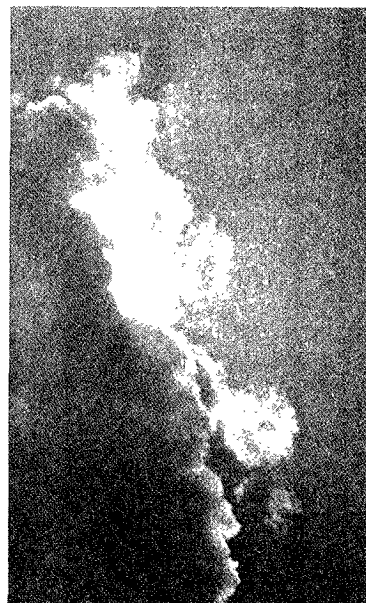
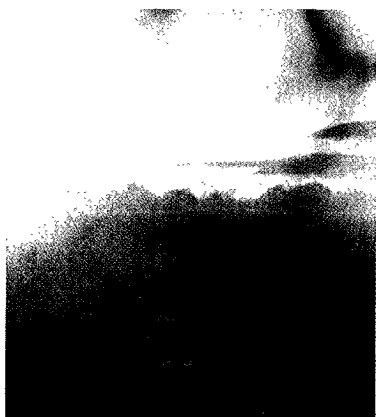
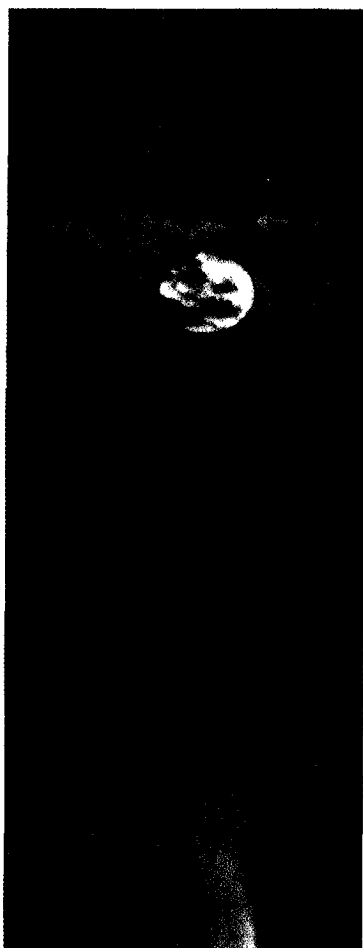


Review

OCTOBER 24, 1974

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



"Behold, he cometh
with clouds;
and every eye
shall see him."

- revelation 1:7

Christ's Advent Is Near

"It has long seemed to me clear beyond any shadow of doubt that what is still called Western Civilization is in an advanced stage of decomposition, and that another Dark Age will soon be upon us, if, indeed, it has not already begun."

Statements such as this appeared for decades in sermons of Seventh-day Adventist ministers. They appeared so often, in fact, that a generation or so ago Adventists were characterized as calamity howlers.

But today the mood has changed. Many non-Adventist ministers and spokesmen for evangelical churches declare bluntly that they are disillusioned with man's efforts to improve the world, and that the only hope of mankind is the return of Christ.

The statement with which we began this editorial was made by Malcolm Muggeridge during his address at the recent International Congress on World Evangelization, held in Lausanne, Switzerland. Mr. Muggeridge is a British journalist and broadcaster who at one time edited the humor magazine *Punch*. The congress was attended by some 4,000 representatives of evangelical churches from about 150 countries.

In his address, entitled "Living Through an Apocalypse," Mr. Muggeridge declared that "the early Christians had the inestimable advantage of believing that the world would shortly come to an end,—a belief that, as Dr. Johnson said of a man about to be hanged, wonderfully concentrates the mind. . . .

"Think of the advantages the early Christians derived from their conviction that the Last Days would soon be upon them! For one thing, they were spared the illusory hopes in revolution and counter-revolution, in insurrections and liberations and conspiracies, which then, as now, abounded. With thoughts of an imminent Apocalypse, who today would bother his head unduly about such alluring future developments as supersonic flight, computerized literature, birth pills for tiny tots, or transplant surgery with a view to changing our spare parts as they wear out and so keeping us on the road indefinitely like vintage cars? What a blissful relief for the early Christians to turn aside from the capers of an Emperor Nero and the turgid rhetoric of his critics and joyously await the promised Second Coming of their Lord and Saviour!"

Are world conditions worse today than in the days of the apostles? In some ways, Yes. But the question is relatively unimportant. Of greater importance is that Christians today believe in the soon return of Christ as deeply as did the apostles. For this belief enables both the individual and the church to make better judgments and see current events in better perspective.

The Christian who expects his Lord to return soon remains calm when his godless peers despair over world crises. He devotes his time and energies to projects of ultimate rather than temporary worth. He has little difficulty establishing priorities. Convinced that time is short, he seeks to become like Jesus in character (1 John 3:2, 3). He shares his faith (Matt. 24:44-46). He studies God's Word and seeks an infilling of His Spirit (chap. 25:1-13). He endeavors to do all the good he can with both his time and money (verses 31-46).

A church that expects Christ to come soon sees its

assignment clearly, and moves ahead to fulfill it. It spends the major portion of its funds on evangelism, and economizes in every way possible to achieve quickly its goal of world evangelization.

Seventh-day Adventists have been expecting the Lord for a long time. And with good reason. The last of the prophetic time periods of the Bible ended in 1844.

Why has He not come? Because the church is not ready (see *Christ's Object Lessons*, p. 69) and because the gospel commission has not been fulfilled. ("There is a day that God hath appointed for the close of this world's history: 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'"—*Fundamentals of Christian Education*, p. 335. Emphasis by Mrs. White.)

That the coming of Christ has been delayed cannot be denied. But let us not forget that the cause of the delay rests with us, not with God. We have not taken the everlasting gospel of Revelation 14 to the entire world. We have not reflected the image of Jesus fully.

Both of these failures demand attention.

But we must not become obsessed with the delay in the Advent. Though we should repent of our failings, we should emphasize not the delay but the nearness of the Advent. This was the emphasis of the apostles and of the early church (see 1 Cor. 7:29, 30; Rom. 13:12; Rev. 1:3; 22:6, 7).

Ellen G. White likewise proclaimed the nearness of the Advent. As early as 1851 she wrote: "I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer."—*Early Writings*, p. 58.

Were They Mistaken?

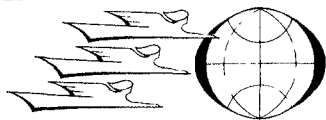
Were the Bible writers mistaken in emphasizing the nearness of the Advent? Was Mrs. White mistaken? No. In God's plan mankind is ever to live and work with the expectation that the end is near. In defending her position, Mrs. White wrote in 1883: "The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional."—*Selected Messages*, book 1, p. 67.

She then explained that two conditions for Christ's return had not been met—"The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warning" (*ibid.*, p. 68), and "The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming."—*Ibid.*

So let the message go forth with great urgency and volume, "Jesus is coming soon; get ready!" At the same time let every church member do his part to hasten Christ's coming by purifying his soul and telling others what they must do to be ready for this great event. Mr. Muggeridge and other earnest Christians may not know why Christ has not yet come. We do.

K. H. W.

Review



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This Week

Our cover reminds us of the thought uppermost in the minds of Seventh-day Adventists—Christ is coming again. How gracious Jesus was to leave with us His promise: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). How thoughtful those two angels were who certified our Lord's promise

as they watched Him ascend up into heaven: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

In looking forward to our Lord's return we are reminded that He came the first time as our Saviour and example; that through His strength we can live overcoming, victorious lives; that we have a happy responsibility to share this wonderful news with others. "He who gives his testimony to all this, says, 'Certainly so! I am coming soon!' So be it. Come, Lord Jesus!" (Rev. 22:20, T.E.V.).

Gil G. Fernandez, chairman of the religion department of Philippine Union College, wrote "The Drama of History as Viewed by Ellen G. White" (p. 4). Elder Fernandez states the problem confronting contemporary persons this way: "As confused man looks at the intricate network of historical causation in . . . the earth, he sees nothing but a chaotic conglomeration of apparently meaningless and unconnected events. To his puzzled mind history has no rhyme or reason, for it is only . . . an enormous jigsaw with a number of missing parts." Ellen White's philosophy of history, which was divinely inspired, can give meaning to this apparently meaningless array of events. Our readers will want to study Elder Fernandez'

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.)

Passive and Active Faith

The special Righteousness by Faith issue of the *REVIEW* contains, I believe, the genuine formula that could bring the light and power of Revelation 18 to God's waiting church. It is very important that every Seventh-day Adventist member should have a clear understanding of this doctrine.

Faith has its passive aspect as well as its active quality, and we must never divorce these two facets. James 2:20 and 26 tells us that "faith without works is dead," and we can never be justified by a dead faith. Commenting on James 2, Sister White states that James is here trying to "show that genuine faith cannot exist without corresponding works. . . . The so-called faith that does not work by love and purify the soul will not justify any man."—*The SDA Bible Commentary*, Ellen G. White Comments, on James 2:21-26, p. 936.

While it is true that the obedience wrought out in the believing sinner through the power of the Holy Spirit does not in any way liquidate the debt of his transgressions or merit the sinner's acceptance with the Father, nevertheless, this obedience is a necessary condition upon which his acceptance depends (see *Selected Messages*, book 1, pp. 377-382). The Bible repeatedly points out the necessity of obedience as condition to receiving God's blessing and favor. The Spirit of Prophecy also does likewise. For example, "The conditions of acceptance are, that we come out from the world and be separate, that we put away secret sins, and

outline of Mrs. White's historical focus.

The *Homemakers' Exchange* (p. 16) occupies two pages this month. Since we received an unusually large response to the question concerning films in public theaters, we felt that our readers would appreciate the extra space devoted to it. While the subject may be considered a minor question by some, it is not minor if it causes confusion and should lead even one person astray.

As Christians who believe Christ is returning soon, we should be diligent, not only to use our time wisely but to guard the avenues to our soul. Paul admonishes us in Romans 14:12, 13, "Every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Perhaps by reading the various opinions expressed many will be impressed anew with their responsibility for the use of their time and the influence their actions have on others.

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that we cease to transgress knowingly any of God's requirements."—*Review and Herald*, March 16, 1886.

This is the active side of genuine faith that makes it a living faith. "Christ imputes His perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments."—*Ibid.*, May 23, 1899.

FLOYD A. SAYLER
Kelowna, British Columbia

Women Pastors

We were chosen in Christ before the foundation of the world (see Eph. 1:4). And believers are said to be "made the righteousness of God in him" (2 Cor. 5:21). As I see it, the expression "in Christ" refers to what God has done for us in the person of Jesus Christ, our Substitute, Surety, and Representative. This is the heart of the gospel.

Is the word concerning the Christian's being in Christ more convincing if preached by a male rather than by a female? It seems to me the important thing is not the mouth that speaks the word, but the word itself.

Being "in Christ" is the root of all spiritual blessings.

ESTHER HAMMAR
Laurel, Maryland

Never Alone

Re "After the Breakup—Then What?" This article in the June 20 issue of the *REVIEW* was an unusual approach to the problem of divorce. Usually emphasis is given to the evils of the same, but this time there is encouragement for those who find themselves in this category, especially those who are innocent victims. Truly, as the

Continued on page 15

The Drama of History as Viewed by Ellen G. White

By GIL G. FERNANDEZ

ELLEN G. WHITE'S philosophy of history is based primarily on the concept of the great controversy between the two antagonistic forces in the universe—the forces of good under the leadership of Christ and the forces of evil under the leadership of Satan. This basic idea, by and large, is the fundamental unifying concept that she employs in her historical writings. The long and tortuous story of the conflict between these two opposing forces runs as a golden thread through her corpus of writings and underlies the entire historical process. She writes:

"The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found."¹

While the above counsel is given with the student of history or the professional historian who studies history for history's sake in mind, the same principle also applies to the man in the street who observes the events of the contemporary scene through the mass media.

This framework of history based on the great controversy story is beautifully portrayed in Sister White's five-volume Conflict of the Ages Series:

Patriarchs and Prophets begins

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with the inception of sin and narrates the story of the struggle between the two rival forces up to the development of the United Hebrew Monarchy in the last years of the Davidic reign; *Prophets and Kings* continues the account from the golden age of Hebrew history, which reached its peak during the Solomonic administration, and delineates the conflict up to post-exilic times; *The Desire of Ages* depicts the spiritual warfare as its greatest intensity as seen in the Incarnation, public ministry, crucifixion, and ascension of Jesus Christ; *The Acts of the Apostles* graphically relates the rivalry between the emissaries of light and darkness from the pentecostal outpouring of dynamic spiritual power on the early Christian church to the close of the first century of the Christian Era; and *The Great Controversy* winds up the story with a panoramic survey of the conflict through the centuries from the destruction of Jerusalem to the restoration of the lost dominion in the earth made new.

As confused man looks at the intricate network of historical causation in this little spinning ball, which he calls the Earth, he sees nothing but a chaotic conglomeration of apparently meaningless and unconnected events. To his puzzled mind history has no rhyme or reason, for it is only a welter of events that is full of

sound and fury signifying nothing, an enormous jigsaw with a number of missing parts, a blind alley that leads nowhere. As he watches the drama of "this sorry scheme of things," he discerns no acts or scenes, much less a plot. As he reflects on the odyssey of man's life in history and ponders the depravity of human nature and the tragedy in the historical process, he reaches the conclusion as S. Parkes Cadman did, that "our planet is being used as the lunatic asylum of the solar system."² Since to the bewildered man in the street the paradoxes and the irreconcilables of history are a mystery wrapped up in an enigma, he says with Napoleon that "history is a fable agreed on," or with Voltaire that "history is after all a pack of tricks we play on the dead."³

It is not entirely man's fault, of course, groping as he does unaided in the darkness, when he develops a rather pessimistic outlook, for there certainly is much confusion in present-day events. It must be admitted that in his encounter with the bewildering facts of human experience even the man who believes in God finds difficulty in reconciling an evil world with a good God. If Christ is the Lord of history why do men seem to shape the events of history?

A Biblical Question

The question is not a new one at all, for certain Bible writers had struggled with the same problem of the terrific tension between the known and the unknown. Habakkuk dragged his doubts out into the clear light of day when he asked the question: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous;

therefore wrong judgment proceedeth" (Hab. 1:2-4).

David wrestled with the problem when he "saw the prosperity of the wicked" who had "more than heart could wish" (Ps. 73:3, 7).

Job voiced the same intellectual difficulty when he said, "Wherefore do the wicked live, become old, yea, are mighty in power? . . . Their bull gendereth, and faileth not. . . . They spend their days in wealth" (Job 21:7-13).

After penetrative thought Job discerned the end of the wicked (see verses 17-21). David found the answer to his problem when he "went into the sanctuary of God" (Ps. 73:17). In like manner Habakkuk found the solution to his enigma when he climbed the watchtower of faith; for, though he saw the world in ruins about him, he was soon brought back to a firm belief in the providences of God.

Discovering the Plot

There is tension in the concept of the lordship of Christ and the role of men in history. As men ponder the whys and wherefores of history, Sister White herself admits that there is an obscuring veil in their understanding.⁴ Only when we stand in eternity will we fully see all things clearly. But even in this life we may have a glimpse

of a partial solution to the perplexing question.

The picture, fortunately, is not as hopeless and as dark as the bewildered man in the street has painted it to be. History is not utterly incoherent and lawless but orderly and intelligible. A deeper penetration below the surface of the entire historical phenomena reveals that there is a grand design, an underlying schema, a definite pattern that is characterized by an overarching theme. Man should learn to deduce not the details of history, but its outline or skeleton plot, and should endeavor to see through history in its totality.

"When happenings appear to be confusing and misdirected, it is because we are too close to the minutiae of events to discern the larger design."⁵

Man has to stand back and view the landscape as a whole. He should, however, not be satisfied in merely entertaining the idea that history has a plot, but that he must endeavor to discover what that definite plot is. It is in the solution of this problem where Sister White's philosophy, or more correctly, theology, of history is particularly helpful, for she aids puzzled man through the jungle of historical happenings and gives the inquiring mind an interpretation of the story seen as a whole.

What unifying concept, then, did Sister White employ in her historical writings? As has already been mentioned, a careful investigation of the body of writings which came from her prolific pen shows that her philosophy of history is based primarily on the concept of the great controversy between the forces of good and evil, a controversy whose cynosure is Christ, the church (first, old Israel after the flesh, then later new Israel after the spirit), and the Christian. This is the main framework around which history has developed and will yet continue to develop until the final consummation of the human drama, and every significant historical event is viewed in relation to it.

Every man and nation is involved in this terrific debacle, a universal warfare in which there are no non-combatants. As J. B. Phillips put it:

"We may not realize it at all, but we are right plumb in the middle of a vast drama, a tremendous battle between light and darkness. The whole core and essence of the Christian Faith, which many of us hold so lightly, is that Light Himself visited our darkness, scaled down to fit the human scene. . . . Today, and every day that we live in the here-and-now, we are part of the vast Experiment, the age-long Battle whose stage and testing ground is the planet which we call the Earth."⁶

If "history is a battlefield of cross purposes, of schemes and counterschemes, of disruptive as well as harmonious tendencies," as Shinn expressed it, then it must follow that the current trend of events, the possibilities and dangers of the future and the ultimate meaning of history can be understood only in the framework of the great cosmic struggle between the two opposing forces in the universe.

This is not a new doctrine, for as early as the fifth century of the Christian Era, St. Augustine of Hippo already expounded it in his *De civitate Dei*. He said that "in the torrential stream of human history, two currents meet and mix: the current of evil which flows from Adam and that of good which comes from God."⁷

But it was Sister White who, in a more pre-eminent degree probably, employed the concept of the great controversy between Christ and Satan as the main motif of the drama of which history consists. □

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- ³ Roger Lincoln Shinn, *Christianity and the Problem of History* (St. Louis, Missouri: The Bethany Press, 1964), p. 6.
- ⁴ *Testimonies*, vol. 5, p. 467.
- ⁵ George Edgar Shankel, *God and Man in History* (Nashville, Tennessee: Southern Publishing Association, 1967), p. 193.
- ⁶ J. B. Phillips, *New Testament Christianity* (New York: Macmillan, 1956), p. 19.
- ⁷ Saint Augustine, *The City of God* (Garden City, New York: Doubleday and Co., Inc., 1958), p. 523.



Ellen G. White's books portray history in the light of the great controversy between Christ and Satan.

How to Be Good Without Really Trying

By RICHARD M. JEWETT

THE FAMOUS EVANGELIST Billy Sunday used to say: "Merely going into a church doesn't anymore make you a Christian than going into a garage makes you an automobile." True religion is not characterized by church attendance or how much offering one may contribute over a period of time; true religion is characterized rather by the dynamic relationship one has with Jesus Christ.

Too many well-meaning Christians are fighting and losing battles that God never meant for them to face alone. Our success in overcoming temptation is not based on how hard we try to be good, but on how complete our surrender is to Jesus Christ. "The surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart."—*Messages to Young People*, p. 30.

Bill was the typical example of the "try harder" method of overcoming evil. His problem was using bad language. It was his custom under stress to use words definitely inappropriate for a Christian young man to use. Because he considered himself to be a Christian, he wanted to overcome this habit.

Somewhere along the line he had heard that if he wanted to go to heaven he had to be good. He knew that Christ was good; in fact, Christ was perfect. So he logically figured that he had better try to be good if he wanted to enjoy the pleasure of Christ's company.

On several occasions he made a firm decision that on some particular day he would utter no profanity and use no words that would dis-

honor God. In telling me his story, Bill said that every time he attempted to go through a day without falling it would turn out to be a day filled with frustration and problems, and sooner or later he always slipped into his old habit.

Then during his senior year at the academy he became acquainted with the book *Steps to Christ*, in its new form, called *Real Happiness Is*. He had read the book before, but this time the thought came to him that "being good" was not basically his job.

Christ's Control

He came to understand that his job was to turn everything over to Christ. Bill began every day by saying in a short sincere conversational prayer, "I choose to let Thee, Christ, control my life for this day." And then Bill stopped worrying about cursing; in fact, after a while he didn't even think about it anymore.

He was faithfully praying temptation away as problems arose each day; he did study his Bible, and he spent considerable time reviewing the principles of salvation in *Steps to Christ*. But he didn't worry about his struggle with cursing; in fact, as he told me later, he didn't even think about it until a week later. Then one day he happened to stop and think, and to the best of his recollection he could not remember one single instance during that week when his tongue had slipped and he had used some evil word that had come so easily.

Before this time it was impossible for Bill to go through even one day without cursing; and now because he had taken Christ as his helper a whole week had passed with victory over this besetting sin.

We are not saved because of our

goodness, but because of our relationship with Jesus Christ. It does not follow that there need be no effort on our part or that there is not a work for us to do. It takes a great deal of effort and hard work to keep our friendship with Jesus Christ in focus.

What is your relationship to Jesus Christ? Do you enjoy merely a casual acquaintance punctuated by fluctuation? Do you think of Him as a very important Person whom you may admire only from a distance? Or do you need Him as your best Friend, and realize it every time you try to be good without Him?

Any friendship not carefully cultivated will suffer. Any friend with whom you do not communicate regularly should not be expected to understand why without explanation. Bill discovered that regular prayer and Bible study were absolutely essential in maintaining a dynamic friendship with Christ.

Success Through Surrender

As long as Bill kept his relationship with Christ right he didn't have to worry about his mouth going wrong. You can't be good by yourself, no matter how hard you try; you can only be what you are—a sinner. "Without me ye can do nothing" (John 15:5).

Try to think of it this way. An apple growing on an apple tree doesn't have to "try hard" to grow up to be a good apple. As long as that apple is connected to that tree it will grow and become as good as that tree is good. Likewise, as long as a Christian is connected with Christ, the Vine, his spiritual growth toward goodness will be assured. Our success is in direct proportion to the degree to which we surrender unconditionally the control of our lives to Christ. "So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will."—*The Desire of Ages*, p. 208.

If we would spend more time in surrender, we would spend less time in defeat. "Every failure on the part of the children of God is due to their lack of faith."—*Patriarchs and Prophets*, p. 657.

If every failure on our part is due to our lack of faith, then our concern must be to find faith instead of lamely trying to do better. Then, when we know faith through personal experience, all "these things" will be added to us. □

Richard M. Jewett is a pastor in Rochester, New York.

Christian Influence

By CLAYTON HESS

"AND THE CHILD Samuel grew on, and was in favour both with the Lord, and also with men" (1 Sam. 2:26). "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). No doubt there were others who were in favor with both God and men but these two are specifically mentioned.

As Christians, our first responsibility is to God, and by fulfilling this responsibility we become qualified to fill our second responsibility, which is to men.

The influence we exert in the home, school, place of employment, on the street, at church, should be one that lifts up Jesus. How we act and react to the situations and conditions involving other people will influence them for good or bad, for trust or distrust, for Christ or Satan.

"God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations."—*Christ's Object Lessons*, p. 339.

Christian love is one of the main keys in unlocking the hearts of others. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). This does not mean that such love is to be manifested only toward other Christians; it is to be directed toward all men.

"Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour."—*Messages to Young People*, p. 405. Our skill in Christian relations with others is not determined on how well we get along with our pet dog, or with those who are loving and kind. The genuine

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test is how we get along with those who are making no effort to get along with us. We must love every sinner but hate the sin in his life.

Only when Christ is in our lives, our hearts, our minds, will we be able to influence others to accept Jesus as their Saviour. We must be able to say with Paul, "I live, yet not I but Christ liveth in me" (Gal. 2:20).

How does Christ live in me? There are many ways. I will mention two—habits and words. Habits are, in reality, the things we do usually without thinking. Each of us influences others more than we realize by the things we do by habit. The silent prayer before eating in a public place, the patience displayed when things are going badly, the kind word to someone in distress, the helping hand to the poor and needy are all evidences of developed habits through Christian endeavor.

Some habits are formed by controlled effort; others develop of themselves. To develop a good habit, a Christian habit, takes effort, controlled effort. To acquire it we need help, the kind of help only Jesus can give us.

How do we break a bad habit? One way is to replace it with a good habit. Here again there must be much prayer, fervent prayer, a drawing out after God for assistance

in developing a good habit to replace the bad one. Once we have gained the victory we improve our influence on others and rejoice in the results. Our habits tell others what we really are. When they are good our habits can be our strongest offense in influencing others to seek Christ. Our habits preach the silent sermon that often is more effective than the oral discourse.

How we talk and what we say also has much to do with our influence on others. "Let your speech be always with grace, seasoned with salt" (Col. 4:6). "A moment's petulance, a single gruff answer, a lack of Christian politeness and courtesy in some small matter, may result in the loss of both friends and influence."—*Colporteur Ministry*, p. 73.

Abraham Lincoln wrote in a message to Congress, 1862: "In times like the present men should utter nothing for which they would not willingly be responsible for through time and eternity." And James tells us, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

Holy Spirit Helps Us Grow

We need the Holy Spirit. He is available for the asking, and He will use our influence, water the seed sown, and help to bring about the harvest.

Be enthusiastic about your Christ without being explosive; be helpful to others without forcing your religion on them; be kind and considerate without compromising with evil in any way; be Christlike without deviation, and you will spread the Christian influence wherever you go. We could not separate our lives from those of others, even if we wanted to. We live with others, we eat with others, we work with others, we smile with others, we cry with others, we influence others every step of our way. And if our habits and words are properly controlled, and if our motivations are right and Jesus indeed lives in us, we too will grow in Christian stature and in favor with God and man. □

My Prayer

By LENA T. LEGROW

When clouds of sorrow come my way,
Lord, help me close to Thee to stay.
Through ways I cannot understand
Help me, dear Lord, and hold my hand.

Thy helping hand I fain would clasp,
But lacking faith might lose my grasp.
I only have the strength to stand
If I am held by Thy dear hand.

This is the prayer, dear Lord, I pray
That in whatever comes my way
I'll know no harm will come to me
When Thy dear hand is holding me.

Adventist Education: Bulwark and Bugle

By B. B. BEACH

POSSIBLY THE MOST obvious statement one could make at our present day in history is that men, their institutions, and environment are in the throes of transformation and revolution; indeed, things are changing.

It is easier to understand how it is possible for such tremendous changes to take place at the present time, when one realizes that fully one quarter of the human beings that have ever survived infancy are living today, and when one realizes that approximately 90 per cent of all scientists that have ever lived are living today.

Secularization. The many transformations in the twentieth century have made our time *the secular age*, in a way apparently without parallel in history. The current process of secularization appears to be novel in at least two ways: (1) it is tied to the belief that the world is "coming of age," (2) it takes it for granted that the world is becoming one—and must become one—to avoid the crack of doom through some kind of atomic holocaust or other suicidal cataclysm.

Educational Reform. Well into the nineteenth century, Europe could be called, at least formally, a Christian continent. It can no longer be called this today. It was precisely at the time that the rising tide of secularization was beginning to lick at the flanges of the young Seventh-day Adventist Church that the program of Adventist education was launched; this was more than a century ago. Already in 1854

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Ellen G. White gave this pointed advice: "Parents, if you wish to save your children, separate them from the world."—*Review and Herald*, Sept. 19, 1854, p. 46. Three years later James White asked: "Shall we come out of Babylon, and leave our children behind?"—*Ibid.*, Aug. 20, 1857, p. 125.

We must be grateful to the pioneers of Adventism for their wholehearted response to the leading of God's Spirit in the matter of Christian education. They were reformers, and church reformers have often been educational reformers: think of Elisha, Wycliffe, and Ellen G. White; think of Martin Luther. Luther was vitally interested in Christian education. In 1530 he prepared a sermon entitled: "That Children Should Be Kept at School." He says regarding this sermon, that it kept growing in size as he was writing it and risked becoming a book because the theme was "so rich and full." Luther wanted the young of Germany in

the second mile

By GLADYS WELLS

If you would be like Jesus
And walk the second mile,
Then "be ye also perfect"
And walk it with a smile.
To walk it in resentment
Is not the Master's way.
A holier-than-thou stride
Is worse than none. So pray
To walk in true compassion,
In love and joy—yes, smile!
Thrilled to spread His spirit,
Let's smile the second mile.

schools, but not just any schools; he wanted a reformation to sweep through the existing schools. In his sermon he used strong, graphic language. The existing schools, he said, were full of "mad and unnatural foolishness and yet not as good as the foolishness of the mad, because the mad speak their nonsense with love and pleasure. But these schools ululate their foolishness unhappily, like the night owls. May they either sink into the abyss or be changed into Christian schools!"

Thus, it is to hold back the tide of secularization that Adventist schools have been established.

Christian Recession. All this change in the direction of increasing secularization is trying to squeeze Christianity—with considerable success—into the secular mold. One obvious effect is the worldwide emptying of churches. Few people go to church. The debate aroused by secular humanism "has created a massive sense of uncertainty among religious believers" (D. L. EDWARDS, *Religion and Change*, p. 38). Millions, especially among the intellectuals and the de-Christianized masses in the industrial cities, have become alienated from Christianity and have joined the growing majority of church dropouts. Many have swelled the ranks of the adepts of such quasi-religions as Marxism, Maoism, materialism, Marcuseism, or evolutionism, or sex, sport, drug culture, revolution, or futurism.

SDA Schools—Agencies of Communication. We have been dealing with the inroads of secularism and the need for the bulwark of Adventist education. Related to the problem of secularization, we have the question of changing thought forms employed in the world today. In fact, the central problem of evangelism today is how to communicate truth—unchanging truth—in a changing world that is making use of changed philosophic thought forms. In this connection, Adventist education plays not only the role of a bulwark but of a *bugle*, of an agency of communication, helping the students to know and understand the thought forms of this generation, so that our youth can herald the "good news" and communicate the Advent message and faith "to all the world in this generation." Here we have once again a *raison d'être* of Adventist education.

Changed Thought Forms: Rationality Goes. The reason we do not understand many young people today, and they do not understand

us, is that they do not think in the same framework. Modern man has made a choice. Man has not given up rationalism (revolt against God), but rationality. As a result, a great change has taken place: truth as truth is gone for the modern mind, and synthesis with its relativism reigns supreme. Religious faith is a matter of a nonreasonable leap of faith.

What Counts Is Jesus. Sometimes we hear our young people say: "What matters is not proving or disproving doctrines; what counts is having Jesus." We are here in danger of adopting the modern mind: playing down Biblical doctrine and teachings and taking a "Jesus leap" into a nonrational and contentless experience of faith. This is acting not very differently from the modern mystic or the new theology, which separates an encounter with

Jesus from the Biblical content. **Adventist Education Points Upward.** Christian education has the tremendous opportunity of providing a unified answer to the whole of life and regarding the whole of man. Adventist schools must call upon modern men to renounce their rationalism—their unilateral declaration of independence from God, that is their hopeless rebellion—and challenge modern men on the basis of the Scriptures, the signs of the times, and self-authenticating faith in Jesus Christ, to recover their rationality and meaning as children of God.

Far from participating in the current race after newness, which makes of immediate change a fetish, Adventist education will operate in a climate of renewal and revival for survival. Most educationists think of "survival skills" in terms

of coping with technology, the peace deficit, the cancer of inflation, and the blight of ecological pollution. SDA education must certainly come to grips with these and many other problems. But future-oriented Adventist education looks to survival within the dimension of eternity. The womb-to-tomb concept of education is a much too puny view of education. Education that does not prepare its students for admission to the "school of the hereafter" is a truncated education.

Jean Guitton, the French writer and philosopher, recently made the remarkable statement: "The world seems to be preparing for a great unknown event." To the Seventh-day Adventist this great event is not unknown. It is the decisive, climactic time of change for which creation groans and Christian education is making ready. □

When You're Young

By MIRIAM WOOD

Too Much Confidence

IT'S POSSIBLE to have too much confidence in another human being. That may seem to you to be a controversial statement, one that can't be defended effectively. But as you think it over with all its ramifications, you just may change your mind. Fred changed his, though at first . . . but let me tell you how I happened to be thinking along these lines.

Fred, a young friend of mine, had been telling me how much he admired his church pastor. After extolling so many virtues and capabilities that I came to the conclusion this man must surely be of uncommon clay indeed, Fred declared forcibly, "If Pastor _____ should ever do anything wrong, I'd completely lose my faith in the church and in God!"

I was appalled, a word not too strong for my feelings.

"But, Fred," I began, "Pastor _____ has to be human just like everyone else, and——"

"No, he's SUPERHUMAN!" interrupted Fred.

Obviously this was a delicate matter that called for a delicate touch.

"I have no reason to doubt that what you say is true," I told him, "but don't you think you're placing an exceedingly heavy burden on his shoulders?"

Fred was perplexed.

"In what way?" he inquired.

"Well, first of all, you're attempting to make him responsible for your salvation, or for your failure to be saved. You're setting him as the perfect model, the exemplar of everything that's exactly as it should be. All of which means that if ever Pastor _____ should disagree with your spiritual interpretations in any way, or should take a course of religious action that differs from your opinion of what should be done, you've painted yourself into a corner right at that moment."

Silently, Fred thought it over.

"But I've never disagreed with his philosophies or his actions," he demurred.

I pounced.

"That doesn't mean you never will. And it doesn't mean

that he will be wrong, or that you will be, but it simply means that each person has to interpret certain phases of Christian living for himself."

"I think I can agree with you on that point," Fred announced after a few moments' careful thought, "but I really didn't have that kind of thing in mind. I was speaking in terms of gross sins, such as immorality, or dishonesty, or Sabbath-breaking. If I found that Pastor _____ was involved in something like that, it would throw me for such a loop I'd never recover."

Of course, I'd been pretty sure this was what he was referring to. But when he brought the concept right out into the open, I felt an even more urgent need to present the other side of the picture.

"Fred, everyone is human. Each Christian is a human being, with 'inherited and cultivated tendencies toward evil,' as Mrs. White says. We are all subject to temptations and weaknesses. On the one side, God is lifting us up. On the other side, Satan is tearing us down. Mrs. White warns us not to judge by the outside, for God's view of the heart may be very different. In other words, someone we admire may be harboring dangerous thoughts of evil even while the façade remains perfect.

"This doesn't mean that we shouldn't admire others. This is a good and healthy thing to do. But our only safe course is to realize that Christ alone is perfect. He is the only One we can take as our ultimate example, our ultimate ideal. He did not fail; that has been settled."

Fred was silent for a few moments. "I begin to see your point," he said. "I'm on slightly dangerous ground when I take a human being as my example, right?"

"Right!"

As Fred started to leave, one last thought occurred to me.

"That doesn't mean that you have to look at everyone with suspicion," I chuckled. "Some people are just what they seem. Certainly there's no value in going to the other extreme and distrusting the whole human race."

"No way," replied Fred cheerfully. "I'm a positive thinker, you know."

VITAL INGREDIENT

By HERBERT D. GOEWY

MEN DIFFER from one another in what they see. One man has no eye for symmetry of form, another cannot distinguish beauty of coloring. One will see more in a square mile than another will discover while exploring a continent. For one a single blossom contains more marvels than his neighbor finds in the whole biological world. Some men see no beauty in a landscape, no grandeur in the ocean, no glory in a sunset; to others these sights bring a thrill of delight and a profound sense of awe.

There is a like diversity in men's outlook upon life. There are eyes that see in life only a dull and wearisome necessity, but to other eyes every day of life brings its fresh inspiration and delight.

How shall we account for this diversity in what different men see? Clearly it is not the result of difference in their physical eyes; nor is it wholly in the mental acuity. Often the brightest minds fail to discover things that reveal themselves instantly to minds of duller mold. If, then, the physical and mental organs are insufficient to solve this riddle, we must look deeper than these; we must take into account the moral structure of the man. In a word, character must be recognized as a significant factor in how and what a man sees; it colors the whole of his life. Humility, for example, recognizes its own need.

If this be true of the literal seeing, the seeing that has to do with the outward life, how much more true it is of the seeing that deals with the perception of truth. The possession of a Christlike character

is a requirement for one to correctly interpret divine truth and to make it plain to others. Both teachers and students must diligently cultivate Christlike characters. "Be ambitious, for the Master's glory, to cultivate every grace of character."—*Christ's Object Lessons*, p. 332.

Learning of the Schools Insufficient

Many students and teachers bring to their work their intellects alone. Not a few Bible students rely upon grammar, vocabulary, concordance, and commentary for the interpretation of the Bible's messages. They enter upon their task equipped with the learning of the schools and consider that sufficient for the discovery of what the Bible contains. On the other hand, there are those who recognize the fact that in themselves they are not adequate for interpreting or expounding divine truth.

Scholarship must be reinforced by character; learning must be subordinated to spirit; mind must be servant to soul. Men must seek not merely the body of truth, the bare facts that may be classified and tabulated, but truth that applies to life and conduct and that contributes to the development of perfection of character. They must recognize that the Bible is God's Book and study to discover God's will and bring their lives into harmony with His Spirit and life.

It is Godlikeness that more than anything else enables us to think God's thoughts after Him, to see as He sees. In his tastes, views, preferences, choice of things, likes and dislikes and pursuits, Satan is directly opposed to God. There is no relish for what God loves or approves, but a delight in those things that God despises. His outlook on life changed when his character changed. It is character that enables men rightly to discern the meaning of life. "A character formed according to the divine likeness is the only treasure that we can take from this world to the next."—*Ibid.*, p. 332. Without it man stands before God as a lamp without oil.

We recognize the value of scholarship in religion as in other branches of learning. Careful study and mental acumen with thorough training are matters of no trifling importance. Yet the Bible does not yield its treasure to the demands of scholarship alone. Many less scholarly and unlearned men have brought forth from the Bible treasures of spiritual truth far richer than have been discovered by the profoundest students. Why? Be-

"Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation."—*The Desire of Ages*, pp. 455, 456.

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Bombo's House

By KOFI NKANSAH as told to Ella Ruth Elkins

FOR THE YOUNGER SET

cause they have brought to their study a devout spirit and a Christ-like character that ever reaches upward toward the divine. With a prayer on their lips and a purpose in their hearts they seek "first the kingdom of God, and his righteousness" (Matt. 6:33).

It is imperative that we bring to our study all the learning possible. "God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers."—*Ibid.*, p. 333. The wise man says, "Fools despise wisdom and instruction" (Prov. 1:7).

Vantage Ground

Is there a danger that we shall be too scholarly in our approach to God? Never! "If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage ground."—*Ibid.*

Let us carry the thought a step further. It is the Christlike character that places the educated man on vantage ground and not his education. Unless there is a genuine aspiration toward that which is highest in character and life, the effort of teacher and scholar will not yield its richest fruit.

The destructive nature of zeal without knowledge is well known. The danger is that the man of scholarship will become self-sufficient, that he will give to intellect the supreme place that belongs only to character. A man must enthrone Christ in his heart, then welcome learning. Let his boasting be in God, not in science or language, or in anything else that is merely human. So shall he enrich many souls as he enriches his own.

"It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do."—*Ibid.*, p. 340.

If by our example we aid others in the development of good principles, we give power to do good. In their turn they exert the same influence upon others, and they upon still others. □

BOMBO, the African contractor whom Apau had hired to build his house, patted the fat bundle of money in his shirt pocket. It was \$2,000—enough to build a fine house for Apau, his wife, and his lovely daughter. This was the first time Bombo had had this much money all at once, and instead of planning on what he should buy first for the house, he began thinking of all the things part of that money would buy for himself!

"I don't need to buy those extra-strong boards for the floor and the roof beams. Lightweight boards will do," he said to himself. "And on second thought, I won't need to dig a deep foundation and pour cement. I can just lay heavy boards on the bottom and build over that. No need to waste all this money for a cement foundation upon which to set the house. And the windows. Ah yes! They don't need all that careful work about them to keep out the wind and rain. There just isn't that much wind and rain in this part of the country. Why! Just think how long our ancestors lived in grass and mud huts!"

And so the building began. The workmen grumbled about the "poor foundation and roof beams." The thin walls went up and the flimsy roof. By and by all the wallboards were up, and the shingles on the roof were all on. That's when the men began painting inside and out.

Several days later Apau came walking over to the new house. He was all smiles as he stepped up to one of the painters. "Where is Bombo?"

The painter pointed over to the outside door where Bombo was fitting a copper-colored doorknob.

"Good morning, Bombo! I returned early from my trip and thought I'd come over to see how my house was getting along. What a beautiful house you've made."

Apau stepped through the doorway and smiled as he felt the fresh smooth paint, all dried and shining on the walls of the front room. Then he stepped into the next room, which was to be a bedroom, and pulled open the closet door. His smile became broader. He walked into the kitchen and smiled some more when he saw the new cupboards.

"Why not give this house to our daughter when she gets married? Oh, wouldn't that be a wonderful gift for her new husband?"

Bombo stepped up quietly behind Apau and said, "I'm glad you like the house, Apau." Bombo had not heard what Apau had just said to himself.

"Oh, oh yes! I do like it very much!" said Apau as if he had been startled by Bombo's presence.

Apau hurriedly left to tell his wife and daughter of the progress on the new house. They were excited, and all

three hurried back to look the house over. And when Bombo looked up and saw who had come, there were special smiles for the charming young daughter.

That night after Apau's daughter had gone to bed, Apau told his wife how he'd like to give the house to their daughter and husband when she got married, and what could be more appropriate, since her husband-to-be was Bombo, the contractor?

So when Bombo handed the keys over to Apau several days later, great was the young contractor's surprise when Apau handed them back to Bombo saying, "Bombo, I know you have no house of your own, and that you wish very much to marry my daughter. So in appreciation for the fine and fast work you have done in building this beautiful house for me, I want you to have those keys to the house. The house is for you and your new wife, a present from me."

Bombo was astonished! "For me?" A surge of fright and surprise rushed through his body. "But I—"

Apau pressed the keys into Bombo's hand. "Go ahead, Bombo. I mean what I say. I want you and my daughter to have this house as a gift."

Bombo finally came to his senses. With blurry eyes he looked at the keys in his hand. At last he was able to find his voice and he stammered, "Oh, thank you! Thank you!"

One rainy day after Bombo and his wife had lived in the house for a while, Bombo began to feel ill. He kicked off his shoes and crawled into bed, pulled the covers over him, and laid down to rest, thinking a little sleep would make him feel better. In no time he was lulled to sleep by the sound of the steady beat of the rain upon the rooftop.

After a bit a strong wind came up. The house shook and groaned as if in agony. The wind whipped rain through the cracks around the windows, and the roof leaked rain onto the bed. Bombo frowned, shifted his feet over to a dry spot, and pulled his blanket up tight about his head to cut out the sound of the storm. A sudden cracking sound and a roar of wind as loud as a locomotive charging over the house startled him, and he leaped from his bed just in time to meet the roof as it came crashing down on top of him.

The neighbors quickly pulled away the twisted mass of broken roof boards. It was easy. There were no heavy timbers to fight. But it was too late for Bombo. He lay limp and lifeless where he had fallen as he jumped from his bed. They buried him in the village cemetery the next day. But they did not bury the Biblical truth that "whatsoever a man soweth, that shall he also reap." That still lives.

Cheese and Cheese Products

By MERVYN G. HARDINGE

THE COAGULANT USED for the clotting of milk in cheese-making has long been the enzyme rennet, extracted from finely ground stomachs of suckling calves. Of late, however, because of a shortage of calf rennet, pepsin obtained from the stomachs of swine is also being used. Pepsin is an enzyme that begins the digestion of protein. Like rennet, it clots milk and so can be used to extend the supply of rennet.

In reply to inquiries, one cheese-manufacturing company recently stated that they do not use swine pepsin in the cheeses they make, but that they buy a large amount of cheese from other manufacturers for the production of process cheese. The cheeses that they buy and blend into process cheese, may indeed, they say, contain swine pepsin.

One prominent cheese-manufacturing company replied that they could give no assurance that any of their cheddar, longhorn, or processed commercial cheeses are free of swine pepsin. Another by-passed the question and said simply that their only cheeses that do not contain rennet are the unripened kinds—Neufchâtel and cream cheese. Still another company said that they are using microbial rennet on a trial basis. So, there is no way of knowing which cheese contains swine pepsin and which does not, except by asking the manufacturer.

Perhaps a brief review of cheeses and their manufacture is in order. There are hundreds of named cheeses, but actually only about 20 distinct types. Most cheeses are ripened by aging. The following are examples of hard and soft cured cheeses¹:

1. Hard:
 - (a) Ripened by bacteria, without eyes (holes): Cheddar
 - (b) Ripened by bacteria, with eyes (holes): Swiss

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2. Semihard:
 - (a) Ripened by bacteria: Brick
 - (b) Ripened by a Penicillium mold: Roquefort
3. Soft:
 - (a) Ripened by bacteria: Limburger
 - (b) Ripened by a Penicillium mold: Camembert

Only a few cheeses are sold fresh or unripened. These are soft cheeses such as cottage cheese, cream cheese, pot cheese, fresh Neufchâtel, and fresh Ricotta. The main coagulant used in fresh cheese is a lactic starter. Rennet may, however, be added. Since pepsin is being used as an extender of rennet, it is likely that a mixture may be used by some producers.

It is estimated that 80 per cent of the cheese consumed in the United States is Cheddar cheese, frequently called American cheese.² This may be made either from raw or from pasteurized milk.³ If the milk is not pasteurized the cheese must then be cured at least 60 days at a temperature of not less than 35 degrees F., the usual range being between 40 and 50 degrees and the usual ripening time from three to six months, and sometimes as long as a year.

During the curing of cheese, various types of bacteria and molds work on the proteins, fats, and carbohydrates of the curd through the processes of fermentation and

decomposition. The older the cheese, the greater the degree of decomposition and the sharper the flavor.² The products developed during the aging kill most of the pathogenic bacteria. The possible effects on human health of these products is not known at the present time.

Process Cheese

Natural cheeses are processed to provide many popular cheese products.³ Process cheese is made by grinding one or more varieties of cheese and heating and stirring the ground product into a homogenous mass together with an emulsifying agent. To produce a desirable flavor, sharp, fully cured cheeses are used. Defects such as gassiness, imperfect texture, faulty rind, and certain flavor defects are acceptable for process cheese, since evidence of these defects is minimized or obliterated in the processing.

Process blended cheese is made the same as process cheese, but some unripened cheese may be used and the emulsifier omitted. Fruits, vegetables, or meats are sometimes added.

Process cheese food is also made like process cheese except that certain dairy products (cream, milk, whey, or albumin) may be added. At least 51 per cent of the weight of



We do not yet have the full explanation for warnings against eating cheese, but neither did we have full scientific reasons for not using tobacco until more than a century after the warning against its use was given. Yet those who heeded the counsel without waiting for the reasons to be made clear benefited greatly.

the finished product must be cheese.

Process cheese spread is made the same as process cheese food except that it has more water and less fat.

Many types of organisms are at work in our environment. Modern research has found that some of the products of these organisms are beneficial to man; some are highly toxic, and some are carcinogenic (cancer producing). The blue and green molds on citrus fruit and on some other foods are produced by species of *Penicillium* and *Aspergillus*.² *Penicillium*, a blue mold, gives us the antibiotic penicillin used extensively in the treatment of infections. However, products of many of the molds are deadly. Patulin, an antibiotic produced by several species of *Penicillium* and *Aspergillus*, was discovered in 1941. It drew immediate interest as a possible effective treatment for the common cold. However, animal experiments showed it to be not only toxic but carcinogenic. Patulin is present in rotting apples and has been found in commercial sweet apple cider (apple juice).⁴

Moldy sweet potatoes contain powerful substances capable of killing cattle in a few days of feeding.⁵ The principal effects seem to be an involvement of the lungs known as lung edema or sweet-potato poisoning. The liver may also be involved.

Moldy grains have long been known to be toxic. Strains of *Aspergillus flavus* produce a substance known as "aflatoxin," which, when given at suitable levels, is lethal to all animal species thus far studied.⁶ When fed to rats at levels not acutely toxic, aflatoxin-contaminated peanut meal produced liver cancer in a large proportion of the animals after six months of feeding. Young animals were more susceptible than old, and males more than females. One hundred thousand turkey poults died in England when they were given a ration containing 10 per cent mold-contaminated peanut meal.⁷

Aspergillus molds are common in

cereal grains that are not properly stored to prevent dampness. In countries where storage facilities are poor, evidence connects the use of moldy grains with the development of liver diseases.⁸ Liver cancer represents a large proportion of all cancers in the male African Bantu. It is known that moldy corn is an important staple of the native diet, and it is suspected that the aflatoxin produced by the mold may contribute to the frequency of this malignancy.

While the bacteria and molds used in the aging of cheese have not been scientifically incriminated as contributors of toxic or carcinogenic metabolites, as eaten in the cheese, research in the area of the risk of eating mold-contaminated foods continues.

Cheese Hypertension

A few years ago a "cheese hypertension" syndrome was reported in medical journals. Severe hypertension episodes, some with fatal consequences, occurred in certain patients after they had eaten ripened cheese at a time when they were using a mood-elevating drug (monoamine oxidase inhibitor type). Even as little as 20 grams ($\frac{2}{3}$ ounce) of cheese could bring on an attack.⁹ The culpable substance was found to be tyramine, formed in Cheddar and other common cured cheeses during the aging period.

An analysis of several such cheeses found them to contain sufficient tyramine to affect the heart and raise the blood pressure when eaten in amounts commonly consumed at a meal.¹⁰

The question of the fitness of cheese or its products for human consumption is a matter for individual decision. The inspired counsel that "cheese should never be introduced into the stomach" given as early as 1868¹¹ came to the church not long after the warning against the use of tobacco. A later testimony labeled cheese "wholly unfit for food."¹²

When the book *The Ministry of Healing*, in which this statement appears, was being translated into

the German, there was considerable concern among the German leaders, who felt that many of their large variety of cheeses were wholesome. To a letter of inquiry, W. C. White wrote Elder Conradi on March 27, 1906:

"In answer to your letter of March 7, I will say that I have given faithful study to the questions you raised. Mother has read your letter, and in harmony with her instructions, I suggest the following for *Ministry of Healing*. . .

"On page 302, second paragraph, last two lines:—'Strong cheese is still more objectionable.'

"This leaves off the sentence, 'It is wholly unfit for food,' and gives 'cheese' a qualifying adjective. If 'strong' is not the term you use to designate the ordinary cheese of commerce which is old and full of poison, please designate by the proper term."

In response to this advice, the statement in *The Ministry of Healing*, German edition, reads, "Strong, sharp cheese should not be eaten."

We still await precise scientific reasons for this pointed instruction. We do not yet have the full explanation, but neither did we have full scientific reasons for not using tobacco until more than a century after the warning against its use was given. Yet those who heeded the counsel without waiting for the reasons to be made clear benefited greatly. So it may be again. □

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The Adventist Witness

I was eating breakfast in the ballroom of an inn at which I was attending meetings. At my table were four others, a man and his wife, another man and his daughter. We exchanged names, but not identity. After a few minutes of general discussion about the meetings the man who was there with his daughter spoke.

"You know," he said, "Seventh-day Adventists are interesting people to meet. Have you ever met any of them?"

I had not identified myself as a Seventh-day Adventist. Immediately I was all ears to hear what he had to say about my church.

"They are deeply committed Christians," he continued. "They really live their religion."

I made no comment. I wanted to hear what else he had to say uninfluenced by the knowledge that a Seventh-day Adventist was listening in.

"You go to their homes," he said, "and they don't serve you any coffee. (The waitress had just been to the table serving coffee.) And they don't serve any meat. They are not like many Christians I know who, even though they don't drink, feel that they have to keep liquor in their homes for their friends who drink. And Adventists are so friendly."

By now I felt that the time had come to identify myself. I told him that he had given me an idea for an editorial, that I was a Seventh-day Adventist and an associate editor of the church's general paper.

Completely unembarrassed (he had no need to be embarrassed, for he had said only good things about Adventists), he continued his enthusiastic evaluation of Adventists. I asked him how he had come to know about Adventists. He told me that from a news item in his local daily he had noticed that Adventists were interested in the subject of the relationship between the Bible and science. Since he had recently become interested in this area, he immediately called the Seventh-day Adventist pastor in his city, who cordially invited him to visit his home. The pastor made available to him Adventist books in the area of creationism. He also introduced him to one of the elders of the church who also was interested in this area and with whom he had later established close friendship.

A number of questions entered my mind. Suppose to be sociable I had permitted the waitress to pour me a cup of coffee? Blushing deeply, at least within, I would have refused to reveal my identity and would have felt deeply chastened.

Suppose the pastor had brushed off his inquirer with quick telephone help, and suppose the elder had been of the unsociable type and had limited his contact to a brief perfunctory call?

As it was, because of their zeal for the church, the pastor and the elder had won the admiration of my table mate. Their dedication to their religion had deeply impressed him.

And it wasn't as though all he had gotten from his contacts with them was that Adventists don't eat meat and don't drink coffee. This was an incidental point that came up because we were eating together. However, the important point was that he had been invited to an Adventist home and thus had noted their dietary peculiarities, and furthermore, that he had found no compromise.

Since the area of science and religion had been my table mate's special interest, I was interested to hear him pay special tribute to the pioneer work of Adventists in this area. He frankly declared George McCready Price to be the George Washington of creationism and expressed his appreciation for the continued work Adventists are doing.

I was happy that my fellow Adventists had been bold to witness for their faith to this educator in a large public museum, that they had not allowed any feeling of inferiority to intimidate them.

No Inferiority Complex

I believe that the days of inferiority complex are long past if, indeed, they ever legitimately existed. No matter in what circle they may be found, Seventh-day Adventists should proudly witness to their religion.

Sometimes church members are afraid to take their non-Adventist friends to Adventist services lest, in speaking of his religion, the minister might say something that would offend the guest. They hope he will preach a completely neutral sermon, one that could be preached in almost any Christian church.

What is the effect of such a neutral witness? The guest gets the impression that there is no real difference between Adventists and other religions; that they have nothing to offer but what he can get in his own or neighborhood church.

Contrast this with pulpit preaching in which the Adventist ring comes through clearly and the uniqueness of the Adventist witness is distinctly detected. Couple this with enthusiasm on the part of the pastor for his religion and a thrill that floods his soul that he has found Jesus Christ and has discovered the special emphasis Jesus wishes him to proclaim currently. Then ponder the effect on the non-Adventist of such a witness in contrast with the former.

Isn't it true that when we attend services in other churches we expect to hear messages distinctive of the

EVERY REVIEW FOR FOUR GENERATIONS

I imagine our family has a record that might be hard to duplicate. Four generations of our family have had every number of the Review that has been published.

I heard my grandfather, Benjamin F. Leech, say his name was on the list and he received a copy of the first Review and Herald that was ever printed.

After my grandmother passed away in 1902 he lived in our home. As long as he lived my parents kept the Review coming in his name. When he died, it then came in my father's name, Joseph I. Leech.

And before my parents were gone, it was coming to our home to Elder and Mrs. Herman A. Fish. Since my husband's passing in 1961 I have made my home with my daughter and her husband, Dr. and Mrs. J. Wesley Rhodes, and of course they were already taking the Review.

I am now past 90 years of age and I enjoy and appreciate the Review more than ever. I usually read it from cover to cover. How I wish it came to every Adventist home and was being read diligently. It certainly is a must in these times.

IVA L. FISH

Lake Oswego, Oregon

particular confession to which the church we are attending belongs? In fact, we may be disappointed if we find merely a neutral witness.

Thus, while there should be fact, there should be no inferiority complex on the part of Adventists in witnessing for their faith no matter before what group it is done. One never knows what the end effect will be of an enthusiastic witness. It seems to us that far more mistakes are made in declining to witness for fear of

causing offense or because of a feeling of inferiority than by an occasional overenthusiastic or misjudged witness.

Flee, therefore, inferiority complex. The special Seventh-day Adventist witness is the age-old gospel, but in a relevant setting of eschatology. We are now in the wind-up period of earth's history, actually a crisis period. A recognition of this should color all our witness. This is no time for neutral preaching. D. F. N.

Letters

Continued from page 3

writer says in one of the concluding paragraphs, "With all these suggestions for happiness for the divorced person, there can be no guarantee against loneliness."

After reading and rereading this article I had an urge, which has not left me, to write a little of my own experience. There was a time when I was left entirely alone—my children were grown and had left home. Sometimes the very walls would seem to cry out "You're alone; you're alone!" I flung myself to my knees and begged God to help me. And He did as I sought to know Him better. He helped me to get to the place where I felt in my heart that I would rather be alone with Him than to be with human loved ones without Him.

For many years I have pursued the Bible Year, and one year, a long time ago, as I read Isaiah 54:5, "Thy Maker is thine husband," I took this literally for myself. I have looked to Him for all that a good husband would provide in the way of love and companionship, and the necessities of life. He has never failed me, and I have a happier life now, after my "three score and ten," than ever before, even though I am still "alone." When I open the door of my home, instead of feeling alone, I am grateful that God is here, and often I get down on my knees right then and thank Him. Truly "to know Him is to love Him."

We have a wonderful Father who means what He says in His many promises (Num. 23:19). I think often of this quotation from *Testimonies to Ministers*, page 111, "It is impossible for any mind to comprehend all the richness and greatness of even one promise of God." So, with this thought in mind, I have discovered a few promises that are helpful to me. I have memorized them and use them over and over again, and never exhaust their beauty and strength.

NAME WITHHELD

Bikeathons and Walkathons

Re C. W. Mitchell's question on reasons for bikeathons and walkathons (August 1). At first, it seemed to me a silly game with no real reason. Then I observed the fantastic sense of accomplishment the participants experienced.

So many times we as adults, either through passing of time or different circumstances, totally forget the physical exuberance of boys and girls. Today, our society has depleted almost all forms of necessary manual labor for our children. There is no wood to cut, there are no animals to tend or miscellaneous chores to do. Whether we are in favor of this or not, it is a fact in most urban

and suburban homes. Add to this laws prohibiting work opportunities, and a picture is clearly painted of many boys and girls with little outlet for this natural energy.

Youth leaders rack their brains for suitable activities that have incentive, purpose, promotion for unselfishness, and an outlet for physical energy. Walkathons and bikeathons fill the bill: logical because all aspects are positive; spiritual because of the missionary aspect of a cause; beneficial because everyone gains, even Uncle Henry and Aunt Susie—if they believe in the project. If they don't (now I'd like to play Ann Landers) they should be mature enough to say, No, kindly and firmly. Let them rely on their characters and personalities to win friends and Jimmy and Mary.

As longtime workers with youth we are appalled that a letter such as referred to above is ever selected for the REVIEW. While it is nicely written, we felt it has such a negative, cynical flavor that it surely is not representative of a large percentage of SDA's. Maybe we are too close to the problem or perhaps this "generation gap" is a real thing, after all.

MRS. FORREST MONTGOMERY
Portland, Oregon

► *Note the explanation at the head of the Letters column. Some letters are published to awaken discussion and encourage examination of practices and views.*

Three cheers to C. W. Mitchell of Simi Valley, California, for his letter appearing in the August 1 REVIEW asking for reasons supporting bikeathons and walkathons. I'm afraid I can't help him because I want to know what they are too.

For several weeks I've been thinking about writing in about the same thing, but was reluctant to bring up the subject.

If the same reasons supporting bikeathons were applied to greater lengths we could have campathons, hikeathons, swimathons, even tennisathons and bowlathons. We'd be getting money for our club by doing something enjoyable we wanted to do anyway. But why should we expect people to contribute to a good cause because we are enjoying ourselves? What we are doing is not important to our sponsors. They may just as well donate without our efforts. Money is exchanged without goods or services rendered. The participants aren't doing anything that needs to be done.

It may be said that a child will learn responsibility because he realizes that the contribution will get larger the farther he rides. True. But I wonder if Jimmy hasn't sometimes ridden farther than the sensible limits of his endurance because he wanted to do as well as, or better than, Tommy. A form of competition.

Could the *workathon* be established?

Would it be possible to organize the Pathfinders into small crews that could be on call to church members to go out and rake yards, weed gardens, wash windows, prepare fruit for canning, eradicate dandelions, gather nuts, and bind up tree prunings? Could they advertise themselves with fliers and conduct neighborhood car washes?

A crew could swoop into a neighborhood where the street sweepers don't go (our town has many!) and in a few minutes have the gutters free of trash, while others were soliciting donations from appreciative residents.

The children would learn a lot about people and be witnessing. And making the world a better place. And gaining good publicity for the church. And learning to work and do a good job.

It would take much supervision and organization and involvement. It would require continuous effort, and probably wouldn't bring in as much cash as bikeathons. But the growth of the children in knowing they had *earned* the money directly would be immeasurable.

MYRNA STEPHENSON FARLEY
Fresno, California

I go along with the correspondent who in his letter (August 1) asks "What are we teaching our children and youth about the dignity of labor?" when we encourage them to raise money by asking people to give them so much a mile to ride a bicycle, or walk?

I can remember when the young people would sell homemade whole-wheat bread, health cookies, *Bedtime Stories*, or magazines to raise money for their different group or personal needs. This method not only provided money but helped other people. I still believe this method is worthy and needs to be promoted by our youth leaders.

GLADYS M. SPENCER
Lower Lake, California

There Ought to Be a Law

On page 4 of the August 15 issue of the REVIEW I read, "Repeatedly emphasized also was the need for more Biblical preaching in the Adventist pulpit." I would say, Amen and Amen, to that.

Recently I took a non-Adventist couple to hear an Adventist sermon. I telephoned the minister and told him we were coming. The sermon was such as one might hear in any church. The wife commented that it was a good sermon, only she had heard it twice before. This was the first time she had ever been in an Adventist church. I was mortified.

This is not the first time I have heard an Adventist minister taking his sermons from books of sermons. There ought to be a law.

HERBERT E. REED
Midland, Michigan

Homemakers' Exchange

My son wants to know why he should not go to good movies occasionally. His friends tell him that theater audiences are well behaved and keep to themselves so that no harm can come from associations. I have a hard time explaining to him that it is wrong to go to the theater to see a natural wildlife film, when the same film is shown in our schools. What should I tell him?

► Movies and theatergoing were never a problem in our home. Our family rule was that if a film was really worth seeing it would "come to us." In other words, if the film was something we should see it would be shown in our schools or at an Adventist social function. Our two daughters are now ages 19 and 21; one a student at Southern Missionary College and the other a recent graduate.

MRS. WILLIAM ALFORD
Whitesburg, Georgia

► Our school administrators should be careful in choosing films to be shown. Showing too many of even good films can give the impression that entertainment is a desirable form of recreation.

Those who go to a theater, even to see a nature film, form a habit that makes it easier to rationalize going to a fictitious show or immoral movie.

MRS. HAROLD WORKMAN
Lakeview, Oregon

► Because a worthwhile movie is shown at church school does not give the go sign to attend local movie houses.

Any objectionable place has some good. The local tavern has water equally as pure as that found at church. By picking out the good points of a place, a Christian could find himself in every demoralizing establishment the world has to offer.

ROBERT C. BOTELER
Jacksonville, Florida

► When my brothers and I were small, my parents took us to theaters to see travel and animal pictures, thus opening the door to our attending such places. It wasn't long until I had developed a taste for dissociation from reality such as moving pictures provide, as well as a good deal of self-confidence in my discrimination. I can testify that once inside the theater it is easy to rationalize, staying not only for the "good" feature but for the next feature, as well. Contrasting material is usually paired with a "good" film, and the influence of the intrigue, selfishness, greed, lust, envy, and all other emotions portrayed has a subtle if not outright shocking influence upon the observer. Because of these influences in my life I spent years giving little attention to spiritual matters, which I now sadly regret.

On page 141 of *Patriarchs and Prophets* is something all Adventist young people and parents should read and think about: "Abraham sought by every means in his power to

guard the inmates of his encampment against mingling with the heathen and witnessing their idolatrous practices, for he knew that familiarity with evil would insensibly corrupt the principles."

I can testify that Satan is far more clever than we can possibly imagine, and without God's help no one can hope to gain the mastery over him. We should make every effort to stay away from places where we know there will be temptation.

HARRIETT MUSK
Kingman, Arizona

► Your son will benefit far more from being shown how to analyze this question than from being handed a yes-or-no answer. Maturing involves learning to tell the difference between look-alikes. Right and wrong seldom present themselves as white and black, but as shades of gray.

When your son was too young to distinguish a plugged-in iron from an unplugged iron, you didn't let him touch the iron at all. When he was old enough to tell the difference, you taught him to use the iron safely. Seeing a nature film in a theater may look the same as seeing it on campus, but it's not the same. Drawing the line firmly outside the theater door is protection against the habit of moviegoing.

Your son will need to know how to distinguish marching from dancing, peace-making from compromise, novels from Bible biography. Soon he may need to choose between two prospective brides, and what will he do if they're both dressed in pink?

MRS. WILLIAM OLIPHANT
Paw Paw, Michigan

► I think your son can enjoy something much more exciting, much more enlivening, than a wildlife film, no matter where it's shown. I'm not saying that movies should be banned because they move, but, perhaps, because the viewer doesn't move. Why not plan something adventurous out in nature itself. Have your son invite his friends and let his senses experience the "real thing."

Movies (whether classified as "good" or "bad") are not "where the action is."

MRS. NANCY TROYER
Berrien Springs, Michigan

► I believe and teach my children that the wrong with this sort of thing, whether it be in the theater or at home on TV, or in books, is the artificial excitement that is built up and tends to create discontentment

with reality—which can very often tend to be dull, when compared to the stories. How can a child appreciate the symmetry of an oak leaf after cartoons? or the antics of a rabbit after *Bewitched*?

MRS. HOWARD SCOGGINS
Mobile, Alabama

► Use your son's logical question to help him develop some criteria and standards for choosing not only good movies but also books, television programs, music, religious beliefs, friends, clothes, or anything in life that requires choices. Emphasize that none of these things are necessarily innately evil, but need to be chosen with great care so a person is honest both to himself and to God. Emphasize the danger of indiscriminate choice that comes when a person does not have personal standards and just "follows the crowd."

You might suggest some criteria that would be useful to him, but let your son work out his own solution without too much parental insistence. Undoubtedly, your son will make mistakes in some of his choices, but give him the opportunity to learn from those mistakes.

RICHARD C. OSBORN
Takoma Park, Maryland

► The devil is crafty; he knows that attending a theater to see an "innocent" movie makes it much easier to see another, and another. If an explanation alone does not suffice, perhaps you could suggest some stimulating activity as an alternative. Let him get a used boat, a pair of skis, an instrument, a challenging job, or take a short trip. A little time or money might wisely be spent to get him absorbed in something worthwhile rather than in worldly pleasures.

VIVIAN PREWITT
Sparta, Michigan

► I think the real issue is one of building psychological barriers. In the Garden of Eden God placed several psychological walls around Eve by telling her (1) not to leave her husband's side, (2) not to go near the tree, and (3) not to touch the fruit. If she hadn't broken down these barriers she would never have eaten the fruit.

Similarly, if we build and maintain psychological barriers against theater attendance we will never rationalize ourselves into attending a seemingly harmless show that may subtly—perhaps through our mental role-playing—make sin seem a little less horrible and Christ seem a little less attractive. I think this is why the Lord has told us in such positive, absolute terms, "The only safe course is to shun the theater" (*Testimonies*, vol. 4, p. 653).

DENNIS PETTIBONE
Riverside, California

► It seems to me that if we begin early to guide our children's interests in good, wholesome recreation, read often to them, talk to them of God and heaven, and be involved with them, they will develop a natural dislike for cheap entertainment.

As for the same film that is shown in theaters being shown at our schools, we go

with our children, and, since the profit helps a good cause, we feel right in doing so. But many times we come home and point out the good and bad in what we saw. These often develop into wonderful family discussions resulting in our children's saying they would just as soon be spending their time at home with us. As we read and study God's Word and Ellen White's counsel we seem to lose interest in the artificial.

WANETT CARBAUGH

National City, California

► I am a teen-ager and have often been bothered by this question. I dismissed the "bad atmosphere reason" long ago, because the same people who go to movies also ride buses and eat in restaurants.

I found Romans 14:14-18 helped me the most in my decision not to attend movies. I think Paul was trying to impress us that we have an obligation to our weaker Christian brothers and sisters. If I go to movies and someone sees me entering, maybe he won't remember what movie I went to see, but just the fact that I went. How does he know I choose only the good ones, especially when many young people don't really choose "good" movies? It's easier for me to say, I don't go to movies at all, than to try to explain to my friends why I won't go to see a certain good one with "only a few bad spots."

It's a hard decision to make, but remember, there are a lot of other worthwhile things to do, and your decision on movies won't make or break your friendships or popularity. As long as you really believe in your choice, people will respect you for having enough backbone to stick to your decisions.

JENELL ELI

Redlands, California

► Why not wait to see the good wildlife movie in our own recreation hall or school? The devil is eager to see our young people get started going to questionable places of amusement. Parents should not cooperate with him in his aims.

The picture may be good, but this is not all one sees at a theater. There are previews of other movies that in many cases are objectionable.

When I first became a Christian the reason given me for not attending the theater was the influence I exerted on someone weaker than I, who might say, "Well, I see she goes to the theater, so can I." We should live so that it is safe for others to follow our example.

GRACE WICH

Calistoga, California

A number of students from the senior Bible class at Glendale Academy, Glendale, California, responded to our question. Below are some of their answers.

► I can understand the conflict your son feels on the matter of theater attendance.

Recently a film preview committee approved such films as *The Inn of the Sixth Happiness* and *Tora, Tora, Tora*, which I feel are inappropriate for our schools. It seems to me that the committee has not fulfilled its duties and may have given the impression that theater attendance is approved of.

ROBERT GOULMASSKEN

► Usually the viewing of films is not for educational reasons, but simply for a pastime. There are better things that a person could do. Remind your son that time is short until Jesus returns for His people, and that he should not be found wasting his time in such places.

Most important, don't force your opinions on your son, but suggest to him that he should contemplate the problem and make his own decision. After all, he is probably coming to the age where he is making more and more spiritual, moral, and social decisions for himself.

DANNY PAYAN

► When the committee for choosing school films approves *Fiddler on the Roof* and *The Inn of the Sixth Happiness* I naturally conclude that they approve going to see good movies in public theaters, as well.

Maybe the committee for choosing such films should be replaced with new members and rules. This would probably help keep young people from stumbling away from God.

CRIS BALICTAR

► I also am a young person who finds the issue of movie-going very confusing. It seems to me that if we can show a film in our academies that has passed the preview committee, it shouldn't be wrong to see it in a theater.

The way I have always resolved such problems in my mind is, Do I as a person get something out of it? Was it worth the \$2.50 and the two or three hours spent on it? Could I have found something better to do during that time? and Would I like Jesus to come with me if He were here?

You cannot make up the young person's mind for him but you can tell him your views and hopefully he will consider the issues carefully and come to a good decision.

LINDA NIELSEN

► I have been a member of the church for several years and honestly do not see anything wrong with some movies. However, they must be chosen carefully and viewed in moderation.

Some say that the atmosphere found at the theater is bad, although I have never encountered this problem.

The film preview committee has approved such films as *Tora, Tora, Tora*, and *Fiddler on the Roof* and personally I don't believe that Christian young people should see films such as these.

LORI ALMSKOG

► I suggest that in deciding how to answer this question on theater attendance, one should ask himself questions such as these: What does the Bible say?

What would Jesus do?

Where is God on the list of priorities?

Will it benefit or aid the one who attempts to become more Christlike?

How will it affect a fellow believer whose faith is weaker?

Should we consider the five senses as gates to our mind and soul? If so, what should we allow through the gates?

Would another type of recreation be more conducive to Christian growth?

JOHN S. GASPAS

► Your son will have to look into the Scriptures and draw his own conclusions with

God's help. No one can answer this question for him.

There are several things he should consider. The Christian is held accountable for the way he spends his time. Perhaps the content of a film is good, and maybe the people where it is shown are well behaved. But what else could he be doing with his time?

RON BISHOP

► In reaching a conclusion, may I suggest that with Bible in hand, we commune with the Lord and be honest with ourselves and our motives. It may be that deciding on the basis of what is right for me may not be sufficient. Like Paul, we should not be a "stumbling block" to any brother along the way.

KEVIN KIBBLE

► I suggest that you tell your son to look at his conscience and his relationship with God. Ask him to do some research on the subject and make up his own mind.

It may be that showing movies even at our schools is a waste of time and money. We would be better off if we had some activity out in the open air.

If your son wishes to learn about nature it might be better for him to do some reading and go some weekend on a hike in nature. Better yet, accompany him.

RHONDA BOYD

► I see no harm in going to the theater to see a nature film or maybe a good musical once in a while, but when you make a habit of going to the movies every weekend or every time you need to be entertained, I can see the harm it may bring. It can prevent a person from enjoying other activities that are more stimulating, mentally and physically.

I think that you should allow your son to make up his own mind, but let him know your feelings on the subject.

SUSAN CRAIG

► It is my belief that the entire question of the wholesomeness of any activity is based on this: "Am I strengthening my tie with God and helping others to find Him?"

Your son must find his answer through open-minded study of the Bible and prayer. Through the study of the Scriptures, and with the guidance of the Holy Spirit, he will be able to find his solution.

I think recreation should be re-creation.

NANCY-ANN HARRIS

NEXT QUESTION

I live in an area where winters are long. Since my family is large and lively, providing Sabbath activities for the children becomes a problem. Ellen White counsels that we should not confine ourselves within four walls on Sabbath, but take the children out into nature. Most of our Sabbaths are windy and stormy, and the children tire of stories and Bible games after a while. I would be interested in learning of activities that others have found acceptable for Sabbath and that interest their children.

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.



A concert in the spacious Copernicus University concert hall in Torun was a high light of the New England Youth Ensemble's tour.

New England Youth Ensemble Forges Friendship in Poland

By VIRGINIA-GENE RITTENHOUSE

"DZIEKUJE, dziekuje bardzo," they called out, thrusting the last bouquets of flowers into our arms.

"Dziekuję, dziękuję, do widzenia!" we called back as the great doors swung closed.

Moments later our Czechoslovakian jetliner roared down the runway and lifted into the darkness. For a brief span, the lights of the city of Warsaw twinkled below us. Then suddenly we were enshrouded by the dark curtains of night as our plane turned toward Prague, New York, and home.

I glanced down at the flowers in my lap. The red and white carnations were from our own dear church folks in Warsaw with whom, just a few short hours before, we had joined hands and sung "God be with you till we meet again." The colorful daisies were from our two interpreter-guides, both young professors from the University of Gdansk, who had devoted themselves to our well-being and the success of our tour for three weeks. What deep sentiments were enfolded in these blossoms!

As our plane droned on into the night, I reflected on how this wonderful dream had begun. It was back in September, I recalled, that someone placed in my hands an article from the *Reader's Digest* regarding the splendid achievements of the Ambassadors for Friendship program. Harry Morgan, a former *Reader's Digest* editor, and his wife, Cappy, were sending young American musical organizations to the Eastern European socialist countries in the hope that through the great international language of music links of

Virginia-Gene Rittenhouse, D.M.A., is on the music department faculty of Atlantic Union College, South Lancaster, Massachusetts.

friendship might be forged. The record of the success of the program in Romania was impressive indeed.

"Why don't you apply for your New England Youth Ensemble to go to Romania this coming summer?" urged one of my colleagues. "You might get accepted!" It was an exciting thought but fraught with many questions. How would we ever be considered among so many well-known groups who would be certain to apply?

From the modest beginnings of the ensemble six years ago in my living room with only five of my little pupils to the present group of 27 young teenagers who performed last summer in Iceland, England, and at the famous music center of Fontainebleau, France, was surely already far beyond anything we could have envisioned. Would it not be presumptuous to expect more?

The First Step

Finally, however, at the urging of friends, I sat down one morning and wrote a letter to the New York office of Ambassadors for Friendship. To my surprise, an immediate reply came requesting a tape for consideration by the Musical Advisory Board. A tape! We had no professional tape at that time—only a cassette recording of our concert at Fontainebleau. I sent it in. A short time later I received a letter from Mrs. Morgan, executive secretary for Ambassadors for Friendship, stating that from 4,200 applicants from all over the United States our ensemble had been one of the groups selected to go to Romania for the summer of 1974.

I took the word to the ensemble members and their parents at the very next rehearsal, and the staid old tapestry-covered walls of Thayer Conservatory at Atlantic Union College, where our

ensemble is based, fairly shook with the reverberations of the shouts of glee and excitement that arose.

But ahead was our first test. In telephoning our acceptance, I explained that as a Seventh-day Adventist group we could not present concerts from Friday evening sundown until Saturday evening sundown unless they were sacred concerts in churches. Mrs. Morgan's voice dropped on the other end of the line.

"This is serious," she said. "You just have to play at any time or place as requested by the Romanian Government. And as for the church concerts, this is just not possible because the churches in Romania are not that open or available." It seemed we had reached an impasse.

But nearly three weeks later the phone rang early one morning and an elated voice on the other end gave me the news that the agreement between Ambassadors for Friendship and the Polish Consulate in New York had just been signed inviting the program to be initiated in Poland for the very first time.

"This makes it possible for you to go," said Mrs. Morgan excitedly, "because the churches are open in Poland. You can give your sacred concerts as you wish. What's more, you will be the pioneers of our program. Everything will depend on you!" There was no question now in our minds that God wanted us in Poland, and preparations were begun in earnest.

I called New York about the menu and Sabbath schedule: "Could we please have vegetarian food, and also may we be sure to have every Saturday entirely free from travel in order to spend the day at our churches?" I was assured that though these were unusual requests, every effort would be made to make all this possible.

Now preparations became feverish. We had representative travel and concert uniforms to design and sew, endless forms, visas, and passports to fill out, instruments to crate, farewell concerts to present, and intense rehearsals to hold night and day. Two young

violinists from Washington, D.C., and the Taylor Family String Quartette from Andrews University—all young people who had begun their musical studies under my direction—flew in to spend the final week with us to enhance the string section.

And so in the early sunrise of July 12, with the final excitement of loading and packing completed, the young members of the ensemble and their parents paused for a short service of dedication to the twofold mission that lay ahead—Ambassadors for Friendship and Ambassadors for Christ.

We were greeted at the Warsaw airport with flowers—the first of many such tributes from the hospitable and warmhearted Polish people.

Our first two days in Warsaw introduced us to the unbelievable destruction and suffering of Poland during World War II, and the incredible courage of its people in rebuilding that endless mass of rubble and destruction into the beautiful living cities of today.

Leaving Warsaw after an inspiring visit and concert at the birthplace of Frédéric Chopin, Poland's greatest composer, we headed north towards Gdansk. After explaining to our two wonderful guides, Marian and Bogdon, the mission that we hoped to accomplish, they threw themselves with devotion into our cause.

Saturday evening after sundown they suddenly hustled me off with them to interview the bishop to arrange for us to perform the following day at the great cathedral at Oliwa, the third largest cathedral in all of Europe. I could not believe that this would be possible—especially since it was the great festival weekend for the celebration of the founding of the People's Republic of Poland. But finally we were ushered into the bishop's office at the cathedral, and while they talked excitedly in Polish I sat praying. The bishop listened,

then turned and asked the searching question, "Are these young people Christians?" to which I, of course, gave a strong affirmative answer.

"Good, very good," he replied, and suddenly it was all arranged. We were to play the following evening at six o'clock.

What an experience! Four thousand people crowded into that magnificent cathedral. As we concluded our postlude, instead of filing out, at least 2,000 people stood as though transfixed next to the altar railing. With great apologies the priest explained that we would have to cease playing, for the people would never leave unless we did, and the cathedral had to close.

The next night we were invited to another beautiful cathedral. It was here that a dear little woman quietly slipped into our hands a small package that we found to be a priceless gift—her most treasured possession. It was a hand-embroidered flag of Poland which she had made secretly during the terrible days of Nazi occupation, under pain of death. Later we found her simple little cottage and had a wonderful fellowship with her.

Now the secular concerts began. We had the thrill of playing to capacity audiences—in the elegant centuries-old Town Hall in Gdansk, the amphitheater on the Baltic Sea in Sopot, the spacious concert hall of Copernicus University in Torun, the eighteenth-century palace in Lubostron, and one of the greatest concert halls in all of Europe, the newly built Paderewski Memorial Auditorium in Bydgoszcz. Here the representative from the Polish Radio heard us rehearsing and requested to be allowed to record our concert to be played on the air on August 15.

In all, we played 17 concerts in 21 days. Everywhere the tremendous response from the people overwhelmed us.



The author (holding parcel) and her husband (center) visited a woman who had given them her treasured flag of Poland, which she had embroidered during the days of the Nazi occupation.



The youth ensemble laid a wreath at the foot of the monument to those who died in the concentration camp at Stutthof, then sang "Faith of Our Fathers."



One of the New England Youth Ensemble's outdoor concerts was performed in the shell at the Baltic seacoast resort city of Sopot. In all, the group played 17 concerts in three weeks.

Our Sabbaths, as promised, were special days of fellowship with our own Adventist people. We played sacred concerts in our churches in Warsaw, Gdansk, and Bydgoszcz. What a privilege not only to be able to talk with our wonderful Polish people but also to the young people from Czechoslovakia, members from the German Democratic Republic, and a brother from Romania. Our guides stayed with us so that we could communicate, and told us afterward how deeply moved they were to see the warm fellowship that we seemed to have, just like one family.

Readers of the REVIEW will rejoice as we did that our people in Poland enjoy religious freedom. They hold their services freely, they are publishing literature, including the *Signs of the Times*, and the children are allowed free time from school for religious education and Sabbath worship.

The days passed all too quickly, and we found ourselves back for the final two days in Warsaw. The first evening was indeed a high light. Our Adventist leaders had arranged a concert for us in one of the beautiful Lutheran cathedrals. To the concert came representatives from the American Embassy, Mr. and Mrs. Morgan, who had just flown in from Romania to hear us for the first time in person, and representatives from the Polish Tourist Association. How we prayed that our playing and witness that night would be especially blessed!

Pastor Z. Lyko, Polish Union secre-

tary, gave a speech of tribute in which he clearly identified us as a Seventh-day Adventist group while at the same time paying great honor to the Lutheran leaders and distinguished guests who were present. When the concert ended we were overwhelmed with tributes. Mr. and Mrs. Morgan rushed forward, took my hands, and exclaimed with tears that they had never heard such a performance. How bountifully, I thought quietly, had our prayers been answered.

But the greatest thrill was yet to come. We were invited to a reception arranged by the Polish Union president, S. Dabrowski, and his associates at our union headquarters. Although all through our tour our guides had done well in arranging vegetarian food for us, never did real Adventist cooking taste quite so delicious!

It was then that we learned from Elder Dabrowski that the Minister for Religious Affairs for Poland had telephoned him to say that of all the groups performing under the auspices of the Ambassadors for Friendship, the group having the greatest impact on the people of Poland was the New England Youth Ensemble.

One last farewell reception, and we found ourselves filled with emotions once more at the airport. As the musical director shook my hand in farewell, he said, "You must return to Poland. I am already recommending this, not only because of your superb performances and not only because you have in many instances completely changed the concept of the Polish people about young America but most of all because you have in a unique way brought together the people of all faiths, and this, I feel, has been your greatest achievement."

As our plane touched down once more on American soil, our feelings were summed up in the great words of the apostle Paul, "Now unto him that is able to do exceeding abundantly above all that we ask or think, . . . unto him be glory." □

TRINIDAD

Crusades by Young People Win 200 New Members

Early one July Sabbath morning, four young people from the Sangre Grande Seventh-day Adventist church

in the northeastern section of Trinidad met to pray together. Not only did they feel the need of a closer walk with God themselves but they also shared a burden for the other youth in the church. Little did Carlos Duncan, Leanord McKenna, Bunny Kramberg, and Florency Scobie dream of the power that would be set in motion by their prayer group.

The influence of the prayer band made an impact on the church, and other young people joined in the devotional service each Sabbath morning. The spirit of unity and dedication soon reached the congregation as a spirit of revival and reformation took hold of the church.

The youth felt a strong urge to reach the vast number of young people in their community who had not yet found Christ. They immediately laid plans for a series of lay crusades, which God greatly blessed.

The number of praying youth had now grown to more than 50. What an inspiration it was to see these young people converging from various points of the area for the quiet hour of prayer! The powerful arms of faith began to work wonders for the youth. They saw

Sacrifice—Missionaries', the Pioneers', and Ours

"Where is your husband?" I asked the missionary's wife.

"He's on a walk-about," she replied.

Displaying my ignorance, I asked, "What's a walk-about?"

"He is visiting the neighboring villages on foot. That is the only means of transportation available to visit many of the villages hidden in the bush."

"How long will he be gone?" I asked.

"It varies," she replied. "Sometimes only for a few days, sometimes longer. At times there are floods and the river rises, and then his coming home is delayed."

Mrs. Bietz and I spent several happy hours in that village in the highlands of New Guinea. Before our departure we had a brief season of prayer, and then we took off in the mission airplane.

After circling the village, we headed back to mission headquarters in Rabaul. Looking out of the window, we saw in the center of the crowd the faithful, smiling missionary's wife waving good-by along with the rest.

As we settled back into our seats I noticed the tears in my wife's eyes. I didn't ask why—I knew the answer! We both had the same thoughts. We were thinking about the sacrifice these missionaries were willing to make and about the joy of service we saw in the face of the young woman. In our hearts we felt a bit conscience-stricken because our sacrifice throughout the years was rather meager, comparatively speaking. Oh, yes, we had given the suggested Sabbath school offerings, and more, from week to week. We had given weeks' salaries for the Annual Week of Sacrifice Offerings; but really, was this a sacrifice?

These young missionaries were giving more than money. They were giving their lives to advance the gospel in the highlands of New Guinea. Usually after we have given a week's salary we have not surrendered anything but dollars. Sacrifice? Do we really know what it means? Or should we ask the young missionaries in New Guinea and others who are way out there in the hinterlands, far from parents and loved ones, bringing the gospel to those who are still in darkness?

In our twentieth-century culture we are obsessed with

the idea that the more material things we have, the happier and the more secure we will be. However, events are beginning to prove that this is an illusion, for material things can vanish overnight. We must take care not to miss the greatest joy of all—giving ourselves and our means to bless others. We should give of our means until it hurts, so that we can alleviate the hurts of others.

When thinking about sacrifices one cannot help being reminded of the sacrifices of the pioneers of this message. Speaking about the hardships while visiting a few scattered members in New England, James White said that "it was necessary for us to be on the road much of the time. For want of means, we took the cheapest, private conveyance, second-class cars, and lower-deck passage on steamers. . . . When on second-class cars, we were usually enveloped in tobacco smoke. This I could endure, but Mrs. White would frequently faint. . . . We lay down on the hard floor, dry-goods boxes, or sacks of grain, with carpet-bags for pillows, without covering, only overcoats and shawls. If suffering from the winter's cold, we would walk the deck to keep warm. If suffering the heat of summer, we would go up on the upper deck to secure the cool night air. This was fatiguing to Mrs. White, especially so with an infant in her arms. This manner of life was by no means one of our choosing. God called us in our poverty, and led us through the furnace of affliction to give us an experience which should be of great worth to us, and an example to others who should afterward join us in labor."—*Rise and Progress of Seventh-day Adventists*, p. 133.

One could repeat many similar experiences of the pioneers of the gospel. Certainly, in comparison, few of us have sacrificed much. There are those, I'm sure, who could give much more than the suggested week's salary on Sabbath, November 9. We hope that some will be impressed by the Spirit of the Lord to do so. Each should give "as God hath prospered him."

Last year the Annual Week of Sacrifice Offering for the world field amounted to \$1,651,646. Surely this year we should have as our objective at least \$2 million.

R. R. Bietz, *Director*
Christian Leadership Seminar

the walls of opposition crumble before the power of prayer.

During one of their crusades in the Manzanilla district, the parents of a young man became bitterly opposed to his attendance at the crusade. The prayer group decided on a day of prayer and fasting for Joseph, but the adversary attempted to disturb the prayer meeting through the loud blaring of a juke box. Suddenly the machine broke down, and the meeting went on in peace. This event so impressed Joseph's parents that they not only stopped opposing their son, but they encouraged him to be baptized.

After his baptism, Joseph attended Caribbean Union College and is now at West Indies College, where he is preparing to become a minister.

But Joseph is only one of many brought to Christ as a direct result of the prayer group's involvement in crusades. More than 200 have been baptized so far.

An interesting note about the prayer group is that six new homes have been established by members who married. Some have moved away from the district and started the same type of movement in other places.

One member of the group, a trained schoolteacher, is presently engaged in a crusade in the Aripo district in the eastern section of Trinidad. Almost all the villagers are present every night to hear the preaching of the Word. A branch Sabbath school has been organized.

God truly has blessed the praying youth of Sangre Grande. The prayer band still functions. No wonder the servant of the Lord, in writing about young people, said, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world."—*Education*, p. 271.

T. T. BILLINGY
Departmental Secretary
Caribbean Union Conference

MEXICO

Three Local Fields Accorded Conference Status

The Central, South, and Southeast Mexican missions in the Mexican Union Mission have been granted conference status, effective January 1, 1975.

This action, taken by the Inter-American Division mid-year committee in Miami, Florida, June 26 and 27, was based on the reports of survey committees, which examined very carefully the finances, staffing, church buildings, and many other aspects of the maturity of these fields. They join the 11 other local fields in the Inter-American Division that are now recognized as largely self-supporting and contributors to the growth of the work in less developed areas of the division territory.

R. R. DRACHENBERG
Assistant Treasurer and Auditor
Inter-American Division

BRAZIL

Expanded Work Discussed by Medical Missionaries

Sixty-five medical missionary workers—the launch directors, airplane pilots, and rolling clinic directors responsible for the development of the Seventh-day Adventist welfare program in the South American Division—met in Brasilia, capital of Brazil, from May 28 to June 1.

William Wagner, of the General Conference Health Department, was the honored guest. R. A. Wilcox, South American Division president; Enoch Oliveira, secretary; and Clarence Laue, treasurer, attended the meeting, as well

as all union and some local conference administrators.

Several physicians taught first-aid classes and talked about the medical missionary work that is being done through the launches and rolling clinics. Eleven launches, four planes, which support the launch work, and eight rolling clinics travel over the high plateau in Peru and Bolivia, the dry lands of northeastern Brazil, and the almost impenetrable jungle of the Amazonian area. In all of these places the initials ASA (Adventist Social Assistance) are recognized and respected by the people.

The governments in the countries where these services are rendered appreciate the work done by the Seventh-



KENYA BLACKSMITH BECOMES LITERATURE EVANGELIST

One day, as Hiram Kariuki went about his work as a blacksmith in Kenya, a visitor came carrying a big brief case. Mr. Kariuki wondered what this friendly man wanted. After a short and to-the-point introduction, he showed Mr. Kariuki the book *For a Better Africa*.

"Many doors, before closed, are now open for the people of Africa," said the literature evangelist, whose name was Joseph Guto.

How true this is, Mr. Kariuki thought.

Mr. Guto continued, "Why is Africa changing so quickly? What does freedom really mean? These questions are answered in this book." The vivid description of the book stirred the interest of the blacksmith. He was sure that it would answer his many questions, so he bought it. Finally evening came, and Mr. Kariuki found himself enjoying page after page of his new book. He noted that all he read agreed with the Bible.

After reading the book, Mr. Kariuki wasn't the same. He had a new outlook on life. He had found his Saviour, Jesus Christ. In 1971 he sealed his decision to follow Jesus by being baptized into the Seventh-day Adventist Church. He wanted to share his newfound faith with others, so he began a branch Sabbath school. Three persons have been baptized as a result.

Mr. Kariuki still wasn't satisfied. How could he continue with his work as a blacksmith when thousands were dying every day without finding Jesus? He remembered that it was a book sold to him by a literature evangelist that changed his life. Today Mr. Kariuki himself is a literature evangelist, bringing the printed page into the homes of Kenya.

D. R. L. ASTLEFORD
Publishing Secretary
East African Union



South America's launch, plane, and rolling clinic personnel gathered recently in Brasilia.

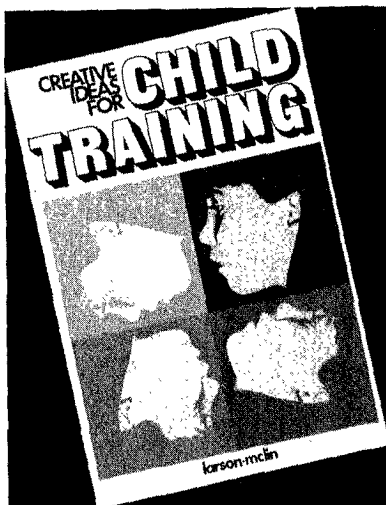
'TRAIN UP

CREATIVE IDEAS FOR CHILD TRAINING Compiled by Ruth McLin and Jeanne Larson.

Two mothers, their children now grown, have fulfilled their desire to provide encouragement and help to other parents by preparing this book. They show how family after family have put divine principles of child training into practice in everyday home living. Every one of the eighteen chapters is filled with "how we did it" material. It's impossible to read far without saying, "If they could do it, so can I." **CREATIVE IDEAS FOR CHILD TRAINING** holds a lifetime of value for all parents. Paper \$2.50

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day Adventist Church and have confidence in it. Church officials hear time after time: "Seventh-day Adventist services are reliable."

In 1973, 301,093 patients received attention through the above-mentioned channels.

Adventist workers perform first-aid services, but their main interest is to teach the people ways to prevent disease through proper counseling and instruction in health, hygiene, and nutrition.

On the basis of the results obtained through this kind of work, it was recommended at the meeting to expand the various forms of welfare work whenever missionaries can be found who are willing to go to these difficult places and preach the message of health and salvation.

DANIEL NESTARES
Health Secretary
South American Division

DENMARK

Treasurers Talk Money at Division-wide Council

More than 60 treasurers, accountants, and auditors from ten countries of the Northern Europe-West Africa Division met at Kikhavn Youth Camp in Denmark, May 6 to 9, to share experiences and straighten out question marks related to the many-faceted work of church, mission, and institutional finance.

Forty-eight items on an agenda spanning financial policies, budgets, accounting procedures, insurance, and auditing, gave but scant opportunity for the participants to admire the pleasant Danish countryside just a stone's throw from the sea.

The council was arranged by the division treasury department. R. Unnersten, treasurer, chaired the meeting. He was assisted by D. R. Pierson, assistant treasurer, and L. J. Harju, auditor.

R. M. Reinhard, assistant treasurer of the General Conference, gave valuable help in the workshop periods dealing with problems that seem to be encountered globally.

The triple challenge of the motto, "Economy, Loyalty, Spirituality," permeated both instructional and devotional periods, and helped the treasurers sense anew the sacred trust of handling funds dedicated to the finishing of God's work on earth.

FINN H. OPSAHL
Secretary-Treasurer
East Norway Conference

WASHINGTON, D.C.

SDA Broadcasts Continue to Bring About Baptisms

Last year almost 2 million people requested lessons from the church's 140 Bible correspondence schools, according to information just compiled. Leading in this activity was the North American Division with 510,000 re-

quests, 421,000 of them from the Voice of Prophecy. Southern Asia received 415,000 requests and the Far Eastern Division went over the quarter million mark.

These Bible schools graded a total of 6,151,586 lessons from their students. Radio and television broadcasts continue to provide the major source of these enrollments. The denomination released programs on 3,190 stations during 1973, and in any one week the message reached out more than 5,000 times.

All this activity resulted in at least 19,735 people who claimed broadcasts and Bible correspondence schools as a major factor in their baptism.

During the year the Voice of Prophecy completed the printing of its New Life, Nutrition and Health courses. Faith for Today explored new ground for the denomination with the release of television spots featuring the Bible's Answer and Living for Real courses. It Is Written achieved a new dimension when George Hermans used its sets and scripts for a French look-alike broadcast, *Il Est Écrit*.

In Europe continued use of AWR broadcasts brought many results and benefits to the denomination. One spin-off of the broadcasts and the production studios now operating in Europe has been the development of audio cassette ministries of various



At a workshop in Bogenhofen, Austria, in June, M. Vartic and V. Subert, Bible correspondence school directors from Yugoslavia, learn about layout.

kinds. Australasia reached a new high in the number of broadcasts per week. Its three-minute television series, *Crisis*, brought strong response in several markets.

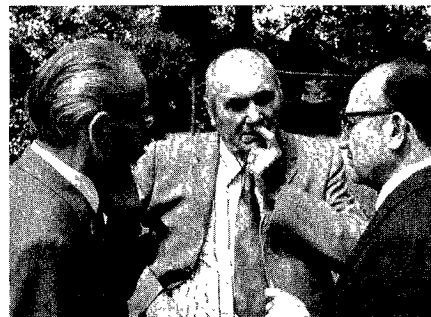
The Afro-Mideast Division added a new language to Adventist broadcasts with the addition of programs in Turkish. New lessons have aided these releases from AWR.

In Europe a large number of Russian émigrés have joined the church in Belgium as a result of AWR broadcasts. In the Far Eastern Division broadcasts in Thai, with the help of a student mission-

ary technician, opened the media to the denomination for the first time in several years. And in the Philippines station DXCR at Mountain View College proved itself a soul winner in its first weeks of operation.

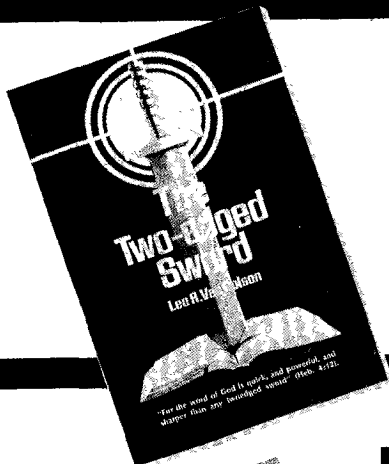
Approximately 750 full-time workers provide the broadcasts and follow-up services that produce these results. In addition, virtually every Seventh-day Adventist plays a role in supporting these programs through prayer, service, or financial support.

WALTER R. L. SCRAGG
Communication Secretary
General Conference



Bible correspondence school leaders C. Christoforides, of Greece, and E. Pellicer, of the Arabic Bible correspondence school in Paris, France, listen to an idea presented by J. Boureau, of France.

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INTRODUCE YOUR JEWISH FRIENDS TO A JEW NAMED JESUS!



THE QUEST OF A JEW/ Samuel S. Jacobson

The author tells about the steps that led him from being an orthodox Jew to becoming a Seventh-day Adventist Christian. He sets forth the arguments that persuaded him to make this change, bolstered with quotations from Scripture and the writings of Judaism. An excellent booklet to place in the hands of Jewish friends. **Paper 50 cents**

Committee Plans Advance of Spanish Publications

The members of the Spanish Publications Coordinating Committee met for their biennial meeting in Miami Beach, Florida, from July 8 to 10. This committee is made up of representatives from the General Conference, the South American Division, the Inter-American Division, the Pacific Press Publishing Association, the Buenos Aires Publishing House, and the United Bible Societies.

The committee voted to make Adventist Spanish publications more effective by the following means: a special edition of *The Ministry of Healing* for church members and use by colporteurs; an annual on liberty and conscience to be distributed to government authorities; new textbooks for teaching Bible in our schools; a wider distribution of *The Great Controversy*; coordination of materials produced by the Sabbath school and lay activities departments; assignment of specific Ellen G. White books to each of the two publishing houses mentioned above, and closer cooperation between Adventist Book Centers and local interdenominational Bible societies.

During the course of the meetings, D. A. McAdams of the General Conference Publishing Department pointed out that the rate of the growth of the work in Spanish-speaking countries makes it certain that soon this will be the largest linguistic group in the church's world organization.

L. A. RAMIREZ
Publishing Secretary
Inter-American Division

ILLINOIS

\$11.1 Million Addition Dedicated in Hinsdale

Completion of an \$11.1 million addition to Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, was marked July 21 by formal dedication ceremonies at the hospital. Guest speaker for the event was Richard L. Terrell, of Detroit, a former Hinsdale resident and civic leader who is now executive vice-president for General Motors. Approximately 600 persons attended the program.

With the expansion, the capacity of the hospital is increased from 360 to 440 beds. One of the main features of the construction program is a new five-level south wing, containing two patient-care floors and three floors for administrative and therapeutic services.

Local residents and firms contributed nearly \$1.5 million toward the two-year building program. The new south wing probably will be opened to patients early in September, according to William H. Wilson, administrator.

R. L. PELTON
Associate Health Secretary
General Conference

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER



At a recent reception, B. N. Gokhale, retired high court judge from Maharashtra, India, smiles at a comment by A. V. Pinkney.

RECEPTION FOR JUDGE GOKHALE.

On September 10 a reception was held in the executive dining room atop the General Conference North Building for Judge B. N. Gokhale, of India. For many years Judge Gokhale has been associated with the International Temperance Association in India and has been closely involved with the General Conference temperance activities. A. V. Pinkney, associate secretary of the GC Temperance Department, served as master of ceremonies.

ANNUAL COUNCIL. A rather sizable part of the General Conference staff was absent from headquarters during the early days of this month attending the Annual Council, which this year was held on the campus of Loma Linda University. Immediately prior to the Annual Council a retreat of study and prayer was held at the Pine Springs Ranch, a campsite of the Southeastern California Conference, to which the president of the General Conference invited some of his close counselors and the world division presidents.

Also preceding the Annual Council a meeting of the home and overseas officers and the officers and union presidents was held on the Loma Linda University campus.

CONSOLIDATED COMPUTER SERVICE FOR WASHINGTON AREA.

A consolidated computer service center has been approved for installation in December of this year in the Takoma Park area to serve the denominational institutions and organizations in this vicinity. This new computer center will replace four separate computers currently in operation. A new nonprofit corporation will be established to provide computer services on an equal basis to all the users of the center. A separate board of management will be comprised of representatives from each of the charter users. Participation in the new computer center has been approved by the General Conference and the re-

spective boards of the General Conference Insurance Service, Columbia Union College, Columbia Union HES, Hadley Memorial Hospital, the Review and Herald Publishing Association, and the Washington Adventist Hospital.

RECENT ADDITIONS TO THE GENERAL CONFERENCE STAFF WERE:

Elder and Mrs. Robert Olson, of Pacific Union College. Elder Olson is a new associate secretary in the Ellen G. White Estate, and Mrs. Olson is working in the General Conference Secretariat; Dr. Betty Stirling, of Loma Linda University, director of Institutional Research for the Board of Higher Education; DeWitt S. Williams, former missionary in the Trans-Africa Division, assistant secretary of the Communication Department; H. D. Burbank, of the Texas Conference, manager of Seventh-day Adventist Welfare Service (SAWS).

MEETINGS IN WASHINGTON. The General Hospital Council and the Broadcasting and Film Commission, two church related organizations, recently met in Washington and used the General Conference committee room facilities.

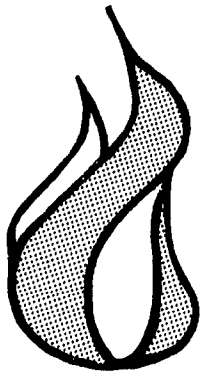
Also several important committees met recently in Washington which brought together some of the church's researchers and theologians for the purpose of studying matters that are of particular concern to the church. One was a committee on divorce and remarriage, others were subcommittees studying carefully the important truths of righteousness by faith.

MISSION PROJECT. On Monday, September 9, the General Conference Ladies' Auxiliary conducted an international smorgasbord during the noon hour, featuring nourishing and tasty cuisine from different geographical areas of the earth.

The returns from the smorgasbord amounted to \$730 and were a benefit endeavor in providing cows for our Korean College near Seoul, which is seeking to expand its dairy industry, in turn making Christian education available to more Korean youth.

RECENT VISITORS TO THE GENERAL CONFERENCE WERE:

Salvador Miraflores, editor of the Philippine Publishing Association, visiting church operated institutions while in the United States for a few weeks; Julian C. Gant, physician from Madison, Tennessee, in Washington on business; Pansa Tampabolon, from Indonesia, also on business in Washington; Mrs. Richard Pierce, of Minnesota; Mrs. Sauser, of Redlands, California; Blanch Sauser, of Nebraska; Dr. and Mrs. William Taylor, Jr., on their way to Bulawayo, Rhodesia.



The Promise of Power

By DeWITT S. OSGOOD

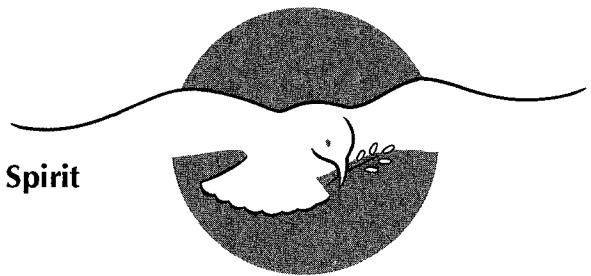
Pastor Osgood clearly and concisely presents the Biblical teachings about the Holy Spirit, the least understood member of the Godhead. In addition, he presents practical advice on how you can receive the power the Spirit offers—power to overcome sin, power to overcome discouragement, power to have a living Christian experience, power to tell others of Christ.

\$1.95

DOVE OF GOLD

And Other Signposts of the Spirit

By LESLIE HARDINGE

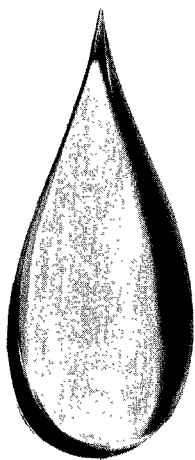


Dove of Gold approaches the vast subject of the Holy Spirit by viewing the Spirit's functions through illustrations He Himself has selected as vehicles for the revelation of His character and work. In both the Old and the New Testament several carefully chosen and highly suggestive symbols—including manna, salt, oil, and dew—picture His activities. Dr. Hardinge outlines eighteen symbols, covering every aspect of the Holy Spirit's ministry.

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Preparing for the LATTER RAIN

By DeWITT S. OSGOOD



Author Osgood continues his probing study of the work of the Holy Spirit, begun in his book *The Promise of Power*, in this carefully prepared book. He answers many questions about the latter rain and outlines the steps leading up to this exciting last-day event, predicted by Scripture. Included are forty-nine Ellen G. White quotations on the Holy Spirit's ministry, never previously released.

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NEWS NOTES

FROM THE WORLD DIVISIONS

Inter-American

► In a residential area of Monterrey, Nuevo Leone, Mexico, is being built the new Proyecto Cumbres church. After an evangelistic crusade in that city a church of 200 members was formed, and it became necessary to construct a place to worship. The new church will have a seating capacity for 350 persons.

► Pedro López is the first centurion in the East Puerto Rico Conference this year. He has won 158 church members so far. The second centurion, Wilfredo Vazquez, has already baptized 107 persons, largely as a result of a tent crusade in Río Grande. Three other pastors have already won more than 50 new members.

► Felicitó Moreno, a literature evangelist in the Panama Conference since attending a colporteur institute in Costa Rica last year, has won 18 persons to Christ during the first six months of this year.

► As a result of the tent crusade held by Stephen Purcell in Queen's Park, Port-of-Spain, Trinidad, 232 persons joined the remnant church.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► "Alive Unto God" was the theme of the Sri Lanka camp meeting held in Lakpahana, August 7-10. The special camp meeting offering, voted to go to the Hendala church, amounted to Rs. 4,200 (US\$420). An ordination service and the baptism of 17 persons were camp meeting high lights.

► Diplomas were presented June 22 to 11 graduates of the two-year theology course at the Kottarakara SDA High School's seminary in Panaveli. The following day, seminary students and church members assembled to watch D. S. David lay the foundation stone for a new church-classroom building. When completed, this new building will replace a temporary thatched shed.

► Although the recent war in Bangladesh brought destruction to human lives and property, it has also made the people think more seriously about their lives. Both Christians and Hindus became interested in Seventh-day Adventism. In one place, where a crusade was held in a Baptist church, 300 to 400 people attended every night. Eleven of them have now been baptized, and 30 Bibles were given to those completing the course.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► Recently the members of the Huntington, New York, church dedicated a restored 50-year-old church building to the Lord. Because the extensive renovation was carried out by the members, the actual cash outlay was much less than if contractors had done the work.

► All of the churches in Bermuda conducted Vacation Bible Schools this summer, according to A. C. Mote, communication secretary of the Bermuda Mission.

► E. F. Keslake, former chaplain of Parkview Memorial Hospital in Brunswick, Maine, who recently retired, has been appointed temperance and health education secretary of the Northern New England Conference.

► Rolfe Mitchell, of Manchester, New Hampshire, is moving to the Burlington, Vermont, district. Kenneth Burrill, of the Dixfield, Maine, district, will replace Elder Mitchell in Manchester.

► A gift of \$20,000 was recently received by Geer Memorial Hospital in Canaan, Connecticut, from Howard C. Selleck, of New Haven, Connecticut. Mr. Selleck had previously given \$10,000 toward construction of the present facility. EMMA KIRK, *Correspondent*

Canadian Union

► Thirty-two persons have been baptized as the result of a Field School of Evangelism conducted under the direction and sponsorship of Andrews University in Corner Brook, Newfoundland. Verne Snow was the evangelist.

► A four-week series of evangelistic meetings in Bridgewater, Nova Scotia, by Lawton Lowe, Canadian Union Conference Ministerial secretary, resulted in 28 baptisms, increasing the church membership to 56.

► New carpeting has been installed throughout the women's dormitory at Canadian Union College, Lacombe, Alberta, as well as in the lobby of the men's residence. The new home economics facility is now in use.

► A new two-teacher school opened in St. Catharines, Ontario, in September.

► A spiritual retreat was held August 25 to 30 at the Alberta Conference camp near Bowden for Canadian Union and local conference presidents, treasurers, and departmental secretaries.

THEDA KUESTER, *Correspondent*

Central Union

► B. Weidling, under appointment to Rwanda, Africa, where he will be head of the Bible department of Gitwe College, was ordained August 31. Although Elder Weidling is a district pastor in the Kansas Conference, the service was held in the Central church in Kansas City, Missouri.

► New staff members at Union College, Lincoln, Nebraska, include James D. McClelland, art teacher, and Mrs. L. Aleene Schaeffer, assistant professor of education. Mr. Schaeffer is employed at the college power plant.

► Two young men were ordained at the Colorado camp meeting—Rex Richard Bell, pastor of the Fruitapalisdade district, and Daniel Warren Goddard, an associate pastor of the Denver South church.

► Three Colorado optometrists, all Seventh-day Adventists, were honored by the Colorado Optometric Association for distinguished service to their communities and profession. Howard Engeberg, of Durango, and R. Lincoln Underwood, of Cortez, were presented the 1974 Distinguished Community Service Award. A special tribute award was given to Mrs. Robert C. Gates, in memory of her husband, a Colorado Springs optometrist who was killed in an airplane crash in April.

CLARA ANDERSON, *Correspondent*

Columbia Union

► The Ohio Historical Society has erected a historical marker at Lovett's Grove, where Ellen G. White received a vision that resulted in her writing *The Great Controversy*, where James and Ellen White held tent meetings in 1860, and where the first Adventist church in Ohio was located.

► Thirty unsighted youth from Maryland, Pennsylvania, Virginia, and West Virginia attended camp in Huttonsville, West Virginia, which was cosponsored by the Christian Record Braille Foundation and the Mountain View Conference.

► The Joint Commission on Accreditation of Hospitals recently awarded a two-year accreditation to Hadley Memorial Hospital, Washington, D.C.

► Campus Crusaders Against Drug Abuse who worked in the Ohio Conference finished the summer with sales totaling more than \$22,000.

► Seventy Ohio elementary-school educators attended a two-day workshop held by the School Management Institution of Worthington, Ohio.

► Phyllis Bell, of Richmond, Virginia, is the new principal-teacher of Modern Miracle School in Newtonville, New Jersey.

CHARLES R. BEELER, *Correspondent*

Lake Union

► The Christian Heritage Team, students working at Indiana Academy for the summer, sang in concert at a Kokomo shopping mall in July, then gave a concert at the Kokomo church.

► Donald Copey has been appointed medical secretary of the Lake Union Conference, in addition to his work as secretary of the stewardship and A.S.I. departments.

► A computer programmed to provide

individual information on the possibility of a heart attack was the main feature of the SDA booth at the Berrien County Youth Fair, Berrien Springs, Michigan. More than 9,000 brochures were given out.

► The Layman of the Year award was presented to Mrs. Arthur Weaver of Plymouth, Michigan, at the Michigan camp meeting. She and her husband are active in the health education work in the Detroit area.

► Michigan Conference literature evangelists lead the North American Division in total sales. They had delivered more than half a million dollars worth of books up to the end of August—an increase of \$123,000 over last year.

► Five pastors, Edward Avinger, Vern Joyner, Herman Davis, David Jones, and Morris Wren, were ordained at the Lake Region camp meeting on July 6.

► A new group of 50 believers meets in the Chapel Rock area of Westside Indianapolis, Indiana. This group is the result of a three-week evangelistic series held in Indianapolis by Don Houghton of the Cicero district.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Students from the La Grande, Oregon, church school recently held Voice of Youth meetings, and as a result seven young people were baptized. The young evangelists used materials acquired from the conference MV department.

► The Brewster, Washington, church was dedicated on August 10. Participating in the service were E. R. Walde, union president, and the incoming Upper Columbia Conference president, Richard Fearing.

► A new congregation, the South Park church, recently began meeting in the southwestern part of Portland, Oregon. Organization of the church resulted from the Adventures in Faith program in Oregon.

► Kenneth Ellstrom, formerly controller of Portland Adventist Hospital, has been elected secretary-treasurer of the Alaska Mission. He replaces Burt Pooley, who accepted a call to be secretary-treasurer of the Montana Conference.

► Two Adventists in the Northwest, Mrs. Francis Harper, of Camas, Washington, and Mae Nichols, of Springfield, Oregon, recently observed their one hundredth birthdays.

► Participating in the recent dedication service of the Willapa Harbor church near Raymond, Washington, were E. R. Walde, president of the North Pacific Union Conference; James Chase, president of the Washington Conference; and John Milton, pastor.

► The Camas, Washington, church in the Oregon Conference has changed its name to Riverside church.

CECIL COFFEY, *Correspondent*

Northern Union

► More than 100 medical personnel and their families were in attendance at the annual Northern Union medical retreat conducted at Minnesota's North Star Camp.

► Danny Lofton, of Fairbault, Minnesota, is serving as manager of a district-owned-and-operated health food store. The Fairbault and Owatonna churches are utilizing this plan to create a better public image in the community.

► Oswald H. Rausch has been elected secretary-treasurer of the Minnesota Conference, replacing Richard W. Wilmot, who has moved to the same position in the Idaho Conference.

► Elder and Mrs. Lester Fowler, formerly of Colorado, have transferred to the South Dakota Conference to serve in full-time evangelism. Their first campaign is scheduled for the mile-high city of Custer, South Dakota.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Union Religious Liberty Department Reconstructed

John V. Stevens has accepted the invitation of the Pacific Union Conference to head the union's restructured religious-liberty and industrial-relations department.

Under the new plan, all conference religious-liberty education will be implemented from the union office.

Called to associate with Elder Stevens, who has served as Arizona Conference president the past six years, is Claude Morgan, who has directed church-state affairs in Central California. Gery P. Friesen will continue as the capital representative and pastor of the Sacramento Central church. Attorney Morgan will live in Sacramento, and Elder Stevens in Southern California.

Elder Stevens will serve the three smaller conferences, as well as heading the California team, while Attorney Morgan will be "watchdogging" in Sacramento. Elder Friesen has for more than a year been visiting legislators and educating them regarding Seventh-day Adventist principles and beliefs. CREE SANDEFUR, *President*

► Arizona Governor Jack Williams and Phoenix City Councilman Calvin Goode headed the guest list at an open house for the Arizona Conference office and the Adventist Book Center in late September. The 16,100-square-foot Spanish-style structure houses ten offices, a chapel, storage and work areas, and a kitchen-lounge. Separated by a breezeway is the nearly 4,000-square-foot Adventist Book Center with walk-in freezer and stockroom. In the center of the office portion is an atrium.

► The first graduation of the Food for Everyone Training Center in Hollister, California, was held the first weekend in October. The center, which seeks to prepare laymen for specialized mission

service, was begun by a group of Adventist laymen headed by Floyd O. Johnson. It had ten in its first four-month class on the 18-acre plot. The class, led by Jay Amundson, chose "Christ Is the Vine" as its motto and "Working in His Vineyard" as its aim. Ten of the 25 students enrolled in the class, which begins this month, are non-Adventists. Chief instructor is Jacob Mittleider.

► Nineteen of Hawaii's 20 churches held a Vacation Bible School during the past summer. Attendance totaled more than 1,200, with 850 from non-Adventist homes. From two churches, 45 were enrolled in branch Sabbath schools, and 30 are attending another Sabbath school.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Ten members of the Memphis, Tennessee, Raleigh church have qualified for American Red Cross disaster-aid work. Mrs. Katherine Hartley, assistant secretary of the West Tennessee Welfare Federation, arranged for the course in disaster relief.

► Reports from church communication secretaries in the Alabama-Mississippi Conference indicate 400 per cent more newspaper coverage of Adventist activities for the first half of 1974 than for the same months of 1973.

► The biennial Southern Union Medical-Dental Congress, September 13 and 14, drew 1,200 persons. Special guest speakers included Robert H. Pierson, General Conference president, and Herbert E. Douglass, *Review and Herald* associate editor.

► The turning over of a five-year-old 55-bed hospital in Jellico, Tennessee, to the Southern Adventist Health and Hospital System has led to the organization of a new company and a church school in the area.

► The Louisville, Kentucky, and Nashville and Memphis, Tennessee, churches were prominent among many churches in the Kentucky-Tennessee Conference that sponsored booths in State and multi-State fairs. In Louisville 120 workers manned the booth. Approximately 2,000 persons applied for a Bible correspondence course and more than 300 registered for Five-Day Plans to Stop Smoking.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► A new colonial-style Community Services center has been dedicated at Guymon, Oklahoma. The mayor of Guymon, the president of the chamber of commerce, and the civil defense director were present, along with Mrs. Vera Wolfe, Oklahoma Conference Community Services director.

► Mary Burton, who received her Master's degree in organ performance from Andrews University this summer, has been called to join the music de-

partment staff at Southwestern Union College, Keene, Texas.

► Twenty-four persons united with the church during the recent "Way to Live" Crusade in Little Rock, Arkansas, by the Johnson-Daniel evangelistic team.

► The annual Arkansas-Louisiana Conference retreat for pastors was held August 11-15 at Camp Yorktown Bay.

► On September 23 the Texas Adventist Book Center held its grand opening of the new book and health center at 509 South Texas Boulevard in Weslaco.

► The annual convention for Southwestern Union Conference teachers was held at Southwestern Union College, Keene, Texas, September 8-11.

► By September 10, 162 students had enrolled at Sandia View Academy, Corrales, New Mexico. This represents approximately a 50 per cent increase over the enrollment at this time last year.

► The Pine Bluff, Arkansas, church rededicated its sanctuary on September 7, following major renovation. B. Page Haskell, secretary-treasurer of the Arkansas-Louisiana Conference, was guest speaker and baptized three persons.

J. N. MORGAN, *Correspondent*

Andrews University

► A unique preaching ministry begun more than 65 years ago by prominent Chicago businessmen—after church leaders decided religious work was too difficult in the heart of Chicago—is the subject of a new book by Steven P. Vitrano, professor of preaching and director of field education at the Seventh-day Adventist Theological Seminary. *An Hour of Good News: The Chicago Sunday Evening Club* describes the nonsectarian "club" founded in 1907 to bring to Chicago's Orchestra Hall the most prominent preachers in the English-speaking world every Sunday evening from October to May. Since 1922 most of the meetings have been broadcast by one or another of Chicago's radio stations, and the programs have been telecast since 1956 by WTTW, channel 11, and on radio station WCFL.

► The National Science Foundation has awarded the Andrews University biology department a matching grant of \$2,800 toward the purchase of environmental measurement equipment for use in the ecology laboratory. The NSF has also given the AU chemistry department an \$1,800 matching grant toward purchase of an infrared spectrometer for use in organic chemistry and qualitative organic analysis classes.

In addition, the chemistry depart-

ment will soon obtain a Coulter counter at one eighth of its original \$8,000 cost for use in bacterial-research studies being conducted by Dr. George Javor, associate professor of chemistry.

► Swiss bell ringer John Aitken, who will be graduated with a Master of Divinity degree from the SDA Theological Seminary in December, financed part of his way through the Seminary by giving programs for clubs and civic groups in southwestern and south-central Michigan. Aitken has accepted a pastorate in Butte, Montana.

OPAL YOUNG, *Communication Officer*

Loma Linda University

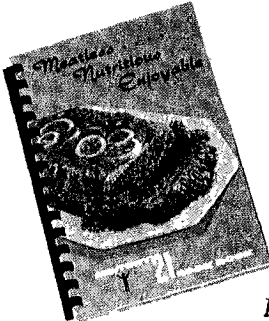
► The largest class in the School of Medicine history received their Doctor of Medicine degrees on Sunday, September 29. Guest speaker for the conferring of degrees program was Robert H. Pierson, president of the General Conference.

► Loma Linda University neurosurgeon George M. Austin made a special scientific presentation at the Seventh Annual Salzburg Conference on Cerebral Vascular Disease in September in Salzburg, Austria. Dr. Austin's presentation was on research conducted at the university on "Changes in Gray Matter Blood Flow in Dementia."

JERRE IVERSEN, *Communication Officer*

Economists Say Meat Prices Will Double
WASHINGTON E.P. — Will rare meat become extinct with world food shortages?

Research Links Beef Consumption With Cancer
BOSTON E.P. — High saturated fat content of beef has long been associated with heart attacks, now strike two



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asst. superv.	Stationary engr.
Nurses, CCU	Systems analyst

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.

To New Posts

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

Chloe Balkins, staff, Bass Memorial Academy, Lumberton, Mississippi, from Campion Academy, Loveland, Colorado.

Peter Bragg, pastor, Birmingham Roebuck, Alabama, from Richmond, Virginia.

M. E. Cruz, assistant pastor, Meridian, Mississippi, from Southern Missionary College.

Dianne Dunn, staff, Bass Memorial Academy, from Columbia Union College.

Roy Dunn, staff, Bass Memorial Academy, from Maryland.

K. J. Epperson, principal, Bass Memorial Academy, formerly dean of boys, Campion Academy, Loveland, Colorado.

Clifford Ingersoll, staff, Bass Memorial Academy, from military service.

Oliver L. Jacques, public relations director, Kettering Medical Center and College of Medical Arts, Kettering, Ohio, from same position, Loma Linda University.

Sam James, staff, Bass Memorial Academy, from Harbart Hills Academy, Tennessee.

Earl Kirchberg, staff, Pioneer Valley Academy, New Braintree, Massachusetts, a recent graduate of Andrews University.

Don Krause, associate secretary of education, Southern California Conference, formerly treasurer, Walla Walla Valley Academy, College Place, Washington.

Pennie Angela Lister, staff, Union College, Lincoln, Nebraska, formerly associate dean of women, Oakwood College, Huntsville, Alabama.

Don Long, youth pastor, Glendale City church, Glendale, California, from Oregon.

Grant Macaulay, associate secretary, education department, Central California Conference, from Loma Linda University.

Larry Macomber, assistant manager, Nebraska Adventist Book Center, from the Western Canada Adventist Book Center.

W. A. Marshall, lay activities and Sabbath school secretary, Alabama-Mississippi Conference, formerly pastor, Mobile, Alabama.

K. M. Mathews, director of trust services and religious liberty secretary, Alabama-Mississippi Conference, formerly pastor, Montgomery, Alabama.

Joyce Morse, elementary supervisor, education department, Central California Conference, from Central Union.

Hilbert Nembhard, pastor, Berean church, Los Angeles, California, from Northeastern Conference.

Robert Peeke, staff, Pioneer Valley Academy, New Braintree, Massachusetts, from Auburn Adventist Academy, Auburn, Washington.

T. D. Pitman, pastor, Muscle Shoals, Alabama, from Bolivia.

G. H. Rainey, associate pastor, University church, Loma Linda, California, from Lake Region Conference.

Chauncey Robbins, food service director, Bass Memorial Academy, Lumberton, Mississippi, from Oregon.

John J. Robertson, pastor, La Sierra church, Riverside, California, from Atlantic Union College.

Margaret Sackett, Illinois Conference elementary school supervisor, from Riverside, California.

R. L. Scott, assistant personnel director, Porter Memorial Hospital, Denver, Colorado, formerly personnel director, Kettering Medical Center, Kettering, Ohio.

Vernon L. Small, chief executive officer, Battle Creek Sanitarium Hospital, Battle Creek, Michigan, formerly administrator, Saigon Adventist Hospital, South Vietnam.

L. A. Stout, health and stewardship secretary, Alabama-Mississippi Conference, formerly principal, Bass Memorial Academy, Lumberton, Mississippi.

Wolfgang Struntz, director of guidance and counseling, Union College, Lincoln, Nebraska, from Newfoundland.

FROM HOME BASE TO FRONT LINE

Venus Ee-Siriporn (LLU '70), of Loma Linda, California, to serve as biology teacher, Antillian College, Mayagüez, Puerto Rico, left Miami, Florida, July 30, 1974.

O. Ronald Follett (PUC '65), of Keene, Texas, to serve as teacher, Matandani Training School, Blantyre, Malawi, left New Orleans, August 5, 1974. His wife and daughter are to follow later.

Dennis S. Glibbs (PUC '68), to serve as elementary teacher, Far Eastern Academy, Singapore; **Linda Lou (Smlth) Glibbs** (PUC) and two daughters, of Livermore, California, left San Francisco, August 4, 1974.

Dorothy M. Kuester (LLU '59), returning as director, school of nursing, Taiwan Adventist Hospital, Taipei, Taiwan, left Los Angeles, California, August 7, 1974.

Robert E. Lemon (CUC '72), to serve as accountant, Zaire Union, Lubumbashi, Zaire; **Sherry Lynn (Wiebold) Lemon** (WWC '66) and daughter, of Hackettstown, New Jersey, left Washington, D.C., July 30, 1974.

Robert Lee McChesney (AU '66), returning as teacher, Solusi College, Bulawayo, Rhodesia; **Marja-Leena (Raunio) McChesney**

(Wash. St. U '69) and son, left Chicago, August 1, 1974.

Barbara Jean McDonald (LLU '50), returning as instructor, school of nursing, Bella Vista Hospital, Mayagüez, Puerto Rico, left Los Angeles, August 17, 1974.

Onesimo Mejia (AUC '62), returning as president, Central Chile Conference, Santiago, Chile; **Tomasita (Romero) Mejia** and three children, left New York, August 8, 1974.

Larry A. Roth (AU '67), to serve as district pastor, SDA Mission Guam-Micronesia, Majuro, Marshall Islands; **Mary Joanne (Byrd) Roth** (PUC) and two children, of Vancouver, Washington, left Portland, Oregon, August 9, 1974.

Olavi J. Rouhe (LLU '34) to serve as medical director, Songa Hospital, Kamina, Zaire; and **Alline L. (Jewell) Rouhe** (Glendale Sch. Nurs.), of Ceres, California, left New York, July 31, 1974.

Barbara H. Thurlow (CUC '56), of Nashville, Tennessee, to serve as nursing instructor, Antillian College School of Nursing, Mayagüez, Puerto Rico, left Washington, D.C., August 5, 1974.

Harald H. K. Zinner, (Simon Fraser U '71), to serve as teacher, Maxwell Preparatory School, Nairobi, Kenya, and **Gisela (Schulenburg) Zinner** (WWC '70), of Surrey, British Columbia, Canada, left Toronto, August 4, 1974.

NATIONALS RETURNING

Christopher Olaseinde Adeoye to serve as Ob-Gyn specialist, Adventist Hospital, Ile-Ife, Nigeria; **Olayimica Adetoun Adeoye**, and two children left New York City, August 26, 1974.

Cleo Joseph Quashie, to serve as dean of men, Caribbean Union College, Port of Spain, Trinidad; **Ruth Helen Quashie** and two children, left Miami, Florida, August 20, 1974; son to follow September 1, 1974.

Thomas E. Rengul to serve as assistant principal and teacher, Palau Mission Academy, Koror, Palau, left San Francisco, California, September 1, 1974.

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

Mildred Berggren (AVSC), to serve as English primary-school teacher, Nicaragua Adventist Hospital, La Trinidad, Esteli, left Miami, Florida, August 20, 1974.

Robert Frank Bouchard (AU '74) (AVSC), of Berrien Springs, Michigan, to serve as teacher, South China Adventist College, Taiwan, left New York City, August 28, 1974.

Barry Leland Casey (PUC '74), to serve in ministerial, MV and Vacation Bible School work, Welsh Mission, Cardiff, Wales, of San Jose, California, left San Francisco, California, June 13, 1974.

Irvin A. Friesen (Univ. of Colorado '41) (SOS), of Monument Valley, Utah, to serve as pharmacist, Saigon Adventist Hospital, Vietnam, and **Eldine A. (Hahn) Friesen** left Los Angeles, California, July 1, 1974.

Richard Harold Lukens (LLU '73) and **Lorna Jean (Turner) Lukens** (LLU '72), to serve as relief physicians, Yuka Hospital,

Zambia, Africa, of Loma Linda, California, left Los Angeles, California, August 21, 1974.

Lynne E. Thornberry (UC) (R/SS), to serve as music teacher, Tai Po Sam Yuk Middle School, Hong Kong, of Lincoln, Nebraska, left New York City, September 1, 1974.

STUDENT MISSIONARIES

David Anthony Candogan (AU), of Berrien Springs, Michigan, to serve as teacher, Tanzania General Field, Morogoro, Tanzania, left Toronto, Canada, July 29, 1974.

Donald Walter Clayville (SMC), of Estacada, Oregon, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, August 13, 1974.

Sharon Marie Davis (UC), of Richardton, North Dakota, to serve as elementary school teacher, SDA Mission, Majuro, Marshall Islands, left San Francisco, August 11, 1974.

Robert Shawn Griffin (SMC), of Takoma Park, Maryland, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, August 17, 1974.

Mary Beth Harrold (AUC), of Stoneham, Massachusetts, to serve as teacher, English Language School, Seoul, Korea, left Boston, Massachusetts, August 11, 1974.

Sue J. Hildebrand (AU), of Munising, Michigan, to serve as teacher, North Minahasa Mission, Manado, Indonesia, left Chicago, Illinois, July 29, 1974.

Jerry Lee Holt (SMC), of Fort Lauderdale, Florida, to serve as teacher, English Language School, Seoul, Korea, left San Francisco, August 14, 1974.

Robert William Knutson (AU), of Columbus, Wisconsin, to serve as Bible teacher, Kellogg-Mookerjee High School, Jalirpar, Bangladesh, left Chicago, August 11, 1974.

Gerald Paul Marvin (SMC), of Orlando, Florida, to serve as teacher, Korean Union Mission, Seoul, Korea, left Los Angeles, August 16, 1974.

John Nenin McDowell (AUC), of St. John's, Newfoundland, Canada, to serve as teacher, Palau Mission Academy, Koror, Palau, Western Caroline Islands, left Vancouver, British Columbia, August 12, 1974.

O. R. Merolle (AUC), of Lindolndale, New York, to serve as teacher, Korean Union Mission, Seoul, Korea, left Boston, Massachusetts, August 11, 1974.

Esther May Simanton (WWC), of College Place, Washington, to serve as teacher, Musoma, Tanzania, left Calgary, Alberta, Canada, August 19, 1974.

Claudia Beth Story (WWC), of College Place, Washington, to serve as teacher, Karachi Hospital, Pakistan, left Detroit, Michigan, August 26, 1974.

Pauline A. Sutton (UC), of Lincoln, Nebraska, to serve as teacher, West Irian Mission, Irian Barat, Indonesia, left New York City, September 1, 1974.

Denise R. Sylvester (WWC), of College Place, Washington, to serve as elementary school teacher, Inca Union College, Nana, Peru, left Portland, Oregon, August 23, 1974.

Frankie M. Viramontes (LLU), of Riverside, California, to serve as teacher, Koror Seventh-day Adventist Elementary School, West Caroline Islands, left Los Angeles, California, August 24, 1974.

John J. Weir (WWC), of College Place, Washington, to serve as teacher, Anderson School, Gwelo, Rhodesia, left Vancouver, British Columbia, Canada, August 26, 1974.

Deaths

BLUNDEN, Herold M.—b. May 2, 1885, Colac, Victoria, Australia; d. July 25, 1974, Deer Park, Calif. He was educated at Avondale College, Cooranbong, New South Wales, Australia. In 1907 he married Nellie Mountain, at which time he was publishing secretary of South Australia. In 1908 he became a teacher at Darling Range School, West Australia. In 1910 he became publishing secretary for the New South Wales Conference. He became manager of the circulation department of the *Signs* magazine, Warburton, Victoria, in 1912. Two years later he became publishing secretary of the China Union Mission. There he pioneered the training of the first Chinese colporteurs. In 1916 he became superintendent of the Hupeh Mission, North China, and the following year became superintendent of the North China Union. In 1919 he was appointed lay activities secretary for the Australian Division. Two years later he became secretary of the Pacific Island Union Mission. In 1923 he became president of the North New Zealand Conference. Three years later he was appointed publishing secretary of the Pacific Union Conference. In 1930 he became chaplain of the Glendale Sanitarium and Hospital. In 1937 he became the first manager of the Voice of Prophecy as well as associate speaker. The year following he was called to be president of the Antillian Union Mission, which position he held until 1941, when he became secretary of the General Conference Publishing Department. In 1947 he was appointed field secretary of the General Conference. He became pastor of three churches in Northern California in 1951. In 1956 he was appointed field secretary of Northern California. He retired in 1963. Survivors include his wife and a daughter, Dr. Dulcie Anderson.

CAMPBELL, Lou—b. Oct. 29, 1892; d. June 3, 1974, Forest City, Fla. From 1918 to 1922 she was employed at New England Memorial Hospital. From 1923 to 1951 she worked at Washington Adventist Hospital, Takoma Park, Maryland.

EFFENBERG, Emmy Heil—b. May 10, 1900, Muenchen-Gladbach, Germany; d. July 9, 1974, Lodi, Calif. She married Elder J. H. Effenberg in 1925 and they immediately went as missionaries to West China. She was secretary-treasurer of the East Szechwan Mission for six years and held the same position for two years in Northwest China Union. For a time she was matron of the Shanghai Sanitarium. For 24 years they labored in China with only a six-month furlough. They returned to the United States in 1948. Survivors include her husband; a son, John, Jr.; two daughters, Agnes Dorosh and Irmie Mies; and two brothers, Wilhelm and Fritz Heil.

EMMERSON, Anna Belle—b. Oct. 4, 1889, S. Dak.; d. July 14, 1974, San Diego, Calif. She served with her husband, Elder E. H. Emerson, who was a pastor, college Bible teacher, and chaplain. Survivors are a son, Dr. J. Harvey Emerson; a daughter, Ruth Davis; two granddaughters; and a sister.

FULLER, Frank—b. June 6, 1898, Clonie, N.Y.; d. Aug. 7, 1974, Granada Hills, Calif. He was a graduate of Union Springs Academy and Atlantic Union College. He was an intern minister in western New York, and taught church school in Massachusetts, Maryland, Ohio, Pennsylvania, and California. Survivors include his wife, Letha; son, Jack; daughter, L. Jeannine Serena; six grandchildren; and a brother, Charles.

HABIG, Muriel R.—b. Aug. 19, 1902, Hummelstown, Pa.; d. Dec. 3, 1973, Hershey, Pa. She graduated from nurse's training at Washington Sanitarium and Hospital, Takoma Park, Md. For many years she served as a literature evangelist in the Pennsylvania Conference. Survivors include her husband, Harry; daughter, Edris; and a brother, Ira F. Rhan.

HARDY, Harry George—b. 1904, Croscombe, Somerset, England; d. Aug. 24, 1974, Glendale, Calif. He was a literature evangelist in England from 1930 to 1950. After coming to the United States he became a cook at Glendale Adventist Hospital. Then he was custodian for the Southern California Conference office. Survivors are his wife, Sybil; two sons, Dr. Cyril and Elder Gerald; seven grandchildren; two great-grandchildren; two brothers in England, Charles and William; and two sisters, Verna Hellier and Myrtle Willmott.

MOREL, Marion Poey—b. June 12, 1905; d. April 22, 1974, Glendale, Calif. She accompanied her husband, Dr. Morel, as a missionary to Central Africa, where they spent 12 years in the Belgian Congo. From 1946 she accompanied her husband on several three-month appointments as relief surgeon in SDA hospitals in India, Pakistan, the Philippines, Bangkok, and Hong Kong. Survivors are her husband, Dr. Elton L. Morel; son, Dr. Elton S. Morel; daughter, Eloine M. Westerhout; and six grandchildren.

STEWART, Robert Edgar—b. July 16, 1889, Columbus Junction, Iowa; d. July 6, 1974, Berrien Springs, Mich. He canvassed and attended Oak Park Academy, Nevada, Iowa. In 1913 he married Lottie Lippincotte Ervin, and immediately they went to the Philippines, where he labored in literature ministry, the Sabbath school department, and the publishing work. He set up the first press Adventists had in the Philippines (a hand press from Union College); also he held the first colporteur rally there. For a short time they served in Mexico City. In 1924 they went to Cuba, and later served a short time on the Isle of Pines. In 1931 he was called to be president of the Atlantic Colombia Mission. From 1935 to 1939 he pastored churches in El Paso and Abilene, Texas. For two years they were at Collegedale, Tennessee, and from 1942 to 1971 he was on the staff of Madison College, Madison, Tennessee, where he served as pastor, chaplain, and Bible teacher. While serving there he and his wife received their B.S. degrees. Survivors include his wife; five children, Evelyn Murray, Alvin J., Ervin B., Violet Lang, Velma Mixon; and a number of grandchildren.

Coming

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
Ingathering Emphasis	December 7
Church Lay Activities Offering	December 7
Stewardship Day	December 14

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SAWS Continues Aid to Honduras

Newspapers and officials in Honduras have praised the Seventh-day Adventist disaster relief work for operating in an organized and efficient way during the chaotic first days after Hurricane Fifi swept over Honduras. At the time the hurricane struck, the Honduras Mission had 325 bales of clothing on hand in San Pedro Sula. Coupons were given out to disaster victims and by presenting these at SAWS headquarters the people received clothing, food, and medicines. More than 60,000 pieces of clothing were distributed on the spot.

The impact of a recent Salim Japas crusade was still being felt in San Pedro Sula when the hurricane struck only two nights after the evangelist had left, so it was natural for the people to call the Seventh-day Adventist relief work "Operation Japas." The large air tent where the meetings were held was torn in two and badly damaged by the high winds, but city officials were eager for the meetings to begin again to boost the morale of the people. The tent was repaired and the meetings resumed on the night of September 28 with Carlos Aeschlimann, Central American Union president, as the speaker. At this meeting 74 persons expressed their desire to prepare for baptism.

Although so far as is known, no Seventh-day Adventists have lost their lives, many have lost their homes and all their possessions. At least one school and three churches were swept away. Robert H. Pierson, General Conference president, has sent a special message of encouragement to Seventh-day Adventist church members in Honduras. A. H. RIFFEL

\$11,000 Weekly Sales Achieved

Max Van Dyck, publishing secretary of the North New Zealand Conference, has cabled the General Conference: "Barry Tasker, \$11,000 sold and delivered in one week." This is truly a great achievement, an illustration of the power that God imparts to men like Barry, who was recently called from the farm to help deliver Heaven's call to the homes of New Zealand.

During the month of August more than \$408,000 worth of literature was delivered in the Columbia Union Conference. Lewis Norwood of the Chesapeake Conference and his partner delivered more than \$11,000 worth of books in six and one-half days of canvassing. The greater share of their deliveries were *Bible Readings for the Home* and the large Spirit of Prophecy books. All together, 308 copies of these large full-message volumes were placed in the homes of the people. J. N. HUNT

Monthly Digest of the REVIEW

The Review and Herald Publishing Association has announced that beginning with the January, 1975, issue, the Monthly Digest of the REVIEW AND HERALD will be published in Washington, D.C., rather than at the Stanborough Press in England. The magazine will continue to be edited by the staff of the weekly, and will be promoted by the periodical department in Washington.

The Monthly Digest, now in its fourth year, is designed for readers who prefer a monthly magazine to a weekly. Containing 24 pages in two colors, it features a selection of the articles that appear during the same month in the weekly edition. The Digest is priced at \$4.25 per year and may be ordered in the regular way through the church lay activities secretary or the Adventist Book Center. Subscriptions ordered now will begin with the January issue.

Large SS Offerings in Pacific Union

Sabbath school offerings in the Pacific Union Conference at the end of eight months show a gain of more than \$358,000; almost a 20 per cent increase over the corresponding eight months of last year. If this trend continues for the remainder of the year, the Pacific Union will reach more than \$3.5 million in Sabbath school offerings, reports C. C. Kott, union Sabbath school secretary. FERNON RETZER

Offering for Temperance, October 26

Since the days of Joseph Bates, pioneer Adventist minister and writer, an unbroken emphasis on Christian temperance has been an important part of this Sabbathkeeping church.

Today it is more important than ever to share with the inhabitants of all lands the message of temperance. We urge all our believers to contribute generously to the Temperance Offering that will be received in our churches on Sabbath, October 26. Provide the means necessary to tell others of the temperance way. ROBERT H. PIERSON

ACPRAD Plans to Meet Annually

A group of Adventist college and university public relations directors met informally during the recent meeting of the American College Public Relations Association held in Atlanta, Georgia. The group, Adventist College Public Relations Recruitment Alumni Development Association (ACPRAD), plans to meet annually to exchange information, study trends, and improve skills.

Chairman of the group is Victor H. Cooper, of the General Conference Department of Communication. D. G. Prior, of Andrews University, serves as secretary. VICTOR H. COOPER