

Review

SEPTEMBER 19, 1974

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

One thing have I
desired of the Lord,
that will I seek after,
that I may dwell in
the house of the Lord
all the days of my life,
to behold the beauty
of the Lord, and to
inquire in his temple.

Psalm 27:4

☞

The Power of a New Love

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

This text was used by Thomas Chalmers, the famous Scottish preacher (1780-1847), as the basis for one of his best-known sermons—"The Expulsive Power of a New Affection." Both the text and Chalmers' exposition of it deserve close attention in this age when love of the world and love of God are in deadly competition for the hearts of men.

Chalmers set forth two contrasting ways of attempting to root out of the human heart its love of the world—(1) by demonstrating the vanity and worthlessness of the world, so that the heart would be persuaded to withdraw its love from the world as an object not worthy of its devotion, and (2) by directing the heart to something of greater appeal and value, so that it would willingly exchange the old affection for a new one. He said that the heart loves the world so dearly that anyone is virtually wasting his time when he urges a person to stop loving the world but does not offer a new love, even God, as a new object of love.

At one point in his sermon Chalmers illustrated his theme by suggesting that the audience picture a man standing on the edge of this world where he could see all that makes this earth desirable—acres of rich harvests, happy families with the sun shining gently on every home, and the joys of human companionship. As the man takes in this scene, he looks in the other direction and observes a dark and fathomless unknown. Now, asked Chalmers, "think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it?"

Thus Chalmers emphasized that one clings to and loves that which is familiar, and that which seems most desirable. People cling to "the world" because it is the best thing—and perhaps the only thing—that they know!

How, then, can one persuade the heart to "love not the world"?

By presenting something more desirable. Chalmers illustrated this by suggesting that if as the man in his story was gazing into hostile space, "some happy island of the blest had floated by, and there had burst upon his senses the light of surpassing glories, and its sounds of sweeter melody, and he clearly saw there a purer beauty rested upon every field, and a more heartfelt joy . . . and a piety, and a benevolence which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other . . . and mortality were there unknown, and above all, that signals of welcome were hung out, and an avenue of communication was made before him;"—that which the man previously had considered a wilderness would suddenly become a place desirable beyond imagination, and now the world would appear as a wilderness, a place he would cheerfully abandon.

We think Chalmers made a good point. Too many people are clinging to this world—its pleasures, its success patterns, its self-centeredness, its riches, its fame—because they know of nothing better.

But when they see Christ in all His beauty, perfec-

tion, and nobility; when they see how much better it is to have Jesus as Lord of the life, replacing the tyrants of selfish ambition, money, or power; when they see how much more satisfying are the pleasures that Christ offers—forgiveness, peace, fellowship with Himself, with angels, and with goal-directed, loving fellow Christians—in exchange for fear, guilt, anxiety, worry, suspicion, loneliness; when they see that through Christ comes immortality in exchange for mortality, everlasting life for eternal death; the heart cheerfully gives up its love for the world.

Many professed Christians need to understand this principle. Too many are having little success in their efforts to expel the world from their lives. They have forgotten that nature abhors a vacuum, and that if Christ and His righteousness are not invited into the heart, evil will merely replace evil. The heart will not remain empty. If the heart expels the love of money, the vacuum may be filled by the love of power. If the heart expels the love of worldly entertainment, the vacuum may be filled by the sin of adultery. If the heart expels the slavery of cigarettes, the vacuum may be filled by an excessive intake of sweets. Without a new affection, a new, pure, worthy object of love, a man's state may grow progressively worse.

Seven Instead of One

Jesus made this clear in His story of the heart freed from an unclean spirit. He pointed out that when the evil spirit returned and found the heart "empty, swept, and garnished" (Matt. 12:44), he "taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first" (verse 45). Manifestly, merely expelling evil from the heart is not the final answer to the sin problem.

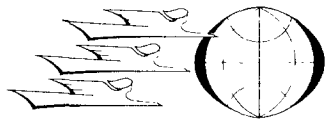
The apostle Paul recognized this. He was not content merely to give up the ceremonies of Judaism and his persecution of the Christian church; he filled the vacuum with a consuming love for Christ and an obsessive zeal to share his faith with others. "God forbid that I should glory," he declared, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Paul had a new love, even Jesus Christ.

Repeatedly throughout her writings Ellen G. White emphasized the importance of the positive. On page 91 of *The Sanctified Life* she declared: "If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth."

Many church members who have given mere mental assent to the truths of Christianity need to learn the expulsive power of a new affection. They need to learn that the way to deal with their divided heart, their pathetically weak religious experience, their Laodicean condition, is to love Christ deeply and fully. There is no other way.

K. H. W.

Review



Advent Review & Sabbath Herald
124th Year of Continuous Publication

Editor:
KENNETH H. WOOD
Associate Editors:
DON F. NEUFELD, HERBERT F. DOUGLASS
Editorial and Administrative Secretary:
CORINNE WILKINSON
Editorial Assistant:
JOCELYN FAY
Editorial Secretaries:
AILEEN ANDRES, PAT HILL, IDAMAE MELENDY
Art Director: ELFRED LEE
Designer: G. W. BUSCH

Editors, Monthly Editions:
RAY D. VINE, *English*
FERNANDO CHAI, *Spanish—North America*
GASTON CLOUZET, *Spanish—South America*
C. R. TAYLOR, *Spanish—Inter-America*

Consulting Editors:
ROBERT H. PIERSON, W. R. BEACH,
W. DUNCAN EVA, W. J. HACKETT,
C. D. HENRI, M. S. NIGRI, NEAL C. WILSON

Special Contributors:
C. O. FRANZ, K. H. EMMERSON, R. R. FIGUHR,
FREDERICK LEE, R. R. FRAME, P. H. ELDRIDGE,
B. L. ARCHBOLD, ALF LOHNE, E. W.
PEDERSEN, R. A. WILCOX, R. S. LOWRY,
M. I. MILLS, C. L. POWERS

Corresponding Editors, World Divisions:
Afro-Mideast, R. W. TAYLOR; *Australasian*,
ROBERT H. PARR; *Euro-Africa*, E. F. WHITE,
associate E. KOEHLER; *Far Eastern*, D. A. ROTH;
Inter-American, MARCEL ABEL; *Northern*
Europe-West Africa, PAUL SUNDQUIST; *Southern*
American, H. J. PEVERINI; *Southern Asia*,
A. J. JOHANSON; *Trans-Africa*,
DESMOND B. HILLS

Circulation Manager:
EDMUND M. PETERSON

Field Representative:
JOEL HASS

SUBSCRIPTIONS: United States, \$12.95. For each subscription ordered in the United States to go to other countries, add \$2.50 postage. Address all correspondence concerning subscriptions to the Manager, Periodical Department.

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

A monthly edition of the *Review* is printed by the Stanborough Press, Ltd., Alma Park, Grantham, Lincs., England. A monthly edition also is printed in Spanish and a quarterly edition in Braille. For information write to the Manager, Periodical Department.

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

The *Advent Review and Sabbath Herald* is published every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1974, by the Review and Herald Publishing Association.

This Week

Our cover quotation, designed by Wolfhard Touchard, librarian at Shenandoah Valley Academy, was written by David "in his manhood a hunted fugitive, finding refuge in the rocks and caves of the wilderness" (*Education*, p. 164). In this psalm David yearns for the services of the sanctuary in which he cannot participate because he is a hunted man. "The psalm has three divisions: vs. 1-6 express the poet's

assured confidence in God, despite the threatenings of the enemy; vs. 7-12 cry out plaintively for help; and vs. 13, 14, as a conclusion, find sure relief in hopeful trust in God."—*The SDA Bible Commentary*, vol. 3, p. 696.

V. Norskov Olsen, "Sola Scriptura—'The Bible Alone'" (p. 4), is president of Loma Linda University. He received his B.A., M.A., and B.D. from Andrews University. In 1960 he earned the M.Th. from Princeton University; in 1966, the Ph.D. from the University of London; and in 1968 the D.Theol. from the University of Basel, Switzerland. A native of Denmark, he was ordained in Copenhagen in 1942. He has served as a pastor-evangelist in Denmark; a Bible teacher at the Danish-Norwegian Mission School; head of the Bible department, academic dean, and later president of Newbold College; professor of church history and chairman of the Department of Religion at Loma Linda University. Dr. Olsen's article describes the historical background and meaning of the *sola scriptura* principle.

Bible Credits: Notes in this issue credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

Photo Credits: Pp. 5, 6, *Review* and *Herald* photos; p. 14, J. Byron Logan; other photos, courtesy of the respective authors.

Letters

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

Nearing the Century Mark

I enjoy every issue of the *REVIEW* and read it from cover to cover. This has been my habit for many years. I am nearly 95 years old. The dear Lord has been wonderfully good to me and I thank Him daily. May He richly bless you each one who has a part in the paper's publication.

ROSE M. WOLF
Sacramento, California

Heart-warming

As I sit here this Sabbath evening I am reading the article "Father's Day—Resurrection Style" (June 13). It really is a heart-warming story.

MRS. ALTON ELLIOT
Macon, Georgia

Good ole *Review*

Last night I had a most distressing dream in which I inadvertently tossed the latest issue of the *REVIEW* and *HERALD* down the trash chute of a tall apartment building. It seemed that for endless hours I searched for it, trying unsuccessfully to recover it from the basement. Distressed, I awoke and tossed and turned for the longest time.

I am told that dreams often reflect our unconscious thoughts, and so I felt this brief experience expresses in an unusual way the high esteem in which I have held the "good ole *REVIEW*" ever since my academy and college days down to the present time!

D. E. WRIGHT
Scottsdale, Arizona

Scan

News Briefs From the Religious World

ONTARIO'S CATHOLIC BISHOPS BACK SUNDAY AS A "DAY OF REST"

TORONTO, ONT.—Ontario's 20 Roman Catholic bishops are pressing firmly for the retention of Sunday as a "common day of rest." In a brief sent to Robert Welch, Provincial Secretary for Justice and Attorney General, they said it would be reckless and disruptive to lightly cast aside this heritage of the Western world.

LUTHERANS OBSERVE CHRISTMAS IN JULY

LITTLETON, COLO.—For the second year churchgoers at Holy Trinity Lutheran church celebrated Christmas in July. There were Christmas trees decorating the church and a traditional Christmas Eve service, including the reading of the Christmas story from the Bible, Christmas carols, and a Christmas sermon. "You don't have to worry about the unbought, unwrapped, un-sent presents and cards in July," one church member observed. "All attention can be on the one special gift of Christmas."

PARISHIONERS DIG DEEP, GIVE CHURCH \$360,000 IN INTEREST-FREE LOANS

BEL AIR, MD.—Members of the St. Margaret Roman Catholic church raised \$360,000 in interest-free loans in four months in response to their pastor's plea to "lend a thousand dollars to God." Ten parish families gave \$1,000 each rather than lend the amount.

Father Alphonse Rose made his request when, because of rising interest rates, church income paid only the interest on the church mortgage and nothing on the principal. Surprisingly, weekly offerings have not dropped off since the loan campaign started, and the parish is on schedule in meeting its annual budget.

PENNSYLVANIA'S GOVERNOR SIGNS BILL ON PRIVATE SCHOOLS "AID"

HARRISBURG, PA.—Governor Milton J. Shapp of Pennsylvania has signed appropriation legislation providing \$5,718,000 for textbooks and auxiliary services for parochial and other nonpublic schools during the 1974-1975 fiscal year. In addition to textbooks, the program provides such services as vocational counseling. In signing the legislation, the governor said, "I . . . strongly support aid to nonpublic schools because I believe that without them the burden imposed on the public system would be intolerable."

BISHOP'S ADVICE TO CHRISTIANS: DROP "EXORCISM" FROM VOCABULARY

PORTSMOUTH, ENG.—Anglican Bishop John Phillips of Portsmouth wants Christians to drop the word *exorcism* from their vocabulary. What it is all about, he said, is deliverance. This is what we pray for every time we say in the Lord's Prayer "deliver us from evil." All Christian ministry is concerned with this—to bring to men and women the freedom of the Son of God.

"I would wish that exorcism should not be thought of as abnormal, but a part of the whole ministry of healing for which the Church exists."

Sola Scriptura— “The Bible Alone”

By V. NORSKOV OLSEN

BUILT ON THE TOP of that beautiful mountain where the houses making up the city of Neuchâtel in Switzerland are nestled, is the city's oldest cathedral. In the churchyard is a statue of Farel, the pioneer of French Protestantism in western Switzerland. As he stands there with an open Bible in his hand and looks down over the city and the beautiful lake you can almost hear the Elijah of the Reformation preach. The open Bible became the symbol of the Protestant Reformation and wherever the Reformers and the Reformation were immortalized in art most often it is the open Bible that is portrayed.

Before the Reformers began to use the Bible in their task of calling the church to renewal, the Bible had already transformed them. Zwingli said: “When I was younger, I gave myself overmuch to human teaching, like others of my day, and when about seven or eight years ago I undertook to devote myself entirely to the Scriptures I was always prevented by philosophy and theology. But eventually I came to the point where led by the Word and the Spirit of God I saw the need to set aside all these things and to learn the doctrine of God direct from his own Word.”¹

Within the English Reformation the same is exemplified in the experience of Thomas Bilney. In the early 1520's Bilney gathered the famous group of theologians at the White Horse Inn in Cambridge for the study of Scriptures. John Foxe, the martyrologist, tells us that Bilney bought an edition of Erasmus' *Novum Testamentum* in 1519 for the sake of enjoying its Renaissance Latin and not for the purpose of studying it as the Word of God, but the outcome was that

V. Norskov Olsen is president of Loma Linda University.

God met him through the Scriptures.

We do not know for sure when Luther first read in the Bible, but he probably did that sometime during his study at the University in Erfurt between 1501 and 1505 before he became a monk. According to the Table Talks of 1540 he said: “In my youth I saw a Bible in the University library and I read part of the story of Samuel, but then it was time to attend a lecture. I would very gladly have read the whole book, but at that time I had no opportunity to do so. But when I had forsaken everything to go into the cloister I once again asked for a Bible, since I had lost hope in myself.”²

The Reformers were among the best-educated men of their age, being steeped in ancient and medieval philosophy, thoroughly acquainted with the church fathers, handling with ease all the knowledge and tools made available by the Renaissance and the Humanists (and let us be thankful for that), but they did not have peace with God. However, they were pressed forward in an inner soul struggle acknowledging that there is a heaven to win and a hell to shun. The “Bible alone” concept, emerging as a principle in their intellectual and religious quest, gave the answer to their souls. Through this medium they found divine grace, and henceforward the Bible was to be central in the Reformation.

Medieval Theology

The significance of *sola Scriptura* (this is the Latin expression for “The Bible alone,” which became the slogan of the Reformation) of the sixteenth century and its impact on Christian thought ever since can be appreciated fully only in the light of medieval theological thinking.

Thomas Aquinas, 1225-1274, became the foremost typical exponent

of the Roman Catholic mind. His *Summa Theologia* is the standard of Catholic orthodoxy and the basis of theological instruction. On the other hand, the Reformers spoke of Aquinas as the fountain of all heresy and error. Aquinas represented the philosophy termed “Realism.” He believed that the best government of a multitude is that ruled by one. In the religious life it means that the church comes before the individual as in Roman Catholicism where the pope has absolute temporal and spiritual jurisdiction. On the basis of this concept, Boniface VIII (1294-1303) could say: “All law is locked within my breast,”³ and “submission on the part of every man to the bishop of Rome is altogether necessary for his salvation.”⁴

Roots of *Sola Scriptura*

The fourteenth century reacted strongly to Realism. It is in this reaction that we find not only the roots of the *sola Scriptura* of the sixteenth century, but also the beginnings of democratic principles. It should be noticed that the principle undergirding the Reformers' *sola Scriptura* ties together democracy and Protestantism, while Aquinas binds together totalitarianism and Roman Catholicism in the rule by one.

The men, who religiously and politically reacted against the papacy, found a source of power in the people. This undermined all papal authority and led to the Scriptures as the final source of authority in the life of the individual. Characteristic of these men is their constant appeal to the Bible. No doctrine incapable of being proved from Holy Scripture was to be acknowledged as universal and as necessary to salvation; neither the church nor the pope could make new articles of faith. Among these men we find John Wycliffe, the



Guillaume Farel was a French leader in the Reformation. Through Bible study he was brought to reject many of the doctrines of the Catholic Church. It was largely because of his influence that John Calvin became leader of the Genevan reformers.

Morning Star of the Reformation.

Roman Catholics have not changed their Thomistic concept. In a recent introduction to *Papal Encyclicals* the Catholics clearly define the different meanings faith has for a Protestant and for a Catholic:

"To the Protestant, faith means a trusting self-surrender of the complete man to the revealing God. . . . To a Catholic, the word faith alone conveys the notion of an intellectual assent to the content of revelation. . . . For the Catholic, God reveals Himself through the medium of the teaching of the living holy community called the Church. It is so important for non-Catholics to appreciate this from the outset. A Christian of the Reform tradition believes that God makes Himself and His truth known through a collection of books called the Bible. This book is the teacher, and all other teaching is commentary, good or bad. The divine message itself is restricted to the Book. . . . The Catholic does not say in the first instance, What does the Book say? Rather he asks, What does the teaching Church say? . . . Over the Book stands the Church, while according to the Reform conception, over the Church stands the Book."⁵

Shortly after Pope John XXIII announced the Second Vatican Council, the Secretariat for the Promotion of the Unity of Christians was organized. Cardinal Bea became its director. Some of his most pertinent speeches and articles regarding Catholic ecumenism have been published in English. One deals with Protestants and the council and possible contributions to church unity. We quote: "In days gone by, Protestantism, especially in its Lutheran form, had a distinctly individualistic character. . . . [The Christian] was to live in God's sight quite simply, reading and in-

terpreting the Bible under the guidance of the Holy Spirit, who enlightened him and directed his life."⁶ Cardinal Bea therefore also says that the greatest hindrance to unity between Protestants and Catholics lies in the question of authority, and whether or not Protestantism will continue to adhere to the *sola Scriptura* principle with its implications of individual liberty. Having stated that "fundamentally" the Catholic Church is "anti-individualistic," he says: "The whole Reformation world rejected in principle any authority in the church which could oblige the consciences of the faithful to follow it. From this stems a very practical obstacle to all efforts at unity."⁷

Whatever new attitudes may be expressed toward the Bible by some Catholic theologians and even by the Vatican, the fact still remains that fundamentally there is a great gulf between Roman Catholic understanding of authority and the *sola Scriptura* principle of the Reformers.

The Creeds

Ellen G. White writes: "Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man. Christianity—oh, that we might experience its operations! It is a vital, personal experience, that elevates and ennobles the whole man."⁸

She further states: "The Bible, and the Bible alone, is to be our creed, the sole bond of union."⁹

The Reformation of the sixteenth century began with a personal "discovery" of the truth that man is justified by faith alone. That truth was found in the Bible. This period

was creative and dynamic. Then followed a period in which the Protestant theology was formulated; that is, the Christian faith was sought to be purged of all heretical teaching. "Seldom has the task of saving the center of Christian theology against encroachment from the outside been taken so seriously."¹⁰

"Intellectual Assent"

We noticed in the previous section that for Roman Catholicism faith is "an intellectual assent." During the early formative period of the Reformation, faith meant trust in Jesus Christ. During the formulative period, faith meant adherence to a theological system of doctrines; while the latter ought

not to be in opposition to the former, the historical result was nevertheless dead formalism, ice-cold confessionism and self-righteous ghettoism (to coin a new word).

The meaning of Mrs. White's statement, that the "Bible alone, is to be our creed," is rooted in Reformation thought. The First Basel Confession of Faith, 1534, consists of 12 articles. It concludes with this sentence: "We submit this our Confession to the judgment of the divine Scriptures, and hold ourselves ready always thankfully to obey God and his Word."¹¹ The earliest reformed confession for Switzerland as a whole is the First Helvetic Confession, also called the Second Basel Confession,

1536. It consists of 27 articles. Among the authors were Bullinger and Leo Judae. Schaff comments: "Bullinger and Leo Judae wished to add a caution against the binding authority of this or any other confession that might interfere with the supreme authority of the Word of God and with Christian liberty. They had a correct feeling of a difference between a confession of doctrine which may be improved from time to time with the progress of religious knowledge, and a rule of faith which remains unchanged. A confession of the church has relative authority as *norma normata*, and depends upon its agreement with Holy Scriptures, which has absolute authority as *norma normans*."¹² The Bible was for the Reformers an unregulated regulator.

We may summarize: a confessional statement or theological utterance has to grow out of the Scriptures and continually be under its tutorage and judgment. When the Bible is approached from the outside with a preconceived theological or philosophical concept, then is created a false hermeneutical principle that is contrary to *sola Scriptura*. Each person will have to discover for himself the Biblical truths in meeting the acting God in the Bible. Truths found in and sustained only by credal statements lead to formalism and scholasticism. Likewise each generation will have to rediscover the doctrinal truths as history moves on to consummation. There is increased light. Some facets of Biblical truths may suddenly take on new significance, which is not found in a creed. We may here refer to the Second Advent and the signs of the times. Progressive revelation and its acceptance are hindered by slavish assent to creeds, but is advanced by subservience to the *sola Scriptura* principle. □

Concluded next week

The Friendly Wolf

By ENID SPARKS

FOR THE YOUNGER SET



"EVERYONE AND EVERYTHING, no matter how strong, may need help at some time," Grandfather remarked to Charles and Jenny one day as they worked in the garden. "You know the Bible tells us time after time that we need the Lord's help. I know a story that I think illustrates that need very well."

"Oh, you do!" exclaimed Jenny. "Tell us about it, please."

"All right," smiled Grandfather. "I'll tell you the story of the rug on the upstairs bedroom floor."

Charles's eyes brightened with interest. "Oh, you mean the one made from the wolf skin?"

Grandfather nodded. "Yes, this is the story of the king of a wolf pack who found one day that he needed help very badly.

"When I was a youngster your age," Grandfather continued, "I lived in a northern State where there were lots of wild animals. These animals, especially the wolves, were killing sheep that belonged to our neighbor, Mr. Finley. One day Mr. Finley told my father that he was going to buy a pack of wolfhounds to kill the wolves."

Jenny shuddered. "They must have been very fierce dogs."

"Yes, they were," agreed Grandfather. "Mr. Finley had told my father that the dogs might run the wolves from the valley below, up the side of the mountain where we lived, and for us to be careful not to get in their way. Father told me to play close to the house or the barn where I could get inside if I ever heard the hounds coming."

The children's eyes were wide with wonder as they listened. "Did the hounds ever come?" asked Charles.

"Yes," answered Grandfather. "One day they chased a big wolf to our barn. I was standing just inside the door and the wolf came right up to my feet. He was injured very badly, and he didn't look wild or fierce. Instead, he looked very helpless."

"What did you do?" asked Jenny. "Weren't you afraid of the wolf?"

"No," said Grandfather. "I wasn't. I only wanted to help him. I opened the barn door wide so he could come inside. Then I shut it fast, and Father drove the dogs away."

"Did the wolf get well?" asked Charles.

"For a time he seemed to. He could never walk very well, and he became very tame. He never again left our barn. When he died, Father made the rug in the bedroom from his skin."

The children were silent for a moment after Grandfather had finished the story. Then Charles spoke. "I'm glad you told us that story. I'll always remember that I may be like the wolf and need help too, and I can always get it from Jesus if I believe in Him and ask Him for His help."

"Right!" beamed Grandfather. "We can always know that, because Jesus left us His Book, the Bible, to tell us so."

REFERENCES

- ¹ Huldreich Zwingli, "Of the Clarity and Certainty of the Word of God," *Zwingli and Bullinger*, Christian Classics, Vol. XXIV, 1522, pp. 90, 91.
- ² J. F. K. Knaake, et al. (eds.), "Tischreden," *D. Martin Luthers Werke, Kritische Gesamtausgabe*, Vol. V. No. 52346 (Weimar, 1883), p. 75.
- ³ Margaret Deansly, *A History of the Medieval Church, 590-1500* (London, 1954), p. 179.
- ⁴ Oliver J. Thatcher and Edgar H. McNeal, *A Source Book for Medieval History* (New York, 1905), p. 317.
- ⁵ Anne Fremantle (ed.), *The Papal Encyclicals* (New York, 1956), pp. 10, 11.
- ⁶ Augustin Cardinal Bea, *The Unity of Christians*, ed. Bernard Leeming (New York, 1963), p. 144.
- ⁷ *Ibid.*, pp. 176, 177.
- ⁸ *Testimonies to Ministers*, pp. 421, 422.
- ⁹ *Selected Messages*, book 1, p. 416.
- ¹⁰ John Dillenberger and Claude Welch, *Protestant Christianity* (New York, 1954), p. 98.
- ¹¹ Philip Schaff, *Creeds of Christendom*, (New York, 1919), Vol. I, p. 387. Cf. Philip Schaff, *History of the Christian Church*, (Grand Rapids, Michigan, 1910), Vol. VIII, p. 218.
- ¹² ———, *History of the Christian Church*, Vol. VIII, pp. 220, 221.

The Joy of the Advent

By VINCENTE Q. TIGNO, JR.

THERE is something joyfully thrilling about a surprise visit. When I was a college student, there was a mutual agreement between the male and female dormitories that each side would pay a periodic surprise inspection visit on the other. Despite our natural lack of the housekeeping touch, we in the male domicile did our best to give our rooms the look of respectability. A few even made some sort of flower arrangement or at least some semblance of it. There was no telling at what point of any day the girls would show up. The atmosphere was always charged with thrilling expectancy!

Every true Adventist fully knows that the Son of man will come "in such an hour as ye think not" and that only the Father knows the "day and the hour" (Matt. 24:36, 44). The waiting period is a thrilling one! When He finally comes they will exclaim with real joy, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice" (Isa. 25:9).

Speaking of joy, Christians should have the most reasons for being happy. It is a tragic mistake even to suggest that Christianity is fit only for mortuaries. Joy is a gift of God's Holy Spirit (see Gal. 5:22). Christ came that "your joy might be full" (John 15:11). "If we do represent Christ, we shall make His service appear attractive, as it really is. Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christian life. They give the impression that God is not pleased to have His children happy, and in this they bear false witness against our heavenly Father."—*Steps to Christ*, p. 116.

Delights of Nature

Christ was a happy person, else the little children would not have been attracted to Him. Nature itself projects a God who delights in the sound of laughter and the looks of joy. Just look at the glory of the sunrise or the soothing glow of the sunset; behold the carpet of living green on a thousand hills and valleys, the delicate formation of floating clouds, the varied colors

of flowers and the rainbow, the smile of a baby, and the twinkle in the eyes of lovers; listen to the music of the masters, the singing brook, the hum of the wind, or the simple tune of a warbler on some treetop.

In spite of all these, why is it that many still walk around like perpetual victims of acid indigestion? There are three possible answers:

1. *Because of a wrong concept of joy:* Some think that joy means feeling happy all the time. When we go by feeling, we are walking on a precarious path. Anytime the surface may give way to a gaping fissure as our private world caves in. Many at this point panic and grab for the pill box to turn them on. Joy is more than a feeling or an emotion. It is a principle of constant faith in a powerful and loving God who is relevant to the human day-to-day life and experience.

2. *Victims of a counterfeit:* Satan has victimized millions by luring them into his "amusement park." Promising fun, fortune, fame, and

frolic, the brightly embellished roads turn out to be boulevards of broken dreams; the rainbow ends in a mudhole; the songs and music fade into sobs in the night. Unfortunately, the queue at the box office is still miles long.

3. *A reversed direction:* Paradoxically, many are unhappy because they try to be happy. Strange as it may seem, true joy comes by giving it, rather than asking for it. Try smiling into a mirror—someone smiles back at you. The same principle applies in the pursuit of joy.

"Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow."—*Ibid.*, p. 124. Paradoxical but true, it is in losing our life that we find it.

Joy of the Advent

The Scriptures enjoin us to "rejoice in the Lord" (Phil. 4:4). Joy that is attained away from the Lord is either artificial or an outright counterfeit. And nothing but the second advent of the Lord can usher in the era of complete and eternal joy. Only in Christ's presence "is fulness of joy" (Ps. 16:11).

That joy may begin even now. We may now savor the thrill and joy of awaiting His arrival. We may now taste the excitement of inviting others to meet Him. Remember how you felt when awaiting the arrival of a friend or loved one whom you hadn't seen for years? Remember the pleasure of putting your house in neat and good order? Remember how you wove in and out of the traffic in your eagerness to meet your visitor on time? Remember how every single moment was pulsating with joy and bubbling with pleasure?

Furthermore, the coming of our Saviour brings one big extra thrill! Unlike earthly reunions, which last for but a short time and which are marred by dreading the day when our esteemed visitor leaves, the Lord's return will reunite the human race for eternity! As the years roll by, we shall delight in one another's presence and new thrills will unfold in our fellowship in God.

That day is worth praying for, working for, and preparing for. This is the great joy of the Advent. □

Vincente Q. Tigno, Jr., is a pastor in the Southern California Conference.

What Manner of Man

By VIRGIL ROBINSON

WHAT WAS THE ATTITUDE of John Nevins Andrews toward Ellen White? His confidence grew with the years. Being present in a meeting in which in a vision Ellen White pointed out the errors of the believers in Maine, where he resided, he exclaimed that he would exchange "a thousand errors for one truth."

In 1855, Ellen White sent Andrews a message stating that Angeline Stevens was not God's ideal for a life companion for him. But since John had already proposed and his proposal had been accepted, Sister White agreed that it would be best for the two to marry, which they did.

It must be assumed that knowledge of this testimony came to Angeline's ears either prior to or after the marriage. Naturally such a message would not be appreciated. For a number of years Angeline took no firm stand for the Spirit of Prophecy. In her diary she wrote:

"Thursday 19 (July, 1860)

"I have great confidence in Brother and Sister Mead. I cannot yet take just the position in regard to Sister W's visions that they do—they fully believe them to be all right from God, consequently of equal authority with the Bible."

Later on, after her son, Charles, had been healed by water treatments and the whole family had benefited greatly from the adoption of health reform, Angeline saw the error of her ways and made heartfelt confession. Her diary reflects this change:

"Tuesday 12 (July, 1864)

"On arriving at home I go into our parlor and on the floor I see a nice new carpet, a present to us since my absence—also I have a beautiful present from Sister White of a photograph picture of their family in a nice frame—with this I am much pleased."

"Sunday 21 (August, 1864)

Virgil Robinson, now retired, spent many years as a missionary in Africa. More recently he was director of studies at Home Study Institute.

"We are looking [for] or expecting Brother and Sister White this week."

"Tuesday 27 (September, 1864)

"Brother and Sister White, Edson and Willie take dinner with us. We had sweet potatoes, pumpkin pie, bread, peaches and grapes, apples, tomatoes, etc."¹

So the two families came to be close friends, sharing physical and spiritual fellowship.

Reaction to Visions

We cannot know just how Mrs. Andrews' attitude in the early years of marriage affected her husband. Certainly he was an eyewitness to a number of Ellen White's visions. As early as 1861 we read in the REVIEW AND HERALD of his confession in regard to his failure to exert a positive influence in support of the testimonies of Ellen G. White. For this he asked forgiveness. "I deeply regret that I have been slow to act in a matter of so great importance," he wrote.²

In 1868 J. N. Andrews received a testimony from Ellen White covering a number of points in his everyday life practices. His reply indicates the nature of the reproofs and his attitude toward the one administering them. "My entire set course of study since the time of your reproof two years since, has been the reading of three chapters in the Bible each day. For something over a year this has been in French. . . . For the year past I have read no Greek—not one verse — . . . and nothing in any other language. . . . I do not say that my course has been right, but I have not willfully violated the testimony. I acknowledge that the reading of papers at the table has been wrong. . . . During all the fall, I have spent the greater part of each day at work outdoors. . . . I have already, in a former letter, acknowledged your reproof in the matter of eating too largely. I am trying to carry it out, and I mean to continue so to do."³

Elder Andrews' faith in the Spirit of Prophecy certainly strengthened as the years went by. When writing

And there was one who left behind
 The cherished friends of early years,
 And honor, pleasure, wealth resigned,
 To tread the path bedewed with tears.
 Through trials deep and conflicts sore,
 Yet still a smile of joy he wore;
 I asked what buoyed his spirits up,
 "O this!" said he—"the blessed hope."

This verse of the early Adventist hymn, "I Saw One Weary," by Annie Smith, had traditionally been thought to describe the rich and varied experiences of John Nevins Andrews' life.

about Dr. Ribton, an Italian convert, J. N. Andrews wrote in 1878: "Dr. Ribton takes his stand firmly on Spiritual Gifts. This is very encouraging."⁴

What was the attitude of Elder Andrews toward money? Having passed through the years when the work of God operated on the proverbial shoestring, he came to feel that every dollar was sacred to the cause of spreading the message. From this attitude he never deviated. Thus we find him in Europe traveling in third-class railway carriages, trying to sleep on bare board benches when he could have taken a better accommodation and spent a more comfortable night. Even when traveling by ship, he reserved the most inexpensive cabin or, on short trips, slept on deck, thereby suffering healthwise.

White Bread Diet

When he and his children arrived in Switzerland they found that fruit and vegetables were expensive. White bread, on the other hand, was abundant and cheap. So the family lived for weeks on white bread and practically nothing else.

When driven by hunger to use some of the money received from subscribers to *Les Signes des Tempes* to buy food for his family, Andrews confessed to feeling like David when he partook of the shewbread. To his mind, saving money for use in the cause was one of the soul's greatest virtues.

In 1877 Mr. and Mrs. William Ings were sent to Basel to help in the work. The practical Mrs. Ings was horrified when she saw how the Andrews family were living. Describing Andrews, she wrote: "The way he was living he must break down soon. Having so much anxiety

of mind and an impoverished diet makes him look as if he had not a friend on earth. These stoves do not amount to much. They cannot bake in them, people depend on the bakers for their bread; it is poor stuff for a person to live on and nothing else. . . . In London he told us how they had been living, so we decided to buy a stove. . . . I steam graham bread, and we all like it, so we have for our breakfast graham pudding, corn meal gruel, and bread. At noon we have a slight change, some kind of vegetable soup."⁵

"Mary [Andrews] has not had an opportunity to learn to cook or anything else except studying. . . . Mary speaks French as well as a native. Their father has led them along in his own tracks with book in hand from morning till night. They are a great comfort and help to their father."⁶

The following year Elder Ings wrote to James White:

"Brother Andrews is going out tomorrow to borrow money to pay rent for Dr. Ribton, and also for Brother Bourdeau. Brother A. has not a dollar. I am paying the running expenses for the family. I presume our good brethren in America think this mission is partly self-sustaining, but we have not sold \$5 worth of tracts (cash) since we came."⁷

In fairness to the General Conference, we must point out that this was in the days before there was budget provision for overseas work and James White was doing his best to keep the foreign missionary in funds for his many projects. Elder Andrews was burdened with the support from mission funds of Elder and Mrs. D. T. Bourdeau. Mrs. Bourdeau was severely ill for long periods of time, requiring med-

ical care. Then Dr. Ribton in Italy, with his fertile mind, was continually proposing projects calling for an almost unlimited supply of money. Transfer of funds across the ocean was often a lengthy process. By the time one request for money was filled, Andrews frequently had to apply it to meet debts incurred while waiting and therefore had to make an immediate appeal for more.

In 1883, only a few months before his death, Elder Andrews wrote to Elder G. I. Butler, president of the General Conference:—"The Committee has never once expressed the opinion that the bill was reasonably small."⁸ In other words, he felt that the brethren should have recognized and appreciated how few calls he had made on the treasury. To this Elder Butler replied:—"Why John, myself and every other minister could raise the same objection."⁹

Funds for Publishing

In Battle Creek, James White was doing his best to keep the European publishing enterprise in funds. By May, 1877, the REVIEW reported that the amount to help Elder Andrews get started in Europe had reached \$8,800.¹⁰ Less than a year after Andrews arrived in Switzerland, Elder White wrote:

"If Eld. Andrews needs means to carry on the work, he has only to state what the cause in Europe really needs, and the General Conference will promptly forward it to him."¹¹

In another REVIEW AND HERALD article, Elder White described the situation even more bluntly. Elder Andrews, he pointed out, was a member of the General Conference Committee. There were three thousand dollars in the mission treasury. Andrews needed only to ask and the required sums would be forwarded immediately.

White wrote: "We make this statement for the benefit of those of limited circumstances who have had their sympathies greatly moved by Elder A.'s frequent allusions to means in his reports. Before the treasury shall be emp-

tied a thousand liberal and able friends of the cause will of their abundance cast in more."¹²

The brave launching of such an ambitious enterprise, and sheer distance from Battle Creek headquarters were bound to cause problems in those days of slow communication.

That John Andrews suffered from poor health during most of his life cannot be denied. This he traced back to childhood and to the times of ignorance in health matters. The fact that he thought it necessary to mention his physical condition in nearly every communication raises the question as to whether some of his problems were not enlarged and amplified by too much thinking and worrying about them.

John Andrews was a man who loved his home and family. He missed their companionship for many years as he traveled widely from Maine to Iowa, preaching the message. The deaths of his wife and three daughters, two of them infants, were terrible blows. In Switzerland he did his best to provide a homelike atmosphere for his children, Charles and Mary.

Elder Andrews was a self-effacing man. Many articles appearing over no signature prove by their contents that they came from the pen of J. N. Andrews. While other ministers reported regularly the progress of their tent campaigns and the number of converts baptized, Elder Andrews avoided any such announcements. So sensitive was he on the point of self-effacement that he sternly admonished the editors of the *REVIEW AND HERALD* that there was to be no eulogy for him in its columns when he died. His request was partially granted.

Elder Andrews was a mighty man of prayer. An examination of the minutes of meetings of the General Conference sessions and reports of the opening of camp meetings, reveal that no one was called upon to offer prayer on these occasions more often than was Elder Andrews.

On several occasions we read of his praying for the sick and of immediate healing following. With other ministers he more than once bowed by the bedside of Ellen G. White, where prayers were answered by her restoration to health. It is significant that when in 1865 Elder White was stricken with paralysis and lay helpless in Rochester, he requested the brethren to send for Elder Andrews. Although the latter was laboring several hundred miles away in Maine, he answered the appeal and hastened

to the bedside of the stricken leader. This indicates the confidence which James White had in the prayers of that man of God.

John Andrews died a conqueror. He accepted and was cheered by this final message from his long-time friend and son in the gospel, G. I. Butler: "And now, dear John, I beg of you as a beloved friend, to look up. Believe and trust in God. Live to see your friends, if you possibly can. Let the hope and cheerful courage of Paul come into your heart. I love you, my dear John, and pray for you daily. God lives and will yet help you, if you will hope in Him."¹³

Elder Andrews looked into the future with hopeful assurance of glorious immortal life to be spent

with Jesus, the angels, and his loved ones in the kingdom of heaven.

"The course of truth," he wrote, "is onward. Our Lord is coming. Our days of mourning will before long be ended! So we will labor and travail in hope of the life that shall never end and of the everlasting consolation that is promised."¹⁴ □

Concluded

REFERENCES

- ¹ Angeline Andrews Diary, 1860, 1864.
- ² *Review and Herald*, Dec. 17, 1861.
- ³ Letter J. N. Andrews to Ellen G. White, Rochester, N.Y., Dec. 21, 1870. Susan Jacquette Collection.
- ⁴ Letter J. N. Andrews to James White, Aug. 7, 1878.
- ⁵ Letter Mrs. J. L. Ings to Ellen G. White, Dec. 18, 1877.
- ⁶ *Ibid.*
- ⁷ J. L. Ings to James White, April 13, 1878.
- ⁸ Letter G. I. Butler to J. N. Andrews, May 25, 1883.
- ⁹ *Ibid.*
- ¹⁰ *Review and Herald*, May 3, 1877.
- ¹¹ *Ibid.*, July 15, 1875.
- ¹² *Ibid.*, Oct. 28, 1875.
- ¹³ Letter G. I. Butler to J. N. Andrews, May 25, 1883.
- ¹⁴ Letter J. N. Andrews to Mrs. Lucinda Hall, Feb. 13, 1878.

especially

FOR MEN

By WALTER SCRAGG

Congruity

THE CONGRUITY OF TRIANGLES. Remember?

Superimpose two triangles having corresponding sides equal to each other and they match at all points. That's congruity. You probably recall this choice bit of Euclid from those hazy high school days, along with Pythagoras' wonderful theorem and much other information you've never used since.

I fell to thinking about congruity after my latest chat with Jack. You see, Jack has this problem. There's the Jack you see and talk to and like most of the time. But there's another Jack that pops out of his own imagination. The second Jack doesn't match the real one, but he can't see it. You might say he has a false self-image.

The result is that Jack keeps hoping for what he really can't handle. After you talk with him you keep thinking, "If only he'd recognize the fine talents he has and use them instead of pushing for something he isn't, how much happier he'd be."

The father of all intrapersonal incongruities began in this way, "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the most High" (Isa. 14:13, 14). In one way or another all of us have to wrestle with his legacy of incongruities.

We're on the way to congruity when we see where things don't quite

match. Edgar Guest had a clear eye when he wrote:

"I never can hide myself from me,
I see what others may never see,
I know what others may never know,
I never can fool myself—and so,
Whatever happens I want to be
Self-respecting and conscience free."

Paul posed the problem of the ego grappling with itself in Romans 7. "For the good that I would I do not; but the evil which I would not, that I do." You've jounced on that spiritual hurdy-gurdy and so have I. You can ride the carousel of wanting goodness and living evil for a lifetime, or you can get off the way Paul did. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

There's the solution to impure thoughts, to hateful habits, to harsh acts, to lust and vice, to greed and avarice, to jealousy and envy, to pride and perversity. Name your poison; Christ has the antidote.

Back to those congruent triangles again. You'll probably recognize the type I described as being always look-alikes. Every triangle looks exactly like every other triangle congruous with it. But the geometry of triangles offers such figures in an infinite variety of shapes and sizes, and for every one, you can draw another which will superimpose perfectly over it.

Now think about the shape of your life, and of the life that you'd like it to match. What Paul is saying is that Christ can take the basic dimensions of your life and draw it into a oneness with Him so that the unique you can become just as uniquely congruent with Christ.

Paul affirmed it a second time in this way, "It pleased God . . . to reveal his Son in me" (Gal. 1:15, 16). Have you ever wondered what the ideal you is like? The pleasure of God in Christ is to restore you to your right dimensions, or as Paul puts it, to reveal His Son in you.

Let's Talk About Health

By RALPH F. WADDELL, M.D.

Bronchitis

THE SO-CALLED "COMMON COLD" usually includes a degree of acute bronchitis and is most frequently caused by viruses. Acute bronchitis occurring in a previously healthy person does not last long and heals spontaneously unless complications occur.¹ This condition may result from external irritants and occasionally from other organisms that may bring about chronic obstructive pulmonary disease—a composite of conditions that may include such elements as emphysema, chronic bronchitis, and asthma. Seldom does one element occur singly, although any one of them may be dominant.

One of the secrets of avoiding pulmonary problems is the maintenance of optimal health through adherence to the natural remedies—"pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power."² In spite of man's knowledge concerning disease and its causation there is an extremely high and rapidly increasing prevalence of bronchitis and its related chronic obstructive pulmonary problems throughout the world.

In a recent year the Surgeon General reported 22,630 deaths from this disease complex in the United States. It contributed to an additional 57,000 deaths, while 265,000 persons were hospitalized for its treatment.³ "Chronic obstructive pulmonary disease ranks second only to heart disease as a reason for disability payments."

In chronic bronchitis there is an excessive production of mucus without a specific cause, such as tuberculosis. A persistent cough, lasting three months or more, and recurring year after year, is usually the sufferer's lot. Not infrequently the amount of mucus is indicative of one's pulmonary health status. Various drugs and treatment techniques have been devised to rid the lungs of this tenacious material that obstructs the free flow of air through the bronchi. It has been shown that water is by far the most effective expectorant. Proper intake of water helps greatly to control the infection and relieve bronchial spasm.⁴

The bronchial system of man consists of a right and left bronchus. These divide and redivide into some 25 million delicate branches, each less than 1/50th of an inch in diameter. Each branch divides like the bristles of a brush into a dozen or more terminal branches. At the end of each terminal branch hangs a respiratory chamber, the whole resembling a cluster of grapes. The average human has approximately 400 million of these grapelike respiratory chambers.⁴

Chronic bronchitis may involve many of these bronchi and respiratory chambers. The mucosa lining the bronchioles (terminal bronchial branches) becomes thickened and rigid, congested and swollen. The mucous glands become enlarged and secrete more mucus, thus interfering with the activity of the tiny hairlike cilia designed to sweep out the lungs' air passages. As peristaltic ability is lost to rigidity, the bronchi become obstructed and the sufferer resorts to coughing in order to clear his airway. This process may continue month after month, gradually becoming worse, more severe in the morning on arising,⁵ eventually ending in complete disability.

Chronic bronchitis with its accompanying changes in lung structure and function may be a rapidly disabling, life-threatening disease. Patients should realize that inactivity is not essential to good therapy. Employment and other physical activities that do not cause severe fatigue or breathlessness should be encouraged. All causes of respiratory irritation must be avoided, including tobacco smoke. Chronic lung disease is not magically alleviated by moving to a different geographical environment.⁶

Chronic bronchitis may be aggravated by dust, smoke, or other irritants in the air. The inhalation of cold air should be avoided. Room temperatures of between 65° and 70° F. are most desirable. It is well to keep the air in circulation, not in gusty drafts but in gentle motion. Unproductive coughing should be suppressed, although the air passages should be kept open. Not infrequently medications are required to loosen secretions. If sputum examinations reveal bacteria for which a specific antibiotic exists, treatment should be given under a physician's direction. Otherwise medications may not only

be of no help but actually harmful. The ideal treatment for any problem is a removal of the cause.

Prevention is always better than cure. Optimal levels of health are essential to ward off the disease. Recurring common colds are potentially dangerous, as is the inhalation of excessive amounts of any irritating substance. Circumstances that provide or enhance these predisposing causes should be avoided.

We are reminded of the value of maintaining good health through the experiences enjoyed by "men of old," thinking of Moses as an example of whom it was written that at the time of his death "his eye was not dim, nor his natural force abated" (Deut. 34:7). At the age of 120 years this aged patriarch walked alone from the plains of Moab "unto the mountain of Nebo, to the top of Pisgah," a trek that required much physical energy and unusual stamina. Christ taught "that disease is the result of violating God's laws, both natural and spiritual."⁷

Chronic bronchitis and other chronic obstructive pulmonary diseases are preventable. Man's greatest security against these disabling maladies lies in his maintenance of abundant health through adherence to the laws of life given by our Creator.

REFERENCES

¹ Richard V. Ebert, *Acute Diseases of the Bronchi, Textbook of Medicine*, by Cecil-Loeb, W. B. Saunders Company, 1963, pp. 529-531.

² Ellen G. White, *The Ministry of Healing*, p. 127.

³ Whitney W. Addington, and Mahesh K. Agarwal, *Managing Reversible Complications of Chronic Obstructive Pulmonary Disease in Ambulatory Patients, Geriatrics*, July, 1974, pp. 76-82.

⁴ Fritz Kahn, *The Lungs, Man in Structure and Function* (New York: Alfred A. Knopf), pp. 263, 265.

⁵ John H. Killough, *Protective Mechanisms of the Lungs, Pathologic Physiology*, by Dodeman, W. B. Saunders, 1966, pp. 645, 646.

⁶ Stephen S. Lefrak and Robert M. Senior, *Emphysema and Chronic Bronchitis, Current Therapy 1974*, W. B. Saunders, p. 97.

⁷ Ellen G. White, *The Desire of Ages*, p. B24.

D
A
W
N

By LOUISE CHRISTOPH

Early rising has so many compensations.
Though you may not with my reasoning agree,
Yet the sight my eyes beheld this frosty morning
Was sufficient proof, or so it seemed to me.

As I opened my back door the sun was rising.
It was lighting up the eastern sky's dark face,
And the colors I beheld no one could master.
In my mind's eye they will never be erased.

Oft one hears of rosy dawns and pink horizons.
What a travesty to try to name these hues!
There were colors one might see, but not the blending.
That was something only God could ever choose.

How God Evaluates Our Civilization

In the prophecy of Daniel 2 why are the successive civilizations represented by metals and materials whose value decreases from gold to clay?

We suggest one possible reason. Studying the history of mankind as related to God's people, God's message, and God Himself, we are led to observe that each civilization, kingdom, or empire has reacted in its own way to the invitation of the merciful God as proclaimed by God's representatives.

Babylon had the powerful witness of Daniel and his companions. Nebuchadnezzar's reaction was positive. When Daniel, for instance, declared to the king the meaning of his dream, the king said with a deep sense of humility: "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets" (Dan. 2:47). Some time later, after having been tested by God, Nebuchadnezzar said: "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (chap. 4:37). Nebuchadnezzar's reaction toward God may be termed a golden reaction. Hence, the "image's head was of fine gold."

Recognition of God's Power and Sovereignty

The Persians treated the Jews kindly, and even helped them to go back to their homeland. When confronted with the marvelous deliverance of Daniel from the lions' den, one of their kings issued a decree "that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God" (chap. 6:26). This was an open recognition of the sovereignty and power of God. But during the reign of Ahasuerus, Haman tried to destroy all the Jews living in Persia. His plan failed, but might it be that his action reduced the value of the Medo-Persian Empire from gold to silver? God evaluates kingdoms and civilizations in accordance with their reaction to His people and His message.

The Hellenistic empire fiercely persecuted the Jews and rejected squarely the Almighty's message. The book of Maccabees gives an extended account of these sorrowful events. Could this be why the Most High reduced the empire's value to brass?

Our Lord Jesus Christ died on a Roman cross, condemned by a Roman proconsul and a Jewish hierarchy. The early Christians were submitted to cruel persecution. The Roman Empire was as hard as iron.

Trying to Replace God

Let us now consider our civilization, represented by a mixture of iron and clay. Some would think that it deserves to be compared with gold. Yet despite modern civilization's technological "miracles," it is trying to drive the Creator from His throne. Through historical materialism and the theory of evolution it is trying to unseat the "most High" that "ruleth in the kingdom of men, and giveth it to whomsoever he will." In other words, it is trying to replace God at the helm of human history by philosophical and finite men. Such a civilization is certainly not gold. Its moral debasement is fittingly symbolized by the image's iron and clay.

But at the time impenitent men will try to destroy

God's remnant, Jesus will appear in the clouds of heaven, and the "people shall be delivered, every one that shall be found written in the book" (chap. 12:1).

Is your name "written in the book"? If so, you don't belong to this worthless civilization of iron and clay, but to the "great mountain" that "filled the whole earth" (chap. 2:35). G. C.

Our Primary Concern

Perhaps one of the least read books of the Bible is Ezekiel. Although it is by no means the easiest to read, we are assured: "The book of Ezekiel is deeply instructive."—*Fundamentals of Christian Education*, p. 395.

The prophet Ezekiel lived in Babylon preaching messages of reproof and exhortation to captive Israelites, similar to those preached at the same time by Jeremiah to backslidden citizens of doomed Jerusalem. Ezekiel's "gems" include chapter 34, which pictures God's flock, exploited by renegade shepherds but assured of ultimate deliverance; the grisly scene of chapter 37 with its spine-chilling clatter of "dry bones" reassembling in response to divine power—assurance that death's fetters will be shattered when the Life-giver performs that most impressive of all miracles on the resurrection day; also the assurance of evangelistic triumph symbolized by the Life-giving river of chapter 47:1-12.

But for God's loyal people today who are earnestly concerned about their personal involvement in our Lord's final commission, and who are so often perplexed by the seeming abortiveness of their efforts, few Bible pictures could be more practical or consoling than that of God's call to Ezekiel. Said the Lord: "I send thee to . . . a rebellious nation that hath rebelled against me. . . . For they are impudent children and stiffhearted. . . . Thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, . . . yet shall know that there hath been a prophet among them" (Eze. 2:3-5).

So far as Ezekiel's commission (and ours today) was concerned, here are two paramount points:

1. The message: not "Thus saith the philosopher, or the scientist, or even the theologian; but 'Thus saith the Lord.'"

2. The person: not merely someone putting over a message with uncommitted objectivity, with neither enthusiasm nor conviction, but as God's ambassador. Your concern, says the Lord, must be so to live and so to witness that people will know "that there hath been a prophet among them."

Says Ellen G. White: "It becomes us now to use all our capabilities and gifts in advancing the work of God. . . . The Lord says to His messengers: Go to them and declare unto them what I have said, whether they will hear, or whether they will forbear."—*Testimonies*, vol. 9, p. 227.

The inspired thought recurs in Peter's Epistle: "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). Paramount in the lives of both ministry and laity—for we are all God's "royal priesthood"—must be our grasp and love of the truth we proclaim, and such personal commitment to Christ and such Spirit-powered witness, that people may at least know "that there hath been a prophet among them."

R. D. V.

body by subjecting it and emphasizing his soul and spirit. It was the Greek philosopher Plato who further developed this dualism of body versus soul that has so strongly influenced Christian thought. Perhaps the greatest impact of Platonic dualism in the church is seen in philosophies of the medieval mystics. For instance, St. Francis of Assisi (Italy, 1182-1226), in an attempt to deny the flesh to better dwell on the spirit, frequently mixed ashes with his food to avoid too much pleasure in eating.

One of the greatest Christian mystics was St. John of the Cross (Spain, 1542-1591). His attitude toward life was similar to that of St. Francis: "Take care that you choose not the easiest, but the hardest, not the most delectable, but the most distasteful; not which gives most pleasure, but what is less pleasing; not what allows you to rest, but what requires great exertion; . . . not the loftiest and the most precious, but the lowest and most despised; not the desire for anything, but the desire for nothing. Do not go about seeking the best of temporal things, but the worst. Desire nothing but to enter for Christ's sake into total nakedness, emptiness, and poverty with respect to all things of this world."⁶

Responsibility to Fallen Creation

But perhaps we don't question the fact that God wants us to enjoy the abundant life here and now. Nevertheless, we sometimes feel "guilty" because we are not directly involved in helping the poor or witnessing to others about our faith. This *is* a legitimate and vital concern for the Christian. But I don't like to call this concern guilt. Guilt, in this case, would come from a negative outlook on God's creation. Rather, I see the necessity of Christian *responsibility*, and this responsibility is based, not on an innately evil creation, but on a *fallen* creation.

The fall of Adam and Even changed the beautiful picture of the good Creation as recorded in Genesis 1 and 2. But we ought to remember that the fall of man came after his creation, not with it. "Evil is an 'intruder' into a good creation, and not a necessary aspect of it. It is the result of what finitude did with itself in freedom, not the result of finitude as such."⁷ Evil came into the creation as a *perversion* of good, not as part of good. Because of this man need feel no guilt about enjoyment of the good creation.

However, because of the fall of man, enjoyment of God's creation is not the sum total of the Christian's life. Among other implications this means that Christians cannot enjoy "a little heaven on earth" in their isolated communities which are set apart from the world. The reason is not that the communities are bad *per se* and out of touch with God's intention for His people from Creation. Isolated Christian community life is no "worse" than the Christian's relishing to the full the pleasures of his senses—good food, good music, beautiful surroundings. All are grounded in Creation. But the question is one of priority.

The Christian is responsible for those who do not know of and have not accepted God's plan of redeeming men back to their original state of goodness. And this responsibility will frequently cut across the Christian's own enjoyment of many legitimate and good pleasures of life. As Christians, Paul says, "'We are free to do anything.' . . . But does everything help the building of the community? Each of you must regard, not his own interests, but the other man's."⁸ When the Christian recognizes the intrusion of sin, he assumes a second role in life—that of enlisting in combat on God's side of the great controversy. While the controversy is on, certain legitimate freedoms and pleasures may be temporarily set aside so the Christian can engage all his attention in the fight against sin. The key question is "Am I doing what God wants me to be doing right now?" We may be enjoying innocent recreation when God would have us down in an inner-city project or perhaps it is time we got out of the inner city for a while to enjoy innocent recreation. The tension between enjoyment of God's creation and responsibility to a dying world is left to the individual Christian to work out for himself as he feels God leads him to do. □

REFERENCES

- ¹ Ps. 8:5, 6, N.E.B.
- ² Gen. 1:28, N.E.B.
- ³ *The Ministry of Healing*, p. 163.
- ⁴ For example, the Amish people defy the inroads of present culture by living much the same way peasants did centuries ago. Religious considerations determine hours that are to be devoted to work, methods of tilling the soil, et cetera. Their attitude is, "The old is the best, and the new is of the devil." See John A. Hostetter, *Amish Society* (Baltimore: The Johns Hopkins Press, 1963), pp. 10, 11, 47-49.
- ⁵ *The God Who Is There* (Chicago: The Inter-Varsity Press, 1968), p. 166.
- ⁶ Kurt F. Reinhardt, *St. John of the Cross, The Dark Night of the Soul* (New York: Frederick Ungar Publishing Co., 1957), p. 25.
- ⁷ Langdon Gilkey has written an excellent book on the implications of Creation for modern living, *Maker of Heaven and Earth* (Garden City, New York: Doubleday Anchor Books, 1965), p. 221.
- ⁸ 1 Cor. 10:23, 24, N.E.B.



Some Days I Don't Feel Loving

By CARROLL JOHNSON SHEWMAKE

Some days I don't feel loving.
My mouth has to be forced to smile.
When I hear people laugh
I think,
What's so funny?
I don't even like myself.
Father,
on those days, it seems
there's no love in me
anywhere.
But I want to love—oh,
I yearn to love,
to feel soft and mellow
inside,

to have tears of
tenderness
fill my eyes,
to have my lips
stretch
naturally into a loving
smile.
Can you accept that
yearning, Father,
as my love for You?
Will You take it as a
prayer
and give me power
to love like You
every day,
every week,
all the time,
forever?

Homemakers' Exchange

How much cooking is proper on the Sabbath? May one cook frozen vegetables or leave potatoes or casseroles to be baked in an automatic oven during Sabbath school and church? According to God's instruction to Israel they were to "bake that which ye will bake" and "seethe that ye will seethe" on the day before the Sabbath (Ex. 16:23). Does this instruction still apply?

► If we are not careful, like the Israelites we can make the Sabbath a burden instead of a day of joy and gladness. We must remember that Jesus did what was needful on the Sabbath; He went about doing good. He is our Example. We should study His life more carefully.

Some have suggested that since the Israelites traveled in a desert climate warm food was not the necessity it might be in colder climates. Cooking in Moses' time was vastly different from cooking in our push-button age. It was hard work, and gathering wood and building fires for cooking required time. This was to me one of the considerations behind the command to bake or seethe their food on the preparation day. We also should do the time-consuming baking of bread, cakes, pies, vege-meat loaves, and casseroles on Friday, the preparation day.

We should plan some special food for Sabbath meals, different from our daily fare, but we are not to make it a feast day.

ESTHER SLOAN

Louisburg, Kansas

► Unless we plan to have cold meals, some heating of food is necessary.

In my home and in others I have visited, only the most necessary cooking and heating is done, and time-consuming preparations are completed on Friday. This to me seems both natural and proper.

It was pointed out to me several years ago that modern appliances have made cooking much easier and that thus the work aspect in many instances is minimal. We should, of course, plan to keep it so.

BARBARA C. LARSON

Westfield, Massachusetts

► We are told in *The Ministry of Healing* (see pp. 307, 308) that although we should not eat as much food on the Sabbath as during the week, our food need not be cold and unpalatable.

Sabbath meals should be a delightful time, as other Sabbath activities should be. To make them thus requires careful planning during the week.

For example, this is Wednesday, and I have already measured oatmeal and am cracking nuts for granola, which I will make fresh Friday for Sabbath breakfast. Yesterday I measured garbanzos, made bread crumbs, and chopped onions for garbanzo loaf also to be made Friday. Tomorrow I

will make my usual wheat-rye-oatmeal bread, a favorite of ours. Friday I will quickly stir up a cake. Often we use fruit for dessert. After church while the garbanzo loaf heats, I will ready other things. (We do not bake raw potatoes or unbaked casseroles while attending church.) When I freeze vegetables I blanch them in boiling water several minutes and cool them in cold water. This partially cooks them and after freezing they will finish cooking quickly.

It goes without saying that a little care in serving the meal also goes far in contributing to a pleasant Sabbath.

MRS. LOLA HUNT

Fredericktown, Ohio

► I found a quotation in the *Testimonies* that has helped me on this question. "We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things."—Volume 6, p. 357.

On warm summer Sabbaths we often have simple fruit plates with cottage cheese. It is not so filling and my family loves it.

CATHY SCHLINKEIT

Yucaipa, California

► The Spirit of Prophecy tells us to eat simply on the Sabbath so as not to cloud our minds. On this day of all days, when we should be devoting time to study or to giving Bible studies to others, shouldn't our minds be as clear as possible? The huge dinners served by many of our good Adventist homemakers serve only to establish themselves as excellent cooks. No wonder many Sabbathkeepers become sleeping saints for the rest of the day. With a simple meal diners would be well fed, the cook would not have to spend much time preparing dinner, and the budget would not look as though an elephant had stepped on it.

New members, and sometimes older members too, are often hesitant to invite others to Sabbath dinner because they have seen Sabbath dinners made such an event they do not feel confident to share their (perhaps) stumbling best with others.

Still, Sabbath dinners should be special, and they can be—but they can be simple at the same time.

In the final analysis, is the amount of work required really the principle involved? Most of us can do our laundry by pushing a but-

ton, but that hardly justifies our doing it on Sabbath. With modern refrigeration making it so easy to preserve foods, is there any excuse for our not preparing Sabbath meals ahead of time?

MRS. THEO L. NORRIS

Cornville, Arizona

► After quoting Exodus 16:22-27, Ellen White says: "The Lord is no less particular now in regard to His Sabbath than when He gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil,) that which they would seethe on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law. All who are really anxious to observe the Sabbath according to the commandment, will not cook any food upon the Sabbath. They will, in the fear of that God who gave His law from Sinai, deny themselves, and eat food prepared upon the sixth day, even if it is not as palatable. God forbade the children of Israel baking and boiling upon the Sabbath. That prohibition should be regarded by every Sabbath-keeper, as a solemn injunction from Jehovah to them. The Lord would guard His people from indulging in gluttony upon the Sabbath, which He has set apart for sacred meditation and worship. The Sabbath of the Lord is a day of rest from labor, and the diet upon that day should be more simple, and partaken of in less quantities, than upon the six laboring days."—*Spiritual Gifts*, vol. 3, pp. 253, 254.

She also counsels, "Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive."—*The Ministry of Healing*, pp. 307, 308.

We are not to "cook" on the Sabbath. To cook means more than heating up prepared dishes. It means food preparation and that should be done on the preparation day.

H. N. DAMON

Moab, Utah

NEXT QUESTION

In our neighborhood there are many parents who seem to do nothing to guide the activities of their children. These children wander aimlessly from house to house, including ours. They use language and practice manners that I wouldn't want my children to adopt. Should we allow these unruly children to visit? Is there some way we can influence them for good, and yet keep our children from picking up their habits?

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.

Paraguay Today: Concerned About Educating Its Youth

By WALTER WEISS

SEVENTH-DAY ADVENTIST church members in Paraguay number 900, distributed into five churches and 11 companies. Leading out in the work of the Paraguay Mission are five district workers, a pastor-teacher, three teachers, six literature evangelists, a secretary (also in charge of the Bible correspondence course with 640 students enrolled), a treasurer (also in charge of the Book and Bible House), and a president (also in charge of all the departments).

The third angel's message entered Paraguay at the turn of the century. In 1900 a missionary couple, the E. W.

Walter Weiss is president of the Paraguay Mission.

Snyders, arrived at Asunción, the capital city, and worked for two years. Later N. Z. Town and R. H. Habenicht visited the country with the idea of inviting Seventh-day Adventist youth to study at the Entre Rios, Argentina, College and Sanitarium in order to serve the Lord. Answering the call were Cecilia and Guillermina Deggeller, from a small town named Altos, who later became the wives of missionaries Ignacio and Pedro Kalbermatter.

Other pioneers of the Advent message who worked in Paraguay were Luis and Julio Ernst, Luis Rojas, Mateo Leites, and Colporteur Fernando Davalos. All of these contributed to the sowing of the gospel seed in this Guaraní land and helped to establish

churches, companies, and a few primary schools.

In 1948 the Paraguay Mission was organized, with 146 members. In 1959 the mission began operating a sanitarium, which today has 23 beds and a well-earned good reputation. Five years later another sanitarium was inaugurated at Colonia Hohenau, a southern community in the eastern zone. This 35-bed institution also enjoys a good reputation.

Yuji Eida has arrived in Paraguay with his wife to work for some 6,000 of their Japanese countrymen who live in Paraguay. Thanks to the collaboration of J. N. Nozaki, a Japanese-American medical missionary who worked in this field, a home with ample grounds was purchased in Asunción. Pastor and Mrs. Eida live there, hold church services there, and give spiritual guidance to about a dozen Japanese-speaking young people who live with them and attend state schools. It is hoped that a Japanese academy can be established.

There are two Japanese-language schools in the country, one at Asunción and one at Colonia La Colmena, some 80 miles away. Teachers of these schools are student missionaries Shoichi Kishida and Kizo Kubo, from Japan Missionary College. Both began their two-year teaching period in April.

A reason that the Adventist message has not developed in Paraguay as it has in the other South American countries is the lack of a stable educational program. The few schools the church operated for several years in different places have produced church members who are fully identified with the principles and the objectives of the Advent Movement.

Only two Adventist primary schools are now in operation in Paraguay, both in the eastern zone. In 1973 an estate was purchased at Asunción, with a built-up area, a large courtyard, and a



Above: This building in Asunción, Paraguay, which serves as a church, school, and OFASA (SAWS) storehouse, was purchased with help from J. N. Nozaki and other SDA groups. Below: The dormitory of the Japanese Adventist Academy also houses a meeting room and parsonage.

This boy was the first patient examined in the newly added pediatrics room of the Paraguay Adventist Sanitarium and Hospital.

swimming pool. On this property, where one of the three churches in the city meets for worship, the main building is being renovated for educational work among Spanish-speaking children in the capital city during 1974.

The mission also must meet the challenge of five new companies of believers in the interior of the eastern zone. These members are longing for church schools for the spiritual growth and intellectual training of some 100 children.

Of the 900 members that at present make up the mission constituency, some 700 are ministered to by district workers, and the balance by the mission president. Several districts await the arrival of a worker in order to be better organized and to engage in a more dynamic plan of evangelism.

In 1972 those joining the church in Paraguay numbered 112 persons, 30 per cent more than the average of the few previous years. Yet this gain represents only drops of blessing; we know that God has in store abundant showers of blessing to pour over Paraguay so that He may give us a rich harvest.

We trust that as our evangelistic program is adapted to the frame of mind and the native language of this people, God's word will advance in this country. □

MOZAMBIQUE

Student Gives Up Drugs, Brings Family to Church

During the month of May, Arturo Schmidt, Euro-Africa Division associate Ministerial secretary, worked in the capital of Mozambique, Lourenço Marques, speaking in the hall of the Greek Orthodox church, which has a seating capacity of 450. The hall was full every day.

The meetings began with a Five-Day Plan to Stop Smoking. When Elder Schmidt began the social and spiritual subjects, the interest increased so much that he had to hold two meetings every day. Nineteen persons were baptized and 268 asked for baptism.

Ten young people who were addicted to drugs abandoned this habit and are now studying the Advent message. Among these is a young Hindu student who not only abandoned drugs but also brought his whole family to the church. With tears in her eyes his mother told Elder Schmidt that now she could see the power of Christ and that she wanted to accept Him as her Saviour. All the members of this family are receiving Bible studies. **ARTURO SCHMIDT**

CONGO

Church Rejoices in Growth, Plans New Medical Center

At this time there are 37 baptized members of the Seventh-day Adventist Church in the People's Republic of the Congo. The work is developing in this area.

A station was opened in October, 1973, in Okoyo, about 300 miles north of the capital, Brazzaville. The resident evangelist, Nicolas Sanghoueth, has gathered together approximately 30 interested persons who meet regularly. Another station was opened at the beginning of this year in Pointe-Noire, the economic capital, where a dozen interested people meet in a small room. The evangelist in this city, Brother Kengouya, has been assisted by a literature evangelist.

In Brazzaville, four evangelists are busy, each one operating a small center in a different part of the city. Two baptisms have taken place this year, two months apart, in which six converts were baptized. Others are seriously preparing for this step. To the north of the capital, the first district meeting has been held, gathering together the groups in that area. Eight persons were added to the church on that occasion, some by baptism and some by profession of faith.

Three young men are preparing to go to the Cameroun to take theological studies at Cameroun Training School and are earning money for their comparatively heavy expenses by undertaking the literature work.

In order to build a medical-social center, the Ministry of Health has suddenly placed at the church's disposal a piece of land situated in the center of a populous part of the city. Earlier efforts to find a satisfactory place proved in vain. **JEAN KEMPF, President Congo (Brazzaville) Mission**

ARIZONA

Pavilion Plaque Honors Former Conference Officer

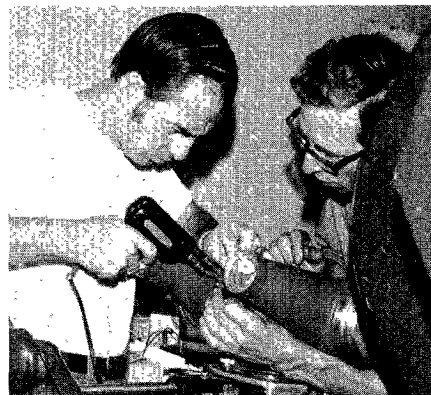
During the Arizona camp meeting a special presentation was made of a plaque honoring the late Orville O. Butler. Making the presentation was Thomas H. Bledsoe, secretary-treasurer of the Arizona Conference. Accepting the plaque was Mrs. Lucille Butler, widow of the late secretary-treasurer, who died in a plane crash while traveling to supervise progress on the construction of the new camp meeting pavilion.

The O. O. Butler Pavilion, was built at a cost of \$85,000 and seats more than 2,000 people.

The plaque reads, "Orville O. Butler Pavilion, in loving memory of Orville O. Butler, secretary-treasurer of the Arizona Conference from May 4, 1967, until his untimely death June 29, 1973, in the service of his Master."

The chapel in the new conference office in Phoenix is being named Memorial Chapel in memory of the three conference workers killed in the plane crash: Elder Butler, Lewis A. Wynn, lay activities and Sabbath school secretary, and Steve R. Morgan, publishing secretary.

JEFFREY K. WILSON
Communication Secretary
Arizona Conference



Don Nelson, chief of radiation engineering at LLU, repairs the X-ray machine at Mugonero Hospital, Rwanda, Africa, one stop on a trip that will take him around the world.

CALIFORNIA

LLU Radiology Specialist Aids Overseas Hospitals

A fourth mission to bring up to date X-ray capabilities to overseas mission hospitals began June 10 for Don Nelson, chief of radiation engineering for Loma Linda University's Department of Radiology. This trip will add X-ray departments in Paraguay and Brazil to the list of hospitals in Africa, India, Central America, and the Orient in which Nelson has installed or repaired X-ray equipment sent from U.S. hospitals.

First, at the Sanatorio Adventista in Asunción, Paraguay, Nelson will repair and rebuild an inoperative portable X-ray machine. Then he will go to Hospital Adventista de Belém, Belém, Brazil, to install a complete radiographic-fluoroscopic unit. Donated largely by LLU, the equipment was transported to New York by the Southern California Conference and to Brazil by SAWS. Its installation will add a badly needed second radiographic room and allow the hospital to handle its patient load more adequately.

This is quite different from installing brand-new equipment in a specially designed U.S. radiology department, comments Nelson, who is both a radiologic technologist and a radiation engineer. Often he has essential parts missing or beyond repair and has had to devise substitutes. And frequently he works with paramedical help untrained in radiography and must conduct classes in operation and maintenance before the equipment is an asset to the hospital.

But there are great moments of satisfaction. Last fall he installed some equipment that had been sitting for two years in an African hospital. The orthopedic surgeon there literally leaped with excitement when he was able to get really good spine films on his patients with leprosy. That kind of experience makes all of the hunting for parts, building crates, and finding transportation more than worthwhile.

CAROL J. ABRANO
Department of Radiology
Loma Linda University

Camp Meeting Ordinations

1. Georgia-Cumberland camp meeting, held on the campus of Southern Missionary College, May 22-25: Ordained were Rufus Lloyd, center, pastor of the Moultrie-Thomasville, Georgia, district, and Jerrett Brown, right, pastor in Thomaston-Griffin, Georgia. Everett E. Cumbo, executive secretary of the conference, challenges them to "preach the Word."

2. Northern New England camp meeting, July 6: Left to right, Fred Schmid, Herbert Wrate, and Kenneth Burrill.

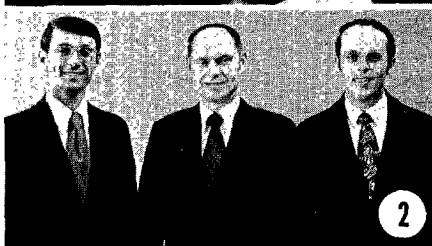
3. Carolina Conference, June 1: Shown with their wives are W. H. Waters, Jr., pastor of the Goldsboro district; H. L. Gallimore, Jr., pastor of the Fayetteville district; H. L. Taylor, Carolina Conference publishing leader; and M. D. Hanson, pastor of the Mt. Pisgah Academy church.

4. Indiana camp meeting, June 15: Being welcomed by W. L. Murrill, treasurer of the Lake Union Conference, and Robert Dale, Indiana Conference president, are Leslie Speer, Terre Haute district; James Nash, principal of Indiana Academy; Richard Stutz, Elkhart district; and Joel Underwood, Scottsburg district.

5. Missouri camp meeting, June 15: Pictured with their wives are Rodney J. Hyde, Glenn A. Ferris, Ronald E. Vaughn, and S. Eugene Rittenhouse.

6. Mountain View camp meeting, July 13: Pictured with their wives are Jan. L. Follett, Herbert C. Morgan, and William H. Bloom.

7. Kansas camp meeting, June 1: George Dronen, conference publishing secretary, and Corbin Pitman, district pastor. Pictured behind the ministers and their wives are S. S. Will, conference president; R. H. Nightingale, Central Union Conference president; J. J. Aitken, General Conference general field secretary.



Two New Fields Authorized for Inter-America

The organization of two new local fields was authorized by the Inter-American Division mid-year committee, which met in Miami, Florida, June 26 and 27.

The West Mexican Mission, to begin operating January 1, 1975, will have its headquarters in Guadalajara, Jalisco, the second largest city in Mexico. It will include the territory of Jalisco, Colima, Michoacán, Guanajuato, and Querétaro, formerly administered by the Central Mexican Mission, Aguascalientes and Zacatecas, which is part of the North Mexican Mission, and Nayarit from the Pacific Mexican Mission. The new mission will serve a population of 10,346,000 and will have a membership of 2,500.

The North Caribbean Conference, which will begin to function January 1, 1976, will have its headquarters in St. Croix, Virgin Islands, and will include all of the American and British Virgin Islands, Antigua, Dominica, St. Kitts, Nevis, Anguilla, Montserrat, St. Eustatius, Saba, and the Dutch section of St. Maarten. Readjustment of the territory of existing fields in the Caribbean Union will place Grenada, St. Vincent, and the Grenadines in the East Caribbean Conference.

B. L. ARCHBOLD, *President*
Inter-American Division

Japanese Dental Student Remembers the Sabbath

Seiko So, a dental student at the University of Kyushu in Japan, is the only Seventh-day Adventist dental student in the country. He has just completed his fifth year of the six-year dental course.

Mr. So was scheduled to attend his crown and bridge course on Saturday, during his third year at the university, but he didn't attend the lectures because they were on Sabbath. Last year he had oral surgery on Saturday, but didn't attend it either.

He took his examinations recently and was very pleased to find that even though he didn't attend these two courses, the Lord blessed him. Three fourths of the students failed crown and bridge, but he passed. Half the students failed oral surgery, but he passed that too.

Mr. So is very thankful that he decided to keep the Sabbath and that the Lord blessed him in his studies. I am sure his faith in God has been strengthened as a result of this experience.

D. A. BIXEL, D.D.S.
Tokyo Sanitarium and Hospital

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

SPIRIT OF PROPHECY TRANSLATION.

At one of the recent meetings of the General Conference Committee, \$32,505.13 was authorized to be distributed from the Spirit of Prophecy Book Fund for the translation and publication of Spirit of Prophecy books in the languages involving five overseas divisions. This one action included the printing of 16 books in 11 languages.

The plan of assigning funds for these publications contemplates matching funds from the overseas divisions and that the printing will be done in our publishing houses that have been established in different parts of the world.

The church is committed to increasing the influence of the Ellen G. White counsels and guidance in the lives of its members in all lands of the earth.

LOANS FOR MEDICAL WORK. A shifting in one area of the financial practices of the church became evident in a recent loan granted by the General Conference to Loma Linda University School of Dentistry for construction of a much-needed facility in the operation of their program.

Traditionally, in projects of this type throughout the North American Division, the church has, under certain circumstances, authorized the borrowing of funds from banks and other lending agencies. However, in this instance, the church is making a loan direct from reserve funds that it is required by policy to hold, thus keeping funds within the church structure as well as reducing borrowing costs.

In proceeding with this construction loan, the church turned away in this instance from government aid on the interest of this loan which, though available, would in the estimation of church leaders have deprived the church of complete freedom in certain aspects of the operation of the institution.

In a similar action the General Conference Committee voted to extend a loan to the Riverside Hospital in Nashville, Tennessee, for the construction of a professional building, which when the project is completed may provide office space for eight physicians.

MUSICAL GROUP. In mid-July, the General Conference family was blessed by a musical program provided during the morning worship hour by the Carolina Conference AYA Singers under the direction of John Thurber, youth evangelism director of the Carolina Conference.

FOOD SERVICE SUPERVISORS MEET. Members of the Association of Adventist Food Service Supervisors held a Management Workshop recently at

the Washington Adventist Hospital. While in this area the group visited the church's headquarters. Food service representatives from Seventh-day Adventist academies, colleges, hospitals, and nursing homes across the United States were in attendance. The workshop was directed by Dorothy Christensen, Ida Bergold, and Fonda Chaffee.

VISITORS. Recently, T. John Fredarichs, evangelist in the Central India Union, spent a few days in Washington. He visited the headquarters of the church en route to several camp meetings. Elder Fredarichs has been used by God in a special way in India during recent years to bring hundreds of souls to a knowledge of God's special message for the world today. His visit to the United States was made possible by Paul Snyder of Ohio, one of our laymen who became interested in the evangelistic success of Elder Fredarichs in India. Mr. Snyder wanted Elder Fredarichs to share with our North American members the story of his unusual success in India so that others might catch a glimpse of the work that God is carrying forward in lands abroad.

After visiting several of our churches in the Eastern part of the States and two camp meetings, Elder Fredarichs returned to his ministry in the Southern Asia Division.

Other recent visitors to the General Conference included:

Elder and Mrs. R. A. Wilcox on furlough from the South American Division where Elder Wilcox has served as president since 1966.

G. O. Bruce on furlough from the Far Eastern Division where Elder Bruce is treasurer of the division.

Mrs. Elisa Canete of the Washington Spanish church after having visited her homeland in Argentina brought greetings to the General Conference family from our workers and believers in Buenos Aires.

Elder and Mrs. Paul Eldridge on furlough from the Far Eastern Division and their daughter, Mrs. Cecil Lewis, and granddaughter, Jody Ann, of Salisbury, Maryland. Elder Eldridge is president of the Far Eastern Division.

Mr. and Mrs. Carl Jacobs of Syracuse, New York. Mr. Jacobs is retiring as Adventist Book Center manager of the New York Conference. The Jacobses will make their home at Collegedale, Tennessee.

Mr. and Mrs. R. E. Blinci on furlough from Beirut, Lebanon, where Brother Blinci serves as accountant in the office of the Afro-Mideast Division.

Mr. and Mrs. Valentine and two daughters from Cleveland, Ohio.

NEWS NOTES

FROM THE WORLD DIVISIONS

Euro-Africa

► Edwin Ludescher, Equatorial African Union president, reports excellent enrollments for the new school year, which begins on the first of July in the North Cameroun Mission. Schools are a vital part of the church's evangelistic outreach in this largely Islamic area. Opening figures are: 150 in the Koza elementary school; 200 in the Dogba secondary school (Bergstrom Memorial); and 12 young men in the special Bible course at Dogba, six of whom come from the Republic of Chad to the north.

► Richard Lehmann, president of Cameroun Training School, reports that in the past school year, 14 out of 16 were successful in the high school public examination, ten out of 12 in the preliminary matriculation, and six out of 12 for university entrance. Each of these is higher than the national average.

EDWARD E. WHITE, *Correspondent*

Trans-Africa

► The Trans-Africa Division has appointed a commission to study the trends and directions of its educational program. The committee will be chaired by Arthur J. Raitt, acting secretary of TAD's department of education.

► Frank Dietrich has been appointed acting director of the South-East Africa Union during the absence of Fred E. Wilson, who is at present on furlough and study leave in the United States.

► Son of a pioneer missionary to Africa, Elder Alfred Matter and his wife were guest speakers at camp meetings in the republics of Rwanda, Zaïre, and Burundi. Until recently, Elder Matter served as a missionary in Africa. He is now a church pastor in Switzerland.

► The principal of Kivogo College in Central Africa, Daniel Gutekunst, has been appointed education secretary of the Central African Union. This appointment will take effect when Brother Gutekunst returns from furlough in Europe. Brother J. Stafford is acting principal until a new principal is appointed.

► A strong lay activities program has been organized at Bethel College in Transkei, South Africa. At present 80 students participate every Sabbath afternoon in this public outreach. The school trucks take 30 students to Butterworth Township where 15 Bible studies are given by pairs of students. Eight staff members participate in and

supervise this soul-winning endeavor. Five branch Sabbath schools meet regularly and another group of senior students are conducting a Voice of Youth effort. The principal of Bethel College is Milton R. Siepman, a third-generation missionary from South Africa.

► There are six student missionaries serving in the territory of the Zambesi Union. Carol Ramsay and Robert Trefz are at Solusi College. Steven H. Lee has just completed his term of service at Anderson School, Gwelo. Cheryl Marie James has completed her service at Kanye Hospital, Botswana, and Robin Jester is now there to be the pilot for the flying-doctor service. J. Randall Lee is at Lower Gwelo College as math and science instructor.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► New Atlantic Union College faculty members for the 1974-1975 school year include: F. Sue Grubbs, assistant dean of women; Martyleene Anderson, dean of women; Betti McDonald, instructor of voice; Alberto Sbacchi, associate professor of history, and Shirley Zork, instructor in nursing. Kurt Ganter, former assistant professor of English, has been appointed director of public relations.

► A New Life Center opened Sunday, July 14, at 620 Rockaway Avenue, with a Health Fair sponsored by the Bethel church, Brooklyn, New York. The center is located in the Brownsville section of Brooklyn. It is open five days a week. Lectures are given daily on prenatal and maternal care by qualified persons. The center is staffed by volunteers from the Bethel church and is under the supervision of Debra Boyce, wife of Bethel's assistant pastor, Stephen Boyce.

► Elder and Mrs. A. W. Millard will be moving to California, where Elder Millard is retiring from denominational work. He is the former director of college relations at Atlantic Union College.

► Ted Wilson, a graduate of the SDA Theological Seminary, Andrews University, and the School of Public Health at Loma Linda University, a ministerial intern, is pastoring the Patchogue, Long Island, church.

EMMA KIRK, *Correspondent*

Canadian Union

► Graham McMorland, medical secretary of the British Columbia Conference, was invited to serve on a panel at a one-week nutrition conference held at the University of British Columbia in Vancouver, and to present Adventist views on diet and nutrition. The proceedings of the conference are being published in a book and will include a section on diet and nutrition as practiced by Seventh-day Adventists.

► Young people at the Alberta camp meeting visited neighbors who lived in the vicinity of the new camp site, sang hymns to them, and invited them to be guests of the camp at supper and evening meetings. Hosts and hostesses were appointed to welcome them and to eat with them. A good number responded to this warm gesture of friendship.

► As the result of a display at the Prince George Fall Fair in British Columbia, a former Adventist from Guiana and England was invited to fellowship with Prince George church members. She has now been rebaptized.

► The mayor of Kitchener, Ontario, congratulated a delegation of young people, members of the Ontario Campus Crusade, on their fine service to the community. A few days earlier he had telephoned the pastor of the Kitchener church offering his support to the 15 young people working in the Kitchener Campus Crusade against drugs. The local newspaper also carried an article describing in detail the program of the crusaders.

THEDA KUESTER, *Correspondent*

Central Union

► For the first time in many years a Vacation Bible School was held in the church in Minden, Nebraska, under the leadership of Stan Hardt, instructor at Platte Valley Academy, and a taskforce composed of Ruth Gerst, Mike Pierson, and Dorane Fisher.

► A report from the Golden, Colorado, church indicates that 49 persons have joined the church. Leonard Westphal has been the pastor for the past seven months.

► The Colorado Conference reports its largest evangelism offering, \$105,000.

► Members of the Park Hill church in Denver, Colorado, are active in jail visitation. Religious services are held in the Denver County Jail and the Colorado Woman's Correctional Institution. In the spring Community Services workers took articles of clothing to the inmates.

CLARA ANDERSON, *Correspondent*

Columbia Union

► A groundbreaking ceremony and building fund rally has been held for a new church to be erected in Prince Frederick, Maryland. Participants in the ceremony included Edward Dorsey, Allegheny East Conference president; A. R. Jones, pastor of the First church, Washington, D.C.; and C. Bernard Fowler, president, Calvert County, Maryland, Board of Commissioners. The new church will be named Patterson Memorial church in honor of the late Washington H. Patterson III, former lay pastor of the Emanuel church in Prince Frederick.

► Graduation speakers for the summer trimester at Columbia Union College, August 10, included Lorenzo

Grant, youth leader of the Columbia Union Conference; Wilber Alexander, Ph.D., professor of theology and clinical ministry, Loma Linda University; and Herbert E. Douglass, Th.D., associate editor, REVIEW AND HERALD.

▶ The Calvary church at Gordonsville, Virginia, was rededicated after a building-improvement program was completed under the direction of Melvin Warfield, pastor.

▶ The company of members in Hackensack, New Jersey, organized a few months ago, was recently given full church status. LeRoy Albers is the pastor. Plans are being made for the erection of a church building.

CHARLES R. BEELER, *Correspondent*

Lake Union

▶ Helen Mae Van Blaricom retired from her responsibilities as elementary supervisor for the Illinois Conference on July 31 after 42 years of service to the denomination, the past 22 of which were spent in Illinois.

▶ In a recent week, nine Michigan literature evangelists reported sales valued at more than \$1,000, one of them reporting sales worth more than \$5,000.

▶ The Lapeer, Michigan, church was invited to set up a sidewalk booth to sell Adventist books during the town's Summer Days celebration. An estimated fifty sales of *Steps to Christ* and other books were made. Many stopped to ask questions.

▶ Mr. and Mrs. Genoa Rigsby of Arcadia, Indiana, were honored on Sabbath, July 6, and at an open house on July 7 in observance of their fiftieth wedding anniversary.

▶ Eight persons joined churches in the Freeport-Savannah, Illinois, district by baptism, during a recent evangelistic series held by the conference evangelist, Arnold Friedrich, assisted by L. J. Marsa, pastor.

GORDON ENGEN, *Correspondent*

North Pacific Union

▶ College-type classes for laity in key areas of doctrine and witnessing have become popular at Northwest camp meetings. Such classes as Christian Leadership, Spirit of Prophecy, the History of the Church, and Christian Living have been attended by hundreds during the camp meeting sessions.

▶ Reports from follow-ups in connection with the new airing of *It Is Written* in Seattle are most encouraging, according to conference reports. One recent letter, for example, included \$30 and assurances that the writer would soon be joining the Adventist Church, thanks to the initial contact by *It Is Written*.

▶ Some 280 adults and 375 students have donated labor on the new Industrial Arts building at Auburn Adventist Academy. The new total for the student-conducted campaign is \$152,000.

CECIL COFFEY, *Correspondent*

Northern Union

▶ The Minnesota Adventist Book Center had a very successful one-day book sale at camp meeting recently when \$14,500 in literature was sold during a Sunday afternoon. Clyde Kinder, branch manager of the Pacific Press Publishing Association; R. C. Schwartz, conference president; and W. O. Coe, Northern Union president, assisted Carl Miner, Book Center manager.

▶ Iowa Adventist Book Center sales at camp meeting this summer show a 20 per cent increase over last year's sales.

▶ The North Dakota Conference has reached a milestone in missionary magazine subscriptions. They have exceeded five subscriptions per capita for the *Signs of the Times*.

L. H. NETTEBURG, *Correspondent*

Southern Union

▶ Mrs. Hazel Dagher, Community Services leader in Sarasota, Florida, along with her corps of workers, recently spent 68 hours at a nearby nursing home cutting hair, shaving men's faces, and providing manicures. The group operates a Community Services van and a church screening center.

▶ More than 300 persons attended the opening meeting of evangelistic services in Burlington, North Carolina.

▶ Jerome L. Clark, professor of history at Southern Missionary College, Collegedale, Tennessee, recently presented sets of his three-volume work, *1844*, to graduates of the Theological Seminary and senior theology majors at Andrews University. The books were made available to the students by the Physicians and Dentists Scholarship Fund in memory of Everett T. Watrous.

▶ Among those present at the recent Seventh-day Adventist Hospital Association meeting at Pacific Union College were the present administrator of the Florida Hospital and four previous administrators. The combined service of the five administrators represents 24 years of administration since the hospital was founded in 1908.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

▶ At the Oklahoma Conference camp meeting in mid-July, D. A. Delafield, an associate secretary of the Ellen G. White Estate, held a series of meetings on the Spirit of Prophecy, stressing the importance of the prophetic gift in the church.

▶ Homecoming for the Oklahoma City Southern Hills church was held April 13. George Reid, of the Bible department of Southwestern Union College, was guest speaker for the special service. The church recently sponsored 601 *These Times* subscriptions for 1974.

▶ Mike McRight, business manager of Hays Memorial Hospital, San Marcos, Texas, recently received the Jaycee of

the Month award at a luncheon meeting. Mr. McRight was cited for his work with the Jaycees.

▶ The Oklahoma Conference achieved its *These Times* magazine subscription goal on July 8, with a total of 9,564. Pastor Al Webb, of the Pryor-Muskogee district, reported his churches over their goal of 564 with 2,615 subscriptions or a 464 per cent victory.

▶ A new district has been formed in northeast Arkansas, comprised of the Batesville, Clinton, and Mountain View churches. The pastor, Don E. McAnally, is a recent graduate of Southwestern Union College.

▶ The Shreveport, Louisiana, First church, Bossier City branch Sabbath school, and the Arkansas-Louisiana Conference evangelistic team recently pooled their resources to conduct a cooking school in the Shreveport downtown YWCA. On the opening night 65 persons attended the demonstration of healthful cooking conducted by the wives of the conference evangelistic team, Charlotte Johnson and Bonnie Daniel. Judy Thurmon, local pastor's wife, decorated the lecture room and registered the guests.

J. N. MORGAN, *Correspondent*

Andrews University

▶ A new curriculum leading to the professional degree of bachelor of social work (B.S.W.) began at Andrews University this fall. The new program offers social work courses beginning with the freshman year and continuing through the senior year, when 360 hours of field work are required with community social work agencies near AU. This field education will be that of an "intern" social worker whose eight-hour day will be under the supervision of professional social service personnel.

▶ Some two dozen young Japanese spent July 24 to August 4 in southwestern Michigan, to gain practice in conversational English before touring the Western United States. They attended three hours of classes at Andrews University each day and spent the rest of their time getting acquainted with various aspects of American life. The month-long tour by the Japanese students was sponsored by the English Language Center at Osaka, Japan, where most of the visiting Japanese are enrolled.

▶ Perspectives in Communication, a course designed to familiarize ministers and laymen with effective methods of communication in the work of the church, was taught at the Seventh-day Adventist Theological Seminary at Andrews University during the second session of the summer quarter this year. Director for the course was Elder E. W. Tarr, the former secretary of the Bureau of Public Relations of the General Conference. Assisting him was the coordinator, Elder Victor Cooper, associate secretary of the GC Communication Department.

OPAL YOUNG, *Correspondent*

DO YOU KNOW...

- 1 Martin Luther refused even to shake hands with his fellow reformer Ulrich Zwingli, because of slight differences in their beliefs?
- 2 the Adventist Church has opened a medical school in Mexico?
- 3 where the land of Nod came from, where Cain went to live?
- 4 many "health-minded" Adventists still eat one or two eggs daily, even though the American Heart Association recommends a limit of three per week?
- 5 Yellowstone church services were conducted between June 8 and August 31?
- 6 the new birth doesn't necessarily demand a personality overhaul?
- 7 the Sabbath school of the Oshawa, Ontario, church gave a copy of *Steps to Christ* to each of the 3,000 homes in Bowmanville?
- 8 the Far Eastern Division sent out 38 missionaries last year?
- 9 that Jesus probably didn't baptize anyone?



You know if you have been reading the *Review*.

The *Review* speaks out. Read it to understand the church's approach to current world situations. Feed your personal need for Bible study.

Keep up with church news from around the world. Delve into new theological topics. Maybe find the way to a better life.

During the September-October campaign, prices are at their lowest. A subscription now will bring complete coverage of the General Conference session to be held in Vienna next July.

Health Personnel Needs

NORTH AMERICA

Admit. offcr.	Nurse, ER
Baker	Nurses, head
Carpenter	Nurses, LVN
Child psych.	Nurses, med.-surg.
Custodian	Nurses, psych.
Dietitians	Nurse-supervs.
Diets., admin.	Nursing-serv. dirs.
Dir., speech-path. & audiol. dept.	Painter
Inhal. thers.	Pharmacist
IV ther.	Phys. thers.
Med. transcribers.	Psych. soc. wrkr.
Mental-health tech.	Radiol. technols.
Nurses	Refriger. engr.
	Secretary

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

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

Literature Requests

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

Africa

Home for the Aged, Morpeth Road/Weg, 7800 Plumstead, Cape/Kaap, Republic of South Africa: *Insight, Life and Health, Signs, Quiet Hour, Guide*. Charles Jasper Dgoti Michoma, Box 135, Keroka, Kenya, East Africa: *Patriarchs and Prophets, The Desire of Ages, Prophets and Kings, The Acts of the Apostles, Steps to Christ, Colporteur Ministry*, 9 vols. of *Testimonies, Evangelism, Movement of Destiny, SDA Bible Commentary, The Great Controversy, Bedtime Stories, Signs, Bibles, Early Writings*.

Benison Nyagwencha, Box 248, Keroka, Kenya, East Africa.

Samwel Iteba Orina, Box 135, Keroka, Kenya, East Africa: *The Remnant Church, Temperance, Bible Sanctification*, Bible lessons, especially three angels' messages, Spirit of Prophecy books, Bibles (K.J.V., N.E.B., R.S.V., Moffatt), magazines, tracts.

Esther W. Nyaga, Central Kenya Field of SDA, Box 41352, Nairobi, Kenya, East Africa: *Review, Signs, Steps to Christ, Spirit of Prophecy books, These Times, Little Friend, Message, The Great Controversy, From Sabbath to Sunday*, Bibles, encyclopedia (Bible), *The Marked Bible*, hymn books, *Life and Health, Liberty, Insight, Primary Treasure*.

Jeremiah R. Nyaga (new address): Box 41352, Nairobi, Kenya, East Africa: *SDA Encyclopedia, Bible, The Marked Bible, Steps to Christ*, hymn books, *Planet in Rebellion, SDA Bible Commentary, Sabbath school supplies*.

Yuvenalis Miruka, Nyamemiso SDA Church, Box 709, Kisii, Kenya, East Africa: magazines, books, branch Sabbath school supplies, *Life and Health, Insight, Signs*, prophetic charts, *Review, Bibles, greeting cards, Liberty, Little Friend*, Spirit of Prophecy books, *MV Kit*, visual aids, academy Bible textbooks, *These Times*.

Duncan K. Wanderi, Meru SDA Church, Box 200, Meru, Kenya, East Africa.

North Ghana Mission, Box 74, Tamale, Ghana, West Africa.

A. M. Kawila, North Zambia Field, Box 286, Mansa, Zambia, Central Africa.

Victor I. Euene, Esquire, Rivers/South East Mis-

sion of SDA Church, Box 111, c/o 17 Hospital Road, Port Harcourt, Rivers State, Nigeria, West Africa.

Pastor J. A. Makinde, Voice of Prophecy, P.M.B. 5114, Ibadan, Nigeria, West Africa.

Kwaku Opoku Ware, B.P. 10928, Koumassi, Abidjan, Ivory Coast, West Africa.

Alfred Nyoroge, Box 250, Keroka, Kenya, East Africa: Bibles, Spirit of Prophecy books, magazines, tracts.

Brazil

Arno E. Kumpel, Box 1528, 87100 Maringa, Parana, Brazil, South America: *The Ministry 1971 to April 1974*, also prior to 1955, *The Savage Fire, Preachers of Righteousness, Spirit of Prophecy* books, religious books.

Burma

Lang Sawmmang, SDA Mission, Tiddim, Chin Hills, Burma: Bibles, denominational books, songbooks, periodicals, tracts, prophetic charts, colored church bulletins, memory verse cards, flannel-board visual aids.

A. Thankkuma, SDA Mission, Kaptel B.P.O., Tiddim Chin Hills, Burma: Bibles, *Hymnals, Spirit of Prophecy books, Signs, These Times, Life and Health, Review, Little Friend*, memory verse cards, Christmas cards.

Sandy Dee, Tenasserim Section of SDA, 9-A, Old Court House Road, Mawrawaddy Park, Moulmein, Burma: Christmas cards (old and new), birthday cards, get-well cards.

Kyaw Kyaw Thein, SDA Bible Seminary, Mosokwin, Myaungmya Myo, Burma: Bibles, *Hymnal*, songbooks, E. G. White books.

Dal Khan Mang, SDA Bible Seminary, Mosokwin Road, Myaungmya Myo, Burma: *Quarterlies*, songbooks, Bibles, books, magazines.

Central America

Irvine D. Sabido, Box 2 Cororal, Calcutta District, Belize, British Honduras, Central America: Spanish and English literature plus *Signs, Guide, El Centinela*, hymn cassettes.

Falkland Islands

C. R. Spall, 2 Callaghan Road, Port Stanley, Falkland Islands: *Signs, Life and Health, Listen, Message, Liberty, These Times, Alert*, small books.

India

Tiangval Buanga, c/o Van Luvai Thanga, SDA, P.O. Champhai, Aizawl, Mizoram, India: *Signs, Life and Health, E. G. White books, Guide, Insight, Review, Christmas and greeting cards, These Times, Message*.

Indonesia

Dulla Siringoringo, SMP Neg. III, Medan, Sumut, Indonesia.

Malaysia

DELETE: R. C. Hall.

Cecilia Rueh, SDA Church of Sarawak, Box 41, Kuching, Sarawak, Malaysia: visual aids, *Primary Treasure*, Bible games, Christmas, Sabbath school and youth materials, songbooks, Bibles.

West Indies

Dr. D. Robertson, Box 767, P.O.S., Trinidad, W.I.: *Guide, Little Friend, Primary Treasure, Life and Health, Listen, Signs, Review*, books, tracts, Morning Watch books.

Mrs. R. A. Primo, Andrews Memorial Hospital, 27 Hope Road, Kingston 10, Jamaica, W.I.: *Review, Life and Health, Signs, These Times, Bibles, Spirit of Prophecy books*, books for school of nursing (B.S.N. and practical nursing), but no quarterlies.

Agathe Pierre, 59 Canaan Road, Mabaica, Point Fortin, Trinidad, W. I.

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

Allie Solomon, Albert St., Grenville, St. Andrews, Grenada, B.W.I.: *Gospel in Song*, taped

sermons (cassette), missionary papers and books.

John Smith, Southern Main Road, c/o Claxton Bay P.O., Trinidad, W.I.

Misión Dominicana del Norte, Adventista del Séptimo Día, Apartado Postal 699, Santiago de los Caballeros, Dominican Republic: Sabbath school materials, felts, pictures. Send as educational materials.

Deaths

HUGHES, Claude Carroll—b. Sept. 6, 1893, Williamsburg, Ky.; d. June 27, 1974, Charleston, W. Va. For 30 years he was a literature evangelist in Kentucky and West Virginia. Survivors include his wife, Minnie; daughter, Mrs. E. A. Swain; three sons, Paul B., Barney E., and Coy L.; 13 grandchildren; and 13 great-grandchildren.

MOBLEY, Lawrence E.—b. July 8, 1925, Holly, Mich.; d. May 15, 1974, Loma Linda, Calif. He graduated from Andrews University in 1950. From 1950 to 1952 he was librarian and English teacher at Adelphi Academy, Holly, Michigan. He joined the staff of La Sierra College in 1952. In 1961 he received his Ph.D. from Michigan State University. He was chairman of the English and Language departments at La Sierra from 1963 to 1970, when he joined the staff of Japan Missionary College. He assisted in obtaining government accreditation for the English Department while there. He returned to Loma Linda University in 1972, where he taught until his death. Survivors include his wife, Ila Morefield Mobley; son, James; daughter, Lari; parents, Mr. and Mrs. A. E. Mobley; and sister, Geneva Lane.

MILLNER, Meredith M.—b. Oct. 20, 1909, Wichita, Kans.; d. June 16, 1974, Honolulu, Hawaii. He served in denominational accounting work for 29 years, 22 of which were at Hawaiian Mission Academy. Survivors include his wife, Lillie; son, James Calvin; four grandchildren; his step-mother; and one brother.

SLATER, Frederick B.—b. Nov. 12, 1907, Chicago, Ill.; d. April 21, 1974, Minneapolis, Minn. He was a graduate of Oakwood College and Andrews University. He entered the ministry in the mid-thirties, serving at the Ebenezer church in Philadelphia; in Oklahoma; as departmental secretary, South Central Conference; as pastor in Minneapolis; and in the Central States Conference. Survivors include his wife, Georgia; daughters, Joyce Scott and Nelwynne J. Hollie; six grandchildren; his mother, Harriett Hall; and sister, Harriett Moseley, the wife of C. E. Moseley.

WARREN, Clinton F.—b. Columbus, Ohio; d. May 14, 1974, Los Angeles, Calif. He graduated at Oakwood College in 1949 and entered the ministry in the Lake Region Conference, later transferring to Northeastern Conference, where he pastored the Hanson Place and Jamaica churches. Later he was part of the Metropolitan New York evangelism program. His most recent work was as pastor in the Southern California Conference—first at Long Beach and later at Berean. Survivors include his wife, Francis; seven children; 12 brothers and sisters, among whom are Adel Warren, business manager at Oakwood College, and Dorothy Hudson, dean of girls, Oakwood College.

Coming

Review and Herald Periodicals Campaign	September	14-October 12
Bible Emphasis Day		September 21
JMV Pathfinders		September 28
Thirteenth Sabbath Offering (South American Division)		September 28
Health Emphasis Week		October 5-12
Church Lay Activities Offering		October 5
Voice of Prophecy		October 12
Sabbath School Visitors' Day		October 19
Community Relations Day		October 19
Temperance Offering		October 26
Church Lay Activities Offering		November 2
Week of Prayer		November 2-9
Annual Week of Sacrifice Offering		November 9
Ingathering Crusade		November 16-January 4, 1975

New Work Opens in Sikkim

On June 30, Mr. and Mrs. B. I. Masih settled in Gangtok, the capital city of Sikkim, to begin a medical ministry in this area, previously unentered with the Advent message.

Mr. Masih is a qualified pharmacist and ministerial graduate. His wife is a nurse. They live in a leased building that houses a clinic on the ground floor and living quarters above.

Many Voice of Prophecy students and *Signs of the Times* readers in Sikkim have expressed an interest in the good news of salvation. The Masihis will follow up these interests as they begin their new work. D. W. HUNTER

Philippine Youth Hold Meetings

Young people of the Central Luzon Mission in the Philippines have launched 24 Voice of Youth crusades during three recent months. As the second quarter ended, they reported a baptism of 105 persons and two new churches begun in the Tarlac and South Palawan districts. In the city of Manila there were ten crusades yielding 49 baptisms.

The Far Eastern Division has already surpassed its quinquennium (1970-1975) MV World Outreach goal and reported to date 37,243 baptisms of persons its youth have helped to win. LAWRENCE M. NELSON

Sabah to Build 33 New Churches

It's not every week that a mission of less than 6,500 members builds 33 churches, but the Sabah Mission plans to take that bold step October 27 to November 2.

In one week the number of Adventist churches will increase from 54 to 87 in this small country on the island of Borneo. Each of the jungle chapels will be erected in villages where active branch Sabbath schools are presently organized.

Supplies, the bulk of the expense, are partially covered by funds from the Thirteenth Sabbath Offering overflow of the second quarter, 1974. The balance of funds will come from personal donations. Labor will be donated by workers—teachers and preachers—and labor teams composed of branch Sabbath school members in the various villages.

The Southeast Asia Union Mission set a goal of 74 new jungle chapels in 1974, but R. B. Grady, Sabbath school secretary, expects the number to reach 79. At the present time this union is dotted with 175 jungle chapels and lamb shelters. R. S. WATTS, JR.

First-Quarter Offering Report

Nearly one million dollars was received in the world Sabbath school offering for the first quarter of 1974, according to M. E. Kemmerer, undertreasurer of the General Conference. The overflow of this offering, assigned to benefit three projects in the Afro-Mideast Division, amounted to \$239,336. This was a considerably greater amount than ever given for a first-quarter offering overflow, and was more than double the amount received by the Afro-Mideast Division in the overflow for the second quarter of 1971.

Many Sabbath school leaders attribute the appreciable gains in 1974 mission giving over 1973 giving to the way in which Sabbath school members have responded to the 2X Plan, a challenge to double customary mission offerings.

"We believe this illustrates the desire in all of our hearts to see God's work finished just as quickly as possible," comments Elder Kemmerer. R. CURTIS BARGER

Offering for Brazil Schools

By a decree from the President of Brazil, two new schools were recognized and authorized to operate on the campus of Brazil College in 1974: The school of nursing, and the school of education. Each one represents 16 grades.

The buildings and equipment for the ultra-modern school of nursing were donated to Adventist youth by a non-Adventist organization in Germany, the Evangelische Zentralstelle Für Entwicklungshilfe ("Evangelical Headquarters for Development Assistance").

Now it will be our privilege to unite as Adventists around the world and give a generous Thirteenth Sabbath Offering on September 28 to construct a building for the theology students, the future preachers of Brazil.

This offering will benefit not only the Brazil College, the church's oldest boarding school in southern Brazil, but also the Amazonas Agricultural School, newest Adventist school in the North. M. S. NIGRI

People in the News

J. V. Stevens, president of the Arizona Conference, elected religious liberty secretary of the Pacific Union Conference. □ E. F. Sherrill, president of the Arkansas-Louisiana Conference, elected to replace Elder Stevens as president of the Arizona Conference. □ Hans Werner, former president of Marienhoehe Missionary Seminary in Darmstadt, Germany, and Central European Division educational secretary, died August 18. He had given 45 years of service to the church prior to his retirement.