millennium. But has he ever been more spiritually impoverished? For many persons skeptics have turned out the old lights, but they have not turned on any new ones. Agnostics have raised doubts and asked questions, but they have not supplied answers.

Some learned men, while not atheists, for they find room in their reasonings and philosophy for a Supreme Being, are yet deists, not theists, for they reject the Bible and its great revelations, the Incarnation, the plan of salvation, the Second Advent, the resurrection, and the judgment. They scorn “saving faith.”

It is Satan who has masterminded modern skepticism. Let us have no illusions. If Satan cannot get us to reject the Bible, he is equally satisfied if we neglect it. He makes the drift away from it comfortable and almost imperceptible. The erosion of simple faith is often complete before the trend is realized. And the way back is never easy to find nor to walk.

We Become Self-righteous

And there is another way he repeatedly deceives us and seeks to thwart what God purposes to do for His people through His Book. He persuades us to consider ourselves above the need of its messages of correction and rebuke. We seat ourselves on a kingly throne and in smug self-righteousness dispense justice and judgment from the Bible for all and sundry. We do this when our greatest need is to hear the Bible's voice saying to us, as Nathan said to David, “Thou art the man!” When we do truly hear that voice, it will lead to the heart-broken repentance Laodicea so sorely needs to experience.

And let us not be in doubt about another aspect of the matter. The true revival and reformation for which we long and pray so earnestly will never be a full reality until we accord the Bible its proper place. The authority of its great principles of truth and its standards of Christian living must be enshrined in our inmost hearts, fully acknowledged in our homes and churches, wholeheartedly applied in our denominational organizations and

institutions. Submission must be gladsome, for moral truth demands obedience and action. If not, not only will truth be wrung from our grasp but we shall suffer irreparable loss and, worst of all, answer at last to God for perhaps the greatest of sins—rejecting Heaven's light.

The vitality of every Seventh-day Adventist's convictions of truth needs as never before to be reinforced and strengthened by daily Bible study. It is not new light that we need so much as to relate day by day in the proper way to the abundant light we already have. Our greatest defense in these solemn times, both as individuals and as a church, against error, heresy, and apostasy is simply to remember what we know and to let it become fully effective and operative in our lives. Daily study of the Word keeps faith fresh, meaningful, and strong, and is not only a powerful defense against sin but imparts the strength of character God's people so sorely need.

Such Bible study bears fruit, as we have indicated, in an obedient life. “Do all things without murmurings and disputings,” Paul wrote to the Philippians (Phil. 2:14). Such obedience does spiritual wonders for us and the church. For it is not profound argument or involved doctrine and philosophy clear only to an initiated and informed spiritual elite, that will win the day for Christ. It is rather “the exhibition of the love of God as seen in unselfish ministry,” the living of Christianity. This “will be the means of leading many souls to believe the word of God just as it reads” (*Testimonies*, vol. 9, p. 40).

These are fateful days. Often without realizing it, as individuals and as a church we are daily making crucial decisions between tremendous alternatives. The consequences will be far reaching, even eternal. This is no time, then, to deny ourselves the discernment and insight, the divine guidance and spiritual power, daily Bible study brings.

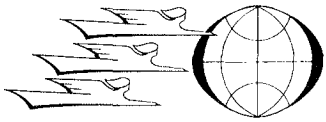
Nothing must rob us of the blessing of daily Bible study or unfit us for it. Regardless of the problems we face, our study of the Sabbath school lessons and our Sabbath school classes must become and be seasons of prayerful and fruitful searching of the Scriptures. From them truth must emerge radiant and splendid to bless our hearts. If our pastors are not preaching the Word enough, expounding and applying saving truth, let us ask them to do so. And when they do “press it home on all occasions, convenient or inconvenient” (2 Tim. 4:2, N.E.B.), let us bow low before the message of divine truth. Whether it wounds our pride, offends our carnal hearts, or shames our cherished self-image, let us take it to our hearts. Let us pray that our administrators and leaders on all levels will apply the principles of the truth and the cross in every decision they are called on to make. A first essential for the church in these times is just such a leadership.

This church stands at the end of a long line of noble defenders of the great truths of the Book, men and women whose lives have been its vindication. Will we, likewise, fulfill God's purpose in these last hours and fulfill it gloriously?

W. DUNCAN EVA

Vice-President, General Conference

Review



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Seventh-day Adventist Seminary, Berrien Springs, Michigan, as a visiting professor in 1964. He is now chairman of the Seminary's Systematic Theology Department and teaches such classes as the doctrine of revelation and inspiration, the doctrine of the Sabbath, and the doctrine of Christ.

Adventists have always had a special interest in the power of the papacy, its relationship with other churches, and its doctrinal changes. Dr. Dederen's summary of recent dialogs between Catholics and Lutherans and the conclusions reached during those dialogs sheds light on some of these special-interest areas.

"How Narrow Is Narrow?" (p. 4) by Richard Hammill, president of Andrews University, Berrien Springs, Michigan, asks who defines the size of the narrow gate that leads to heaven. In a plea to avoid extremes, Dr. Hammill suggests that the indications given by God as to what actions and attitudes will and will not fit us for heaven must be taken into account, but that we must not try to define the width of the gate for God.

Rose Greer Stoia, author of "The Sanctimonious Skinny Man" (p. 6), is a registered dietitian and has worked at Hinsdale Sanitarium, Hinsdale, Illinois, and Children's Hospital, Columbus, Ohio. Now in charge of community nutrition education at Kettering Medical Center, Kettering, Ohio, she has authored a children's nutrition book, *Dandelion, the Lion Who Lost His Roar*, and co-authored another book entitled *About Nutrition*.

In her article Mrs. Stoia emphasizes that overeating can be eliminated only as its cause is discovered and dealt with.

W. B. Ochs began his denominational service in 1916 as a district pastor in the Upper Columbia Conference. He served in many capacities during the following years, including president of the Alberta, Canadian Union, Northern California, and Pacific Union conferences. From 1946 until his retirement in 1962 Elder Ochs was a vice-president of the General Conference. "What Have They Seen in Thine House?" (p. 10) takes a look at family prayer life.

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Letters

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

Baby-sitters

Re "Changing Channels" (Jan. 31). I agree wholeheartedly with this mother that in front of the television set is not where our children should be. How about their spending so much time at the baby-sitters?

I know dentist and doctor appointments do come up. Recently I spent many hours

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Scan

News Briefs From the Religious World

BAPTIST REPORT: NEW TESTAMENTS, HYMNALS PUBLISHED IN U.S.S.R.

WASHINGTON, D.C.—A three-year-old Christian publishing house in the Soviet Union has been producing up to 500 New Testaments or hymnbooks a day, according to a report published by *The Capital Baptist*, news publication of the District of Columbia Baptist Convention.

The report says that documents and letters from Soviet Baptists have arrived at the Centre for the Study of Religion and Communism in England. These documents "contain positive confirmation of the so-called Christian publishing house which was established in Russia in 1971 to produce Bibles, New Testaments, hymnbooks, and other Christian literature."

84 AND "HANDICAPPED," HE TEACHES BOYS IN HOME REPAIRS PROJECT

YONKERS, N.Y.—Some 50 boys at Saint Anthony's Catholic School are learning the "rudiments of carpentry and small home repairs" in special classes taught by Jack Shesler, a handicapped, 84-year-old retired man.

The boys are making birdhouses, doll swings, art frames for the school's art classes, typewriter tables for their business-instruction group, and a variety of other wooden items. Funds for the necessary equipment—including drill presses, miter boxes, jigsaws, electric sanders, vises—have been obtained through the newspaper-collection drive, which is held the first week of every month.

COURT RULES PRAYER PERMISSIBLE IN PENNSYLVANIA SCHOOL CASE

HARRISBURG, PA.—In a unanimous decision, Pennsylvania's Supreme Court has ruled that prayers in connection with public ceremonies do not violate the Constitution.

Its ruling was made in a case brought by a group of Pittsburgh area parents who objected to the invocation at public graduation ceremonies in Mount Lebanon High School in 1973.

Prayer at such events, the court said, is a "permissible accommodation between the church and state." It was pointed out that the case differed from other church-state cases because attendance at the ceremonies was voluntary.

PHOTOGRAPHIC EDITION OF GOOD NEWS TO BE PUBLISHED

NEW YORK—A new photographically illustrated edition of *Good News for Modern Man*, a modern English version of the New Testament, will be published June 1 according to the American Bible Society. The new edition contains 200 color pictures from the Holy Land and other areas of importance in Biblical history. The book will be available in both hardback (\$3.50) and paperback (\$2.50).

To date, in all editions, 44,408,537 copies of *Good News for Modern Man* have been distributed in the U.S. and abroad. Of the total, 41.3 million were published by the American Bible Society, which originated the translation. More than 2.2 million have been published and sold by commercial firms.

This Week

Raoul Dederen, author of our cover article, was born in Belgium. After attending the Seventh-day Adventist Seminary at Collonges, France, where he received a B.A. degree in 1947, he entered pastoral work in Belgium, where he was ordained in 1954. He taught at the SDA Seminary in France and studied concurrently at the University of Geneva, Switzerland, where he obtained his Ph.D. in 1963. He went to the

HOW NARROW IS NARROW?

By RICHARD HAMMILL

Condensation of a chapel talk
presented at Andrews University

HAVE YOU ever moved into a new house to find that the refrigerator is about half an inch wider than the kitchen door, or your prize desk would not squeeze into the room designated to be the study?

I remember the frustration at one of our institutions when we were installing a baptistry in the chapel. We had the maintenance department measure carefully the place where the baptistry was to go. They then constructed a baptistry to fit the space by welding galvanized sheets of iron together. Soon it was on the truck, heading for the chapel. We were all filled with consternation when we discovered that there was no door in the building big enough through which we could bring the new baptistry.

Perhaps similar experiences have prompted you to reflect on the words of Jesus: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow

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and the way is hard, that leads to life, and those who find it are few" (Matt. 7:13, 14, R.S.V.).

Maybe you have wondered how narrow the gate actually is that leads to life. This is a good topic on which to reflect, for perhaps day by day you and I may be flinching away from God's gate to eternal life, to settle unconsciously for the wider gate that the evil one makes so pleasing.

After much study of God's Word and much reflection during 35 years in the ministry of the Seventh-day Adventist Church, I have decided there are grave dangers facing Seventh-day Adventists residing in the ideas and practices that confront us every day, and for which we do not give adequate attention as we make decisions about our actions and about the objects we embrace. Some of these dangers attack us from without, but there are others of equal potential for evil that come from one another within the church. Ellen White has reminded us that "it is not the opposition of the world that most endangers the church" (*The Acts of the Apostles*, p. 549).

We may get potentially fatal concepts from one another, particularly regarding the standards and requirements that God has established for Christian conduct. There are church members among us who maintain that the church has made the gates to the kingdom of God too narrow. They state that the church has become too particular and too absorbed with minor matters of conduct, with the result that many potential members of the church and candidates for the kingdom turn away from the church and from the service of God. The tenor of their comments is that the church is making the gate to the kingdom too narrow.

Charge of Legalism

Anyone who works around our academies or colleges, or has responsibility in their leadership, is familiar with the statement that is often made to the effect that the church is driving its young people away from the kingdom by its strict regulations, by putting undue emphasis on minor matters. Parents and young people have discussed at length with me the concept that the church ought not to make such a large issue over the way young peo-

ple dress, or over certain areas of entertainment that the church has declared unwholesome. Efforts to uphold the sanctity of the Sabbath or to require attendance at religious meetings bring down upon us the charge that we are legalists.

Those with such views frequently quote God's statement to Samuel, "Man looketh on the outward appearance, but the Lord looketh on the heart." When I have quoted clear-cut statements from Ellen White to the effect that these things *are* important, and that God expects His followers to hold high standards in matters of dress, appearance, and conduct, the answer that I regularly receive is that I am quoting these statements of Ellen White out of context.

I certainly do not want to be guilty of quoting Ellen G. White or the Bible out of context; but to me it seems clear and unequivocal that since man is unable to look upon the heart, God has given him the guideline "By their fruits you shall know them." He has expanded upon this by clearly warning Christians against immodest dress, and of the dangers of following cultural patterns of our society that do not match up with the teachings of the Bible.

On the other hand, I find many people in our church who feel that the church is not as strict as it ought to be, and that the church is making the door too wide. Thus they feel a burden to make the gate to God's kingdom narrower. I think they try to make it narrower than God has made it.

From my study of the Bible I have concluded that there are great doctrines taught in the Word of God that are absolutely essential that one should accept and practice in order to be a child of God, and also to be a member of the Seventh-day Adventist Church. These major landmark doctrines include the ministry of Jesus Christ in the sanctuary in heaven, where He now guides the agencies of heaven in bringing the gospel invitation to all men, encouraging, guiding, and helping all those who respond to grow in grace and in the knowledge of God.

Other vital doctrines include the Biblical teaching that man has life only through faith in Jesus Christ and that after he dies he does not have any further existence until he is resurrected at the climax of

the ages when Jesus shall come, bringing an end to this age of rebellion and ushering in His eternal kingdom. For the guidance of those who choose to follow in God's way, He has given His Ten Commandments and additional teachings in the Word of God by which a genuine Christian will shape his life. Included among these is the seventh-day Sabbath, to be honored as a memorial of God's creative power. In seven literal, 24-hour days God fitted up the earth as a habitation for man and set apart the seventh day as a memorial thereof, and has asked men to observe it.

Help on the Way to the Kingdom

Seventh-day Adventist Christians who believe these major doctrines and follow in the footsteps of Jesus will be helped on their way toward the kingdom; they receive encouragement from the promises of Jesus that they, through their faith in Jesus Christ and their willingness to shape their lives by His Word and His commandments, "may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

I cite these particular matters, not as a complete indexing of the great teachings of God's Word but to illustrate that as followers of Christ we do not have the privilege either of reconstructing God's gateway to make it *wider* or of *adding* man-made restrictions to make it *narrower*.

John closes the book of Revelation by saying, "I warn every one who hears the words of the prophecy of this book: if any one *adds* to them, God will *add* to him the plagues described in this book, and if any one *takes away* from the words of the book of this prophecy, God will *take away his share* in the tree of life and in the holy city, which are described in this book" (Rev. 22:18, 19, R.S.V. Italics supplied.)

It is these serious words that have caused me to discuss this subject with our believers. God has warned us that we are not to add to His words and neither are we to take away from them. To do either will make us liable to the plagues and will cause us to forfeit our right to enter through God's gates into the heavenly kingdom.

We must shun both extremes; we must beware of trying to make the

gate wider than it is, or trying to make it narrower than it is. We must remember that it is Jesus Christ who makes the decision as to who will enter through the gates and who will be denied. In fact, He said, "I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture. . . . I came that they may have life, and have it abundantly" (John 10:9, 10, R.S.V.).

Let us remember that Jesus is the Good Shepherd, and that from the sanctuary in heaven He is inviting all men, in the highways and byways, to come to His kingdom. We who are His messengers are to extend the invitation, "Let him that heareth say, Come." But we are to tell them also that they who come must have on the wedding garment; they must be clothed in the righteousness of Christ; they must be willing, out of love and appreciation for what God has done for them, to keep His commandments and to shape their lives by the teachings of His Word. We are not to discriminate against any in extending the gospel invitation.

"In the advocacy of the truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts, but will make light of the gospel invitation. Others—even those whom we suppose to have passed the boundary of God's mercy—will be won to Christ. The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness and have in ignorance worked against the truth. *Therefore treat every man as honest. Speak no word, do no deed, that will confirm any in unbelief.*"—*Testimonies*, vol. 6, p. 122. (Italics supplied.)

Since we do not know who are honest and who are dishonest, we are to encourage everyone to join with us on the march toward the gates of the City of God. And as we encourage them and teach them, we are to be careful lest we go from one extreme of the world in ignoring many of the teachings in the Word of God, to the other extreme of trying to impose upon those who march with us to the kingdom of God our own ideas, ideas that do not find clear and unequivocal support in the Word of God. □

The Sanctimonious Skinny Man

MANY SKINNY Seventh-day Adventists feel smugly sanctimonious over their trim girth and glance sideways with private disdain at their roly-poly brothers and sisters. Like the Pharisee in Christ's parable, they thank God that they are not as other men are.

At a recent camp meeting, a sweet young mother stated flatly, "I just don't have any confidence in the judgment of a fat person."

"Why?" I asked.

"Well, obviously they don't have much will power and are of wishy-washy character," she replied. "So I just don't trust their judgment in anything."

"Then you think they are to be trusted less than the average person?" I inquired.

"Yes," she stated emphatically.

"Do you trust my judgment?" I asked, feeling fairly safe with my 125 pounds.

"Sure," she said with a smile.

"Would you trust my judgment if I were a thief?" I asked frankly.

"No," she gasped, obviously shocked.

"Could you tell if I were a thief by just looking at me? Or a drug pusher?"

"Probably not," she admitted.

"Then," I said, "I think your attitude toward obese people is illogical and unfair. Overweight people definitely have a problem. But so do gossipers, hypocrites, cheaters, and many others. The only difference is that the fat person *wears* his evidence."

"Then you feel that fat people may not have any greater problem than thin people?" she asked, frowning.

"Right," I said, "only their problem is more obvious."

What are the determining factors in weight maintenance if it is not solely will power? Let us consider one factor that is becoming more and more evident—the body's resistance to weight change.

Rose Greer Stoia, R.D., is a dietitian in charge of community nutrition education, Kettering Medical Center, Kettering, Ohio.

Dr. Ancel Keys¹ placed 36 young men who were not fat, but normal in weight, on a 1,570-calorie diet a day for six months. These young men were used to eating 2,000 calories or more a day. Their bodies quickly adapted to the attempted change in energy equilibrium by decreased pulse rate, lowered basal metabolic rate, decrease in activity, and decrease in creative energy, all of which decreased energy expenditure. In addition, numerous psychological changes occurred; preoccupation with food was increased, good table manners disappeared, general irritability increased, and craving for food increased while dislike for specific foods disappeared.

Psychological Changes Persist

These psychological changes persisted for several months *after* rehabilitation, although weights returned to pre-experimental levels *almost immediately*. Dr. Keys affirmed that it is very hard for even normal-weight people to lose weight and what is lost is gained again very soon. The psychological and physiological resistances to change are equally strong for the overweight person.

Is there also a resistance to weight gain? Four separate studies have been done to determine the answer.² Normal-weight patients were given an appealing, high-calorie diet and asked to consume *all* the food placed before them. The diets were several hundred calories more per day than the subjects normally consumed. In most cases, as a result of the excess input of calories, changes occurred to increase expenditure of energy, and therefore weight gain was resisted.

"Quite clearly, then, the organism defends its body weight and resists alterations in energy balance in either direction. Moreover, similar evidence indicates that the obese individual may be as resistant as the normal person."³ It appears highly probable, then, that overweight people, even though we define their weight as abnormal, are actually in a state of equilibrium

regulated at a different level of body weight. In that case, altering body weight requires much more than "taking oneself in hand," since it involves altering a dynamic state of equilibrium or "body balance."

Another important factor in weight maintenance involves food habits and eating patterns. Making a drastic change in eating habits is a near-impossible task for anyone, whether he is normal weight or overweight. Although nutritionists and physicians have for years heralded the discipline of a rigid low-calorie diet as the main answer to overweight, studies show that such diets do not always work. "One authoritative group concluded that: '... most obese patients will not remain in treatment. Of those who do remain in treatment, most will not lose significant poundage, and of those who do lose weight, most will regain it promptly.'"⁴

Is overweight then "predestined"? Not exactly, but many parents unwittingly encourage their children to overeat during infancy and early childhood when cells are still multiplying, therefore increasing the number of fat cells.⁵ This is accomplished easily by popping a bottle in the baby's mouth every time he cries, later demanding he belong to the "clean plate club," allowing him to snack often on high-calorie foods, or having empty-calorie foods and rich dessert as a regular part of his diet. Since even the most severe weight reduction does not decrease fat-cell number—only fat-cell size—these children may fight "hungry" adipose (fat) tissue for the rest of their lives.

The Perfect Answer

So, what is the answer? The only perfect answer to weight control is—don't gain unwanted weight. But for those unfortunate ones who have gained weight—what then? The first question to be answered, which many physicians and nutritionists have overlooked for years, is "Why do fat people eat too much?"

"I'll tell you why I eat," huffed one obese lady in my office one

rainy afternoon, "because I'm starved!"

"You're really hungry?" I asked.

"Not hungry, starved!" she emphasized. "As soon as the children leave for school I dash to the refrigerator and tear the cupboards apart looking for something good to eat."

"Something good to eat?" I echoed. "If you were that hungry, wouldn't *anything* edible do?"

"No, it has to be something good, like hot Pop Tarts and cold milk, or last night's pie with ice cream," she said.

Physiological hunger is a need for food. Our bodies usually signal this need by gastric motility, which causes movement, sounds, and even hunger pains. Dr. Stunkard⁶ tested obese and normal-weight individuals to see how their gastric motility coincided with their reports of hunger. The thin usually reported hunger when there was gastric motility, while the obese often reported hunger with no gastric motility. What cue do many people interpret as hunger, if not a physiological need for food?

Try this little quiz on yourself. What do you associate with a birthday? Birthday cake and ice cream come immediately to mind. What do you associate with Thanksgiving? Probably you visualize a table heaped high with scrumptious food. What do you associate with a social evening among friends? Along with the chatter and laughter you imagine some type of refreshments, don't you? Do you eat that delicate piece of white cake and gooey, pink frosting topped with chocolate-marble ice cream on your birthday because you are hungry? No, you eat it because of environmental stimuli that have conditioned you probably to feel the need of birthday cake on your birthday.

People of affluent countries are conditioned by advertising media to eat many times when they are not truly hungry—at parties, when traveling, when friends drop in, while watching TV, et cetera. Environmental stimuli condition one to eat at noon, whether he is hungry or not. This conditioning is repeated so many hundreds of times that one soon actually incorrectly labels this as hunger. The tinkle of an ice cream wagon bell quickly conditions a child to feel "hungry." The warm smell of fresh buttered popcorn on cool Saturday nights stimulates many adults to register "hunger," although supper is less than an hour past. Eating becomes a conditioned response to environmental stimuli that, more often

than not, are dissociated with a physiological need for food.

Contrary to what the overweight patient said about eating because she is "famished," many studies have been done showing that overweight people eat because of the taste, because they *think* it is mealtime (although in some studies clocks may have been set ahead to deceive them), because the food is available, and because of many other environmental stimuli *other* than hunger. They also continue eating long after "fullness" has been reached, because food is there, because they are conditioned to clean up their plates regardless of hunger, or because nibbling is a habit that they do automatically, many times being totally unaware that they are eating.

Stop at the Doughnut Shop

"Role play with me a moment, Fred," I said to a man some 100 pounds overweight who had come to me for help. "Let's pretend it's been a hard day for you working in the X-ray lab."

"That's not hard to imagine," responded Fred. "My boss is a grouch!"

"Let's pretend that just before quitting tonight your boss really let you have it. Let's say he accused you of a mistake that was *not* your fault, and would *not* hear your side of the story," I said.

"Yeah," Fred nodded, "that would really burn me up."

"So now," I continued, "you're on your way home."

"I'm driving along muttering to myself," added Fred.

"And you stop at the light in town right beside the new doughnut shop," I said, knowing Fred has a particular fondness for doughnuts.

"So I stop," continued Fred, "go

in and buy a dozen fresh glazed doughnuts and eat the whole dozen before I get home."

"Why?" I asked.

"Because I'm hungry," Fred stated flatly, then smiled at me as we both doubted what he had said. "Well, maybe because he made me so mad?" Fred asked.

"Well, you're angry all right. But what do the doughnuts have to do with it?" I challenged.

"Because I didn't deserve to be bawled out," defended Fred.

"And so?" I encouraged. "So, what then?"

"So," faltered Fred, "I wanted some doughnuts."

"Would a big tossed salad with low calorie dressing have done the same thing?" I asked.

"I should say not!" he said, shaking his jowls emphatically.

"It had to be something you really liked?" I queried.

"Yes, something really good," answered Fred.

"Why?" I persisted.

"Because, well—because I deserved it!" Fred exploded.

"Was it a reward?" I asked. "A nice thing you could do for yourself to make up for being treated so rotten?"

"Yeah, that's it, I guess," sighed Fred, "but are you saying I have some kind of complex, or hangup, or something?"

"No," I laughed. "You're perfectly normal. You just compensate for the normal frustrations of life by treating yourself with high-calorie goodies."

"I see," mused Fred. "Maybe my skinny wife takes care of her frustrations by reading love stories in her women's magazine and letting the housework go."

"Right," I smiled. "Many skinny people are no more self-disciplined than you are, but their way of handling life's problems may be smoking, swearing, belittling family or friends, or driving like a maniac, all of which are unacceptable ways, yet have very few calories, and so do not add fat."

"I get it," Fred said, rising to leave. "You want me to be more aware of why I eat than what I eat—I'll try," he called over his shoulder as he went out the door. □

Vesper Prayer

By B. N. PACHE

Before Thy throne at close of day,
We come, O Lord, to sing and pray,
And all to Thee surrender.
O let Thy peace descend on us,
And may Thy angels watch o'er us,
O Lord, our sole defender.

Lord, give Thy children calm repose,
And may our weary eyelids close
With Thy most tender blessing.
O grant us, Lord, Thy pardon now,
As we before Thee humbly bow,
Our many sins confessing.

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Lutherans and Catholics

Continued from cover

general consensus on such divisive issues as baptism, the role of the ministry, and the significance of the central sacrament of the eucharist, that is, the communion service. Precisely because large areas of agreement existed among them on these points, the members of the dialog decided to begin discussion of what is probably the thorniest problem between Catholics and Protestants in general—the role of singular offices and persons, particularly the papacy, in exercising responsibility for the unity of the universal

church. To be specific, the question was, had the papacy, as an expression of the Christian ministry, served the unity of the Christian church in the past and could it serve it in the future?

After meticulous scriptural and historical study involving the production of more than 30 research papers the two sides found ground for accord. The Catholics conceded it is incorrect to insist that Jesus conferred the papacy on the apostle Peter, and equally wrong to hold that the papacy remained substantially the same through succeeding centuries (art. 6). The Lutherans recognized that they had minimized the importance of Peter's role in

the early church (arts. 6, 13). They also granted the beneficial role of the papacy at various periods of Christian history (arts. 21, 28). Expressing their belief in God's sovereign freedom, they declared they couldn't deny "that God may show again in the future that the papacy is His gracious gift to His people" (art. 28). The 26 theologians agreed that whereas the development of Peter's role in the early church "does not constitute papacy in its later technical sense," one can, however, see "the possibility of an orientation in that direction, when shaped by favoring factors" in subsequent centuries (art. 13). In essence, both sides accepted the notion of a "renewed papacy," that is, of a papacy that would, in the future, "function in ways which are better adapted to meet both the universal and regional needs of the church in the complex environment of modern times" (art. 29).

Time Out for Fire

By ELLA RUTH ELKINS

FOR THE YOUNGER SET

THIS WAS THE DAY! *The day when the family was to leave for their vacation by the sea. The homemade kyak was tied to the top of the car, with the oars safely tucked inside. Suitcases were packed with swimming suits, towels, sand pails, and shovels, and sunburn lotion. Altogether there were four suitcases and three boxes of food when Daddy started packing the car. But with five children in the family and Mamma and Daddy (who owned an old car with no trunk in the back of it!), the car would be full enough without the suitcases!*

At last Daddy had gotten all the food packed and three of the suitcases, when Mother came out dragging a big wooden trunk!

"What's in that?" Daddy asked in surprise.

"Bedding. It gets cold and foggy there. And I took plenty of sheets."

Daddy straightened up and drew in a deep breath.

"I know. I'll just tie that trunk and this one remaining suitcase onto the back bumper." Daddy turned into the garage and came back with some stout rope and a piece of old quilt.

He put the old quilt between the trunk and the car, so the trunk wouldn't scratch the car, and tied them tight. He leaned and pulled on them, but they held good and solid.

Daddy smiled. "Pile in!" he called.

Out onto the highway they went, then off onto a wide road that wound over the mountains toward the sea.

The children sat on the edges of their seats as the car wound along the mountain road. All of a sudden Donnie turned to Ellen and said, "Hey, let's turn around and kneel, so we can look out the back window. That way we can see where we've been."

"Oh, let's!"

Both children whirled around to

watch out the back window, and Ellen plopped her chin in her hands. Ellen and Donnie looked, and their eyes grew round with fear. For smoke and bits of flame came up over the trunk that was tied to the back of the car. Ellen pointed, but no words would come from her throat. Donnie was first to find his voice.

"The car's on fire! The car's on fire!" he screamed.

Daddy stepped on the brakes and swerved to a stop beside the road. As he opened his door with his left hand, he reached for the fire extinguisher with his right. He jumped from the car and ran to the back where he pumped spray all over the burning trunk.

The family sprang from the car and ran to a safe spot on a nearby hillside.

"Just the trunk and that old quilt are on fire," called Daddy.

Daddy pulled the trunk away from the car and dumped everything out to see what damage had been done. A small hole was burnt clear through the trunk—about as round as an orange. A little of the bedding was burnt, but not much. Now that it was safe, the family gathered around.

"The fire started from that quilt I used for padding being too close to the hot exhaust fumes coming from the exhaust pipe," said Daddy as he and Mamma packed everything back into the trunk. "We'll tie this trunk on the left side of the bumper this time so it won't be near that exhaust pipe." And soon it was tied securely in place.

"Well, thanks to Donnie and Ellen, we saved most everything in time." Mother smiled at the two children, as everyone climbed back into the car.

"And we should all thank God that the angels suggested to Donnie that he and Ellen should look out the back window!" □

What Kind of "Renewed Papacy"?

In view of the history of Martin Luther's attitude toward the papacy, the Reformer often denouncing the papacy as antichrist, it is indeed a dramatic shift, that a group of scholars for the Lutheran tradition and the Roman Catholic Church could declare that they are willing to consider the possibility that some form of renewed papacy might be worthwhile for Christian unity. But then, who will define what this renewed papacy would be? Suggestions have not been lacking, as one can imagine, all the way from a papal office that would have limited powers attached to it to a function held for a limited period of time. In its March 15, 1974, issue, for instance, the *National Catholic Reporter* suggests that such a papacy could be an office "held for a limited term by the accepted leader of one tradition within the Christian church and then passed on to another such leader, and then another." "Nonsense," reacts the conservative *National Catholic Register* (March 24, 1974); such suggestions can only be harmful to the cause of Christian reunion!

Whatever this renewal might imply, the Catholic theologians in the discussions insisted that papal primacy is "an institution in accordance with God's will" (art. 30), and must therefore be maintained. For Lutherans, this seems to be a secondary question. The one thing necessary, they argue, is that papal primacy be so structured "that it clearly serve the gospel and the unity of the church of Christ," so interpreted that its exercise of

power "not subvert Christian freedom" (arts. 28, 30).

As it draws its conclusions, the theologians' joint report poses questions to both churches. It asks Catholics to consider whether they can accept the possibility of a reconciliation that recognizes "the self-government of Lutheran churches within a communion," a reconciliation that would respect "the spiritual heritage" of the Lutheran communities (art. 33). It asks Lutherans if they will "acknowledge" not only the "legitimacy" but also the "desirability" of a "renewed papal ministry" in a larger Christian communion that would include the Lutheran communions (art. 32). The theologians imply the answers should be Yes.

Sensitive Point Not Explored

This does not mean that now the pope will govern Lutherans or that members of both churches will freely attend each other's services. For one thing, the theologians have hardly explored the extent to which the existing forms of the papal office are open to change in the future, nor have they touched on the most sensitive point of papal infallibility, taught by Vatican Councils I and II. Moreover, for all the relevance they may see in them, their conclusions are still their own and in no way commit either the Lutheran or the Roman Catholic churches. Nevertheless, for the first time since the Reformation, 26 theologians officially appointed to represent the nation's 48 million Roman Catholics and 90 per cent of all American Lutherans² have provided their communions with a document that may significantly influence the infallibility dialog that has already begun, and the bilateral ecumenical conversations between Catholics and other Protestants around the world.

To the increasing number of advocates of visible unity, this joint statement provides the most convincing evidence yet that there ought to be room, in a reunited Christian church, for a "renewed papacy" that would serve Christian unity "in ways better adapted to meet both the universal and regional needs of the church in the complex environment of modern times" (art. 29). □

REFERENCES AND NOTES

¹ The proceedings of previous dialogs: *The Status of the Nicene Creed as Dogma of the Church*, *One Baptism for the Remission of Sins*, *The Eucharist as Sacrifice*, and *Eucharist and Ministry* are available from the U.S.A. National Committee, Lutheran World Federation, 315 Park Ave., South New York, N.Y. 10010.

² Three of the nation's eight Lutheran denominations took part in the talks: The Lutheran Church in America, the American Lutheran Church, and the Lutheran Church-Missouri Synod.

The Way to the Kingdom

By LOUIS F. CUNNINGHAM

THE title of the book caught my eye—*How to Be a Christian Without Being Religious*—and set some thoughts of my own in motion. My first question was What about Jesus? Was He religious? In His daily conversation He talked a great deal about God, far more than most Christians do. The needs of other people meant more to Him than even food and rest. There was His prayer life, as well. These were all ways of expressing His religion. Who could have known the Saviour without being impressed by the way His religion showed through in everything He did?

Judging by Christ's example, a Christian is to be different from a non-Christian. This difference must be more than a name, more than outward appearance, more than doctrine. It is a difference in life-style, direction, goals. Ellen White was discussing the necessity of these differences when she wrote: "It is a great misfortune to be double-minded. . . . Let us use to a purpose the mind the Lord has given us. Ambition, covetousness, the mania to follow the fashions, the customs, and the practices of the world *in order not to be thought singular*, will soon obliterate all lines of distinction between the Christian's lines of pursuit and the practices of the world."—*In Heavenly Places*, p. 165. (Italics supplied.)

A Certain Test

Sooner or later every believer must endure the threat of scorn and ridicule. So marked is the distinction between genuine godliness and worldliness that a test is certain to come. What is involved in these tests and how shall we gain the victory?

With some, it is a matter of trying harder next time. Others say not to try, but to trust. To be sure, there is an element of both faith and works in the right approach. But the key to victory that makes

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the believer's trust and endeavor effective is best seen in the life of Christ.

We are told, "From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering."—*The Desire of Ages*, p. 57.

The question, then, is not "Am I doing better?" but "Am I fully surrendered, as Jesus was?" So important is this spiritual factor in our lives that we are confidently assured, "Let no one despair of gaining the victory. Victory is sure when self is surrendered to God."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 32:24, p. 1095. No wonder self-surrender is said to be "the substance of the teachings of Christ" (*The Desire of Ages*, p. 523).

As well as Christlike surrender there is a type of surrender that is false and ineffective. Do not be led into a submission that is passive or negative. Surrender must never mean the futility and hopelessness of resignation, but rather the vitality and fervor of Christian commitment. There is a vast difference between the two. One is sure to fail. The other is sure to succeed.

Some think of surrender as "giving in" or "giving up" to God, as if it called for great personal sacrifice. The Scriptures say, "For the Lord is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" (Ps. 84:11). On the other hand, we are told, "Your sins have withholden good things from you" (Jer. 5:25).

The rewards of commitment are not only in the hereafter but here and now. They are immediate and continuing.

What more could we ask of God in return for so little? We give up our degraded and defeated selves. He gives us a new heart, the wisdom and might of His Spirit, and the companionship and protection of myriads of angels. More than that, He gives us renewed hope, His peace, and everlasting life. How gracious is our God to us, His rebellious and undeserving children! □

“What Have They Seen in Thine House?”

By W. B. OCHS

IN THESE days of haste we must not neglect those things that build us up spiritually and help us to be prepared for the coming of Jesus. His message to us is “Watch ye and pray, lest ye enter into temptation” (Mark 14:38).

The question the prophet Isaiah asked Hezekiah has special meaning for us today, “What have they seen in thine house?” (2 Kings 20:15).

A short time before, Hezekiah had been given a forthright message from God: “Set thine house in order; for thou shalt die, and not live” (verse 1). This caused him to turn to God in prayer, and his prayer was heard. Through the prophet He sent the message “I will heal thee,” and 15 years were added to his life.

Because of his dramatic healing the king of Babylon presented a gift to him through his servants. Instead of telling them about God’s healing power and his prayer altar, he showed them “all the house of his precious things, the silver, and the gold, and the spices, and precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not” (verse 13).

Is it any wonder he was asked, “What have they seen in thine house?” Because of his failure to grasp the opportunity that God gave him to witness for Him, he received the sad message “Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into

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Babylon: nothing shall be left, saith the Lord” (verse 17).

How we need to apply this sad experience to our own hearts! We need to learn from our own mistakes, as well as from those of others. There are far too many Hezekiahs among our people today. What do those who visit our homes see? Our earthly possessions? Strife, quarreling, sadness, a broken-down prayer altar, or an altar of prayer? One reason why so many grow cold spiritually and fall by the way is that their family altar has broken down. A true self-examination so often reveals that we are guilty before God. How we need to turn to Him and to the first love we had when we accepted Him as our personal Saviour.

Altars of Prayer

Men who accomplished great things for God built altars of prayer. Of Noah we read: “And Noah builded an altar unto the Lord . . . and offered burnt offerings on the altar” (Gen. 8:20). This was his first act of worship after leaving the ark. The sacrifices he offered expressed not only his gratitude for his preservation but his faith in the coming Redeemer. That God was pleased with him is expressed in the words “And the Lord smelled a sweet savour” (verse 21).

Abraham had no stone house to live in, but he had enough stones to build an altar for God. After he moved to the east of Bethel he pitched his tent “and there he builded an altar unto the Lord” (chap. 12:8). This altar symbolized his dedication and became the place where he renewed his daily vows and received daily strength.

Our family prayer altar keeps us close to God. It helps us to begin the day aright; it helps us to avoid saying and doing the things that are

displeasing to the Lord. Our morning and evening prayers around the altar keep our minds and hearts open to the Spirit’s voice as we go about our duties for the day. The fishermen of Brittany, we are told, used to utter this simple prayer early in the morning before they began their arduous and perilous labors, “Keep me, O my God: my boat is so small and Thy ocean is so great.” A beautiful thought indeed for our morning devotion. Well may we pray, “O Lord, the world is so great and we are so small. Keep us during the hours of the day as we go about our work.”

The prayers ascending in our homes at the family prayer altar help us to cast all our cares upon Him and to believe that He cares for us. These prayers bind the hearts of the members of the family together in love; they increase a zeal to do greater things for God; they inspire us to help those who are in need of spiritual help. Our prayer altar is a good cure for criticism, faultfinding, and backbiting. “The family that prays together stays together” are not idle words.

Commenting on Abraham’s altar upon which were offered the morning and evening sacrifices, the servant of the Lord delivers this admonition: “So the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew, His mercies and blessings will descend upon the suppliants.”—*Testimonies*, vol. 7, p. 44.

But the prayers offered around the family altar, as vital as they are, cannot take the place of private devotion. We need to spend time each day on our knees alone with God. This gives us added strength to overcome the temptations that Satan may bring to us. In my mother’s hymnbook I found a clipping with the words “Prayer is the incense that gives the devil a headache.” To be sure, Satan trembles when he hears the sincere prayers of God’s children whether they are around the family altar or in private communion with the Lord.

Prayer Is Earnestness

John Bunyan said: “Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things God has promised. Prayer is not eloquence, it is earnestness: it is not the definition of helplessness, but the feeling concerning it.

Prayer is not coined in figures of speech; it is found in the earnestness of our soul."

When we think of the prayers Jesus offered, we feel as did His disciples when they said, "Lord, teach us to pray." Our prayers can be likened to emergency candles that are always within our reach and that require no outside machinery to keep them in order. But let us remember that it takes the match of faith to light them.

As the invisible radio beam guides airplanes through fog and darkness, so the prayer of faith leads the soul

through the dark clouds of doubt and helps us to see the light of God's glory. We cannot afford to neglect our prayers around the family altar and our private communion with Christ, for prayer is the wing that lifts our souls to heaven, and our meditation is the eye of faith that helps us to see the Lord and to believe His wonderful promises made to those who earnestly seek Him.

This is no time for formalism. The Lord calls for a faith that will move Heaven; that will bring deliverance to His suffering children;

a faith that will open the doors still closed to the gospel. We have a right to be heard, for we read, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

The serious times in which we live call for the rebuilding of the family prayer altar and for a personal, daily communion with the Lord. The call to all, old and young, is "Back to God, back to our knees, back to the inner chambers of intercession." □

When You're Young

By MIRIAM WOOD

To Be Happy in Heaven

"WOULD YOU BE HAPPY in heaven?" someone asked me recently. It didn't take more than a second for me to reply.

"Of course I would!" I asserted emphatically.

Since I was so sure of my answer, during the rest of that day I kept thinking about the reasons *why* I would be happy in heaven. After I compiled them, I found one central thread running through them. As I list a few, I wonder if you'll notice the recurring characteristic.

1. In heaven I would be happy because I would never need to fear losing those I love by death.
2. I would be free of the disappointment of seeing the lives of those I love shattered by tragedy and bad decisions.
3. I would possess eternal youth; I would never again look into the mirror and see an aging stranger.
4. I would possess eternal vigor; I would never again feel tired.
5. A confirmed wanderer, I could indulge my taste for travel throughout eternity without the debilitating fear of flying that is such a problem to me now.

And so on and on.

Did you notice that selfishness runs through these reasons like a dark thread in a skein of wool? I am totally concerned with the benefits that heaven will have for me. I have given no thought to what I might bring to heaven to make others happy. Now, I don't think that my reasons are "wrong." Surely the Lord expects us to look forward to some of these things. But the aspect that troubles me is the totality of my concern with myself.

Disturbed by what I was finding, I decided to do a little research in Ellen White's writings on the subject of heavenly citizenship and its requirements. As I read, I was astonished at the recurrence of the words *selfish* and *selfishness*. In fact, it began to seem to me that the quality which would disqualify one the quickest as a citizen of heaven is just that—selfishness.

Since the counsels were given for practicing Christians, apparently we do not understand all that is involved in selfishness. Just what is encompassed in the word *selfish*?

"The selfish principles exercised on the earth are not the principles which will prevail in heaven."—*Counsels on Stewardship*, p. 133.

It seems to me that we have too narrow a view of "selfishness." From our childhood on, we are prone to think that selfishness means taking the biggest piece of cake and "That's not nice." But when you come right down to it, cake-taking is the most *elementary* form of selfishness. As we get older, we become much more adept practitioners of

this negative art. For instance, isn't it selfishness to make certain, as most of us do, that we come out ahead in all our relationships—that others are never left in doubt as to the fact that we are the best, the most, and the brightest in every way? It's my conviction that the right and left hands are kept pretty well informed as to our praiseworthy activities; they, in turn, lose no time in informing the general public.

Another aspect of selfishness is this: Do you find it completely natural and easy to rejoice when something good happens to a friend? I've noticed that most of us can sympathize sincerely with friends who are having bad times, but it's a bit more difficult to rejoice with those who rejoice. Isn't it? The selfish heart hears that nagging little voice: "Why did he 'luck out'? Why not me?"

"None can enter heaven whose characters are defiled by the foul blot of selfishness."—*Christian Service*, p. 22.

God doesn't consider selfishness a charming little peccadillo. He terms it a "foul blot."

"In heaven, none will think of self."—*Testimonies*, vol. 2, p. 132.

"Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of the angels and the music of their harps would not satisfy them."—*Christ's Object Lessons*, pp. 364, 365.

Now let's suppose that in heaven not all the mansions are of the same degree of splendor. While "mansions" are mentioned (though I think a more accurate rendition is "dwellings"), for the sake of our point, suppose that one Christian is assigned a "mansion" somewhat superior to that of another. If he still possesses any selfishness in his heart, he is going to be discontented immediately. Of course, the argument breaks down, for if he still is selfish, he wouldn't be in heaven. Nonetheless, you see the point.

In view of all this I'd like to compile a new list of reasons why I'd be happy in heaven. I think I could include the ones I've already mentioned, but first I'd want to mention the joy of communion with my Saviour, the opportunity to live in a sinless universe, the glory of seeing others there, some who have suffered cruelly for their beliefs, and the clear, shining beauty of being able to contemplate the glory of "The Lamb of God." Feeling this way, I believe I could help to make heaven a happy place for others.

And if in heaven, why not here on earth?

Worthy or Unworthy Motives

Addressing a convocation on Evangelism in Contemporary Experience in Claremont, California, Dr. Alan Walker, a noted Australian evangelist, said that the church should abandon "archaic doctrines" that base evangelism on appeals to personal fear and hope of heavenly reward.

The fear of hell and the hope of heaven in an afterlife are unworthy motives for mission, based on eighteenth- and nineteenth-century views, the Methodist clergyman told the more than 450 clergymen attending the convocation.

The answers as to how the church could conduct evangelism and what it should say, he said, are provided by the social and economic issues of the times. He listed nuclear threat, population explosion, pollution, exploitation of persons, maldistribution of natural resources, and anonymity in mass society as the most pressing issues.

To us it seems that Dr. Walker is making light of and discarding the teachings of Jesus and the motives to which He appealed.

Take, for example, the Sermon on the Mount. To what does Jesus appeal in it? Here are a few sample statements: "Blessed are the poor in spirit: for their's is the kingdom of heaven" (Matt. 5:3). "Blessed are the meek: for they shall inherit the earth" (verse 5). "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven" (verse 10). "Blessed are ye, when men shall revile you. . . . Rejoice, and be glad: for great is your reward in heaven" (verses 11, 12).

Jesus' Varied Appeals

Notice Jesus' appeals to fear in the sermon: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (verse 29).

Concerning almsgiving and rewards, Jesus made the following observations: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (chap. 6:1-4).

We are not denying that Jesus appealed to other motives, as well. Certainly love is one of the strongest motives. But we are pointing out that Jesus and the New Testament writers repeatedly appealed to rewards and to fear in their gospel preaching. At the same time we should point out that while a convert may decide to accept the Christian faith largely on the basis of the hope of heavenly reward or on appeals to personal fear, as he grows in grace certainly other motivations are added and perhaps become predominant.

Take also the three angels' messages, the last warning message Seventh-day Adventists are to carry to the world. To what do these angels appeal as they call for decisive action on the part of earth's inhabitants? In the first angel's message men are called upon to fear God "for the hour of his judgment is come" (Rev. 14:7). As

the second angel's message swells into the loud cry, men are called upon to come out of Babylon that they "receive not of her plagues" (chap. 18:4). The third angel's message appeals to fear of punishment of the most terrible kind, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (chap. 14:10). Apparently God goes all out in His final appeal. Men who haven't responded before to the various appeals of the gospel messengers are confronted with one last ultimatum, an ultimatum Dr. Walker would decry not only as "archaic" but "unworthy."

When Dr. Walker's evangelistic bait catches men, what have his converts found? What is it that they now possess that places them at an advantage? What new hopes thrill their souls?

How paltry the fare this type of evangelism offers compared with what Jesus offers in the Gospels and in the other books of the New Testament!

To Dr. Walker's suggested substitution we respond in the words of Jeremiah's astonished exclamation, "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:12, 13).

Suppose a country with fertile soil and ideal climatic conditions should be discovered somewhere on this earth. Let us suppose further that those in charge of that country were eager for immigrants to come and settle their country and that they had sent out representatives to the various countries of earth inviting people to their country. Furthermore, let us suppose that they offered these immigrants free transportation and a home with acreage enough for a comfortable living, also without charge.

Would Dr. Walker and other evangelists of his persuasion discourage people from going? Would they say that since the hope of living in that land of plenty was an unworthy motive the people should refuse to go there? Would they accuse or ridicule the emissaries from that country or their local representatives?

The Trend of Liberal Theology

On the contrary, we would hope that they would at least visit this country and verify for themselves that the information was true and that people who immigrated there received exactly what they had been told and were happy in their new circumstances. We would expect to see them joining the emissaries and representatives, going to overpopulated countries, to famine-ridden lands, to ghettos and slums in prosperous countries, helping the people settle their affairs and move.

Then why are they not doing this when it comes to heaven? Does not that country have much more to offer than our make-believe country?

We can come to only one answer—they have lost their faith in that future world. If there is such a thing as an afterlife, they are virtually saying, the whole thing is so vague that it ought not to be mentioned—in fact, is unworthy for one to speak of in any way as a drawing card.

Dr. Walker represents the trend of liberal theology. Some liberal theologians are far from sure there is a

God, or if there is one, what He is like. Because they have so little faith in the supernatural, they leave this element out of their preaching. To them the church is a social structure, fulfilling certain needs in certain people. It can do the most good in the world helping people adjust to their environment and to contribute in some way to the betterment of society.

We agree that the church should be involved in relieving human suffering. This is what Jesus taught: "Is not this the fast that I have chosen? . . . To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isa. 58:6, 7).

But the same Jesus who taught social concern also

taught heaven and repeatedly used the hope of heaven as a motivation for Christian living. If such a country as heaven exists, and the Bible believer harbors no doubts in his mind, then to tell people that such a country exists, that there is plenty of room there for all who wish to live there, that God is eager for all to respond to His invitation to live there, that He has made provision that all who wish may go, is the best news that can be proclaimed. How hollow is evangelism that fails to proclaim this news; worse yet, how shocking that a convocation on evangelism should be told that to mention such a country is an appeal to unworthy motives!

Adventists need to re-examine their evangelistic message lest, caught up in modern concerns, they fail to emphasize God's panacea.

D. F. N.

Letters

Continued from page 3

in the dentist's chair, but I didn't find it necessary to leave my children with a babysitter. My 4-year-old daughter sat in the waiting room with dolly and a coloring book, and my 2-year-old son sat on a stool beside me while the dentist worked. The children had a good time playing quietly with their toys, and the dentist didn't mind at all. I truly believe a child taught to mind and to behave from the cradle up, can be taken anywhere.

How many of us if we owned a precious gem like none other in the world would leave it for someone else to watch? Our children are the most precious of all gems. They are a gift directly from God. If He had wanted Mrs. Jones or Mrs. Smith to take care of them He would have given these children to them.

BARBARA ROWE

Hendersonville, North Carolina

Throwaway Children

Loren Fenton's plea for a program within the Seventh-day Adventist Church for its "throwaway children" (Feb. 28) should be reread by every member.

Whether we are parents, teachers, pastors, counselors, or just concerned citizens, none of us likes to dwell on our failures. The church is no different.

In the past, it seems the only goal in situations involving children in trouble has been to remove them from the immediate scene, on the premise that once gone, so is the problem.

I can tell you from observation and experience that that is not so. Society, like the church, has too long employed this kind of philosophy in dealing with breakers of the laws. Our backward penal system is the result.

Surely the church ought to lead the way with love in showing the rest of us how to deal with children and young people who may not presently fit in with the rest of the crowd, but who might be redeemed in every sense of the word.

A group of church leaders might do well to give serious study to the formation of a living-in educational institution for its "throwaway children" while there is still time.

STAN SHOWALTER

Michigan City, Indiana

SDA Schools

Hearty amens to Miriam Wood's article "Pacific Union College" (March 21). We ought to have more articles like it. I am glad and thankful for our schools. Praise the Lord!

Connected as I am with a self-supporting institute, I believe such institutions have their place. They are doing a good work. But a balance must be maintained in all things.

ADAH MAE THORN

Dunlap, Tennessee

Finished Through Sacrifice

"Hastening Christ's Coming" (March 7) was a perceptive statement of a most important issue for our church today. Your four factors make our position clear. Of the three human factors, (2) finishing the proclamation; (3) reflecting the image of Jesus; (4) climaxing the apostasy, it appears to me that (3) is the key. The image of Jesus, which we must reflect, is an image of sacrifice, not widely practiced in our ranks.

Total involvement with Jesus would produce (1) increased lay activity in the outreach of the church, but perhaps more important, a sharp increase in lay management of local churches, releasing the professionally trained ministry for a more effective outreach; (2) a reduction in the funds needed for administration (keeping the wheels turning, as you put it) on all levels, largely a nursing operation, which a devoted laity could carry in large measure; and (3) most effective of all, a new concept of sacrificial giving. Funds for completing the work could thus be doubled or tripled, and then how quickly apostasy would climax!

Sacrificial giving is a delicate subject among Adventists, amazing as purse protection appears to be in a denomination noted for its high level of giving. But let's face the facts. A large percentage of our members do not give any regular or significant financial support to the church. Among those who give consistently, genuine self-denial is not common. There is, of course, a devoted minority who practice sacrificial giving.

In Eden, recognition of God's ownership of property (the tree of knowledge) shared emphasis with recognition of God's ownership of time (the Sabbath). The church makes no test of giving as it does of Sabbath observance, but I am sure God does. The work will be finished through sacrifice.

RICHARD B. LEWIS

Riverside, California

Andrews Not First

Re "A Centennial of SDA Missions" (Jan. 10 to Feb. 14).

I have studied church history, on and off, in school and out of school, but I don't remember noting before what preceded or led up to the sending of J. N. Andrews overseas as our first official foreign missionary. One might wonder whether he was our first foreign missionary, although he was the first worker really sent out by our church mission board.

Our work in Europe and other places seems to have been well represented by others before Andrews crossed the sea. I am glad finally to have learned these facts about our work.

WYLDEN MUNROE

Centralia, Washington

Sunday Laws

The Editor's Viewpoint (April 4) shows a continuing concern for Sunday-law interest.

While recognizing the basically religious nature of such laws, there is no harm in Adventists pointing out other undesirable aspects.

We can assert that a Sunday law is an "old grandmother's" type of remedy. It is unsound economically. It works hardship on all, because it represents a law that cannot be overridden in cases of genuine economic and social necessity.

Further, it is not good legislative usage to make laws in such minute detail that they cannot be uniformly enforced on all the people. Laws that penalize the poor, for instance.

ROBERT M. SHREWSBURY

Mayagüez, Puerto Rico

Exorcism

Your recent article on exorcism (April 18) gave me the suggestion to include the topic in my MISSION '74 line-up of topics.

I have been astonished at the lack of information given in various periodicals that have discussed the subject, and quite alert to the absence of the real and only approach in exorcism, the name of the Lord Jesus Christ, pronounced by a commandment keeper and one whose life testifies to the saving grace of the Lord Jesus.

So much emphasis has been placed upon the individual rather than upon Jesus, who is ever willing to relieve demoniacal suffering.

HAL RUTHERFORD

Marysville, Michigan



Carcich Cares

"In every church one may find youth whose spiritual interest has

waned and who no longer attend church. These young people belong to us. They constitute a tremendous investment on the part of parents, teachers, pastors, and the church as a whole. Who can accurately estimate the hopes, prayers, tears, and sacrifices expended to bring youth to spiritual maturity?

"Therefore, that which is ours by blood and spiritual ties should occupy our prime interest and attention. While working to save those we do not know, we must never neglect those we do know—our own children. If we do not continue our efforts in their behalf, who will?

"One effective tool which the church supplies for the spiritual encouragement, inspiration, and involvement of Adventist youth is INSIGHT magazine. The editorial staff is constantly striving to develop a spiritual and relevant journal within the context of Seventh-day Adventist doctrine, teaching, and practice. I therefore want to appeal to our pastors, church officers, and church members everywhere to make this good magazine available to every young person within and without the church."

Homemakers' Exchange

I am a young mother and I have a burden on my heart for my husband who is an ordained church elder. Although he does nothing bad in the eyes of most people, and he is good to us, my heart is heavy. He uses much slang and often profanity. He has many worldly interests. He rarely studies the Bible for himself, although he knows it quite well and can quote more texts than I can. He seems to act as if most church activities are a drudge. Sometimes I find myself getting angry with him (which is wrong). How can I keep from becoming annoyed at him for his indifference, and how can I help him?

► Love your husband in spite of his faults, which are painful to you and to God. If you find this hard to do, daily ask the Holy Spirit to enter your heart and to give you that love. He will, because God has promised (see Luke 11:9). Examine your motives and be sure that you are not thinking that your marriage is a mistake. God has a wonderful purpose for you in the home where you are.

Daily ask for God's promised wisdom and humility for yourself, so that you may learn at His feet how to help this man, who is also your Christian brother and friend, to find the joys of walking closely with Him. Ask God to grant for him the promise of Ezekiel 36:26, 27.

Do not fail to demonstrate to your husband your love, respect, attentiveness, and your right example. Wait with joy and thanksgiving for the Holy Spirit to work out His will. God does not fail us. He must work out things in His own time and way.

ELAINE C. PRIVAT
Geyserville, California

► From the order of your questions, you reveal awareness that the initial change must take place in you. To try to force control of your mate's will by nagging and faultfinding would be a cause of bitterness, a useless undertaking, one unapproved by God.

Your first step is to pray earnestly that the Holy Spirit will fill both your hearts with such love and understanding of God, that you will each desire to become like Him in character. Next, read daily the thirteenth chapter of 1 Corinthians, choosing a pertinent key thought to dwell on continually for that particular day.

With your heart attuned to Christ's, you will learn to dwell on his good qualities, which will help both him and you.

God will surely bless your efforts to make your home *a little bit of heaven*.

RAMONA WISTHOFF
Michigan City, Indiana

► By use of different parables Jesus illustrated the condition of those who are spiritually lost. It may be your husband is like a lost coin or, perhaps, he is the elder brother. Without wanting to take sides in your particular situation, I believe your anger, since it is for the cause of God, is justified. Remember how some were angry and even

jealous for the God of Israel in Old Testament days.

It seems that two competing salesmen have come to the same house. The One has something to exchange with your husband. The other has on display wares that seem to duplicate those his competitor has demonstrated. On closer observation, these counterfeits that seem now so attractive to your husband are found to be very expensive.

JIMMY RIDDLE

► Your problem is half conquered since you recognize that anger and annoyance are not proper emotions. Disapproval and self-righteous anger are two destructive tools in a human relationship.

You may often have praised someone else who is a contemporary, or has functioned well, according to you, as an elder of the church. This is sly criticism of your husband and is unfair. His present actions could be the result of his frustration in trying to measure up to your ideal for him.

Obviously he has many virtues to praise. Dwell on these—to him privately and to others openly, but be sure you mean it. In all likelihood he would discard unfavorable traits and interests in direct proportion to the loving approval and understanding with which he felt you regarded him.

Disapproval by tone of voice, look, or action curdles love and stifles growth. You are mates—not judge and jury. Sharing the intimacy of marriage gives more knowledge of a person than anyone else could have. We know best how to please, and how to wound. More important—we each need the assurance that those closest to us are our staunchest allies and will not betray our vulnerabilities or failures. Home is where the praise can be sweetest. Better a smile and an understanding wink than "a word of wisdom."

JEAN HAMM
Baton Rouge, Louisiana

► First, you will have to face the fact that your husband needs to understand more fully the love of Christ. This makes your role more difficult and serious. It may be that you are the only one who can help him.

This is where being "wise as serpents, and harmless as doves" is most beneficial.

Let the Holy Spirit do the pleading. Although you are saddened and annoyed, remember Jesus will help you to be sweet (see 2 Cor. 12:9).

I believe you can help your husband, mainly by showing your constant love as you prayerfully remember the words of Jesus when He hung upon the cross. Believe God's promises found in Matthew 7:7, Mark 11:24, and Luke 1:37. Finish with 1 John 5:16, "If any man see his brother sin . . . he shall ask, and he shall give him life."

MRS. JOHN KING
Havre, Montana

► I fear there is little you can do by way of argument to help your husband to be a more consistent Christian. But you can pray. And God through His Holy Spirit can do more than we can ask or think.

Pray for yourself and also that the Holy Spirit will help you always to be sweet, loving, and considerate of your husband, never manifesting a self-righteous spirit.

LUCILE JOHNSON
Hillsboro, Ohio

► Slang has been called the language of thieves, a language below standard. Profanity is the use of words referring to religious or sacred things or purposes. The Ten Commandments tell us to refrain from taking the name of the Lord in vain.

Years ago we had a minister who used slang in his private conversations. He called his slang expressions "pet words." After studying into his usage of "pet words" he was surprised to learn their origin. Many were sacred words that had been shortened. He preached a sermon on it. Ellen White has much to say in regard to this subject. These are cheap words, common, and worldly, and idle words, unnecessary in speech.

Children's minds are impressionable, and words influence them.

Prayer is needed to help the husband overcome. Your best source of help and information is found in the Spirit of Prophecy books.

HELEN GRAHAM
Woodland, Pennsylvania

NEXT QUESTION

As a professional man I deal with people most of the week. On Sabbath afternoon I would enjoy very much having a couple of hours to walk or read in solitude. However, the children feel that I should spend the entire afternoon with them. I enjoy giving them the time but sometimes feel that I have just had one more day like all the others, without a chance to worship God unhurriedly. Would I do wrong to my children if I reserved some time for myself?

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

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

Family Commitment— The High Road of Missions

IT ALL BEGAN on September 14, 1945, when Captain Robert H. Dunn, M.D., serving in Europe with the 95th Evacuation Hospital, wrote the General Conference. In his letter he told of his and Ann's (Ann Mittleider) commitment. "My wife is a nurse and we have felt we could serve our Lord well as medical missionaries. This desire has been interrupted by war, but we'll soon be ready for that missionary work. Although India and China are the countries in which we are now most interested, we will also consider other places where our services are needed. I feel fortunate to have a wife who lives wholly for her Lord, and who is interested in mission service."

When World War II closed, the General Conference asked the Duns to go to China, where they studied Mandarin and served in Chungking until conditions forced them in 1949 to evacuate to Kalimpong, India. For the next 15 years Dr. Dunn worked in Karachi, Pakistan; Surat, India; and Rangoon, Burma, in administration, clinical work, surgery, and in medical evangelism. Of their nine children, three were born in the U.S.; of the other six, Sylvia was born in Kalimpong, Stephen in Surat, Elizabeth and Sarah in Rangoon, Tommy in London, and Esther in Amoy, China. Dr. and Mrs. Dunn will go as missionaries again as soon as some of their personal obligations have been cared for.

At this time three of their children are serving overseas as volunteers.

David Dunn had just turned 19 and was soon to finish his second year of college, when he visited me one Friday evening and asked about volunteer service overseas in school or hospital work. I advised him to spend another year in college before a year of service, but he felt that the 1972-1973 winter break in the Columbia Union College school year would be the best time for him to fit a year of mission service into his schooling. He reminded me of something he had heard me quote from Ellen White: "Students cannot afford to wait till their education is considered complete, before using for the good of others that which they have received. Without this, however they may study, however much knowledge they may gain, their educa-

Duane S. Johnson is an associate secretary of the General Conference.

tion will be incomplete."—*Counselors to Teachers*, p. 263.

As I might have expected, in sending us evaluations on David one of his college teachers questioned his readiness for mission service because of his age. However, one of his deans encouraged me with the comment that "he is a diligent worker, sincere Christian, who is interested in helping people, dependable, steady, and a positive influence." Considering this and other above-average evaluations, the Appointees Committee assigned him to teach at the Pakistan Adventist School and College near Lahore. Depositing his money for the round-trip fare in the transportation office of the General Conference and receiving help with his travel papers and other details, David left for Pakistan in early March, 1973. Since then he has been teaching, helping with plant maintenance, working with the vocational program, singing solos, directing musical groups, and serving as accompanist on the piano.

Questioned His Readiness

It bothered me a little, though, when in late January, Stephen Dunn, David's brother, offered to "fill one of those Southeast Asia needs" that required him to be in the field by early April. Steve is slightly older than David and was finishing his third year at CUC. In the evaluations we received there were no questions raised about Steve's fitness, but I had other questions: "How will your parents react to both of you being on volunteer assignments at the same time?"

"They want us to serve where we are able."

"What about the money for your fare?"

"I can get something out of my car, and I'm going to work and save."

"Can you afford to drop out of the theology course for a year?"

"I am sure. I'm young enough and I need to apply the theory I've been studying."

Stephen was assigned to the

English language school in Phnom Penh, Cambodia, and was "with the action" from the day he was welcomed by Ed Moore and his group of volunteers in early May, 1973.

How does he keep busy? Working all week with youth, professional, and government people in the language school; playing his guitar and the piano; leading out in Sabbath school, church services, and Friday evening meetings, helping with a public evangelistic series. He even pinch-hit at another language school in Southeast Asia for nearly a month, when the American authorities evacuated the group from Phnom Penh during the heaviest fighting.

Steve, a senior, and David, a junior, will be attending Columbia Union College again in a couple of months. They will have completed a valuable 12-month course in missionary service not formally listed in the bulletin of any college. They will not immediately see their sister, Sylvia Hyde, and her husband, Bradley.

Bradley, too, comes from a family with whom there is also a tradition of self-sacrificing church and mission service, particularly in Africa where his grandparents and uncles served with distinction. Sylvia and Bradley had visited me several times about service overseas. However, they hesitated to respond because both of them had many academic and vocational interests. Bradley had received his degree in mathematics and physics from Southern Missionary College in 1971, and Sylvia had obtained her B.S. in nursing in December of that year. How many projects should a young couple tackle immediately after their marriage?

When George Babcock of the Pakistan school presented the need for relief help in teaching in the vocational program, and for additional help in the dispensary, Bradley and Sylvia prayed and made a decision. They pooled their meager resources and left Washington June 6, 1973, for Chuharkana Mandi in the Punjab. With many valuable

Bengali teachers leaving Pakistan to return to Bangladesh and with the program at the school expanding, their training and abilities are taxed to the maximum. Bradley's mathematics, science, and practical background, and Sylvia's nursing and music ensure an interesting and profitable school year for the pre-nurses and teachers in training. Sylvia helps care for the villagers who come to the dispensary for help as well. Bradley was teaching seven classes daily, five days a week, the last I heard.

Although the rest of the Dunn family is in the United States at present, they are by no means idle. As Dr. Dunn inspires the members of the Takoma Park church to involvement in lay activities work, he reminds them, "Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods." —*Testimonies*, vol. 9, p. 30.

For the Meyer family who left Miami for Beirut, Lebanon, on September 2, 1973, the sequence of mission service and influence is reversed. David Meyer and his wife, Ethel, are providing school facilities for the children of our overseas workers in the Afro-Mideast Divi-

sion. Mr. Meyer told me, "Our children have led the way, inspiring us to believe that now is the time to get involved in mission service."

It began for the Meyers when their eldest son responded to the request from Bugema College, near Kampala, Uganda. Bruce, a student from CUC, began teaching biology and other science subjects and carried out many extracurricular chores assigned to him at Bugema. Discovering that he didn't have enough hands, talents, or hours in each day, he convinced his brother Willy to make himself available for service on the AVSC (Adventist Volunteer Service Corps) plan. As a result, Willy has been teaching auto mechanics and working with electrical installation and maintenance at Bugema College since September, 1971. Both Bruce and Willy had worked to support themselves in school, and as one evaluation sent to the General Conference put it, had "saved a little 'nest egg,' on the side." This became their foreign missions fund and proved an excellent investment in missions and morale.

By last January, Cynthia Meyer had completed the second year of her elementary education major at

Columbia Union College. She had already worked as a substitute teacher. When the Afro-Mideast Division listed a request for a student missionary at the Nyabola Girls' School, in Kenya, East Africa, she responded. Cindy left for that assignment January 27, 1973. However, she didn't reach Nyabola, for she was asked to teach at the Kamagambo School instead, which is also in Kenya. Being a Meyer and a missionary, she proved flexible.

Whole Family Involved

Which brings us full circle to Mr. and Mrs. Meyer and their youngest daughter, Nancy, in Beirut. Brother Meyer says, "Now the whole family is involved in mission work. I believe we have gained more from the children's student missionary service than we have given. Their service experiences have given us new insights into life and clearer goals. We now understand better who we are and where we want to go as a family."

The how and why that makes these personal experiences in service a reality is often referred to by Ellen White. "Missionaries for the Master are best prepared for work abroad in the Christian household, where God is feared, where God is loved, where God is worshipped, where faithfulness has become second nature. . . . The highest duty that devolves upon youth is in their homes, blessing father and mother, brothers and sisters, by affection and true interest."—*The Adventist Home*, p. 35.

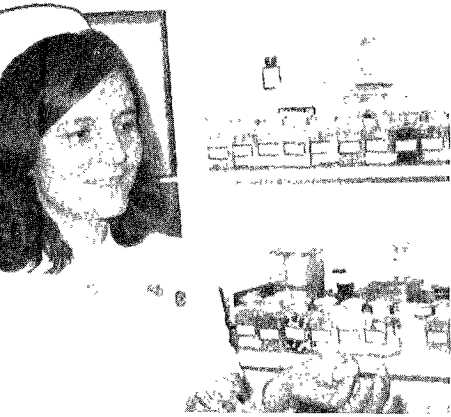
Nineteen seventy-three was "Youth and Family Life Year" in the Seventh-day Adventist Church. The vitality and service of each family in the church is so important that youth and Family Life should receive continuous attention until Jesus returns.

Ellen White tells us: "God's faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name, and wisely using their talents in His service."—*God's Amazing Grace*, p. 26. Thus we have the Dunns in Asia and the Orient, the Meyers in Lebanon, Uganda, Kenya; our physicians, nurses, and dentists in mission hospitals around the world; evangelists reaching new tongues and peoples with God's message for today; teachers preparing the youth for service among their people; and volunteers who fill the gaps and give that "extra lift" to the working force. We can join them in making our own family commitment. □

Left, Stephen Dunn arrived in Phnom Penh, Cambodia, in May, 1973. Besides teaching at the English language school, he helps distribute supplies to war refugees. Right, Bruce Meyer teaches biology at Bugema Adventist College, our school located in Uganda, East Africa.

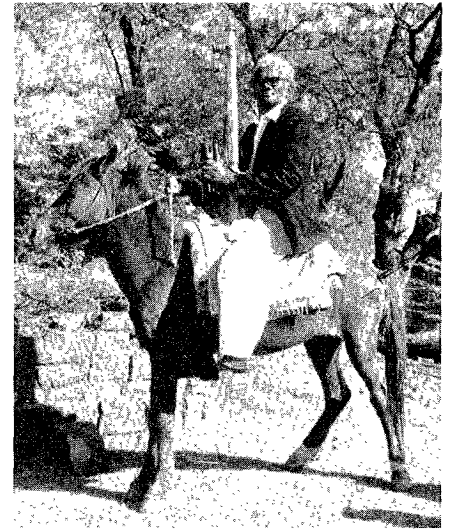


Sylvia Hyde, daughter of Dr. and Mrs. Robert H. Dunn, and her husband, Bradley, are volunteers at Chuharkana Mandi in the Punjab, Pakistan, where Sylvia nurses and Bradley teaches.





Kissan Jadhav, the wandering sadhu, and his musical group sing one of the *bajhans* he composed. His wife sits to his right, and Estherbai, who studied with him, sits to his left.



Jadhav rides this horse from village to village, where he sings Christian songs to the people. He holds a *chipale* and a *thara*.

Singing Laymen Bring Gospel to Millions in Maharashtra

By R. D. RICHES

GOD'S WORK in Maharashtra, India, has been advancing with quickening pace in recent times. Of the 500 million people in India, one tenth live in Maharashtra, an area covering more than 307,000 square miles. Its capital city, Bombay, transacts more business, gives more employment, attracts more beggars, and dazzles more young people than any other city in the country.

The state has always been a scarcity-ridden area with often but scanty rainfall from the fickle monsoons. Much of the land is hilly and little more than a desert during the long, hot summer. A recent drought—the worst in recorded history—brought millions to the edge of death. This history of deprivation and suffering has made the people isolated and self-contained. They are not easy to persuade. Only six years ago baptismal figures for a 12-month period barely reached 100.

For years total baptisms could be counted on the fingers of two hands. In 1973, however, 619 persons were added to the church. One evangelist, Athwale, working in the villages around Dahipuri, baptized 102 and became the first centurion in the section. Morale is high among the members. Regional meetings held during the month of March brought many of them together to share their experiences and to sing together far into the night.

Estherbai came from the small town

R. D. Riches is president of the Central India Union.

of Gangapur. She has been an Adventist for 60 years. In the past decade she has brought 292 into the church and raised up eight new groups of believers. Although she has never been to school, she preaches fluently and with no little power. She reads her Bible, having learned laboriously from a small urchin in the village.

Nearby lived a wandering sadhu by the name of Kissan Jadhav. He traveled by pony back from place to place, singing the songs of the Hindu deities Rama and Krishna in the village temples, depending on the charity of the

country folk for food. These people regarded him as a saint and gladly welcomed him.

One day, as Estherbai was giving a Bible study in a village home, Jadhav came in and listened. When he left he invited her to continue her studies in his little hut. For two months they studied together. For the first time in his life, Jadhav realized that his heart was afraid, that he had no assurance of salvation. He found the peace he needed in Estherbai's message of Jesus. Before his baptism in November, 1973, he buried his saffron robes, Hindu books, and gods in the sand of the riverbed. Rama and Krishna were once supreme. Now there was only Jesus!

Since that day, five months ago, Jadhav has composed almost 150 songs to illustrate the life of Christ and the doctrines of the Bible. His wife and Estherbai sing with him to the accompaniment of the *thara* and *chipale*. On horseback



These five laymen from south Maharashtra last year were responsible for 39 baptisms among them. They are trying out new *tablas* given them to help in their musical evangelistic work.

Study Groups Examine Contemporary Issues

By WILLIS J. HACKETT

he continues to visit the many villages where once he was made so welcome as a Hindu teacher. He sings on, with as many as 400 sitting and listening far into the night to his Christian *bajhans*.

Singing has always been the traditional method of imparting religious knowledge throughout the country. The stories of the gods have been handed down as much by the medium of song as by speech. Many an illiterate villager is able to compose his own songs to express his inner thoughts. People continue to listen into the early hours of the morning to such singing. Adventist laymen are forming their own groups, composing their own songs, and singing to highly appreciative audiences. The worker in Jadhav's area complains that there is so much interest in Adventism he just cannot keep up with it all.

In the village of Bondala lives F. M. Tupe. Honored as Layman of the Year in 1973, he is a persuasive preacher who last year saw 48 baptized through his efforts. His work has brought him into contact with a community of people who have never responded to the Advent message.

Tupe is the village postman, earning a mere \$10 a month. Although this is an average Indian wage, it is still not sufficient to raise a family, not even enough for the bare essentials. Just prior to his baptism he was approached by the leader of another church with the offer, "If you join us we will give you an additional \$15 a month! Those Adventists will give you nothing. In fact, they will demand a tithe of your small income!"

It was a big temptation. But he had the right answer: "You don't have the truth. I have not become an Adventist for money. I want salvation. I am convinced I have found it through Adventist teachings. I shall never leave it. I shall live in it and die in it!"

There is much yet to be done in Maharashtra. Adventists in the whole state number only 3,127—one for every 16,389 people. After 50 years of effort, Adventism still is located in only three main centers. There are yet 18 unentered districts. The few ministers and Bible workers there can never tell the Good News to everyone. The church's hope is in its members, who are rising to meet the challenge. □



S. B. Shinde, lay activities secretary of the Maharashtra Section, gives an Indian harmonium to F. M. Tupe, Layman of the Year for 1973, to use in his evangelistic work.

IN RECENT YEARS the General Conference has initiated a number of important studies of problems that have been perplexing the church for many decades. One of the first to be undertaken was a study of our philosophy of teaching literature. The counsel of Ellen White in regard to the type of literature that should be studied in Adventist schools was given careful consideration. As a result, a philosophy on the teaching of literature in our schools was developed, with certain guidelines that we believe will assist our literature teachers in a program consistent with our standards. These guidelines have been widely distributed through the General Conference Education Department.

Another difficult area is that of music. Church musicians have been concerned for a long time about the type of music used in religious services. While a comprehensive study has not been completed, certain guidelines were drawn up that will help to unify the church's standards in the field of music. Certain types of music were delineated as inconsistent with the spirit of Christ and the high and holy calling of the Christian. We hope this will bring a spirit of unity into the music structure of the whole Adventist Church.

Recently we also entered into a study of the role of women in the church. The study committee made certain recommendations to the Annual Council that will go a long way toward elimi-

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

"WE DON'T PRAY HERE!"

The cargo truck from Mountain View College was at hand at the airport in Northern Mindanao when my plane arrived. Three smiling Filipinos welcomed me with warm handshakes. I had come for speaking appointments on the campus, which was about 70 miles away.

As I climbed aboard the truck I remembered what I had heard about the slippery rock surfaces and narrow bridges of the mountain road, so I suggested to the truck driver that we have a word of prayer. "But we don't pray here," he responded quickly. Then we started off for the college and I just sat, wondering what he meant.

For the first 20 miles the road was level and paved, although it had potholes. A half hour later the pavement stopped and the rocky surface had a formidable look. The mountain loomed ahead, and heavy timber trucks loaded with big logs roared around the precipitous curves. Then the driver pulled off the road, turned off the ignition, looked soberly at the mountain ahead, then at me, and said quietly, "We pray *here*." I smiled my agreement as I looked toward the mountain and the ugly trucks. Then we prayed.

The practical nature of the experience struck me. Now we are facing the big mountain with the dangerous curves ahead. If we don't pray here, where do we pray? If God doesn't help us in the days ahead, I wonder how far we'll get on that mountain!

D. A. DELAFIELD

Associate Secretary, Ellen G. White Estate

Laymen, Centurion Pastors Win Converts in Haiti

By TULLIO R. HAYLOCK

IN HAITI TODAY there are some 57,000 Sabbath school members and 46,000 baptized church members. On a recent visit to Cap Haitien, headquarters of the North Haiti Mission, Isaac Jean-Baptiste, mission president, reported that 4,003 persons were baptized during 1973.

A large portion of those baptized in North Haiti were brought into the church through the participation of the laymen in EVANGELISM '73. Last year the mission sent 15 laymen into new areas with a literacy program, using the Bible as their textbook. Their expenses were covered by the donations of a few friends. However, thousands of others are going out on their own to help preach the gospel. More than 4,900 branch Sabbath schools are being conducted by laymen.

All the pastors are also actively engaged in evangelism. Lucien Pierre recently held an evangelistic crusade in Port-Margot. Near the meeting place was another Protestant church, whose members were invited to attend. A number of them came, and as a result of the meetings all the church officers and almost half of the members decided to become Seventh-day Adventists. When their pastor saw that his church was almost empty, he said to the few remaining members, "Don't you know that the Adventist minister of Port-Margot is a crazy man?"

"He is not crazy," answered someone from the back, "he has the truth."

Pigs Found Dead

In Villard, Artibonite, a church built near the main highway running north and south through the country was recently dedicated. Shortly afterward an evangelistic crusade was held and 60 persons were baptized. During the baptismal class, someone asked why Seventh-day Adventists do not eat pork. The instructor explained why.

Then the man said, "I have several pigs that I have been raising. If it is true that I should not own them, then the Lord will have to help me to get rid of them before my baptism." A few days later all the pigs were found dead. The man accepted this as an indication that he should be baptized.

The North Haiti Mission has 18 districts, each one with its pastor. During 1973 one pastor baptized more than 500 people, three baptized more than 300, six baptized more than 200, and seven baptized more than 100.

The Advent message entered Haiti in 1879, when J. N. Loughborough sent several packages of tracts to the West Indies from Southampton, Eng-

Tullio R. Haylock is communication secretary of the Inter-American Division.

land. One of these packages was given to a German ship's agent in Cap Haitien, Haiti, who in turn gave it to one of the Protestant churches in the city. Henry Williams, a tailor by trade and a deacon of one of the churches, read some of these tracts. He and his wife became the first Seventh-day Adventists in Inter-America.

Williams was able to obtain other reading material, which he distributed to neighbors and friends. Some of this fell into the hands of Michel Nord Isaac, who became convinced of the truth and began preaching his new beliefs. As a result of his work, the first churches in Haiti were organized. He became the first Haitian ordained minister and, for a time, the leader of the church in Haiti. He died in 1949 at the age of 71. □



DONOR TO BUILDING FUND ATTENDS CHURCH GROUNDBREAKING

Officers of the San Francisco Chinese church and Central California Conference administrators gathered February 24 at the Geary Boulevard and 42nd Avenue site to break ground for a new Chinese church building. On this occasion Chan Shun of Hong Kong presented to the conference and the church his gift of \$100,000 to help build the new sanctuary. Mr. Chan is managing director of Crocodile Garments, Ltd., in Kowloon, Hong Kong.

Pictured from left to right are Wallace Chan, pastor; Walter Chin; Caleb Chan; Chan Shun; Mrs. Chan; Tom Chan; Harvey Retzer, Central California Conference secretary; Earl W. Amundson, conference president; and R. L. Stretter, conference treasurer. (Caleb and Tom are sons of Mr. and Mrs. Chan Shun.)

Estimated cost of the project for Phase I, which consists of the main sanctuary, is \$195,000. Construction is to begin when the local church fund objective has been reached.

EARL W. AMUNDSON

CALIFORNIA

LLU Nursing Program Becomes Fully Accredited

Loma Linda University's Associate degree nursing program has received full accreditation by the National League of Nursing, the major accrediting body for schools of nursing in the United States.

The accreditation report from the NLN reviewers was filled with commendation for an innovative, well-planned curriculum. The program is built for the average college student to complete in two school years, but allowance is planned for independent learning and progress, which may speed up or slow down the program time for learning according to individual needs.

Currently 130 students are enrolled in this two-year RN program. They form a very important part of the 455 nurses enrolled in the various programs of nursing at LLU.

RONALD W. BOWES
University Relations Officer
La Sierra Campus
Loma Linda University



Signing an agreement between the Navy and the GC Temperance Department are Lt. John Kane; Milo Sawvel, associate temperance secretary; Capt. P. H. Hartley, project manager, Navy Human Resource Development Project Office; and Ernest H. J. Steed.

WASHINGTON, D.C.

Five-Day Plans to Be Given by U.S. Navy Personnel

Early this year an agreement was entered between the United States Navy and the General Conference Temperance Department for the holding of Five-Day Plans to Stop Smoking on all U.S. naval bases.

Training by Adventists of navy personnel to lead out in these plans began in late January on the East Coast, and the first Five-Day Plan directed by the Navy was held at Little Creek, Virginia, March 26 to 30.

Two more Five-Day Plans were scheduled for the end of April, and other training sessions are being arranged.

The agreement is that the five half-hour Five-Day Plan films will be used as the basic structure of the presentation, with the control booklet and materials used by Adventist trained personnel.

Local pastors stirred up the Navy's interest in the Five-Day Plan by holding sessions on several bases. After thorough study, the Human Resource Development Project Office of the U.S. Navy selected the program.

It is the belief of General Conference Temperance leaders that this development, clearly identified with the church's temperance department, will help many who are now desiring to overcome the smoking habit.

ERNEST H. J. STEED
Secretary
Temperance Department
General Conference

CANADA

TV Entertainer Joins Church and Witnesses for Truth

Nine people recently became members of the Portuguese church in Toronto, Ontario, among them Isabel Santos, Canadian Broadcasting Corporation entertainer and soloist with the Ivan Romanof Chorus and Orchestra.

Recently Mrs. Santos testified on television that singing in the Adventist

Church gave her a greater thrill than any other appearance she had ever made, because she now has a message to sing and is not merely entertaining. From the baptismal tank she sang, "I Will Follow Thee, My Saviour."

Mrs. Santos is enthusiastically witnessing for her new faith. Already a number have been baptized into the Toronto Portuguese church as a result of her witnessing, among them her husband and son, her mother, father, grandfather, and her best friend and her husband and daughter.

Says Henry Feyerabend, pastor of the Toronto Portuguese church, "Many new people are coming. On March 16 we had the largest attendance we have ever had in our church, among them four families that Isabel had brought."

A year ago there was no Portuguese church in Toronto. After a series of meetings by George Vandeman in Toronto four years ago, two families in Toronto and one in nearby Hamilton were baptized and formed the nucleus of what has since developed into a church. They held together as a branch Sabbath school, without leadership until September of 1972, when Elder Feyerabend, who had worked with Elder Vandeman in the Toronto crusade, returned to Toronto.

The nucleus of 12 members has grown into a thriving membership of 109, the last nine of whom were baptized on March 24.

THEDA KUESTER
REVIEW Correspondent

CALIFORNIA

ACA's New China Program Offers Year in Hong Kong

Adventist Colleges Abroad (ACA) is planning a new program beginning this September, at South China Union College, in Hong Kong.

The course of study will center around Mandarin Chinese; other subjects to be offered include religion, history, and Oriental culture. The program is open to all college students, who may apply through their own college for the Hong Kong year of study.

ACA hopes to prepare a select group

of students to work in Chinese-speaking areas of Southeast Asia as teachers, ministers, medical personnel, office workers, and linguists, according to John T. Hamilton, ACA director.

Jointly sponsored by the Seventh-day Adventist colleges and universities in North America, ACA provides coordinated overseas study for their students. Programs are now operating in France, Spain, Austria, and Argentina, as well as the new one in Hong Kong.

Complete information in any of these programs may be obtained by writing: Adventist Colleges Abroad, Loma Linda University, Riverside, California 92505, or calling (714) 785-2141.

FRANCE

Conference Rest Home Opens in Clapiers

The opening of a new rest home, Romarin, in Clapiers, near Montpellier, France, by the South France Conference is the fulfillment of a vision of Sister Becker, who a quarter of a century ago opened an old people's home for 30 persons at Pignans, in the same area, as a private enterprise. The new rest home accommodates 80.

Four fifths of the cost of the new rest home was provided by government grants and interest-free loans, and the remaining fifth came from the sale of the old property donated by Sister Becker, who herself is not a resident in the home, and from an appeal to the membership of the two French conferences.

The home is situated in a pine forest and olive groves in a site typical of Languedoc, and comprises 60 single and 20 double rooms. A chapel, financed entirely by conference funds, has also been built and dedicated.

Speakers for the recent opening ceremony of this home for senior citizens were Elie Davy, president of the South French Conference; Adi Zurcher, pastor for the Montpellier suburbs; and the mayors of the neighboring localities and other public officials.

EDWARD E. WHITE
Education Secretary
Euro-African Division



Romarin rest home, in Clapiers, France, was opened recently by the South France Conference.

Three Local Conferences Hold Triennial Sessions

The East, Central, and West Jamaica conferences held their triennial sessions April 3-6, 10-13, and 17-20, respectively. At these three sessions the officers in each conference were re-elected, but some readjustments were made on the departmental level. The staff elected for each conference is as follows:

Central Jamaica Conference: E. A. Hyatt, president; B. L. Henry, secretary and Sabbath school secretary; E. H. Scott, treasurer and Book and Bible House manager; O. M. Moncrieffe, education and temperance secretary; A. L. Lyle, lay activities and

health secretary; S. A. Grant, stewardship and development secretary; and K. C. Henry, youth and communication secretary.

East Jamaica Conference: F. E. White, president; J. G. Bennett, secretary-treasurer; Horace Newman, Book and Bible House manager; S. G. Campbell, education and communication secretary; L. G. Kelly, lay activities and Sabbath school secretary; L. H. Davidson, publishing secretary; Josephus Allen, stewardship and development secretary; and Horace Taffe, youth and temperance secretary.

West Jamaica Conference: S. M. Reid, president; E. R. E. Wright, secretary and ministerial secretary; N. S. Frazer, treasurer; H. Barrett, Book and Bible House manager; C. R. Perry, lay activities and education

secretary; Basil Reid, publishing and temperance secretary; C. S. Plummer, Sabbath school and communication secretary; William A. Kirlew, stewardship and development secretary; and B. Melbourne, youth secretary.

The Seventh-day Adventist Church is one of the strongest in Jamaica, an island about 140 miles long. At the end of 1973 the three Jamaican conferences had a total membership of 70,528. There are 369 organized churches on the island, and total baptisms for the past year stand at 6,202.

"Evangelism" is the watchword in Jamaica and in the West Indies Union. For 1974 their goal is to baptize at least 8,000 new church members.

JOSE H. FIGUEROA, JR., *Secretary*
Inter-American Division

Offering for Famine Victims Is July 13

TIME MAGAZINE, May 13, featured an article entitled "Famine Casts Its Grim Global Shadow." Thousands are starving to death in Ethiopia, the African nations of the Sahel (Chad, Mali, Mauritania, Niger, Senegal, and Upper Volta), Gambia, and areas of Tanzania and Kenya. There are many other places mentioned in this article where famine is already knocking at the door, such as Bolivia, Syria, Yemen, and Nigeria. To this we could add Guyana, Somalia, Guinea, and Zaïre.

During the 1960's there was an abundance of food in America, and Government agencies paid farmers not to plant crops. Now the world's food reserves amount to a mere 27 days of consumption, and farmers everywhere are being encouraged to raise food on every acre of land that can be cultivated. What if there should be a crop failure on a large scale anywhere? The results could be starvation on a global scale such as has never been seen on the earth.

Ellen G. White writes, "He [Satan] sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*The Great Controversy*, p. 590. This statement is finding its fulfillment to the very letter in some of the countries already mentioned.

"Poverty and distress in families will come to our knowledge, and afflicted and suffering ones will have to be relieved. We know very little of human suffering that exists everywhere about us, but as we have opportunity we should be ready to render immediate assistance to those who are under a severe pressure."—*Welfare Ministry*, p. 137.

God is calling upon us to be His helping hand in lessening the suffering that has come to so many people. Jesus said, "Blessed are the merciful: for they shall obtain mercy." There never was a time when there was greater need for the exercise of mercy than today. The poor, the distressed, the afflicted, the sorrowing, and those who are ready to perish from exposure, hunger, and pestilence, are all around us.

SAWS (Seventh-day Adventist World Service) has already sent aid to famine victims in a number of countries in Africa, Asia, and Latin America. New food programs are in the planning stage. The resources of SAWS are pitifully small in view of the current dimensions of global need.

What is your response to this call? We appeal to church

members to reach deep into their pockets July 13, when the Disaster and Famine Relief Offering is collected, to make a sacrifice in behalf of starving humanity, and with us to pray earnestly that many of these people who will be helped with material things will also be brought to the knowledge of Jesus.

C. C. WEIS

Associate Secretary
Lay Activities Department, General Conference



Mother and child in Ethiopia show the effects of undernourishment, which plagues thousands in Africa, Asia, and Latin America.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Easter Monday, almost to the day the first anniversary of patients' being moved into the new Sydney Adventist Hospital building, maternity patients moved into the South Wing. This two-floor block, completely renovated, provides 50 beds, plus a 40-cot air-conditioned nursery, and three labor wards. With maternity vacating the main building, 40-odd additional beds are available for other patients, mostly in the pediatrics section.

► Sonoma Adventist College in Papua New Guinea and the surrounding Adventist churches have pledged to win 1,000 new members on the Gazelle Peninsula of New Britain in 1974 as the result of lay evangelistic activities.

► During April and May, Fernon Retzer, General Conference Sabbath school secretary, conducted Sabbath school institutes in all conferences and union missions of the Australasian Division.

► The Western Pacific Union Mission celebrated the Dorcas Welfare Centennial by staging a week-long workshop, January 6-12, using the facilities of Betikama High School on Guadalcanal to house the more than 100 delegates and observers who came by ship and plane from every sector of the British Solomons.

► In the interest of economy and efficiency, and bearing in mind the problems that have arisen with strikes and go-slow approaches in the postal and telegraph services, the Australasian Division has decided to install a Telex machine at division headquarters. The Telex terminal will enable communication with the General Conference, North American publishing houses, and other organizations around the world that have installed Telex. There is a strong possibility that a Telex machine will be installed at the Signs Publishing Company to facilitate central-credit office literature evangelist orders, which are experiencing much delay at the present time owing to go-slow attitudes of postal workers.

M. G. TOWNEND, *Correspondent*

Afro-Mideast

► Ret Chol, a graduate of Middle East College, is working in Sudan, a country new to the Advent message. Through his influence, Sudan has written religious freedom into its constitution. Thirty-five people in the Sudan-Ethiopian border area are asking for baptism. This will be the beginning of the first church in Sudan.

► E. W. Pedersen, newly elected president of the Afro-Mideast Division, has arrived in Beirut, Lebanon, and has assumed his new responsibilities. M. E. Lind, former president, has returned to his homeland, Norway.

► Afro-Mideast Division baptisms for the first quarter of 1974 number 2,469. More than two fifths of the baptisms were in Ethiopia. Division membership at the end of the first quarter was 155,054.

► Ole Bjerkan, president of Middle East College, has accepted a call to be the president of Swedish Junior College and Seminary in Rimbo, Sweden.

► Jack Bohannon, chairman of the religion department at Middle East College, and his family are returning to the United States this month after serving in the Middle East for the past 12 years.

R. W. TAYLOR, *Correspondent*

Euro-Africa

► Four thousand Swiss francs have been allocated for relief work in Chad.

► The Cape Verde Islands Mission is planning extensions to each of its three church schools.

► Three weekends have been set aside by the Italian Secondary School in Florence during which prospective theological students may spend the time free of charge in order to get to know this institution better.

► Henri Tierce, now pastor in Toulouse, France, has been appointed president of the Réunion Mission. He will be assisted by Gérard Viney, of Mauritius, secretary-treasurer.

► Johan Van Bignoot, now working in La Réunion, has been appointed president of the Mauritius Mission, succeeding Sam Appave, who has taken charge of the college at Phoenix. This school will be developed as the Indian Ocean Union Mission training school.

► Claude Bosdedore, a French missionary now in Réunion, has been transferred to the Seychelles Islands, where he will assume the presidency of the Seychelles Field (Afro-Mideast Division).

EDWARD E. WHITE, *Correspondent*

Southern Asia

► John Willmott has completed a successful evangelistic program in the city of Virudhunagar in the Tamil Field of South India. One hundred and sixty-one persons have been baptized, and another 50 are expected to take their stand in the follow-up program. While the main campaign was being conducted in this city, laymen visited five nearby villages and gave Bible studies, prayed with the people, and brought them to the meetings. This was an important factor in the success of the campaign.

► W. H. Mattison is conducting a

field school of evangelism at Mavelikara in Kerala, India. Evangelistic meetings are conducted in two places simultaneously each night. Students from Spicer Memorial College and Kottarakara Seminary are united with experienced evangelists in this program.

► John Roberts has conducted a successful evangelistic campaign in the city of Vasco da Gama, Goa. Thirty people, including ten former Hindus, have been baptized as a result of these meetings.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► Final enrollment figures for the first semester of 1974 reveal that there are 308 students in the elementary, academy, and college divisions of Helderberg College, South Africa. In addition to this, there are nine students who stay at the college but attend classes at the University of Stellenbosch.

► Carl Seligmann, director of Kanye Hospital, has been appointed medical secretary of the Zambesi Union. In addition to Kanye Hospital, the union operates a flying-doctor service in Botswana, many dispensaries, a dental practice in Bulawayo, and a dental practice soon to be opened in Salisbury.

► Plans are under way for the extension of the work among the Coloured population of Rhodesia. Recently, a new church was dedicated at Umtali. W. Marais, director of the Voice of Prophecy Bible school in Cape Town, will be the new president of the Zambesi General Field.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► In March, the Ebenezer church in Freeport, Long Island, New York, purchased a 12-passenger van to serve visitors and church members. Jonathan A. Thompson, pastor, says already many miles have been put on the van transporting visitors to and from Sabbath services, involving Adventist and community youth in recreational activities, and taking members once a month to visit a nursing home.

► The five Seventh-day Adventist churches in the Rochester, New York, area decided to place *Steps to Christ* and a specially published brochure in each of the 215,000 area homes. The brochure, entitled "Ready or Not, Here I Come," emphasizes the imminence of Christ's second advent.

► A baptism of 15 juniors recently was conducted in the Syracuse, New York, church by area pastors. F. R. Scott, Syracuse pastor, reports that a baptism of adults was held recently to climax a month-long evangelistic series on the theme "Where Jesus Walked."



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► Mrs. Clarine Kennedy, R.N., has been appointed to the new post of nurse coordinator at New England Memorial Hospital in Stoneham, Massachusetts. She will work closely with the medical staff and nursing service to help prevent an extended stay, for which a patient might be financially responsible if his insurance does not cover it.

► New pastor of the Cortland-Ithaca, New York, district is Dale R. Kongorski. He is not a stranger to the East, having graduated from Atlantic Union College in 1969.

EMMA KIRK, *Correspondent*

Canadian Union

► Under the leadership of Mrs. Lorne Weller and Brenda Farrow, of the Calgary, Alberta, church, members have been conducting story hours every Sunday morning. Mrs. Weller has been doing this for a number of years, and between 30 and 40 children are attending her weekly Story Hour.

► MV Societies, Pathfinder Clubs, and church school groups all across Canada gave special offerings to purchase and send badly needed farm equipment to West Indies College, in Jamaica, last December. On March 14-24 of this year a Maranatha Flight took young people from the Ontario Conference to Jamaica, to work at the college where the crew of nine painted the interior of the large college library. The project was sponsored by Elder George, MV director of the Ontario Conference.

► Margaret Coolen and Marie Pifher, both home economics graduates of Andrews University, conducted a series of health and nutrition classes in the Halifax and Dartmouth, Nova Scotia, churches.

► Harry Van Pelt, director of the Alberta Conference department of health education, has been appointed to an ad hoc committee on health curriculum for the Alberta Government Department of Education.

THEDA KUESTER, *Correspondent*

Central Union

► Theodore E. Wade, of Liberal, Kansas, will go to Central America to relieve the staff surgeon at Hospital Adventista, La Trinidad, Esteli, about 75 miles north of Managua, Nicaragua. While in Central America he will visit his son and family, the Loron Wades, at the Adventist College at Alajuela, Costa Rica.

► Pathfinders on the eastern slope of the Rocky Mountains—342 in all—rode 15,183 miles over a two-mile course in a recent Pathfinder Bike-a-Thon. Two hundred and twenty-four riders rode 50 miles or more. Of their earnings, \$24,492.82 pledged by hundreds of sponsors, 50 per cent will remain with the local Pathfinder Clubs and the remainder will be sent to the conference youth department to be used for youth projects.

CLARA ANDERSON, *Correspondent*

Columbia Union

► The Metropolitan church of Plainfield, New Jersey, has opened a Community Services center.

► John Thomas, of the York County, Pennsylvania, Pathfinder Club, was selected Pennsylvania Pathfinder of the Year at the annual Pathfinder Fair at Blue Mountain Academy, Hamburg, Pennsylvania, church.

► Twenty-seven persons were baptized following a recent four-week evangelistic crusade by Gordon T. Blandford in Hampton Roads, Virginia. Elder Blandford is Ministerial secretary and coordinator of evangelism for the Mountain View Conference.

► The first telecast of the new It Is Written series in the Washington, D.C., area brought a telephone response from 350 persons requesting literature.

► The Wheaton, Maryland, church dedicated its Sabbath school all-purpose building debt free on April 20. The church began in 1959 with a charter membership of 60. Present membership is 225.

► The Virginia Youth Federation of the Allegheny East Conference was held recently in Petersburg, Virginia, on the campus of Virginia State College.

CHARLES R. BEELER, *Correspondent*

Lake Union

► U.S. Congressman John N. Erlenborn, representative for the fourteenth district of Illinois, visited informally with leaders and employees of Hinsdale Sanitarium and Hospital on April 25. Erlenborn answered questions about inflation, impeachment, labor and unions, health costs, and other topics presented by some of the approximately 60 persons who attended the session.

► Four students from Andrews University Academy, Harold Brinley, Robert Lang, Leonard Minisee, and Arnie Peugh, left in June to serve six weeks as student missionaries at the Indian mission school in Holbrook, Arizona.

► A community Bible school that began March 3 in the Brunswick area of northwest Gary, Indiana, has had an attendance each Sunday of almost 40.

► Approximately 25 persons attended a nutrition school on four consecutive Sunday afternoons, sponsored by the Mount Vernon and Centralia, Illinois, churches.

GORDON ENGEN, *Correspondent*

North Pacific Union

► On the campus of the Walla Walla College Marine Biological Station at Rosario Beach, Washington, a new laboratory will be built immediately following the summer session. Most of the construction will be done by volunteer workers.

► Walla Walla College engineering students are designing a machine to ex-

tract protein from leaves. The result will be a high-protein green powder for mixing in broth, soups, sandwich spreads, and with flour in bread dough, according to Edward Cross, who is the chairman of the college engineering department.

► Several vegetarian restaurants have been opened during the past year in the North Pacific Union Conference. Owned and operated by Adventist laymen, the restaurants already report good results from their type of witnessing.

► Ninety persons have been baptized during the Faith for Today Bible lecture series conducted in the Tri-Cities area of Washington (Pasco, Kennewick, and Richland) by Gordon F. Dalrymple. John Davidson served as coordinator.

CECIL COFFEY, *Correspondent*

Southern Union

► The Florida Conference has established a continuing education program for its ministers. Twenty-seven ministers—all working on their Master of Divinity degrees—and Bible instructors recently completed four hours of graduate work at an Andrews University extension school, in Orlando, conducted by Gerhard Hasel.

► Students at Orlando Junior Academy scored an average of 7.3 percentage points higher than the State average on a recent State-wide testing program, administered by the University of Florida.

► Montgomery, Alabama, school children recently raised more than \$235 in a Bike-a-Thon for Faith for Today.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

► A food-service consulting center has been established on the campus of Andrews University to provide a variety of new services to Adventist administrators and food-service directors. First institution to use the new services, which are under the direction of Clinton A. Wall, will be Broadview Academy, La Fox, Illinois, where a new food-service building is being constructed. Counseling programs will include architectural counsel, career guidance, assistance in placement of food-service personnel, and assistance in providing arrangements for camp meetings, summer youth camps, church retreats, and workers' meetings.

► Three lectures on creation and evolution were presented at the Lawrence, Michigan, high school in April by Harold G. Coffin, professor of paleontology at Andrews.

► A youth rally for secondary school and college age youth was conducted in Pioneer Memorial church at Andrews University, April 12 and 13. Featured speaker was Jan Doward, assistant youth director of the General Conference.

OPAL YOUNG, *Communication Officer*

Health Personnel Needs

NORTH AMERICA

Buyer	Nurses, ICU
Cashiers	Nurses, LVN
Clerk-typists	Nurses, med.-surg.
Cooks	Nurses, OB
Dietitian	Nurses, superv.
Electron. engr.	Nursing-serv. dir.
Groundskeepers	Occup. ther.
Housekpr.	Pharmacist
Inhal. thers.	Phy. ther.
Key-punch superv.	Psych. tech.
Maint. engr. superv.	Rad. technol.
Managemt. engr.	Receptionists
Med. transcrib.	Secretaries, med.
Nurse aides	Secretaries, ward

Write or call Health Personnel Placement Service, General Conference of SDA, 6840 Eastern Avenue N.W., 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.

To New Posts

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

Charles Bell, chairman, school of engineering, Walla Walla College, College Place, Washington, formerly associate professor of physics, Walla Walla College.

Lyle Botimer, principal, Pioneer Valley Academy, New Braintree, Massachusetts, formerly dean of men, Southern Missionary College, Collegedale, Tennessee.

Adriel D. Chilson, pastor, Elko-Winnemucca district, Nevada-Utah Conference, from Wisconsin.

Bernard L. Cook, secretary-treasurer, Illinois Conference, from same position, Washington Conference.

Mark Finley, evangelist, Southern New England Conference, from Georgia-Cumberland Conference.

Lawrence F. Kagels, pastor, Long Beach, California, from Chattanooga, Tennessee.

Merlin Kretschmar, lay activities and Sabbath school secretary, Greater New York Conference, formerly pastor, Yakima, Washington.

FROM HOME BASE TO FRONT LINE

Kenneth Scott Brown (AU '67), to serve as ministerial secretary, Pakistan Union, Lahore, Pakistan, and **Ruth Elizabeth (Croak) Brown** (UC '40), of Pocatello, Idaho, left New York, April 16, 1974.

Norman L. Doss (UC '51), to serve as departmental secretary, Trans-Africa Division, Salisbury, Rhodesia, and **Florence T. (Oss) Doss** (UC '49), of Kansas City, Kansas, left Miami, April 16, 1974.

Arthur E. Geschke (LLU '38), to serve as physician, Thailand Medical Institutions, Phuket, Thailand, of Fresno, California, left San Francisco March 27. He married **Hilma H. Gezelt** in Germany and they proceeded on to Thailand.

Gerald Gene Haeger (PUC '65), returning as professor, Inca Union College, Lima,

Peru; **Gayle (Wilson) Haeger** (AU '68) and three children, left San Francisco, March 25, 1974.

Stanley George Hagen (UC '65), returning as departmental secretary, Central Brazil Mission, Goiania, Goias, Brazil; **DeLara V. (Haas) Hagen** (UC '66) and two sons left Miami, March 25, 1974.

Laren R. G. Kurtz (AU '72), to serve as a teacher, Kivu College, Butembo, Zaire, and **N. Averil (Juriansz) Kurtz** (AU '72) of La Fox, Illinois, left Toronto, Ontario, Canada, March 14, 1974.

Ronald Dale McBroom (WWC), returning to the construction department, Central American Union Mission, Guatemala, Guatemala; **JoAnn (Pence) McBroom** (WWC '59) and two children crossed the border at Eagle Pass, Texas, February 18, 1974.

Paul Elwin Moore (AU '60), returning to serve as Bible teacher, River Plate College, Entre Rios, Argentina; **Jeannie (Wyant) Moore** (CUC '62) and four children left New York, March 17, 1974.

William Howard White (AU '68), to serve as English teacher, Japan Missionary College, Chiba-ken, Japan; and **Noriko (Kawai) White** of Carbondale, Illinois, left Los Angeles, April 12, 1974.

NATIONALS RETURNING

Lalbel Chhangte to serve as teacher, Assam Training School, Jowai, Meghalaya, India, and **Ralluali Chhangte** left Washington, D.C., April 28, 1974.

Arundell Donovan, to serve as a teacher, St. Thomas, Virgin Islands School, Bridgetown, Barbados, West Indies, left the States in September, 1973.

Phillip K. Kao, to serve as physician, Tokyo Sanitarium-Hospital, Tokyo, Japan, and **Betty C. Kao** and three children left Los Angeles, March 26, 1974.

Arno E. Kumpel, to serve as treasurer, Parana Academy, Curitiba, Parana, Brazil; **Gilda Kumpel** and two children left New York, March 25, 1974.

Peter James Prime, to serve as pastor-evangelist, South Caribbean Conference, Port of Spain, Trinidad, West Indies; **Glenda Prime** and son left the States, December, 1973.

Francisco R. Ramos, to serve as youth director, East Puerto Rico Conference, Villa Los Maestros, Puerto Rico, left New York, March 31, 1974. His wife, **Paula**, and their daughter will join him later.

Daulat Sitanggang to serve as administrative assistant to pathologist, Bangkok Adventist Hospital, Bangkok, Thailand; **Jarunon Sitanggang** and three children left San Francisco, April 10, 1974.

William Vargas, to serve as foreman, Antillian College press, Mayagüez, Puerto Rico; **Elizabeth (Toledo) Vargas** and two children left the States, November 12, 1973.

Lynford Williams, to serve as pastor-evangelist, East Caribbean Conference, Bridgetown, Barbados, West Indies; **Kathleen Angeleena Williams** and three children left New York, October, 1973.

Donald R. Wilson to serve as surgeon, Sydney Adventist Hospital, Sydney, Australia; **Margaret L. Wilson** and two sons left Los Angeles, April 28, 1974.

Deaths

COBBAN, Franke Flowers—b. March 2, 1886, Howard Town, S. Dak.; d. May 2, 1974, Angwin, Calif. She entered denominational work in 1904 at Battle Creek Sanitarium. She served at Washington Sanitarium and Hospital, the Harding Rural Rest Home, Worthington, Ohio, the General Conference Medical Department, the White Memorial Hospital as instructor of nurses, the Glendale Sanitarium and Hospital, and the St. Helena Hospital as director of nurses. In 1971 she was chosen for the Hall of Fame in the Northern California Chapter of ASDAN (Adventist Nursing Organization). Her brother, H. H. Cobban, pre-deceased her.

GATES, Robert Clyde, Jr.—b. June 11, 1943, Denver, Colo.; d. April 11, 1974, La Grande, Ore. He attended Union College and graduated from Southern College of Optometry, Memphis, Tennessee, in 1966. His special missionary project was giving eye care to the people of Haiti. He made three volunteer trips to the island, taking donated glasses to fit people he had refracted. While visiting his wife's family he died in an air crash along with his brother-in-law, Lewis Border, and a friend, Dale Tillay. Survivors include his wife, Sylvia; two children, Robert C. III and Suzanne; his parents, Mr. and Mrs. Robert C. Gates, Sr.; a brother, John; and a sister, Linda Sanchez.

LOASBY, Roland E.—b. Feb. 8, 1890, Kettering, Northhamptonshire, England; d. May 5, 1974, Loma Linda, Calif. He came to America at the age of 18, and in 1915 was a member of the first graduating class of Washington Missionary College, Takoma Park, Maryland. From 1910 to 1912 he was a missionary in Bermuda. In 1913 he married Bernice Manuel. They spent 23 years in service in India, doing evangelistic and educational work. In 1938 he became chairman of the New Testament Department of the Seventh-day Adventist Theological Seminary, a post which he held for 22 years. From 1960 to 1969 he engaged in part-time teaching. His wife survives.

MAC LAFFERTY, Gordon Merritt—b. Jan. 11, 1907, Port Townsend, Wash.; d. March 29, 1974, Shirley, Ark. In 1930 he married Phyllis Elaine Thompson. They taught together for several years in denominational schools and then were called to the ministry. While assisting in evangelistic work on the West Coast, Elder MacLafferty accepted a call to Hawaii, where he labored for 12 years. Survivors include his wife; son, Merritt, a teacher at Highland Academy, Portland, Tennessee; a daughter, Mrs. Harry Bennett, who assists her husband in the music department of East Brazil College in South America; five grandchildren; and a sister, Bernice Christian.

RISLEY, William C.—b. Feb. 22, 1915, Loma Linda, Calif.; d. March 15, 1974, Bellingham, Wash. He graduated from Pacific Union College in 1941 and that year married Vivian Ellis. He entered the ministry in 1943 at Santa Ana, California. His first pastorate was at Orange, California, with other pastorates in Brawley, Vista, El Cajon, Victorville, Fullerton, and Escondido, California. After the death of his wife, he married Marjorie E. Keene in 1966. He pastored the Auburn City church and most recently, Bellingham. Survivors include his wife; daughter, Bonnie Lewis; son, Edward; mother, Mrs. Edward H. Risley; and sister, Dr. Margaret Shellhouse.

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(Far Eastern Division)	July 6
Church Lay Activities Offering	July 13
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REVIEW INDEX

January-June 1974

This index includes general articles, short feature articles, editorials, and the various columns; abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general, in the first issue of each month appear—Especially for Women; in the second issue—Heart to Heart, Dateline Washington, Especially for Men, Let's Talk About Health, and Young Adult; in the third issue—Hnme-makers' Exchange.

List of Abbreviations

F	Editorial
EM	Especially for Men
EW	Especially for Women
FL	Family Living
GE	Guest Editorial
H	Let's Talk About Health
HH	Heart to Heart
RC	Report to the Church
RR	Response From Readers
SO	Speaking Out
WY	When You're Young
YA	Young Adult

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 Australasia, Then and Now. Duane S. Johnson. Apr 4: 4; Apr 11: 12; Apr 18: 12; Apr 25: 16
 Axis of History. Gil G. Fernandez. Feb 21: 4
 Backache (H). Ralph F. Waddell. Jan 10: 8
 "Be No More Children . . ." La Verne Hughes Northrop. Jun 6: 18
 Bible Questions Answered. Jan 17: 11; Feb 7: 6; Mar 7: 11; Apr 4: 12; May 2: 15; Jun 6: 11



CALIFORNIA ADVENTIST BECOMES CENTENARIAN

Ella Krater of Loma Linda, California, celebrated her one hundredth birthday on April 5. She became an Adventist after attending evangelistic meetings conducted in the old "Mission" in Philadelphia, Pennsylvania. Her husband gave up a promising position in the post office in order to join the Adventist Church with her before their marriage. Shortly afterward they left for Battle Creek, Michigan, to train for nursing careers.

Above, Mrs. Krater visits with one of her young neighbors.

S. A. YAKUSH
 Departmental Secretary
 Southeastern California Conference

Bible Study Adventure (RR). Charles A. Rentfro. Apr 4: 9
 Bible That Floated. Alejandro Bullón. Feb 14: 15
 Blackberry Pickers—A Parable (YA). Clyde Bushnell. Jan 10: 13
 Boredom (E). Herbert E. Douglass. Apr 4: 13
 Broader Application (E). Don F. Neufeld. May 30: 12
 Centennial of SDA Missions. Gottfried Oosterwal and Russell L. Staples. Jan 10: 11; Jan 17: 6; Jan 24: 6; Jan 31: 6; Feb 7: 9; Feb 14: 6
 Changing Channels (FL). Judy Savoy. Jan 31: 14
 Christ and Minneapolis 1888. C. Mervyn Maxwell. May 16: 16
 Christ Crushed by the Crowd. Adalai Albert Esteb. May 2: 7
 Christ of the Apocalypse. Walter F. Specht. Feb 14: 4; Feb 21: 6; Feb 28: 6; Mar 7: 6; Mar 14: 8
 Christ the Lamb. Walter F. Specht. Feb 28: 6
 Christian Bee and Beehive. G. H. Hoehn. Jan 17: 12
 Christian Energy (WY). Miriam Wood. Feb 21: 8
 Christians and Lawsuits. W. P. Bradley. Jun 6: 9
 Christ's Object Lessons (E). Herbert E. Douglass. May 23: 12; Jun 6: 14
 Church and the World of Finance. Kenneth H. Emmerson. Jan 17: 4; Mar 21: 8
 Church in the Third World. Russell L. Staples. Feb 14: 6
 Church Is Born (E). Don F. Neufeld. Apr 25: 12
 Church Is Three Feet Tall! John H. Hancock. Feb 7: 4
 Church Moves Ahead in Plans for Reorganization and '75 Session (RC). Robert H. Pierson. Apr 25: 18
 Church's Throwaway Children. Loren L. Fenton. Feb 28: 4
 Churchgoing—An Optional Luxury? (E). Ray D. Vine. Jan 31: 12
 "College on a Stump." Opal Hoover Young. Apr 11: 4
 Comet Kohoutek (E). Kenneth H. Wood. Jan 17: 2
 Coming King. Walter F. Specht. Mar 14: 8
 Dare a Person Say "I Am Saved"? Jonathan Butler. May 16: 19
 Dauntless Dr. Brown (E). Herbert E. Douglass. Jan 10: 9
 Delta Flight 523. E. E. Cleveland. Apr 25: 1
 Demion Possession and Exorcism (E). Kenneth H. Wood. Apr 18: 2
 Destination Heaven. Sydney Allen. Apr 25: 11
 Do-Gooder (E). Herbert E. Douglass. Mar 28: 11
 Do Our Cooking Classes Teach Health Cookery? (SO). Donna Pait. Jun 20: 10
 Double Sin. Rebecca M. Bradshaw. May 30: 13; Jun 6: 17; Jun 20: 13
 Earthly Sanctuary—Glorious Structure! W. E. Read. May 2: 4
 Ellen White in Europe: She Emphasized Unity. D. A. Delafield. Jan 3: 19
 Ellen White's Eschatological Principle (E). Herbert E. Douglass. May 23: 12
 Emmaus and the Aftermath. Alfred S. Jorgensen. Apr 18: 6
 Emphasize the Positive Features (RR). Victor S. Griffiths. Mar 7: 15

Evaluating Self-Awareness Experiences. Ronaec Whittington. Feb 7: 7
 Examining the Forest of Revelation (E). Don F. Neufeld. Mar 21: 11
 Excellence. P. R. Lindstrom. May 2: 14
 Excuses in Disguise (FL). Rebecca M. Bradshaw. Jun 6: 17
 Exorcist (WY). Miriam Wood. May 2: 12
 Experts Condemn Overuse of Antibiotics. D. A. Delafield. May 30: 6
 Family Commitment—The High Road of Missions. Duane S. Johnson. Jun 27: 16
 Famine Relief Work in Ethiopia. Mary Lane Anderson. Jun 20: 1
 Father's Day—Resurrection Style. Anne Stump Figuhr. Jun 13: 1
 "Fiddling Little Sins." Kristin Evans. Apr 18: 7
 First SDA "House"-wife in Washington. Shirley Pettis. Feb 7: 18
 Five R's (RR). J. L. Shuler. Feb 21: 10
 Gas Stations and a National Sunday Law (E). Herbert E. Douglass. Feb 28: 12
 Gems for a Month of Meditation on Righteousness by Faith. Merwin R. Thurber. May 16: 27
 Glorified Christ. Walter F. Specht. Feb 14: 4
 Glory of the Empty Tomb. Ernest Lloyd. Apr 11: 9
 "Go . . . and Tell" (HH). Robert H. Pierson. Apr 11: 2
 God Used a Child (FL). Clovis O. Olmstead. Apr 11: 15
 God's Business Is Our Business (GE). C. D. Henri. Mar 28: 2
 God's Gift to His People. E. W. Howse. Feb 28: 8
 Gods That Fail (E). Ray D. Vine. Apr 4: 13
 Götter (H). Ralph F. Waddell. May 9: 6
 Good News . . . for You! Robert H. Pierson. May 16: 28
 Good Night Until the Morning. F. M. Arrogante. Jan 3: 4
 Gossip Is So Tasty (EW). Betty Holbrook. Apr 4: 19
 Greatest Argument. Florence M. Sackett. Mar 21: 14
 Growing Power of Unions. Ronaec R. Whittington. Apr 4: 6
 Guru (WY). Miriam Wood. Jan 3: 11
 Happiness Is . . . Not Divorce (FL). Rebecca M. Bradshaw. Jun 13: 10
 Harbingers of the Ultimate Revolution. Russell H. Argent. Apr 4: 10
 Hastening Christ's Coming (E). Kenneth H. Wood. Mar 7: 2
 Have We Lost Our Nerve? (SO). Nancy Marter. Mar 28: 12
 Haystack Prayer Meeting. Robert G. Wearner. Apr 25: 4
 He Was My Hero. Robert E. and Mildred E. Adams. Jan 3: 17
 "Here Is a Theme, Poor Formalist . . ." (EW). Betty Holbrook. May 2: 21
 Honoring Mothers. Ernest Lloyd. May 9: 15
 How About Breakfast? (H). Ralph F. Waddell. Mar 14: 7
 How Important Is a Mother? (FL). Jesse H. Merrell. May 9: 14
 How Is the Divine Name Pronounced? (E). Don F. Neufeld. Jun 13: 9
 How Narrow Is Narrow? Richard Hammill. Jun 27: 4
 How to Teach Children Honesty (FL). Lois Christian Randolph. Feb 7: 16
 I Detest Football! (EW). Betty Holbrook. Jan 3: 16
 I Gave Up Speaking in Tongues. E. C. Card. Jan 31: 4
 "I Remember" (EM). Walter Scragg. Mar 14: 14
 I Visited Down Under. Duane S. Johnson. Apr 4: 4
 I Visited Three All-Adventist Islands. Robert H. Pierson. Mar 7: 9
 If Two of You Shall Agree. Wadie Farag. Apr 25: 14
 Importance of Nature Study (FL). Lewis R. Ogden. Apr 4: 18
 In Defense of Missionaries (SO). Gilbert U. H. Murray. May 9: 11
 "In Prison You Visited Me." Gordon Eegen. Jan 3: 6
 In the Midst of Chaos: Rest. Betty Cooney. Jun 6: 12
 International Co-op Will Unify World (E). Herbert E. Douglass. May 9: 13
 "Into All the World." Gottfried Oosterwal. Jan 24: 6
 Is There a Teaching Authority in the Adventist Church? (E). Don F. Neufeld. Jan 31: 11
 Jay and the Children Who Led Him (WY). Miriam Wood. Apr 18: 9
 Jesus Made the Way Plain in Parables. Kenneth H. Wood. May 16: 14
 Judging Fruits. Shirley Burton. Jan 3: 13
 Just a Glimpse of Him. Cora Stark Woods. Jan 10: 6
 "Keep My Commandments." Ellen G. White. Feb 21: 10
 Keeping Fellowship Alive and Glowing. Alma L. Campbell. Mar 28: 6
 Keeping Humble About the Future (E). Herbert E. Douglass. Apr 18: 10
 Kiddie Power (EM). Walter Scragg. Apr 11: 16
 Lamb Versus the Beast. Walter F. Specht. Mar 7: 6
 Law of the Unenforceable (GE). Willis J. Hackett. Apr 25: 2
 Law of Movement Gottfried Oosterwal. Feb 7: 9
 Little Something (WY). Miriam Wood. Feb 7: 11
 Little Stewardship Would Help (E). Herbert E. Douglass. Feb 7: 12
 "Lord Is Ready. The People Are Ready" (HH). Robert H. Pierson. Jun 13: 2
 Love, Forgiveness, and Harmony (E). Kenneth H. Wood. Mar 21: 2
 Loving, Giving, and Joy (HH). Robert H. Pierson. Mar 14: 2
 Lutherans and Catholics Agree on a "Renewed Papacy." Raoul Dederen. Jun 27: 1
 Maintain the Proper Balance (RR). Lloyd and Leola Rosenfeld. Jan 17: 16
 Make Your Faith Felt. Lucas M. Diaz. Mar 7: 10
 Making God in Man's Image (E). Ray D. Vine. Jun 20: 11
 Making the Right Decision (YA). Joseph J. Battistone. May 9: 17
 Malnutrition Sentences the Unborn (E). Herbert E. Douglass. May 2: 16
 Man, Adultery, and the Church. Rebecca M. Bradshaw. May 30: 13
 Meet the Master. George E. Vandeman. May 16: 3

Message Designed for Our Day. Patrick Boyle. Mar 28: 4
 Messages' Current Application (E). Don F. Neufeld. May 9: 12
 Mind of Christ. Charles T. Batten. Mar 28: 7
 Mind of Jesus (E). Gaston Clouzet. May 2: 16
 Miriam, Secret Weapon. Kit Watts. Jan 17: 8
 Mission: Navajo Land. Ilene Hall. Jun 6: 20
 "Most Valuable Thing" (GE). W. Duncan Eva. Jun 27: 2
 Mother and Her Apple. Donald W. McKay. Jan 24: 5
 Mother Said, "You Must Punish Me." H. M. S. Richards. May 16: 12
 Movement Is Born. Gottfried Oosterwal. Jan 10: 1
 Much About the Church Is Right (E). Kenneth H. Wood. May 2: 2
 My Ellen G. White (WY). Miriam Wood. Jun 6: 7
 My Garden of Memories (FL). Nancy Sloan. Jan 17: 17
 My Picture of God Has Changed. Betty Holbrook. May 16: 13
 My Two Fathers. Carolyn Beal. Jun 13: 11
 Need for Oil (E). Kenneth H. Wood. Jan 24: 2
 New International Version of the NT (E). Don F. Neufeld. Jan 24: 9
 New Year Survival Guide (EM). Walter Scragg. Jan 10: 12
 New Year's Prayer (E). Don F. Neufeld. Jan 3: 12
 1973: In Retrospect (E). Herbert E. Douglass. Mar 7: 12
 1973's Top Religious News Stories (E). Don F. Neufeld. Feb 14: 9
 Noise (H). Ralph F. Waddell. Apr 11: 11
 Occupation Homemaker (FL). Judy Wahlman. Jan 3: 15
 On Becoming a Pastor's Wife (FL). Ella Ruth Elkins. Feb 28: 14
 On Being a Stepmother (FL). Ann Giles. Mar 28: 13
 On Rebirth of an Ideal Family (FL). Ray Dabrowski. Jan 24: 12
 One Hundred Years of World Mission (E). Kenneth H. Wood. Jan 3: 2
 Open Letter to the 68,260 SDA Denominational Workers Around the World. Robert H. Pierson. Jan 3: 1
 Our Compassionate Heavenly Father. F. G. Clifford. Apr 18: 4
 Pacific Union College (WY). Miriam Wood. Mar 21: 7; Apr 4: 11
 Plan Ahead—the Secret of Sabbathkeeping (FL). Helen Spalding. Jan 10: 11
 Plan of Salvation—for Cherubs. Esther Lausten. Jan 17: 18
 Polyester, Wool, and Salvation (YA). Richard Hammond. Jun 13: 13
 Popular Holiness Meetings. Ellen G. White. Apr 25: 10
 Protestant Missions in Transition (E). Herbert E. Douglass. Jan 3: 12
 "Prove Me Now." Jim F. Roberts. Mar 14: 10
 Psychology and Ellen G. White. Omer Wagoner. Apr 25: 6
 Questions and Answers (WY). Miriam Wood. Mar 7: 7
 Random Thoughts While Waiting in a Gas Line (WY). Miriam Wood. May 23: 7
 Reaction to the Council Appeal (E). Kenneth H. Wood. Feb. 28: 2; Mar 7: 2
 Red Balloon. Flora Kellogg Smith. Mar 28: 14
 Reduce Length of the School Day (SO). Kirby Davis. Jun 6: 6
 Rejoice in Disappointment. Alice Drury. Feb 28: 11
 Religion Is a Four-Letter Word. Robert J. Hastings. May 9: 9
 Request Rather Than Command (FL). Edna May Loveless. Mar 14: 13
 Resolving Our Differences. W. P. Bradley. May 30: 4; Jun 6: 9
 Respectfully Yours (EW). Betty Holbrook. Jun 6: 19
 Responsibility of Leaders (E). Kenneth H. Wood. Jan 31: 2
 Rescued! W. L. Wilcox. Apr 11: 7
 Rifle, Three Oranges, and God's Call. Albino Ixcot (as told to Loron T. Wade). Feb 28: 16

Righteousness by Faith—Is It Biblical? Don F. Neufeld. May 16: 6
 Safari Across Guadalcanal. Dennis Steley. Mar 7: 18
 Salving the Conscience (E). Herbert E. Douglass. Mar 21: 11
 Sanctimonious Skinny Man. Rose Greer Stoia. Jun 27: 6
 Saved From Sinking Sand. C. E. Bradford. May 16: 9
 Science and Health (H). Ralph F. Waddell. Jun 13: 8
 Senior Citizen Confesses Her Faith (RR). Lillian E. Cornog. May 30: 11
 Sensitivity and Encounter Experiences. Ronale Whittington. Jan 31: 8
 Seventh-day Adventists and the New Group Awareness Therapies. Ronale Whittington. Jan 24: 4; Jan 31: 8; Feb 7: 7
 '73 Dig Yields Its Treasures. Siegfried H. Horn. Mar 28: 8
 Shared Moccasins. Lisa Goddard and Ivy R. Doherty. Apr 4: 16
 Shoddy or Quality Merchandise? Theodore Carcich. May 2: 6
 Shout or a Sigh (EM). Walter Scragg. Feb 14: 12
 Shut Door Opens. Gottfried Oosterwal. Jan 17: 6
 Smart Generation (EM). Walter Scragg. May 9: 15
 So This Is What It's Like (EW). Betty Holbrook. Mar 7: 17
 So You Want to Be a Leader? Robert H. Pierson. Feb 14: 2
 Song of the Waters. Jeanina Collier Glass. Apr 11: 15
 South Vietnam After One Year. D. A. Roth. Mar 14: 1
 Special Truth and a Special Work (E). Herbert E. Douglass. Jun 6: 14
 Spiritual Grafting Is Contrary to Nature. Philip S. Chen. Feb 21: 9
 Spiritual Power Failure (E). Herbert E. Douglass. Feb 14: 10
 Standard-bearer of the Past Speaks (HH). Robert H. Pierson. Jan 10: 2
 Star in Israel. Marye Trim. May 9: 8
 Sticks (FL). Maxine T. Rasmussen. Mar 7: 16
 Strength Through Humility (E). Ray D. Vine. Mar 14: 12
 Study Groups Examine Contemporary Issues (RC). Willis J. Hackett. Jun 27: 19
 Sufferings of Christ. Thomas H. Blincoe. May 23: 4
 Suggestions on How Churches May Cooperate (E). Herbert E. Douglass. Jan 24: 10
 Sunday, War, and "Big Daddy" (E). Kenneth H. Wood. Apr 4: 2
 Superintendent of the Church. Walter F. Specht. Feb 21: 6
 Survey of Zwingli's Theology. Daniel Walther. Jun 20: 6
 Take Away the Filthy Garments. J. A. McMillan. Jun 20: 4
 Ten Lessons of Watergate (E). Kenneth H. Wood. Feb 7: 2
 That Empty Space. Dorothy Minchin Comm. Feb 14: 14
 There Is Yet One Man. Benjamin Reeves. Mar 7: 4
 They Also Serve. Maxine T. Rasmussen. Feb 14: 11
 Third Season of Heshbon Excavations. Siegfried H. Horn. Mar 21: 4; Mar 28: 8
 "This Is Our God." Clarence N. Kohler. May 30: 8
 Thoughts During an Energy Crisis (E). Herbert E. Douglass. Jan 17: 14; Jan 24: 10; Feb 7: 12; Feb 14: 10
 Threads of the Past. Jeanina Collier Glass. Mar 7: 10
 Three Angels' Messages. Don F. Neufeld. Mar 14: 11; Mar 21: 11; Apr 11: 14; Apr 25: 12; May 9: 12; May 30: 12
 Three Angels' Messages in Their Historical Application (E). Don F. Neufeld. Apr 11: 14
 Three Men at Calvary. James Joiner. Apr 11: 10
 Three Pharisees. John Chase. Feb 21: 12
 Three Steps to Victory (E). Kenneth H. Wood. Jun 20: 2
 Through the Bible 50 Times (GE). M. S. Nigri. May 23: 2
 To Be Happy in Heaven (WY). Miriam Wood. Jun 27: 11
 Trinity Psalm (E). Gaston Clouzet. Mar 7: 13
 Truth Understood Only by Men of Faith (E). Herbert E. Douglass. Jun 20: 11
 Turtle Turn-Around. Robert J. Hastings. May 2: 11
 Two Strides Behind (YA). Dallas Youngs. Mar 14: 15
 Unity, How? Erna McReynolds. Apr 23: 8

Use of Drugs. T. R. Flaiz. May 30: 1
 Victorious Living. Jan 31: 1; May 2: 7
 Virtue Needs No Press Agent. Robert J. Hastings. Apr 11: 18
 Voice of Performance (WY). Miriam Wood. Jan 17: 13
 Way to the Kingdom. Louis F. Cunningham. Jun 27: 9
 We Are Never Alone. Theodore Carcich. Mar 21: 6
 We Visit the Islands of Australasia. Duane S. Johnson. Apr 18: 12
 Web. Gloria Reynolds. Jun 20: 14
 Week of Prayer's Allegory of Armon (RR). Irene Flugstad, William H. Logan, Mrs. C. Pfannmuller, Mrs. Paul Zalabak. Feb 7: 13, 14
 What Did Darwin Prove? Frank Lewis Marsh. May 9: 4
 "What Have They Seen in Thine House?" W. B. Ochse. Jun 27: 10
 What Is Apocalyptic Literature? (E). Don F. Neufeld. Mar 14: 11
 When the Answer Is "No" (WY). Miriam Wood. Jan 24: 7
 Where Goes the Adventist Home? (FL). L. R. Thrift. Apr 25: 13
 Why God Is Urgent—And Yet Waits. Herbert E. Douglass. May 16: 21
 Why Pray? Lawrence E. C. Joers. Apr 4: 8
 "Without Me—Nothing" (HH). Robert H. Pierson. May 9: 2
 Women of the Bible. Jan 17: 8; May 9: 8
 Work Begins Down Under. Duane S. Johnson. Apr 11: 12
 World Budget of the Church. Martin E. Kemmerer. Mar 21: 8
 Worthy or Unworthy Motives (E). Don F. Neufeld. Jun 27: 12
 You Don't Have to Be a Michelangelo. June Strong. May 2: 20
 Zwingli for Fatherland and Christendom. Daniel Walther. Jun 13: 4
 Zwingli—The Lesser Known Reformer. Daniel Walther. Jun 6: 4
 Zwingli, Ulrich. Daniel Walther. Jun 20: 6

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 Andrews University: an historical review of its first 100 years. "College on a Stump." Opal Hoover Young. Apr 11: 4
 Archeology: report of 1973 Heshbon expedition. Third Season of Excavations—Parts 1 & 2. Siegfried H. Horn. Mar 21: 4; Mar 28: 8
 Australasia: history of Adventism in area of. Australia, Then and Now. Duane S. Johnson. Apr 11: 12; Apr 18: 12; Apr 25: 16
 report of 1973 division council. I Visit Down Under. Duane S. Johnson. Apr 4: 4
 Bees: lessons learned from. Christian Bee and Beehive. G. H. Hoehn. Jan 17: 12
 Bible: an analysis of Psalm 23. Trinity Psalm (E). Gaston Clouzet. Mar 7: 13
 reading it keeps one in communion with God. Through the Bible 50 Times (GE). M. S. Nigri. May 23: 2
 Bible Questions Answered: Feb 7: 6; Mar 7: 11; Apr 4: 12; May 2: 15; Jun 6: 11
 Bible study: an adventure in several languages simultaneously. Bible Study Adventure (RR). Charles A. Rentfro. Apr 4: 9
 important to character development and personal salvation. "The Most Valuable Thing" (GE). W. Duncan Eva. Jun 27: 2
 Bible translations: analysis of the New International Version. New International Version of the NT (E). Don F. Neufeld. Jan 24: 9
 Boredom: analysis of and suggestions on avoiding. Boredom (E). Herbert E. Douglass. Apr 4: 13
 Brown, Dr. Gertrude: a tribute to her 94 years of service. Dauntless Dr. Brown (E). Herbert E. Douglass. Jan 10: 9
 Children: care and training of. Request Rather Than Command (FL). Edna May Loveless. Mar 14: 13
 high moments in parent's life. My Garden of Memories (FL). Nancy Sloan. Jan 17: 17
 should be trained as outlined in Bible and Spirit of Prophecy. Kiddie Power (EM). Walter Scragg. Apr 11: 16
 their need fulfilled can bring salvation to their helper. Jay and the Children Who Led Him (WY). Miriam Wood. Apr 18: 9
 Christ: His mind is man's model. Mind of Christ. Charles T. Batten. Mar 28: 7
 Christian character
 contrast with worldliness. Apples of Sodom (YA). Richard W. Coffin. Apr 11: 17
 danger of letting anything crowd Jesus out of our minds. Christ Crushed by the Crowd. Adlai Albert Esteb. May 2: 7
 dependence on God only way to grow spiritually. New Year Survival Guide (EM). Walter Scragg. Jan 10: 12
 greatest argument for the reality of God. Greatest Argument. Florence M. Sackett. Mar 21: 14
 how to handle frustration and disappointment. Rejoice in Disappointment. Alice Drury. Feb 28: 11
 humility, the sign of greatness. Strength Through Humility (E). Ray D. Vine. Mar 14: 12
 integrity, a matter of man's words and life. There Is Yet One Man. Benjamin Reeves. Mar 7: 4
 making a habit of being good. Do-gooder (E). Herbert E. Douglass. Mar 28: 11
 making excellence a life habit. Shoddy or Quality Merchandise? Theodore Carcich. May 2: 6
 not to wallow in self-pity or self-justification. Are You What You Will Be? (EW). Betty Holbrook. Feb 7: 17
 must be victorious over sin. Open Letter to the 68,260 SDA Denominational Workers Around the World. Robert H. Pierson. Jan 3: 1
 not achieved by an arbitrary act of God. Love, Forgiveness, and Harmony (E). Kenneth H. Wood. Mar 21: 2
 quality work speaks for itself. Voice of Performance (WY). Miriam Wood. Jan 17: 13



CHURCH DEDICATED IN CLOVERDALE, CALIFORNIA

The Cloverdale, California, church was dedicated January 5, 1974. Opening services were held on June 5, 1971, and a little more than two years later the church debt was erased.

At the pulpit is F. M. Ramsey, pastor. Others participating were Gerald Haeger, Leslie Hardinge (who built the church pews and pulpit furniture as a gift to the new church), the Merlin Foll family, Joseph Phillips, Gordon Bietz, and H. C. Retzer, president of the Northern California Conference.

W. B. BRISTOW
 Communication Director
 Northern California Conference

respect and pride contrasted. Respectfully Yours (EW). Betty Holbrook. Jun 6: 19

Christian leadership: Christ's example ensures true success. So You Want to Be a Leader? Robert H. Pierson. Feb 14: 2

Christian service: chief concern is willingness to do one's best. Blackberry Pickers—A Parable (YA). Clyde Bushnell. Jan 10: 13

Christian witness: in lives of Christlike people. Just a Glimpse of Him Cora Stark Woods. Jan 10: 6

Christlike: how obtained. Three Steps to Victory (E). Kenneth H. Wood. Jun 20: 2

necessary to produce effective Christian witnessing. A Special Truth and a Special Work (E). Herbert E. Douglass. Jun 6: 14

should be sought by those expecting Christ's second advent. Truth Understood Only by Men of Faith (E) Herbert E. Douglass. Jun 20: 11

Christ's death: appropriate burial providentially provided. Three Men at Calvary. James Joiner. Apr 11: 10

Christ's righteousness: provided for all who will accept. Take Away the Filthy Garments. J. A. McMillan. Jun 20: 4

Commitment, complete commitment as clay to the potter. New Year's Prayer (E). Don F. Neufeld. Jan 3: 12

lack of commitment observed in adventuless living. Have We Lost Our Nerve? (SO). Nancy Marter. Mar 28: 12

surrender to God brings literal and eternal blessings. The Way to the Kingdom. Louis F. Cunningham. Jun 27: 9

Church: apostasies must be worked at. Make Your Faith Felt. Lucas M. Diaz. Mar 7: 10

danger of forgetting the mission and spirit of founders. "Another Generation . . . Which Knew Not the Lord"? Robert H. Pierson. May 23: 1

unity achieved through the cross. Unity, How? Erma McReynolds. Apr 25: 8

Church attendance: source of strength for everyone. Churchgoing—An Optional Luxury? (E). Ray D. Vinc. Jan 31: 12

Church finance: an analysis of church budgeting. World Budget of the Church. Martin E. Kemmerer. Mar 21: 8

operation of GC Treasury Department. Church and the World of Finance. Kenneth H. Emmerson. Jan 17: 4

Church leadership: special and solemn responsibility on church officers. Responsibility of Leaders (E). Kenneth H. Wood. Jan 31: 2

Church organization: *Church Manual* is a basic for authority. Is There a Teaching Authority in the Adventist Church? (E). Don F. Neufeld. Jan 31: 11

Church standards: Adventist schools appealing to youth. Much About the Church Is Right (E). Kenneth H. Wood. May 2: 2

how members rationalize. Salving the Conscience (E). Herbert E. Douglass. Mar 21: 11

should reflect both broadness and narrowness of Bible standards. How Narrow Is Narrow? Richard Hammill. Jun 27: 4

Clothing: unimportant compared to inward adorning. Polyester, Wool, and Salvation (YA). Richard Hammond. Jun 13: 13

Contemporary issues: study groups set up to consider philosophy of teaching literature, type of music used in religious services, role of women in church, among others. Study Groups Examine Contemporary Issues (RC). Willis J. Hackett. Jun 27: 19

Courtesy: recognizes the need for others to say, No. When the Answer Is "No" (WY). Miriam Wood. Jan 24: 7

Creationism: review of recent discoveries in the use of oxygen in earth's atmosphere refute evolutionary theories. Apollo Sixteen Mission and Biochemical Evolution. G. T. Javor and G. E. Snow. Mar 14: 4

Creativity: encourage children in. You Don't Have to Be a Michelangelo (FL). June Strong. May 2: 20

Death: may come unexpectedly. Delta Flight 523. E. E. Cleveland. Apr 25: 1

not the end for Christians. Good Night Until the Morning. F. M. Arrogante. Jan 3: 4

Deborah: qualities of this prophetess and judge of Israel. Star in Israel. Maue Trim. May 9: 8

Decisions: response to God's call enables one to make right. Making the Right Decision (YA). Joseph J. Battistone. May 9: 17

Diet: prospective mother's diet affects brain of unborn. Malnutrition Sentences the Unborn (E). Herbert E. Douglass. May 2: 16

Divorce aftermath: rebuild life—accept a project. After the Breakup—Then What? (FL). Rebecca M. Bradshaw. Jun 20: 13

Drugs: few conditions require use of. Use of Drugs. T. R. Flaiz. May 30: 1

overuse of antibiotics condemned by authorities. Experts Condemn Overuse of Antibiotics. D. A. Delafield. May 30: 6

Education: changes suggested for SDA program. Reduce Length of the School Day (SO). Kirby Davis. Jun 6: 6

warning against subtle worldliness. A Standard-bearer of the Past Speaks (HH). Robert H. Pierson. Jan 10: 2

Energy crisis: developing a Christian response. Christian Energy (WY). Miriam Wood. Feb 21: 8

how Christians can be examples of thrift. Suggestions on How Churches May Cooperate (E). Herbert E. Douglass. Jan 24: 10

most serious shortage is that of Holy Spirit. Spiritual Power Failure (E). Herbert E. Douglass. Feb 14: 10

poor stewardship produced current energy crisis. Little Stewardship Would Help (E). Herbert E. Douglass. Feb 7: 12

produces pleasant by-products. Thoughts During an Energy Crisis (E). Herbert E. Douglass. Jan 17: 14

Ethiopia famine: relief by SAWS. Famine Relief Work in Ethiopia. Mary Lane Anderson. Jun 20: 1

Evangelism: appeal to people's desire for heaven is not unworthy motive. Worthy or Unworthy Motives (E). Don F. Neufeld. Jun 27: 12

every Christian called to be a witness. God's Business Is Our Business (GE). C. D. Henri. Mar 28: 2

gospel commission: can be completed only by individuals having Christ indwelling. "Without Me—Nothing" (HH). Robert H. Pierson. May 9: 2

mutual fellowship of church members. Keeping Fellowship Alive and Glowing. Alma L. Campbell. Mar 28: 6

personal injunction to all. "Go . . . and Tell" (HH). Robert H. Pierson. Apr 11: 2

use social occasions for tactful witnessing. Adventist Wife at Upper-Class Social Occasions. Charlotte J. Oliphant. May 2: 10

Evolution v. creationism: no new basic types since Creation have evolved. What Did Darwin Prove? Frank Lewis Marsh. May 9: 4

Excellence: a goal for all Christians to strive for. Excellence. P. R. Lindstrom. May 2: 14

Exorcism: lessons to be learned from interest in *The Exorcist*. Demon Possession and Exorcism (E). Kenneth H. Wood. Apr 18: 2

analysis of public opinion that condemns its indecencies. Exorcist (WY). Miriam Wood. May 2: 12

Ezekiel's temple: why did God give such detail? Bible Questions Answered. Don F. Neufeld. Jan 17: 11

Faith: hears God whether in the thunder or whisper of the Spirit. Shout or a Sigh (EM). Walter Scragg. Feb 14: 12

pursue duty regardless of hardships. "Keep My Commandments." Ellen G. White. Feb 21: 10

Faith and works: require balance and proper definition. Maintain the Proper Balance (RR). Lloyd and Leola Rosenwald. Jan 17: 16

Family: child's insistence on church attendance led to reconversion. God Used a Child (FL). Clovis O. Olmstead. Apr 11: 15

experiences of a new stepmother. On Being a Stepmother (FL). Ann Giles. Mar 28: 13

joy of a housewife. Occupation Humemaker (FL). Judy Wahlman. Jan 3: 15

many SDA families lax in upholding standards. Where Goes the Adventist Home? (FL). L. R. Thrift. Apr 25: 13

parents have responsibility to make things of God pleasant. "I Remember" (EM). Walter Scragg. Mar 14: 14

parents must be models. On Rebirth of an Ideal Family (FL). Ray Dabrowski. Jan 24: 12

Family altar: Christians should not neglect to have. "What Have They Seen in Thine House?" W. B. Ochs. Jun 27: 10

Father: his selfless life. Father's Day—Resurrection Style. Anne Stump Figuhr. Jun 13: 1

Football: spoiler of family unity. I Detest Football! (EW). Betty Holbrook. Jan 3: 16

Forgiveness: God's unfailing example. Our Compassionate Heavenly Father. F. G. Clifford. Apr 18: 4

Foster, Dr. Vernon: sketch of his life. 400-Member Church Has Beginnings in Doctor's Waiting Room. Theodore Miller. Apr 18: 14

Friendship: comfort during bereavement. Shared Moccasins. Lisa Goddard and Ivy R. Doherty. Apr 4: 16



COLUMBIA UNION COLLEGE WALK-A-THON NETS \$11,818

These three Columbia Union College students are part of the more than 130 students and friends who participated in a 20-mile fund-raising walk-a-thon held by the college's Student Association (SA). At last count \$11,818 had been raised through the project to produce Bible textbooks for Adventist schools overseas and to send out student missionaries from CUC next year. First to cross the finish line were, pictured from right to left, Richard Fredericks, SA president; Richard Alway, SA vice-president; and Allan Buller. BILL HARSH

encouragement is strong medicine. They Also Serve. Maxine T. Rasmussen. Feb 14: 11

spontaneous expression of appreciation needed. Little Something (WY). Miriam Wood. Feb 7: 11

General Conference Session: '75 GC session plans and plans for reorganization. Church Moves Ahead in Plans for Reorganization and '75 Session Robert H. Pierson. Apr 25: 18

Giving: the joy and increase of blessings are sure. Loving, Giving, and Joy (HH). Robert H. Pierson. Mar 14: 2

God: always present and sees all. We Are Never Alone. Theodore Carcich. Mar 21: 6

every man has a God-shaped space in his basic needs. That Empty Space. Dorothy Minchin. Comm. Feb 14: 14

man's inclination to envision God as a super-Man only. Making God in Man's Image (E). Ray D. Vinc. Jun 20: 11

pronunciation of Yahweh. How Is the Divine Name Pronounced? (E). Don F. Neufeld. Jun 13: 9

Gods, false: philosophy, knowledge, and technology lead to despair. Gods That Fail (E). Ray D. Vinc. Apr 4: 13

Gotter: thyroid deficiency should be supplied. Gotter (H). Ralph F. Waddell. May 9: 6

Gossip: analysis of the gossip's motives. Gossip Is So Tasty (EW). Betty Holbrook. Apr 4: 19

Grafting: spiritual lessons learned. Spiritual Grafting Is Contrary to Nature. Philip S. Chen. Feb 21: 9

Greer, George: most unforgettable Adventist. He Was My Hero. Robert E. and Mildred E. Adams. Jan 3: 17

Group therapy: an analysis of Gestalt theory. Seventh-day Adventists and the New Group Awareness Therapies. Ronaele Whittington. Jan 24: 4

analysis of, in light of Adventist concepts. Evaluating Self-awareness Experiences. Ronaele Whittington. Feb 7: 7

analysis of T-groups and Carl Rogers' Encounters. Sensitivity and Encounter Experiences. Ronaele Whittington. Jan 31: 8

Haystack monument: beginning of American foreign missions. Haystack Prayer Meeting. Robert G. Wearer. Apr 25: 4

Health: advanced by scientific discoveries. Science and Health (H). Ralph F. Waddell. Jun 13: 8

anemia, its causes and prevention. Anemia (H). Ralph F. Waddell. Feb 14: 8

cause and cure of backaches. Backache (H). Ralph F. Waddell. Jan 10: 8

breakfast, importance of. How About Breakfast? (H). Ralph F. Waddell. Mar 14: 7

interview with world head of Adventist food factories. God's Gift to His People. E. W. Howse. Feb 28: 8

Holy Spirit: God's agency for making character fit for heaven. Need for Oil (E). Kenneth H. Wood. Jan 24: 2

Home Base to Front Line. Clyde O. Franz. May 9: 21

Homosexuals: what to do with the problem. Questions and Answers (WY). Miriam Wood. Mar 7: 7

Honesty: children need direct, clear instruction. How to Teach Children Honesty (FL). Lois Christian Randolph. Feb 7: 16

Imagination: molds the mind and habits as much as actions. Age of the Vicarious. John Berecz. Feb 14: 13

Infidelity: excuses do not justify. Excuses in Disguise (FL). Rebecca M. Bradshaw. Jun 6: 17

Inflation: rising costs affect Adventist literature. F.Y.I. (E). Kenneth H. Wood. May 30: 2

SDA publishing costs in line with worldly publishers. F.Y.I. (E). Kenneth H. Wood. Jun 6: 2

Jesus: all-sufficient Saviour. Meet the Master. George E. Vandeman. May 16: 3

center of earth's history. Axis of History. Gil G. Fernandez. Feb 21: 4

man's example of humility. Mind of Jesus (E). Gaston Clouzet. May 2: 16

reality of resurrection grounds hope. Emmaus and the Aftermath. Alfred S. Jorgensen. Apr 18: 6

resurrection brought peace to believers. Glory of the Empty Tomb. Ernest Lloyd. Apr 11: 9

suffering began when sin first appeared. Sufferings of Christ. Thomas H. Blincoe. May 23: 4

Labor unions: take-over of all public employees in Hawaii. Growing Power of Unions. Ronaele R. Whittington. Apr 4: 6

Last days: Catholics and Lutherans agree on papal power. Lutherans and Catholics Agree on a "Renewed Papacy." Raoul Dederen. Jun 27: 1

review of current world problems. Sunday, War, and "Big Daddy" (E). Kenneth H. Wood. Apr 4: 2

review of fantastic changes in present generation. Harbingers of the Ultimate Revolution. Russell H. Argent. Apr 4: 10

some future events uncertain. Keeping Humble About the Future (E). Herbert E. Douglass. Apr 18: 10

Law: areas in which it cannot operate. Law of the Unenforceable (GE). Willis J. Hackett. Apr 25: 2

Lawsuits: evils resulting from. Christians and Lawsuits. W. P. Bradley. Jun 6: 9

follow Bible injunction in settling. Resolving Our Differences. W. P. Bradley. May 30: 4

evils resulting from lawsuits. Christians and Lawsuits. W. P. Bradley. Jun 6: 9

Marriage: lasting, includes exploring of each other's personality. From Honeymoon to Happiness (EM). Walter Scragg. Jun 13: 12

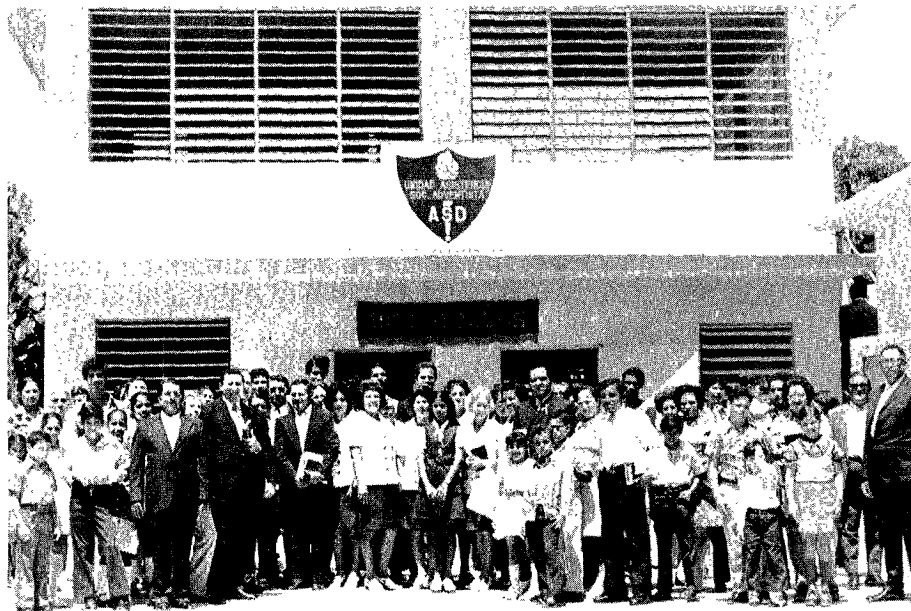
with help of Christ, differences can be resolved. Happiness Is . . . Not Divorce (FL). Rebecca M. Bradshaw. Jun 13: 10

Miriam: special prophetess and support for Moses Miriam, Secret Weapon. Kit Watts. Jan 17: 8

Mission service: beginning of Adventist effort to send missionaries overseas and last year's record. Archivist's Finds Illuminate Early SDA History. Clyde O. Franz. May 9: 10

description of being a missionary. So This Is What It's Like! (EW). Betty Holbrook. Mar 7: 17

far-reaching influence of one family. Family Commitment—The High Road of Missions. Duane S. Johnson. Jun 27: 16



PUERTO RICO WELFARE GROUPS OPEN NEW CENTER

Dorcas and Good Samaritan groups of the El Comandante church, in the East Puerto Rico Conference, inaugurated their new welfare center recently under the leadership of Gloria Sanchez, Dorcas leader. Loren Gallardo, conference welfare director, and Iris Santos, coordinator, were present along with Jose Ayala, church pastor, and a large group of members and friends of the Dorcas and Good Samaritan societies.

The welfare center not only will give help to the poor, and to disaster victims, but also will be a health-education center for the community. It will be open to the public every Sunday evening.

LOREN GALLARDO

Missions: Adventist outreach in North America before 1874. Shut Door Opens. Gottfried Oosterwal. Jan 17: 6
 Adventists in the third world. The Church in the Third World. Russell L. Staples. Feb 14: 6
 development of Adventists into world movement. "Into All the World." Gottfried Oosterwal. Jan 24: 6
 positive word for missions. In Defense of Missionaries (SO). Gilbert U. H. Murray. May 9: 11
 survey of N.A. Protestant missionaries. Protestant Missions in Transition (E). Herbert E. Douglass. Jan 3: 12
 time to re-emphasize the uniqueness of the Adventist mission. One Hundred Years of World Mission (E). Kenneth H. Wood. Jan 3: 2
 visit of R. H. Pierson to three all-Adventist islands. I Visited Three All-Adventist Islands. Robert H. Pierson. Mar 7: 9
 Mothers: need for character training by. How Important is a Mother? (FL). Jesse H. Merrell. May 9: 14
 their influence on children. Honoring Mothers. Ernest Lloyd. May 9: 15
 Nature study: spiritual values gained. Importance of Nature Study (FL). Lewis R. Ogden. Apr 4: 18
 Navajo Land: history of Monument Valley Hospital. Mission: Navajo Land. Irene Hall. Jun 6: 20
 1973: review of 1973. In Retrospect (E). Herbert E. Douglass. Mar 7: 12
 Noise: harmful effects of. Noise (H). Ralph F. Waddell. Apr 11: 11
 Nutrition: cooking classes should reflect SDA teaching. Do Our Cooking Classes Teach Health Cookery? (SO). Donna Patt. Jun 20: 10
 Offerings: funds should be sent through regular channels. Funds, Friends, and Frauds (E). Kenneth H. Wood. Feb 21: 2
 Pacific Union College: reflections on a recent visit. Pacific Union College (WY). Miriam Wood. Mar 21: 7; Apr 4: 11
 Pastor's wife: review of first three years by wife. On Becoming a Pastor's Wife (FL). Ella Ruth Elkins. Feb 28: 14
 Pathfinders: review of remarkable progress. Church Is Three Feet Tall! John H. Hancock. Feb 7: 4
 Perseverance: the Wilma Rudolph story. Two Strides Behind (YA). Dallas Youngs. Mar 14: 15
 Prayer: examples of many answered prayers. Why Pray? Lawrence E. C. Joers. Apr 4: 8
 Prisoners: laboring for. "In Prison You Visited Me." Gordon Engen. Jan 3: 6
 Psychology: false and true contrasted. Psychology and Ellen G. White. Omer Wagoner. Apr 25: 6
 Religion: top news stories in 1973. 1973's Top Religious News Stories. Don F. Neufeld (E). Feb 14: 9
 Revelation: distinctiveness of third angel's message. Broader Application (E). Don F. Neufeld. May 30: 12
 historical application of Rev. 14. Three Angels' Messages in Their Historical Application (E). Don F. Neufeld. Apr 11: 14
 historical application of three angels' messages. A Church Is Born (E). Don F. Neufeld. Apr 25: 12

Jesus as set forth in. Glorified Christ. Walter F. Specht. Feb 14: 4
 Jesus as victorious King the central theme. Coming King. Walter F. Specht. Mar 14: 8
 Jesus, through His Spirit, closely identifies with the church. Superintendent of the Church. Walter F. Specht. Feb 21: 6
 over-all message of book as related to Revelation 14. Examining the Forest of Revelation. Don F. Neufeld. Mar 21: 11
 proclaiming and accepting three angels' messages at the end of time will require courage. Messages' Current Application (E). Don F. Neufeld. May 9: 12
 review of why Jesus as a slain lamb could be victorious. Christ the Lamb. Walter F. Specht. Feb 28: 6
 theme of conflict and victory runs throughout Revelation. Lamb Versus the Beast. Walter F. Specht. Mar 7: 6
 Revelation 14: meaning of apocalyptic literature. What Is Apocalyptic Literature? (E). Don F. Neufeld. Mar 14: 11
 Righteousness and faith: brief analysis. Good News . . . for You! Robert H. Pierson. May 16: 28
 glossary of frequently used terms. Alphabet of the Christian Life. W. Richard Leshar. May 16: 25
 Righteousness by faith: as taught in Christ's parables. Jesus Made the Way Plain in Parables. Kenneth H. Wood. May 16: 14
 Biblical analysis. Righteousness by Faith—Is It Biblical? Don F. Neufeld. May 16: 6
 difference between genuine and spurious holiness. Popular Holiness Meetings. Ellen G. White. Apr 25: 10
 goal of a quality people for which God waits. Why God Is Urgent—And Yet Waits. Herbert E. Douglass. May 16: 21
 Jesus as man's substitute. Mother Said, "You Must Punish Me." H. M. S. Richards. May 16: 12
 Minneapolis 1888 episode. Christ and Minneapolis 1888. C. Mervyn Maxwell. May 16: 16
 only God's power can save man. Saved From Sinking Sand. C. E. Bradford. May 16: 9
 Sabbath: how to honor the Sabbath and receive the blessing. Plan Ahead—The Secret of Sabbathkeeping (FL). Helen Spalding. Jan 10: 11
 its purpose. In the Midst of Chaos: Rest. Betty Cooney. Jun 6: 12
 Salvation: Christians may have assurance. Dare a Person Say "I Am Saved"? Jonathan Butler. May 16: 19
 how to explain to children. Plan of Salvation—for Cherubs. Esther Lausten. Jan 17: 18
 Sanctuary: description of earthly. Earthly Sanctuary—Glorious Structure! W. E. Read. May 2: 4
 Second Coming: compared to a rescue from prison camp. Rescued! W. L. Wilcox. Apr 11: 7
 description of Satan's Impersonation of Jesus. "This Is Our God." Clarence N. Kohler. May 30: 8
 example of false Christs—guru. Guru (WY). Miriam Wood. Jan 3: 11
 signs of: lessons from Kohoutek. Comet Kohoutek (E). Kenneth H. Wood. Jan 17: 2

spiritual reformation required before latter rain. Five R's (RR) J. L. Shuler. Feb 21: 10
 time of, dependent on readiness of church. Reaction to the Council Appeal (E). Kenneth H. Wood. Feb 28: 2
 waiting for unity of God's people. "The Lord Is Ready. The People Are Ready" (HH). Robert H. Pierson. Jun 13: 2
 why Jesus delays His return. Hastening Christ's Coming (E). Kenneth H. Wood. Mar 7: 2
 Self-examination: time for reflection reveals faults. Random Thoughts While Waiting in a Gas Line (WY). Miriam Wood. May 23: 7
 Self-righteousness: avoiding the perils of judgmental Pharisee. Three Pharisees. John Chase. Feb 21: 12
 Selfishness: unfits one for heaven. To Be Happy in Heaven (WY). Miriam Wood. Jun 27: 11
 Seventh-day Adventist Church: Adventist mission requires commitment of laity. Lay Movement. Gottfried Oosterwal. Feb 7: 9
 analysis of its distinctive mission. Message Designed for Our Day. Patrick Boyle. Mar 28: 4
 short historical review. A Movement Is Born. Gottfried Oosterwal. Jan 10: 1
 still lacks genuine world vision. After 100 Years Why Is the Task of Mission Not Completed? Gottfried Oosterwal. Jan 31: 6
 unity of doctrine and fellowship among SDA believers. Ellen White in Europe: She Emphasized Unity. D. A. Delafield. Jan 3: 19
 Sins, little: if not overcome, mean an individual's eventual defeat. "Fiddling Little Sins." Kristin Evans. Apr 18: 7
 South Vietnam: description of country and SDA work. South Vietnam After One Year. D. A. Roth. Mar 14: 1
 Stewardship: miserly habits bless no one. For the Love of Money. Rebecca M. Bradshaw. May 23: 8
 a plea for positive statements. Emphasize the Positive Features (RR). Victor S. Griffiths. Mar 7: 15
 Suffering: principles of great controversy at work. Angels on Vacation? (E). Don F. Neufeld. Jan 10: 9
 Sunday law: implications of gas shortage. Gas stations and a National Sunday Law (E). Herbert E. Douglass. Feb 28: 12
 Television: influence on a growing family. Changing Channels (FL). Judy Savoy. Jan 31: 14
 Tithes: modern experience of blessings. "Prove Me Now." Jim F. Roberts. Mar 14: 10
 Tithes and offerings: honesty with God expected of Adventists. Adventists and Charitable Deductions (E). Don F. Neufeld. Feb 21: 13
 Tongues, ecstatic: personal experience of a former Pentecostalist. I Gave Up Speaking in Tongues. E. C. Card. Jan 31: 4
 Unity of world powers: achieved for economic reasons. International Co-op Will Unify World (E). Herbert E. Douglass. May 9: 13
 Watergate: lessons all may learn from. Ten Lessons of Watergate (E). Kenneth H. Wood. Feb 7: 2
 Weight control: emotional factors to be considered. The Sanctimonious Skinny Man. Rose Greer Stoia. Jun 27: 6
 White, Ellen G.: an answer to personal meaning. "Here Is a Theme, Poor Formalist . . ." (EW). Betty Holbrook. May 2: 21
 harvest principle, main theological theme. Ellen White's Eschatological Principle (E). Herbert E. Douglass. May 23: 12; and others
 how earlier attitudes have changed. My Ellen G. White (WY). Miriam Wood. Jun 6: 7
 Youth: challenge of many emotional dropouts. Church's Throwaway Children. Loren L. Fenton. Feb 28: 4
 realize real values and shape lives accordingly. Smart Generation (EM). Walter Scragg. May 9: 15
 Zwingli: his life and teachings. Zwingli—The Lesser Known Reformer. Daniel Walther. Jun 6: 4
 his theology was practical. Survey of Zwingli's Theology. Daniel Walther. Jun 13: 4
 life reviewed. Zwingli for Fatherland and Christendom. Daniel Walther. Jun 13: 4

Poetry

Beers, Lee. Prayer. Jun 6: 10
 Boccheciapp. Gloria. Heavenly Transplant. May 30: 13
 Bryant, Bess. Dad. Jun 13: 11
 Campbell, Alma L. Lowly of Earth. Take Heart. Feb 14: 12
 Donaldson, John R. Dream Fulfilled. Feb 21: 12
 Engen, Sadie Owen. Mother's Prayer. Mar 7: 17
 Esteb, Adlai Albert. My New Year's Wish. Jan 3: 18
 Self-examination. Jan 31: 1
 Spark of Faith. Jun 20: 7
 Ewert, Mabel. Like a Little Candle. Mar 28: 1
 Ford, Malcolm. Moving Mountains. Feb 7: 8
 Garnett, Carmin. Sermon. Mar 28: 6
 Goynne, Lynn, Jr. Except Ye Abide. Apr 25: 7
 Greer, Hazel McElhany. O Jesus. Feb 7: 14
 Greenberg, Allice. One Hundred Years. Jan 10: 5
 Other Sheep. May 23: 9
 Harris, Amy E. "It Is Written." Jun 13: 9
 Howe, Clifford B. As We Think. Jan 17: 15
 Ingraham, Nicholas Lloyd. Heir Mail. May 23: 12
 Lord of Roots. Feb 28: 1
 King, Vera. Rain Rhapsodies. May 2: 14
 MacDonald, George. I Need Thee. May 16: 11
 Meeker, Fleeta. Delivery. Feb 28: 15
 God It Is, Who Determines. May 30: 9
 Legacy. Feb 21: 13
 Spring Delight. Apr 4: 6
 Mollenkopf, Marcia. No One Phones Anymore. Apr 4: 19
 Nixon, Bob. Phylactery. Mar 21: 6
 Pache, B. N. Vesper Prayer. Jun 27: 7
 Price, Jeanette. Prayer for Every Day. Feb 14: 9
 Reed, Marjette Hawley. My Master's Eraser. Mar 14: 11
 Vess, Virginia. Do You Know? Feb 21: 15
 Wade, Loron. On Quietness. Mar 28: 11
 Wilbert, Priscilla. Top Without a String. May 9: 18
 Withrow, Albert William, Jr. Prayer. Jan 24: 13
 Wolter, Lucille. Not for Sale. Feb 28: 6
 To Have and to Hold. Mar 21: 12

New North Pacific Officers

R. C. Remboldt, president of the Upper Columbia Conference for ten years, has been elected secretary of the North Pacific Union Conference. He replaces M. C. Torkelsen, who has accepted a call to become president of the Southeastern California Conference.

Richard D. Fearing, president of the Mountain View Conference for the past five years, has accepted the invitation to become the new president of the Upper Columbia Conference.
E. R. WALDE

Central States Leadership Change

The Central States Conference committee, at a meeting on June 2, voted to invite Samuel D. Meyers, pastor of the University church in Los Angeles, California, to accept the conference presidency, following the request of the president, D. L. Crowder, that he be relieved of his responsibilities. Elder Meyers responded favorably.

Elder Crowder will return to pastoral and evangelistic activities, in which he engaged previously.
H. D. SINGLETON

Jewish Bible Course Revised

Revision of the Israelite Heritage Institute Bible Course was completed recently. The revision has been sufficiently thorough to justify labeling the course as new. Careful attention has been given to making the course as interesting as possible. Associated with Robert L. Odom in the editorial undertaking have been C. H. Lauda, J. Hoffman, Herbert Silver, Sam Roseman, and Maxine Stickney.

To date, 5,875 students have graduated from the Israelite Heritage Institute Course. The first 20 lessons deal with Old Testament prophecies that point to the coming of the Messiah. The last 20 show how Christ fulfilled in every detail the Messianic prophecies.

For free enrollment cards, write to: The Israelite Heritage Institute, Box 99, Newbury Park, Calif. 91320. GORDON F. DALRYMPLE

New Film for Mission Centennial

A film portraying the growth of the church since its first overseas mission thrust will help Adventist churches in their programming for the Centennial of Adventist World Mission this year.

Called *To the Nations*, the 25-minute film moves through the early days of the church's mission work, beginning with the voyage of

John Nevins Andrews to Europe. Early film footage lends reality to the pioneer work of those first missionaries to the Amazon, to Africa, to the South Pacific. In sharp contrast is the handsome color of today's photography that follows, picturing present aspects of God's work around the world.

Churches holding special services in recognition of the centennial will find *To the Nations* is a film they can be proud to invite their non-Adventist neighbors to see. Prints are available. Those interested in seeing it should check with their conference communication secretaries.
M. CAROL HETZELL

Australian S.S. Has 155 Guests

Members of the Maitland, New South Wales, Australia, church, whose total membership is less than 150, report that in a recently concluded Vacation Bible School as many as 160 children attended, with a daily average of approximately 135.

Desiring to follow up the apparent interest, the leaders invited the children and their parents to attend the regular Sabbath school the next Sabbath. They write, "Can you imagine the excitement when 120 children and 35 parents showed up at 9:30?" R. CURTIS BARGER

Far East Youth Hold Meetings

One hundred and forty Voice of Youth evangelistic meetings have been conducted already this year in the Negros Mission in the Central Philippine Union Mission, reports B. E. Jacobs, Far Eastern Division youth secretary. So successful have these meetings been that the mission provides financial aid in the amount of approximately US\$40 to help each MV Society in its series.

Elder Jacobs also reports that the East Indonesia Union Mission has 20 Youth Societies holding Voice of Youth meetings, and recently the Southeast Asia Union Mission voted to hold a Voice of Youth meeting in every church.
LAWRENCE M. NELSON

People in the News

Oswaldo R. Azevedo, appointed field secretary of the South American Division. He previously served as president of the South Brazil Union.

E. M. Adams, 92, long-time missionary to the Philippines, died June 8, in Lakeport, California. **Naomi Boothby**, 68, died June 1 in Berrien Springs, Michigan. Her husband, Robert L. Boothby, served most recently in the Michigan Conference. **Calvert Warren**, 85, died May 24 on Pitcairn Island. His death reduces Pitcairn's population to 71, including two Royal Air Force personnel stationed on the island.