

# Review

NOVEMBER 14, 1974

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

## World Leaders in Annual Council Speak to the Church

[At the close of the first devotional message, presented by the General Conference president, at the recent Annual Council, held in Loma Linda, California, the delegates participated in a heart-warming testimony service, then voted unanimously to send the following message to church leaders and members throughout the world: We urge each REVIEW reader to study the message thoughtfully and prayerfully, and to respond to its appeal.—EDITORS.]

**A**T THE 1973 Annual Council the Holy Spirit overshadowed the assembly, refreshing the hearts of the delegates and producing a deep longing for God. A spirit of revival was felt, and the need for reformation was seen. As a result of this solemn experience, the delegates issued "An Earnest Appeal" to the members of the Seventh-day Adventist Church throughout the world. The appeal acknowledged that the church is in the Laodicean condition (see Rev. 3:14-22), that the character of Christ has not been "perfectly reproduced in His people" (*Christ's Object Lessons*, p. 69), "that the return of Jesus has been long delayed, . . . and that the primary consideration before the Seventh-day Adventist Church is to reorder its priorities individually and corporately so that our Lord's return may be hastened."

The response to this earnest appeal has been impressive in many parts of the world. Ministers have used the appeal as the basis for sermons; and in some areas workers' meetings have been devoted to a study of the issues raised in this appeal. As a result, members everywhere have joined church leaders in the conviction that the Advent Movement's first priority must be spiritual and theological, not organizational. Even if we construct an ideal global enterprise, utilizing the finest of modern business principles, we may fail in

*Continued on page 4*

## What Have You and I Done?

Takoma Park, Maryland

While going through my card files recently I found some fascinating stories and excerpts from interesting letters that I would like to share with my friends around the world.

The first is a paragraph from a letter written to the secretary of the General Conference some years ago by a father after his only daughter had been murdered in the mission field.

"It is a terrible blow to us in our advancing years. But the God of all comfort lives, and He will be good to us, for our confidence is wholly in Him. . . . We were glad to give her to the cause of God for service, but little did we think that she would be called upon to make the supreme sacrifice. . . . We only wish we had another daughter now who could go up there and take her place, or that we were young enough to go ourselves."

Thank God for fathers and mothers with such a spirit of commitment!

Then there are the words of David Livingstone: "People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a forgoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sin; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in, and for, us. I never made a sacrifice."

### Thousands of Miles From Home

A young man thousands of miles from his home in a foreign land was entering one of our North American colleges. Two paragraphs of a letter he wrote touched my heart: "It is almost midnight on this quiet Friday evening. I have just come back from a little spot in the woods behind the men's residence where I talked with our wonderful Friend. Somehow God has led me to make very sure decisions regarding my future tonight, and once again I want to fully consecrate my life to service for Him.

"Just today I got my paycheck for the first two weeks' work I did in order to help meet my school expenses. I am not receiving the amount of financial assistance I thought I would get, and therefore my program is a heavy one. I am enclosing the amount of that check, which I want to give for our work. Tonight I feel I am the richest man in this residence hall, although I know there won't be even ten dollars left in the bank."

Doesn't a letter like that warm your heart? Thank God for young people who love and trust their Saviour with all they have and all they are!

Then there was the retired missionary friend of mine who wished to have a part in the last General Conference offering for world evangelism. At the time his bank account, like that of the young student, was near zero. Not to be daunted he talked things over with his

wife and they went to the bank and borrowed \$1,000 to place in the offering for evangelism.

I've known these dear people for several decades. I know how they sacrificed and went without during the years of their mission service that they might have more funds with which to help others and to give to the cause of God. And to think that they borrowed a large amount to give to the work they love!

A physician friend of mine was impressed that he should be giving much more to help finish the work. He pledged that he would give the gross income at his office for a certain month. That month his income doubled over the same period the preceding year. The full amount went into the Lord's work. Praise the Lord for physicians who carry a burden for a finished work.

In one field where I was working a young couple were planning their wedding. It was to be a large church ceremony, with all of the frills. One Sabbath a few weeks before the event was scheduled they listened to an appeal for the Week of Sacrifice Offering.

The Spirit of the Lord spoke to their hearts. Because of this, plans for the big church wedding were changed. The young people gave a sacrificial offering joyfully, and a beautifully simple little home service united two hearts filled with a love for Christ.

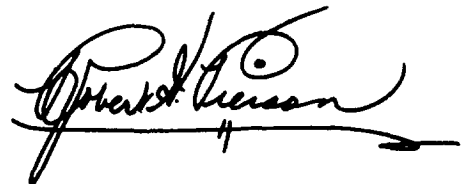
A union committee in the mission field felt that the institutions in their union had much for which to be thankful. They suggested that each institution make a special gift for the Week of Sacrifice Offering.

After reporting what the various hospitals and schools had promised, the union president continued, "Practically all of the union staff have consecrated one week's salary to the Week of Sacrifice Offering and a large number of our overseas missionaries in the field have done the same. The janitor in our office, a little Indian lady, donated her entire salary for the month of December to the Week of Sacrifice Offering. With revival living comes sacrificial giving."

What does the Lord's messenger say?

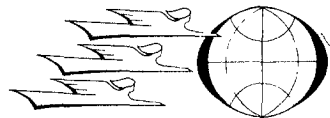
"If God's people had the love of Christ in the heart; if every church member were thoroughly imbued with the spirit of self-denial; if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we would be invited to enter. Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God."—*Selected Messages*, book 1, p. 82.

Honestly now, have very many of us sacrificed—truly sacrificed—to see the work of God finished in our day?



President, General Conference

# Review



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of urgency in this candid appeal. Every Seventh-day Adventist should have a chance to read this message. We urge our readers to share their copy of this issue with any church member who otherwise might not read it.

The next issue of the REVIEW will contain a feature report on the council business.

Jerry Gladson, "Stubborn Clay" (p. 6), is assistant professor of religion at Southern Missionary College, Collegedale, Tennessee. Elder Gladson received a B.A. in theology at SMC in 1965; an M.A. in Biblical studies from Vanderbilt University in 1973; and is currently a Ph.D. candidate in Old Testament at Vanderbilt. Before joining the faculty at SMC in 1972, Elder Gladson was a pastor in Kentucky and Tennessee. Using Jeremiah's metaphor that depicts God as the potter who longs to assist in the shaping of human character, his article stresses the necessity of human freedom in fully yielding to God.

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## Letters

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

### Why Prayers Are Not Answered

The article "Teach Us to Pray" (Sept. 26) impresses me as one of the best articles I've read.

We have no right to expect God to listen when we do not meet the qualifications. I wonder how many of our prayers fail to reach even the ceiling because of the iniquity in our hearts.

E. M. GIFFORD, JR.  
Burlson, Texas

### Fuller Explanation, Please

The March 14 "Newsfront" article "Chopped-down Spirit Tree Leads Sumatrans to Christ" was at once one of the most thrilling and yet appalling accounts of SDA mission work I have read. I was shocked when, in response to the requests of converted villagers to join our church, I read that "we cannot accept you right now, for our church is full and there is no place for you." The article goes on to say that "the people [who had requested membership] turned away with sorrow in their hearts." I am led to suspect that the angels of God, remembering how their Lord and King was born in a manger, "because there was no room" for Him "in the inn" (Luke 2:7), did likewise.

Is God dependent upon the construction of buildings for the spreading of His truth? Solomon answers, "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded" (1 Kings 8:27). To conduct church services in an open field would not be an unprecedented procedure. But we must go forward in faith;

for if God is able to raise up a people to worship Him, He is able also to raise up a building to house them, if such is His will. Only let us put first things first.

If there is a fuller explanation of this affair than was communicated in this article, I humbly request that such be published in a future issue.

DEAN WERNER  
Madison, Wisconsin

### Imputed or Imparted?

Once in a while, I disagree. In the August 15 issue, it was stated that the wedding garment does not refer to imputed righteousness (p. 13).

Surely no one will be accepted as a wedding guest who has not experienced sanctification. But although sanctification is present in the wedding scene, the wedding garment described in *Christ's Object Lessons* (p. 307ff) is not our sanctified lives, but Christ's perfect life, wrought in His humanity, and imputed to the repentant sinner. I say this because in the chapter in *Christ's Object Lessons* covering the wedding garment, God demands perfect obedience, unblemished lives. And Ellen White states: "Righteousness without a blemish can be obtained only through the imputed righteousness of Christ."—REVIEW AND HERALD, Sept. 3, 1901.

Please don't misunderstand me. I would not want to deny that righteousness is imparted to the believer, as well as imputed. But sanctification is never perfect this side of eternity. In imputation one has the unblemished character of Christ as his possession.

DONALD CROXTON  
Albuquerque, New Mexico

► *Whatever righteousness man has is a gift from God—whether imputed, in the sense that Christ's perfect obedience is substituted for the repentant sinner's miserable record, or imparted, in the sense that Christ's obedience is being reflected more and more in the developing Christian. Thus, "those who reject the gift of Christ's righteousness are rejecting the attributes of character which would constitute them the sons and daughters of God."*

*In that same REVIEW AND HERALD article (Sept. 3, 1901) E. G. White wrote, "Those who are truly sanctified by a knowledge of God will render perfect obedience to God's requirements. . . . But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him,—perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ. Through the provision that God has made for the forgiveness and restoration of sinners, the same requirements may be fulfilled by men today that were given to Adam in Eden."*

### Bible in Various Languages

I was interested in a letter in regard to reading the Bible in various languages.

I have had a similar experience and I spent several years in South America and spoke Spanish and Portuguese fluently.

I have some knowledge of German and a good reading knowledge of French. I am reading my Bible in French this year.

I have found some interesting variations, especially in Proverbs. The most striking

*Continued on page 13*

## This Week

The message that appears on our cover, "World Leaders in Annual Council Speak to the Church," and "An Earnest Appeal From the Annual Council" (REVIEW, Dec. 6, 1973) are two of the most important messages ever published in Adventist literature. Vitaly concerned with a prepared people who will finally finish God's work here on earth, thus hastening the return of our Lord, our world leaders have drafted their sense

## World Leaders Speak

*Continued from cover*

our mission if we do not understand clearly how the church is to reach the world with its distinctive message. The church's mission depends on correct theology.

Clear, simple truth will call forth a distinctive Christian experience and life-style. When people understand what God expects them to do they are more apt to cooperate and fulfill His desires.

As delegates to this Annual Council, we believe that the spirit of individual and corporate repentance that resulted in the call by the 1973 Annual Council for revival and reformation must continue to be felt around the world; also that the condition of the church described in the 1973 appeal is still accurate, and that the need for revival, repentance, and reformation remains.

**B**UT if the church is to advance in spirituality to fulfill its divine mission, Christ and His righteousness must be held up continually before our people, and the entire membership must understand clearly that God is seeking to prepare a people who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Such people will have accepted the message to the Laodiceans from the "faithful and true witness." "Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*Testimonies*, vol. 1, p. 187.

Such people will have discovered joy and peace in knowing through experience that the Christian's good works are a result of being sustained by divine power, that the "faith of Jesus" produces the character of Jesus.

Such people will have contributed to the vindication of the character of God and the final work of settling the great controversy: "The honor of God, the honor of Christ, is involved in the perfection of the character of His people."—*The Desire of Ages*, p. 671. "The Saviour was deeply anxious for His

disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*Ibid.*, p. 664. To make this glorious promise a reality in the believer's life "Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Ibid.*, p. 671. The provision is complete. We are not left alone. "God's ideal for His children is higher than the highest human thought can reach. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning."—*Ibid.*, p. 311.

The manner of life of God's people, seen in their home, neighborhood, and occupational circles, will demonstrate that God is all-wise, loving, and just in the way He governs the universe:

"The Lord desires through His people to answer Satan's charges by showing the result of obedience to right principles. . . .

"The purpose which God seeks to accomplish through His people today is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth. . . . It is His purpose that those who practice His holy precepts shall be a distinguished peo-

ple. To the people of God today as well as to ancient Israel belong the words written by Moses through the Spirit of Inspiration: 'Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth' (Deut. 7:6)."—*Testimonies*, vol. 6, pp. 11, 12.

**A**S CHURCH leaders we feel deeply that "the image of Jesus" must be reflected clearly not only in the personal lives of church members but in Adventist sermons, Adventist literature, and Adventist institutions—schools, hospitals, and publishing houses. The answer to the query What is different about the Adventist way? should be obvious to all who come into contact with any aspect of the remnant church. The Adventist goal is primarily quality rather than quantity. Such a goal is reached not by merely doing what other organizations can do equally well, whether such effort be in health care, education, welfare, or even sermons in evangelistic meetings or on Sabbath mornings. Whatever an Adventist does should be distinctively different: "God has ordained that His work shall be presented to the world in distinct, holy lines. He desires His people to show by their lives the advantage of Christianity over worldliness. By His grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world. We are to show that we are working upon a higher plane than that of worldlings."—*Ibid.*, vol. 7, p. 142.

The only way by which denominational institutions, or individual professional services in whatever field, can produce such an impact upon the world is first to realize that nothing less than distinctive Christlikeness—apparent and inescapable to all—is their reason for existence, and then to employ only those people who can contribute to this primary reason for establishing Adventist institutions. In the final analysis, it is *people* who are to "reflect the image

of Jesus fully" (*Early Writings*, p. 71).

Therefore, we appeal to our members everywhere to consider carefully to what extent they are allowing the Holy Spirit to mold their lives, how committed they are to overcoming all sin by God's grace, how seriously they are looking to Jesus as their Example in all things. We are well aware that those represented by the five foolish virgins (see Matt. 25) include Seventh-day Adventists in good and regular standing, even church members who know well the Bible texts to support distinctive Adventist doctrines. These foolish virgins are not hypocrites. They know much *about* God, but they know very little of Him as a personal Lord who came to "save his people from their sins" (Matt. 1:21).

The wise bridesmaids represent those who allow Biblical principles to shape their lives. Whether it be a better health program so that they can be more useful in God's service, more clear-minded in separating truth from error; or a deeper commitment to Sabbath reverence and stewardship of God's material blessings; or a closer examination of those influences that bombard the ear or eye and tend to contaminate the soul, the wise bridesmaids make a daily habit of allowing the Bible and the Spirit of Prophecy to be the standard for all conduct. The question of Why not? is raised less and less as the wise bridesmaids face life's decisions with a joyful Yes to whatever God asks.

We appeal to all to make serious Bible study, meditation, and prayer an integral part of every day's program. We urge faithful study of the Sabbath school lessons and a systematic reading of the writings of Ellen G. White, especially *The Desire of Ages*, *Christ's Object Lessons*, and *Steps to Christ*. Jesus spent much of His life studying the word and praying to His Father for strength, and those who "keep the commandments of God, and the faith of Jesus" can do no less.

Furthermore, Christ-reflecting lives are essential to the gospel outreach. The more a church member becomes like Christ in character, the more gracious, winsome, and genuinely helpful he will be in his general soul-winning activities, especially in his relationships within his own home and neighborhood.

When a generation of Seventh-day Adventists is truly serious about becoming exhibits of what God's grace can do, the moment of final decision by the whole world for or against God will not be long delayed.

That moment of final decision for mankind the world over, often called the close of probation, is long overdue. God has wanted to complete His work on earth at several significant moments since 1844, but many of His people have failed to understand what He waits for; others have been unwilling to cooperate. In 1879 Ellen White wrote: "Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters and in helping others, by example and personal effort, to see the beauty of holiness. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear."—*Testimonies*, vol. 4, pp. 306, 307.

**W**E SOLEMNLY appeal to our church leaders and members everywhere, to think carefully as to whether they are hindering or hastening the return of Jesus. Our Lord is waiting to intervene in behalf of His church in ways beyond human comprehension, to open doors that will remain closed to human effort—both in the personal lives of dedicated church members and in the breakthrough of public evangelism that will one day startle the world with its clearness and power.

The question Why do we keep Him

waiting? should hover over every Adventist home, over every church meeting, large or small. We believe that God is willing to do through this generation what He has wanted to do for many decades. We believe that He ought to be given the opportunity to show through His people today that His grace is sufficient to keep men from falling (see Jude 24), that men and women living amidst temptation and sin can conquer even as Jesus conquered (see Rev. 3:21), and that His way of life produces the happiest, kindest, most trustworthy people on earth.

The urgency of this very late hour, the distress of our world, the fact that many are "looking wistfully toward heaven," and the dwindling days of each person's own probation cry out for a people who will arise to its task and shine. The challenge of God, issued through the prophet Isaiah, is: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

As delegates to this 1974 Annual Council, we believe that the Laodicean message is addressed in a special way to leaders of the church. Therefore, with all the earnestness that we can command, we appeal to all whom God has placed in positions of leadership in the General Conference, in the world divisions, unions, conferences, missions, institutions, and in our churches to lead workers and members into the kind of deep spiritual experience that will enable them "to reflect the image of Jesus fully." This experience will make leadership truly effective in the proclamation of the "everlasting gospel to . . . every nation, and kindred, and tongue, and people" (Rev. 14:6). When the Lord's servants thus bind themselves "to live as Christ himself lived" (1 John 2:6, N.E.B.), the day when the Holy Spirit shall be felt in total latter-rain power will be hastened, the earth will be lightened with the glory of the angel of Revelation 18, and Jesus will come according to His blessed promise. □

# Stubborn Clay

By JERRY GLADSON

WHEN I FIRST MET Danny he worked as a disk jockey at a Dyersburg, Tennessee, radio station. He drew the assignment of assisting Terry McComb and me in preparing a series of radio spot announcements we were using in a local evangelistic crusade.

Danny, an unusually nervous 18-year-old, chain-smoked and consumed cup after cup of coffee. At first, he seemed uneasy in our presence, as though we were personifications of a mind set he feared. But during the short while we worked together, the nervous façade came down. He even surprised us one evening by walking right into the church and sitting down on the back pew! It was the first church service he had attended in a long time.

Toward the end of our mutual task, Danny opened up and confided his deepest feelings. Explaining why he walked with a noticeable limp, he described a tragic automobile accident that had maimed him for life. Somehow, miraculously, he came through it alive.

Terry and I both instinctively felt the moment had come to say something about Christ. "Danny, we believe it was a miracle that you weren't killed. Have you ever thought that God has something special planned for you? He wants your life, Danny."

There was a moment of silence. Then Danny recoiled, "Look, fellows, religion has no answers for me. I'm still searching. I've got a lot of living to do yet. Christ isn't for me."

He took another long puff on his cigarette and turned back to the turntable. Once again, the beat of rock filled the cubicle.

Somehow, I cannot shake the aw-

fulness of that rejection. It clings to my consciousness every time I meet someone like Danny. I have never seen him since. Probably, he is still searching, wandering, "living," as he put it.

Danny does not represent a unique breed of people. In the heart of every person resides the desire for peace, security, and fulfillment. Modern thinkers, such as Paul Tillich and others, have called this yearning the desire for wholeness, or the search for the authentic self. And this search for inner fulfillment is not limited to our time, or any time, for that matter. It was real that day when strange orders came to the ancient prophet, Jeremiah.

"'Arise, and go down to the potter's house, and there I will let you hear my words.' So I went down to the potter's house, and there he was working at his wheel. And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do."<sup>1</sup>

## An Object Lesson

Down the narrow streets, by the markets with their chatter of exchange, through small herds of shaggy-haired goats, Jeremiah made his way to where the potter sat in a dingy shop spinning his wheel.

There he worked, the vertical shaft of the wheel between his legs. With one hand he rapidly spun the center wheel, then, taking both hands he gently caressed the developing clay vase. Jeremiah could literally see the features of the vase-to-be taking shape. Suddenly, without warning, a slit appeared in the vessel's neck. With the seasoned touch of expertise, the potter crushed the vase into a shapeless mass, and began the process all over again.

What did it all mean? Jeremiah pondered. Was Judah the vase and God the potter? Had Judah's rebellion marred her place in His plan? The lesson was suddenly too plain for the prophet to misunderstand. At once he must have realized that he was the apostle to a morally bankrupt people who had deliberately "spoiled" themselves in the hands of the Master Potter.

The thought could have been overwhelming were it not for Jeremiah's consciousness that the Master Potter could take the shattered pieces and remake them into a vessel of honor. That same thought has sustained many of us when we have seen men and women fail, or when we have come so far short ourselves. God is the Great Mender of lives. No case is too severe for His touch of restoration.

Standing before the potter, Jeremiah heard a desperate cry. "'O house of Israel, can I not do with you as this potter has done? says the Lord. Behold, like clay in the potter's hand, so are you in my hand, O house of Israel.'"<sup>2</sup>

## Israel Like Clay

God was pleading, Cannot I do with My people as the potter has done with the clay? Why will you go in this senseless rebellion? It was the cry of a physician who tries to heal an unwilling patient. It was the wail of a minister who sees a man weighted down with sin, but who will not kneel at the cross for release. It was the cry of a God who loves the world that does not love Him. "'How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!'"<sup>3</sup>

But, thank God, some do not continue in rebellion. While I was a pastor in Nashville, Tennessee, I often accompanied Leonard C. Haswell to the Tennessee State Penitentiary, where I spoke to the prison inmates in the church he has organized there. Through his lay ministry to the forgotten men behind prison bars, Len Haswell has seen literally hundreds of lives turn from rebellion to receive new life in Christ. Inside the walls of the penitentiary I met Jim Williams.<sup>4</sup> Jim was serving a life sentence for murder. But while in prison Jim surrendered to Christ. Now, I was to have the privilege of baptizing him. In a small cubicle with scarcely enough room to stand we conversed prior to the rite.

"I've taken a human life," Jim confessed. "I've killed a man. That is something I can never remedy, never give back. I want to start over again."

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"Jim, that is the good news of the gospel. God has forgiven you. He has taken away all your sins. You now have a *new life*. You can start over again."

For a moment it seemed as though he groped to discover again his newborn faith. Then a smile broke on his face. "Yes, I believe Jesus has forgiven me."

### Assurance of Forgiveness

There in that tiny room we embraced—a preacher and a prison inmate—and rejoiced in the new life Christ had given to us both. A few minutes later I lowered him into the waters of baptism, and a man who had committed murder was cleansed and born anew into the kingdom of God. The Potter had recovered another vessel.

Perhaps the hardest lesson any of us have to learn from Jeremiah's visit to the potter is that God's work in our lives is not finished overnight. Sometimes we would like it to be. But it is rather a process—a gradual process. He makes the necessary changes as He deems, not as the clay would have it. All we, the clay, can do, is to lie submissive in the Master Potter's hands. Have you ever asked yourself, What does the clay do to become a vessel? Does it agonize and worry about the future? Does it push away the hand of the potter and try to mold itself?

Of course not. "The potter takes the clay and molds it according to his will. He kneads it and works it. He tears it apart and presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master Worker desires to mold and fashion us. And as the clay is in the hands of the potter, so are we to be in His hands. We are not to try to do the work of the potter. Our part is to *yield ourselves* to be molded by the Master Worker."<sup>5</sup>

The lesson of the potter was not complete, however. On the heels of the appeal to yield, like clay, into the hands of God, follow two strange principles, principles that indicate that our destiny, our fate, rests with our own choice.

"If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will repent of the evil that I intended to do to it. And

if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will repent of the good that I had intended to do to it.'"<sup>6</sup>

God is not going to force our will. We need to get that straight. He will not *make us obey*. He will not make us surrender. He has made us free, moral agents. Our own free choice—resulting in the corresponding actions—determines our destiny.

Ancient Judah stood at the crossroads of choice. Even yet it was not too late. If only they would choose God's way! But in their calloused rebellion they exclaimed, "'That is in vain! We will follow *our own plans*, and will every one act according to the stubbornness of his evil heart.'"<sup>7</sup> In other words, So what? We will do as we please. We will spoil the Potter's plan.

What about our generation? When we tell the masses that Jesus has come as Saviour, that He has provided a way of escape, that deliverance has come, do we not hear many saying in different ways, in obvious manners defiantly crying, So what?

Judah chose her destiny. The clay

rebelled. Horrible beyond description were the hardships her people endured during the siege and fall of Jerusalem shortly after these words were penned. Mothers and fathers, starved for food, ate their own children; children ate their aged parents. The word of Jehovah was irrevocable: "'Like the east wind I will scatter them before the enemy. I will show them my back, not my face, in the day of their calamity.'"<sup>8</sup> Instead of a shiny new vessel, Judah lay shattered on the ground. Never did she fully recover.

We can still make our choice. Our destiny, if we choose it, is not the harshness of a siege, or the doom of destruction. It is to be remade, remolded into the image of God. It is to hear the sound of peace, the sound of glorious peace—inside and out.

"O Lord, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand."<sup>9</sup> □

### REFERENCES AND NOTES

- <sup>1</sup> Jer. 18:2-4, R.S.V. All Scripture quotations in this article are taken from the Revised Standard Version.
- <sup>2</sup> Jer. 18:6.
- <sup>3</sup> Matt. 23:37.
- <sup>4</sup> The name has been changed for publication.
- <sup>5</sup> *The Ministry of Healing*, pp. 471, 472. (Italics supplied.)
- <sup>6</sup> Jer. 18:7-10.
- <sup>7</sup> Verse 12.
- <sup>8</sup> Verse 17.
- <sup>9</sup> Isa. 64:8.

## The Albino Blackbird

By ETHEL R. PAGE

FOR THE YOUNGER SET

"DAD, COME OUT here," called Glenn from the back door. "Did you ever see a white bird like that?"

"Yes, I have seen one or two, but such birds are very scarce."

A flock of blackbirds had settled on a vacant lot across the alley and were feeding on grass and weed seeds. Among them was one white bird of the same size and appearance as the others.

"Do you know what kind of bird it is?" asked Glenn.

"Yes, it is an albino blackbird."

"What's an albino?"

"It's a person or animal in whom something has happened in development, resulting in the absence of color pigment, thus making the skin, hair, or feathers, white."

"Are there albino people, too?"

"Yes, but I have never seen one."

As dad and Glenn watched the birds, they noticed that all the black ones shunned the albino. If he came near them, they pecked at him and drove him away. Obviously he thought that he was a blackbird just like the rest and belonged to them, but they would not accept him because of his color. This made him timid and afraid.

The flock stayed in the neighborhood several days so the family

watched to see what would happen to the persecuted albino. He was constantly mistreated and abused. If he came to drink at the bird bath or eat at the feeder, he was chased away.

"I wish I could catch him and keep him for a pet," Glenn said.

"He wouldn't be happy that way," replied mother. "He would not be free. Only his own kind can make him happy, but it looks as if they never will."

One morning as the flock was feeding, it seemed they were more cruel than usual to the albino. He must have decided that he couldn't take it any longer, for he suddenly lifted his wings and flew away. Up and up he soared into the freedom of the friendly sky and the warmth of the bright sunshine. We never saw him again.

"He will have a lonely life," sighed mother, as they watched until he was but a white speck in the sky. "Other species of birds will not associate with him, hence he can't find companionship among any of them. Neither will his own family accept him."

"And just because of his color," mused Glenn. "I shall never be unkind to anyone for such a foolish reason."



# Methods of Shaking

By DALLAS YOUNGS

WE HAVE SEEN that a shaking will take place before Christ comes, but how will this be accomplished? Three main methods of shaking will purify the church: persecution, false doctrines, and straight testimony. These three divinely appointed agencies prepare the church for the outpouring of the Holy Spirit with latter-rain power.

Persecution has always served to purify the church. During the early centuries of the Christian Era the church was persecuted, but remained true. But as time passed, the church compromised with paganism and lost its purity. Persecution for more than one thousand years kept pure the church in hiding.

Peter wrote: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4:12). Fiery trials are not strange or unusual—they are God's method of discipline, for both individuals and the church.

David wrote: "Blessed is the man whom thou chastenest, O Lord" (Ps. 94:12). Writing to Timothy, Paul said: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Writing to the Hebrews, he said: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Luke wrote of Paul with whom he had traveled about Asia Minor establishing churches: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). Jesus spoke about the Christian's taking up his cross. Of those who will not do so, He says they are "not worthy of me" (Matt. 10:38).

Paul wrote to the Romans that if "so be that we suffer with him, that we may be also glorified together" (chap. 8:17). Suffering

comes before glory to prepare the Christian for a glorious eternity. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:11, 12).

In summer both evergreen and deciduous trees are green and beautiful, but when the blasts of winter come the evergreens remain unchanged while other trees are stripped of their foliage. So the unstable pretender may not be discernible from the true Christian, but the time is coming when differences will become apparent. "Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity."—*The Great Controversy*, p. 602.

"Much so-called Christianity passes for genuine, faithful soundness, but it is because those who profess it have no persecution to endure for the truth's sake. When the day comes when the law of God is made void, and the church is sifted by the fiery trials that are to try all that live upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors and betray sacred trusts. They will prove our very worst persecutors. 'Of your own selves shall men arise, speaking perverse things, to draw away disciples after them'; and many will give heed to seducing spirits."—*The SDA Bible Commentary*, Ellen G. White Comments, on Acts 20:30, p. 1065.

## False Doctrines Seduce the Weak

Loyalty is a quality God values. As God stands faithfully by us, so He wishes us to stand by Him and His truth. He cannot tolerate those who waver between truth and error. "For he that wavereth is like a

wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:6, 7).

As persecution shakes the church, so does Satan's introduction of false doctrine. "When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand."—*Testimonies to Ministers*, p. 112.

The apostle Paul was plagued with teachers of false doctrine. So were the leaders of the Protestant Reformation. And the remnant church is not free of the same plague. "From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth would go to those who have had experience, would go to the word of God in a teachable, humble spirit, and examine their theories in the light of truth and with the aid of the brethren who have been diligent Bible students, . . . asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler."—*Ibid.*, pp. 54, 55.

## No Substitute for Study

We must know our Bibles thoroughly or risk being shaken out of the church by false doctrines. There is no substitute for Bible study. We must be able to distinguish falsehood. "False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth."—*Ibid.*, p. 55.

To disguise error as truth is one of Satan's most effective ways of shaking members from the truth. The Bible is the standard for doc-

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trinal measurement, and any proposed theories, which are not Biblically based, will be unacceptable to the heaven-bound Christian.

“But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan’s devices to combine with falsehood just enough truth to give it plausibility.”—*The Great Controversy*, p. 587.

False theory leads to false practice, and false practices keep men from attaining the heavenly goal. If Satan can induce men to accept false doctrines his plan of seduction has been accomplished.

### The Straight Testimony

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the council of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will

lead him to exalt the standard and pour forth the straight truth. Some will not hear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.”—*Early Writings*, p. 270.

“The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death.

“By prayer and confession of sin we must clear the King’s highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come, for the Lord has promised to send His Spirit as the all-conquering power.”—*Testimonies*, vol. 8, pp. 297, 298.

Conditions are deteriorating, both in the world and within the church. Ellen G. White wrote: “According to the light that God has given me in vision, wickedness and deception are increasing among God’s people who profess to keep His commandments. Spiritual discernment to see sin as it exists, and then to put it out of the camp, is

decreasing among God’s people; and spiritual blindness is fast coming upon them. The straight testimony must be revived, and it will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. Wrongs must be called wrongs. Grievous sins must be called by their right name. All of God’s people would come nearer to Him, and wash their robes of character in the blood of the Lamb. Then will they see sin in the true light and will realize how offensive it is in the sight of God.”—*Ibid.*, vol. 3, p. 324.

Some will not accept the straight testimony, because it demands a reform in their lives. Those who do not wish to make personal surrender will not like it. The straight testimony will be accepted only by those who are farsighted—those who by faith are looking to eternity. These persons accept it and conform to its principles. Such persons will make up the company of the redeemed of Revelation 14:12: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” □

## SPEAKING OUT

# About Conference Camps

[One measure of a church’s strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

ONE OF THE WORTHWHILE projects that our conferences and many mission fields have undertaken during the past 35 or 40 years is the developing of campsites. Such centers have proved to be great blessings for such activities as retreats, nature programs, study institutes, and recreation. At first they were thought to be mainly for the use of our children and conference workers’ institutes. Now we are using them also for such worthy projects as camps for the blind, camps for the underprivileged, camps for the golden agers, and many layman’s institutes, church officers’ meetings, and family retreats. They are also evangelistic centers for I personally have seen, and know of, many youth and others who have found Christ as their personal Saviour and have learned of His last-day message as the result of attending one of our camps.

It is interesting to see the changes that take place especially in non-Adventist youth after a week or ten days at one of these camps. They become well acquainted with our practice of

Sabbathkeeping. They mingle with leaders and counselors who do not smoke, drink, or swear, and who pray with them and love them. I remember one girl who clung to her counselor on camp closing day and with tears in her eyes said, “I do not want to leave here.” Her counselor said, “But, dear, you are going home, home to your mother.” The girl responded, “But mother doesn’t love me the way you do. She never kisses me before I go to sleep at night.” Most of these non-Adventist campers find vegetarian meals delicious, but different.

Having affirmed my belief in the value of these camps, I would like to make two observations. First, there seems to be a tendency in some places, possibly only in a small number, to end the camp day around the campfire with ghost stories. Children have gone to their cabins and to their beds frightened and scared. Shall we not as MV leaders, concerned laymen, and others who have to do with programming these camps see to it that the stories around the campfires are those that will put the minds of our campers at rest with confidence in God and His care. We can get thrilling stories from each week’s REVIEW and our other publications as

well as from hundreds of our wonderful books. Shall we not send our campers to bed with thoughts of stories about angel protection for our missionaries and literature evangelists and others? Shall we not tell them of the courage of our pioneers and God’s guidance and blessings on them?

My other observation is this: some of our camps could make real improvement in the cleanliness and sanitation of their rest-room and shower facilities. Surely in our homes, schools, and likewise at our camps our rest-room and shower facilities should be sparkling clean and sanitary. Now for our camps we realize that this takes some money and effort, but surely it is worthwhile.

Three items enter into the planning: the type of materials with which the building housing these facilities is constructed should be such that they are easy to clean. Next, the type of structure must be such that it has good drainage, ventilation, and is fully screened. Last, a strict program of cleaning and maintenance should be in force at all times. We have found that if the campers have some part in the cleaning and maintenance of these facilities, they are less inclined to make them untidy.

Surely great experiences are gained at these secluded, quiet reservations by lakes, streams, mountains, or deep woods. We should work to improve them in every way we can.

WARREN N. WITTENBERG  
Orlando, Florida

# The Christian Pathway

## Sermon by Ellen G. White at Villar Pellice, Italy, November 7, 1886

"IF YE abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

God holds up before us a high standard—perfect obedience to His law. Only through obedience, and faith in the Saviour, can we gain eternal life. Christ pitied the fallen race, and gave His life for them, that, through His grace, they might be overcomers, and at last enter the city of God. Should we not show our appreciation for the great sacrifice made in our behalf? Should not our hearts be filled with gratitude to God for the gift of His Son? Should not the love shown for us awaken in us an earnest desire to bring our lives into conformity to the will of God?

Christ came to this earth because the law was so sacred and so immutable that not one jot or tittle of it could be changed to meet man in his fallen condition. Christ clothed His divinity with humanity, and by His death made it possible for man to be restored to the favor that Adam lost.

It is our duty to search the Scriptures, and from them learn our duty. My brethren and sisters, go to the Bible, and from it learn God's will concerning you. If you rely upon human beings for instruction, you may be misled in regard to your duty. Let us not hold the doctrines of men, but the truths of God's word.

We must not think that by walking in the path of obedience, we shall escape trials; for the enemy will do all in his power to hinder us from gaining heaven. But the

Saviour has promised to help us. Have you trials? So had Jesus. Are you tempted? So was He—in all points like as we are. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. "But as many as received him, to them gave he power to become the sons of God." "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

When Christ was upon this earth, the people flocked to hear Him. So simple and plain were His words that the most unlearned among the people could understand Him, and His hearers listened as if spellbound. This enraged the

scribes and Pharisees. They were filled with envy because the people listened so attentively to the words of this new teacher. They determined to break His hold upon the multitudes. They began by attacking His character, saying that He was born in sin, and that He cast out devils through the prince of the devils. Thus were fulfilled the words, "They hated me without a cause." The Jewish leaders maligned and persecuted the One who is chiefest among ten thousand and altogether lovely.

As we separate from the world and its customs, we shall meet with the displeasure of worldlings. The world hated the One who was the very embodiment of virtue, because He was better than they were. The servant is not greater than his Lord. If our ways please God, the world will hate us. If the Majesty of heaven came to this world, and endured a life of humiliation and a death of shame, why should we shrink back because obedience involves a cross? If He was persecuted, can we expect better treatment?

### Religion Must Be Lived

Christ laid the truth before the Jewish people, and called them to obedience. If they had accepted His counsel, they would not have cherished hatred in their hearts. But Christ declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

It is not enough to profess the religion of Christ. This religion must be lived. All sin is to be put away, and the law of God is to be obeyed. The truth must be given the first place in the life. Christ represents the truth as leaven, which a woman hid in three measures of meal, till the whole was leavened. The truth is to continue to work in the life

## WHY

By WINEA SIMPSON

The fig tree starts to weave her garment green.

The night, far spent, is restless for the day.  
The signs predicted in the heavens have been seen—

That generation in their graves were laid.  
The world runs fast by land and sea and sky.

The labor pains of war are closer spaced.  
Old boundaries of knowledge are erased.  
And human hearts in fear are asking *why*,  
O *why* is earth with so much frenzy stirred,  
And tragedy and crime are loudly heard  
Above the voice of hope—about to die?

The olive branch is with the homing bird.  
The Word of God has given this reply:  
The coming of His kingdom draweth nigh.

until the whole character is transformed.

"The entrance of thy word giveth light; it giveth understanding unto the simple." A casual reading of the Scriptures will not answer. The Bible must be closely and diligently searched. As we make this book the man of our counsel, our hearts will be filled with love for the heavenly Father, who, through the ministration of angels, is ever watching over us. Could our eyes be opened, we should see heavenly messengers guarding and keeping us from the attacks of evil angels, and protecting us from harm and accident.

I point you to the Lamb of God, who takes away the sin of the world. He will comfort and sustain all who come to Him for help. Our Saviour did not remain in the tomb. He rose from the dead, and is now making intercession for us. He wants to take the garments of sin from those who desire a better world than this, and clothe them with the robes of His righteousness. He is a living, all-powerful Saviour, and we ought to have unwavering faith in Him; for He says, "Whatsoever ye shall ask in my name, that will I do." Let us seek a close connection with Christ; for thus only can we grow in grace and in a knowledge of the truth.

#### Eternal Life Awaits Overcomer

An eternal weight of glory, and a life that measures with the life of God, await the overcomer. Our minds should be constantly dwelling on the goodness of God and the future home of the saints, and we should ever be striving for perfection of character, that at last we may be given entrance into the city of God. Outside of the city there will be those who love and make a lie, and with them there will be those who have distrusted God. How important, then, that we have the love of Christ in our hearts, and cherish constantly the spirit that will lead us to obey our Creator.

Let us take our stand under the blood-stained banner of Prince Emmanuel. Those who at the coming of Christ are standing under the black banner of rebellion, cannot enter into immortal life. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." When you are tried and tempted, remember that Jesus is your helper. He will give you grace to resist every temptation, if you will strive to walk in harmony with the precepts of God.—Manuscript 30, 1886. □

# How to Ingather and Love It!

By PAM CARUSO

AS A NEWCOMER to the Adventist Church I faced my first Ingathering campaign with negative emotions—apprehension, timidity, even faint revulsion. All my life I had been the kind of person who, rather than ask anyone to buy from me, always would buy all the tickets, chances, candy, whatever I was supposed to sell for an organization, myself, no matter how worthy the cause. How could I now, a middle-aged grandmother, approach people and "beg" for money? Even for the Lord.

However, God works in wonderful ways, and I thank Him for Judy, our head elder's wife. Though young enough to be my daughter, she was "old" in the faith and Christian experience, and I could tell she felt a burden to nurture my growth as a Christian from the moment I entered the church.

Judy was an enthusiastic Ingatherer, and I'm glad I went with her my first time out. She decided that we'd "tag" at a local shopping plaza. It was a blustery November afternoon and as we stationed ourselves at adjoining stores, I must admit I wished I were anywhere but there. Admittedly, my first attempts were halfhearted and many more people turned me down than contributed. But I managed to catch glimpses of Judy and observe her technique, and the next time we went out I tried to do everything she did and with obvious enthusiasm. My results were much better.

The third time I went out alone to a large shopping mall. Full of determination and enthusiasm, I followed Judy's methods and handed out a whole boxful of literature. My intake was \$18 in one hour! And it was just a midweek night when crowds are lighter. I was elated. Needless to say, my feel-

ings about Ingathering did an about-face.

For the many people in the church who seem to dislike Ingathering, perhaps a few tips on "tagging" I was taught might help them.

1. Always begin with a prayer. God will send His angels before you.

2. Be cheerful and friendly. I usually say, "Hi, I'm doing volunteer work this evening for medical missions and community work. We also conduct a camp for the blind children here in New England. Would you like to contribute?"

3. Don't let anyone walk by without being asked to contribute. The one you miss might be the most generous giver.

4. Don't wait until they reach you—advance to meet them as they approach the place where you are stationed. If they try to push past before you are finished speaking, just walk along with them, smiling all the while and holding the contribution can in front of them.

5. Don't approach only the wealthy-looking people while letting the poorly dressed ones pass by. I have found that the "plain" people often contribute more readily than the well-dressed, well-coiffed, obviously wealthy. Teen-agers in patched jeans are surprisingly generous and sympathetic to various causes. Young men with girl friends rarely refuse.

6. Thank everyone cheerfully whether he contributes or not.

7. Set a time limit, putting all your heart and soul into your efforts. I find I can do better working with this spirit in one hour than in two hours of halfhearted effort.

Since this was my first year, I have only "tagged," but next year I plan to do house-to-house soliciting as well. Who knows—I might even get to be as good as Judy. □

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# Let's Talk About Health

By RALPH F. WADDELL, M.D.

## Hepatitis

AN ACUTE infectious process involving the liver, viral hepatitis is one of our day's most baffling and most important unsolved health problems. It may attack anyone in any walk of life. All are potential victims. It may slip into a hospital, undetected, through a blood transfusion or other means. Blood transfusions in the United States have been estimated to result annually in 30,000 cases of hepatitis with jaundice, 150,000 more without jaundice, and 3,000 deaths.<sup>1</sup>

Acute hepatitis is a disease thought to be caused by a virus. In defining hepatitis, one syndrome is known as "infectious hepatitis." This form is usually acquired from food or drink contaminated with body wastes. The infectious material enters through the mouth, whereas in serum hepatitis it is acquired primarily parenterally, as by an injection. The infectious variety requires an incubation period of 14 to 60 days. However, infecting organisms introduced by the parenteral route may take from 50 to 160 days to produce recognizable disease.<sup>2</sup> It has been estimated that approximately 80 per cent of all cases of viral hepatitis are of the serum variety. Although the symptoms of both types are similar, serum hepatitis carries a higher mortality rate than does the form known as infectious hepatitis.

The prevention of infectious hepatitis involves good community sanitation and personal hygiene, with special attention to the disposal of body wastes. Contamination of food and drink by body wastes is probably solely responsible for the transmission of this disease. Man is the only known reservoir of serum hepatitis. He passes it on by means of transfusions, inadequately sterilized needles, surgical instruments, or devices that provide parenteral inoculation. Drug addicts, tattoo "artists," and others who carelessly handle needles are prone to pass along this devastating disease.<sup>3</sup>

Whether hepatitis will be eradicated will be determined largely by whether the viruses that infect man can be isolated, identified, and their virulence lessened. There may be a close similarity between the viruses that cause infectious hepatitis and those that cause the serum variety. Furthermore, these viruses and perhaps others may be transmitted by a variety of routes. Their natural history is not fully known at the present time, although the discovery of Australian viruses has added exciting dimensions to hepatitis research and investigation.<sup>4</sup>

Hepatitis may be mild or severe. It may be accompanied by much jaundice or so slight an amount as to be hardly perceptible. In typical instances

the disease has a sudden onset, with a loss of appetite, nausea and vomiting, a mild sore throat, and often generalized aching. After two or three days these symptoms may lessen and seem about to disappear when more or less suddenly they return with vengeance, except possibly the sore throat. Jaundice usually becomes apparent at this time. Abdominal discomfort and pain may ensue because of an enlarging liver. Weakness and exhaustion frequently become marked. These and related symptoms may clear up in a week, a month, or they may continue for several months. Convalescence is usually long, although some of those who initially seem sickest make the most rapid recovery. Not infrequently the weakness and sense of exhaustion may continue for a year or years. Hepatitis is not a disease to be ignored, for it may have serious consequences.<sup>5</sup>

## Viral hepatitis is one of our day's most baffling and most important unsolved health problems.

Initially, bed rest with a strict regimen of treatment was prescribed for acute hepatitis. It was thought that all sufferers should remain in bed until specified liver function tests indicated normal function. During recent years extensive research has been done to weigh the advantages of bed rest against the complications produced by it. In 1973 Hollander<sup>2</sup> stated, "Bed rest is an extremely dangerous therapeutic modality. . . . A patient should not be placed at bed rest unless definite scientific evidence exists as to the benefits to be obtained." Chalmers and others<sup>6</sup> described a study done by the U.S. armed forces in which they conclusively showed that no benefits accrued from complete bed rest as compared to a group that enjoyed full ambulation throughout their illnesses. Taking a cue from this study, Repsher<sup>7</sup> studied 398 soldiers, all of whom were suffering from acute hepatitis. This number was randomly divided into two groups. One group was allowed limited ambulation. The other group was allowed strenuous exercise, which included running a mile each day, doing calisthenics for an hour, two hours of manual work a day for four days a week. They were also encouraged to engage in softball, volleyball, and other sports. Close analysis showed no significant differences between the two groups from the standpoint of duration of illness, liver function, clinical relapse rates, or other chemical tests.

Clinicians have long thought that

diets high in calories and protein were beneficial. However, adequately controlled studies have not been done to confirm the assumption that such diets played a significant role in healing liver cells and enhancing the sufferers' chances of survival. Armed forces studies have demonstrated that cases of uncomplicated hepatitis enjoyed a slightly faster recovery rate when fed 4,000 calories, including 217 grams of protein per day, over those who were fed a lesser but adequate amount. Relapses were the same in both groups. Those fed the higher amounts had a higher rate of long-term complications.<sup>8</sup> It is generally conceded that a good nutritious diet in adequate quantities is best for most cases, but that in the event of severe illness, bland to liquid diets may be preferable, and occasionally the intravenous administration of glucose in large amounts may be required.<sup>9</sup> We have been counseled, "Care should be taken so to prepare and serve the food that it will be palatable, but wise judgment should be used in adapting it to the needs of the patient, both in quantity and quality."<sup>10</sup>

"God is the author of science. Scientific research opens to the mind vast fields of thought and information. . . . True science contributes fresh evidences of the wisdom and power of God."<sup>11</sup> "He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence."<sup>12</sup> These same thoughts are repeated, "Science will then be, as she was to Daniel, the handmaid of religion."<sup>13</sup> Research has shown that "exercise in the open air should be prescribed as a life-giving necessity"<sup>14</sup> in the treatment of hepatitis, one of today's most important, unsolved health problems.

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- <sup>11</sup> ———, *Counsels to Parents and Teachers*, p. 426.
- <sup>12</sup> ———, *Testimonies*, vol. 5, p. 675.
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## The Faith of Jesus

As earth's drama nears its climax, the world will be divided into two camps. These are described in Revelation 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." In the one camp are the worshipers of the beast; in the other those who in the last conflict remain loyal to God, signified by the fact that their names are recorded in the book of life. These two groups are again contrasted in Revelation 14:9-14. This passage describes the fearful punishment to come on those in the beast's camp. Those in the loyal camp are characterized as "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

"Patience" is the translation of the Greek *hupomonē*, which in this context means "steadfast endurance." In the trying hour of that great tribulation the saints steadfastly endure and maintain their loyalty to God.

They "keep the commandments of God." Since these commandments conflict with the beast's commandments, the beast threatens with death all who will not obey his commandments. The saints choose death and refuse to yield. They are saved from death by God's intervention in the seven last plagues.

They "keep . . . the faith of Jesus." It should be noted that grammatically "the faith of Jesus" is the

object of the verb "keep." There is here a compound object. The saints keep or hang on to their faith in Jesus.

Of the two items that are "kept," Seventh-day Adventists have tended to emphasize the former, which, though it is important, must not be emphasized at the expense of the other.

This is what the message of 1888 was about. Directed by Heaven, Adventists had given emphasis to the law of God. But they had not proportionately emphasized that forgiveness of sin, acceptance with Heaven, the new birth, come only through faith in Jesus. Through the righteousness of Christ alone a sinner can be accepted as though he had never sinned. And only one walking by faith in Jesus and depending constantly on divine power can keep the divine precepts.

Repeatedly when urging the acceptance of the 1888 message Ellen White cited Revelation 14:12 to prove that faith in Jesus must be coupled with the keeping of the commandments. The message of Christ's righteousness therefore was a part of the third angel's message. As emphasis to the faith element was given in the period following 1888, Ellen White said, "The loud cry of the third angel has already begun in the revelation of the righteousness of Christ."—*Review and Herald*, Nov. 22, 1892.

The message SDA's are to give to the world in the third angel's message is thus clearly defined. It is a balanced message. It is a Biblical message. It must be preached in its totality. D. F. N.

## Letters

*Continued from page 3*

contrast is Proverbs 18:8 and 18:24. The French in Proverbs 18:8 says that the words of a talebearer are as a "delicacy" or "delicacies" (emendation) instead of "wounds." And in 18:24 that a man who has many friends it is his "misfortune," which is quite a switch but quite true sometimes.

We enjoy these interesting differences no doubt due to translating ideas.

ELMER E. BOTTSFORD, M.D.

Ridgetop, Tennessee

► *The change in Proverbs 18:8 is due to the French translator's accepting an emendation [a proposed correction] of the Hebrew text. In Proverbs 18:24 the French follows the Hebrew and the King James Version accepts an emendation.*

### Women Ministers

Re "Women Ministers" (Oct. 3).

Why do we bother even to consider the question "Should women become head of the church?" Is it because we do not believe or trust the words of the Bible? God must have had a good reason for saying "Let your women keep silence in the churches."

I fear that when women take over the pulpits then the work of God will be done as Eve did it in the Garden of Eden.

MARGARET BARNETT

Blacksburg, Virginia

### Habit Formed

Just a note to say Thank you for helping us form the habit of the REVIEW in our home each week while living in the Potomac Conference. I've missed it so much this past year. I just left the Adventist Book Center, where I placed my order for a perpetual subscription.

JIM FRANCE

Goodlettsville, Tennessee

► *In the Columbia Union the REVIEW is sent to every Adventist home along with the union paper, The Visitor.*

### Roly-polies

Re "The Sanctimonious Skinny Man," (June 27).

The author seems to be putting down the "Skinny Man," as if it is wrong to weigh the proper weight and that it apparently takes no will power to accomplish this. Since we all have to eat to live, we're all faced with the opportunity to overeat. For some, of course, it's more of a temptation than for others, but we all have our temptations and have to overcome our sins if we're to be among the saved.

Since the fat person wears his evidence, you would think it would be an incentive, every time he looks in the mirror, to do something about it. It takes a lot of will power when shopping for groceries to pass up the refined, sweet, and empty-caloried foods. We all have hangups, either from heredity or environment, but we can't use these for an excuse.

If Adventists followed the counsel given

by Ellen White (just as the Jews were given counsel by Moses, but failed to follow it), we would see fewer roly-poly brothers. There would be less disease such as high blood pressure, diabetes, and heart trouble. One million Americans will have heart attacks this year. Some of those teaching and speaking about healthful living are not good examples and are not a credit to our denomination. We need to read and reread the excellent Speaking Out article, "Do Our Cooking Classes Teach Health Cookery?" (June 20). If we're not cooking and eating this way in our homes then we should start now to enjoy a healthier, happier life, while preparing for eternal life.

HILDA R. BARDEN

Falls Church, Virginia

### Drugs and Antibiotics

I must say I greatly appreciate and value the articles "The Use of Drugs" and "Experts Condemn Overuse of Antibiotics" (May 30). There has been so much controversy on these subjects by good members of the church, but now to my mind these subjects are clearer.

DEHNA C. BENSON

Santa Ynez, California

### Weekly Visit

As I renew my subscription to the REVIEW, I feel compelled to say, "I just don't know what I would do if I didn't have the REVIEW visit me every week."

CLARICE LAY ADAMS

Alton, New Hampshire

# Love and the Great

## The Many Sides of Love

WHAT is love? Real love? For some a settled question, but for most of us a most absorbing subject still not satisfactorily defined. It is a word that has an enormous range of meanings attached to it.

Though it has infinite dimensions, love at the same time must have definite limitations. To some, "love is just something you feel." For others, it is an unselfish concern or a self-sacrificing spirit. Then there are those who think of love as simply physical attraction or sexual desire. And with the emergence of the new morality the meaning of the word *love* has dramatically shifted from the spiritual into the narrow scope of the physical or sensual.

That there is no universal agreement concerning the real meaning of love should not be surprising in view of the fact that this was the issue that ignited the great controversy in the first place. Whether it be human or angelic, rebellion is simply being "at war with the great law of love" (*The Great Controversy*, p. 493).

This air of uncertainty and ambiguity that hangs over the issue of love is not according to divine design. All misunderstanding, perversion, and misrepresentation can be traced back to the original rebellion, when God's law of love was first questioned, then maligned, and ultimately rejected by Lucifer and his sympathizers. And he is still "working by every deception he can command, in order that we may not discern that love" (*Thoughts From the Mount of Blessing*, p. 115).

God's law must be seen as a revelation of His love and personal concern for us, as well as a flawless explanation of how "real love" works. As created beings, it is imperative that someone teach us the fact of love, as well as reach into our hearts and put true love into motion. And who is more qualified to do this than He who Himself "is love" (1 John 4:8). Even though "God is love," that love has never been fully realized by man; for in God's purpose, throughout eternity man will grow in his understanding of God's perfect character. He will study and experience love for all eternity and still be unable fully to comprehend its power or fathom its infinite greatness.

Love is a sacred and holy principle, which in reality is God Himself at work, in the universe as well as in our lives, helping us to relate in an unselfish way to others—in the home, on a date, at work, in every relationship of life. Love is truth in action, a perfect blending of mercy and justice. Above all, it is a divine attribute, a gift of God, and never a human quality.

"Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. 'We love because he first loved us.' 1 John 4:19, R.V. In the heart renewed by divine grace, love is the principle of action. It modifies the

character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections."—*Steps to Christ*, p. 59.

Man has the tendency to reject the idea that only the Christian can experience the thrill of true love. To the modern mind, love is just another one of those good things discovered by man along the evolutionary climb, but, regardless of what men have proposed, penned, or proclaimed, true love is Heaven-sent.

There are many counterfeit products on the market that are called love, but which, in fact, are falsely named. Human nature likes to label the gratification of its own egotistical or biological needs as love. The fact is that most people erroneously interpret the fulfillment of their *own* needs and desires as love. But the language of love does not address itself to one's own convenience or emotional satisfaction but only asks, "What is best for the other person?" The Scripture declares that love "seeketh not her own" (1 Cor. 13:5).

We need ever to keep in mind that the commandments are based on the principle of love (see Rom. 13:10). When man disregards God's laws, he is in effect violating the very essence of love. Thus, to reject God's law is to reject love. It is an established fact that all persons feel a need for love, but, unfortunately, they want it on their own terms. Selfishness leads man to see love as something to be exploited to his advantage rather than a divine grace that is to be experienced and shared within the guiding framework of God's Word. Many things are done in the name of love, but it is the divine Author alone who can make plain to erring mortals how that love is to be received, shared, and appropriately expressed.

### God's Law Tells How to Love

The Ten Commandments not only inform us that we should love; they also tell us *how*. This is a crucial point in man's spiritual existence, for the rightness or wrongness of any religion, revival, or relationship must be settled by a "thus saith the Lord." Without divine assistance man not only is incapable of discerning between love and human emotion but will also find himself yielding to his natural inclinations. Doing "what comes naturally" is a fitting description of human lust, not divine love, in action.

The apostle Paul declared, "I had not known sin, but by the law; for I had not known lust" except by the law (Rom. 7:7). Thus we are made aware that it is not man but the law of God that defines loving attitudes and actions and determines what constitutes a violation. Transgression of God's law is simply selfishness—the desire to go one's "own way" (Isa. 53:6)—in operation in the human heart. Love is living to glorify God; lust is gratifying self. In the former, man gives of himself for the benefit of others; in the latter, he gets for the benefit of himself.

Gordon Kainer teaches Bible at Rio Lindo Academy, Healdsburg, California.

# Controversy

By GORDON KAINER

To ask others to do that which is "loving" is utterly useless unless love is defined so that one can make an intelligent decision as to what counts for love and what does not. There must be a limit to the meaning of a given word. Obviously, a term compatible with anything or everything is not only meaningless but dangerous. Thus, if love be so defined, it can be manipulated to fit any or all of man's desires. When love is isolated from the guidelines of the law, it is permitted to be the mask that justifies all manner of conduct. Love must never be degraded to a matter of personal preference.

Another popular but erroneous assumption is that there is a conflict between the commands of God's law and love. This assumption would have us believe that there may be times or situations in which obedience to God's law and doing the "loving thing" may appear to be in opposite corners. The truth is that there is complete harmony between God's written code and the principle we call love. The Ten Commandments are an

infallible declaration of how the principle of love should be carried out in everyday situations and relationships. "This is the love of God, that we keep his commandments" (1 John 5:3). "If ye love . . . keep my commandments" (John 14:15).

However, there is a real conflict, not between divine law and love, but between the demands of the law and the desires of the heart. A spiritual clash exists between man's interpretation of how love should be applied and expressed, as opposed to God's will as revealed in His law of love. Those who are born again have chosen to accept God's revelation and reject their own reasoning as to how love is most effectively or acceptably expressed. Love gains its direction from the law of God, its dynamics from the Son of God, as He dwells by faith in the heart of the believer.

## Love on Display

Even though the apostle John admonishes us to "love one another" (1 John 4:7), by ourselves, this is an impossibility. Too often we fail by simply trying to love one another, but sheer human effort will never give life to this virtue we find so precious and indispensable. Lust is natural, love is supernatural. Love is not begotten in the human heart by trying, but by beholding. Ellen White put it so clearly when she wrote, "Only by love is love awakened" (*The Desire of Ages*, p. 22).

"Dear Friends, let us love one another, because love is from God. Everyone who loves is a child of God and knows God, but the unloving know nothing of God. For God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life. The love I speak of is not our love for God, but the love he showed us in sending his Son as the remedy for the defilement of our sins" (1 John 4:7-10, N.E.B.).

In the person of Jesus, God became a man and was raised in agony on a cross for us. And as the blood flowed freely down that wooden beam, God was saying to us, "This is what I mean when I say, I love you."

"It is by this that we know what love is: that Christ laid down his life for us. . . . My children, love must not be a matter of words or talk; it must be genuine, and show itself in action" (chap. 3:16-18, N.E.B.). God desires us to test our experience by what He has done for us. God's love led Him to put our needs and happiness first, at any cost to Himself; so likewise, true love will result in the same motives and actions in our relationship with others. Remember, God did not create in order to acquire something, but in order to give something—Himself.

True love can always be identified by the fact that the thoughts or actions it creates will always be in harmony with God's Word. True love always leads one to establish relationships where standards of modesty, purity, and respect are not violated. For the Christian who really loves, there can be no other way. □

## To My Beloved on Our Wedding Day

By DALORES BROOME WINGET

I ask not that our road of life  
Be always smooth, with not a pebble in our way,  
But only that together we will face  
The trials, large or small, that come each day.

I ask not that there be no tears,  
For tears must come as sure as rain;  
But only that when clouds have gone,  
I see your tender smile again.

Nor do I ask for riches that in time decay,  
Just honest work and hopes and dreams to fill each day;  
No mansion will you have to build for me,  
Only a quiet place where we will live in harmony.

A haven from the world, a place of peace and rest,  
With God an ever-present, welcome, unseen guest;  
A humble home where love will reign supreme,  
With children who will help complete our dream.

And in return for all these things I ask,  
This day I pledge a love forever true;  
And place within your care my heart, my love, my life;  
I give myself, full and complete, to you.



## THE CHILDREN WENT TOO!

By MARTHA M. ODOM

IT WAS A COLD winter evening. The Seventh-day Adventist church was brightly lighted and many cars were parked outside. Was some special program being given? No, not exactly; and yet it was!

Your heart would have been warmed, as was mine, could you have been present. It was a Wednesday evening prayer meeting. You would have seen the church auditorium half full of worshipers—some 160 in number, with ages ranging from tiny tots to great-grandparents. It was especially gratifying to see about 30 children, besides teen-agers, young adults, and those of older years. By the glow on their faces, it was evident that all had received a blessing and were glad they had come!

Some of the children took their turn in selecting hymns for the short, lively song service; some also joined in the season of prayer when the audience knelt in small groups of only three to five, so that each person present could have opportunity to speak to the Lord personally. Yet the time involved in this prayer season did not exceed five minutes.

Prayer meeting in our church begins promptly at 7:30 and ends by 8:30. This means that even children can attend and still get their proper rest on a school night.

It is unfortunate that many think of the prayer meeting as a service for older people only. I remember when I was a preschooler I loved to go to prayer meeting and was really disappointed when I was not able to go. It was there that I learned to give my little testimony of a few

*Martha M. Odom, now retired and living in Gentry, Arkansas, is a teacher, secretary, and author.*

words, "I love Jesus." I have always been thankful to my parents for permitting me to share in those blessings and helping me to grow up loving the weekly prayer service.

Because in most churches the attendance is comparatively small, many members remain away. But stop to think that it would be larger if *you* were there. Attendance is something you cannot do by proxy; no other person can fill your place. And your faithfulness may influence some others to attend. If you and your family go, and you invite others, you would soon find the attendance greatly increased. This would bring many blessings, not only to you and your family but also to the entire church.

### Tiredness an Inadequate Excuse

Sometimes by Wednesday evening we feel so tired that we think that is sufficient reason for us to remain at home. But I have never found that it made me more tired to go to prayer meeting. On the contrary, I usually feel more rested when it is over. When I have work that must be done on Wednesday evening, I stay up a little longer after I return home after the meeting or else get up earlier the next morning to do it. I'm sure the Lord helps me accomplish all I would do without taking the hour for prayer meeting, plus the travel time to go and come once a week. If the members know that the service will close promptly, parents will be encouraged to bring their children. In our church we have several families with three to five children, who attend quite regularly. It is a beautiful sight to see entire families at the midweek prayer service!

Often those in charge of this

meeting plan a special corner in the program just for the children, and this makes them want to come even more.

Years ago our college president told us students of an experience he had as a teen-ager. I have never forgotten it. His mother was an Adventist, but his father was not, and insisted on his son's attending the public high school and State university, rather than an Adventist college. His faithful mother offered many earnest prayers in his behalf, that the Lord would keep him true to the faith and untarnished by the evil influences surrounding him in the worldly schools. And she encouraged him to attend the weekly prayer meetings, as well as the Sabbath services in their little church.

### Grades Never Suffered

Since his assignments were heavy, the youth sometimes was tempted to stay home from prayer meeting to study for the next day. But he told us that the Lord always rewarded his faithfulness in going to prayer meeting. Either he found time to do his assignments after he got back home, the test scheduled for the next day was postponed, the Lord helped him to recall the answers, or he was not called upon to recite in class. Though he had to do his work at some other time than during the hour for prayer meeting, his grades at school never suffered. Maybe the Lord even sharpened his mentality somewhat as a reward for his attendance at the weekly prayer seasons.

I'm sure it is the devil who suggests many reasons—or excuses—why we should not go to prayer meeting, in a determined effort to rob us of the blessing he knows we would derive from attending.

If it should be announced in your church on Sabbath that next Wednesday evening at 7:30 Jesus Christ Himself would be present at the prayer meeting, would you make a greater effort to attend? Remember, He tells us Himself in Matthew 18:20: "For where two or three are gathered together in my name, there am I in the midst of them."

The Lord's messenger tells us that "those who are really seeking for communion with God will be seen in the prayer meeting" (*Steps to Christ*, p. 98). □

# FOR MEN

By WALTER SCRAGG

## Surprise, Surprise!

"WAIT HERE, I'll be right back with the sandwiches."

But when I returned my family had vanished. A procession had drawn huge crowds to the city. Using my height, I scanned the ranks of people. Where could a green four-door sedan, a wife, and three little children have gone? I ate my share of the goodies, waved at the celebrity, then watched for our car to appear around the corner.

After half an hour I began to worry. Another 30 minutes, and I was dialing the police.

"My wife's vanished with our children."

"It happens all the time, mate."

"Have there been any accidents along the procession route?"

"None. Don't worry, mate, she'll turn up in the morning."

Another half hour, and I was down at the subway heading for the underground and home. One last try, I thought.

"Follow the route of the procession," I told the taxi driver.

Two blocks along the street I realized my error. I had turned the wrong way coming back from the sandwich shop. The family hadn't moved.

A weeping wife told of her ordeal. No husband. Hungry children. A call to the police. Their answer: "It happens all the time, missus." A call to church headquarters. The president's morbid "Did you and Walter have a quarrel, Betty?"

It's years ago now, and we can laugh and talk about it easily. But for two hours, my wife and I, each in our own way, endured the agony of suspense and separation. What if that gap had become permanent? What if we had never got together again? The police were right: it seems to happen all the time.

But some separations aren't physical. Like the boss whose secretary or associates know more of his plans than the wife.

"I'm going to take next August off, and take the family on vacation," he informs Mrs. Connors one cold February. "Will you get information on rates at Banff for me?"

Mid-June, wife is asking Mrs. Connors about a personal letter that may have come to the office. Mrs. Connors offers, "I made those reservations for you all at Banff. Wish George and I could come with you."

Not the way to win friends or influence people, but then, "It's just the wife," and she goes along with his plans all the time.

She does, but not without sighs, tears, and anger, and the ever-present threat of explosion.

Such an easy gap to close with a little thoughtfulness, a little communication.

Then there's the type who telephones at lunch break, "I've got us tickets for the concert tonight. Joe gave them to me last week. I'll pick you up after work."

For ten years of wedded bliss she's been pleading for advance information. This is too much. She explodes, slams the receiver down, and snuffles angrily all the way to the hairdresser.

One wife Dear Abbeyed me this

way. "Surprises are fun, if they're not too surprising. But when he tells me Sabbath afternoon that he is taking us to Joanne and Bill's for a corn roast that evening and I haven't got the right clothes for the children or perhaps nothing ready at all, I'd like to marinate him in butter sauce.

"And when he adds, 'Joanne wants you to bring the drinks,' I imagine myself pouring bottle after bottle of ginger ale into his golf bag."

Forgive me for a paraphrase of Malachi 3:16. "Then they that loved each other spake often together . . . and a record of love was written."



# Remember Lot

By SALVADOR G. MIRAFLORES

ALTHOUGH THE BIBLE enjoins us to remember Lot's wife (see Luke 17:32), let us remember Lot too. The fact is that we do not even know Lot's wife's name to remember her by. We seem to have more reasons to remember Lot than his wife.

Lot manifested a brand of courtesy seldom seen today. It was the kind of courtesy he learned from his uncle, Abraham. The "friend of God" ran to meet his guests, bowed himself toward the ground, brought in water to wash their feet, and offered them butter, milk, and cakes (see Gen. 18:1-8).

The magnanimous uncle allowed the young nephew to choose the rich plains of Jordan. It was so well watered that it was called the "garden of the Lord." Lot greeted his guests, even complete strangers whom he thought needed help, by bowing himself with his face toward the ground, brought them to his home and entertained them, and did everything he could to protect those who came under the shadow of his roof. I like to remember a man like that.

The angels (for that's who they were) refused Lot's invitation to test him. "Had he not cultivated a spirit of courtesy," Ellen G. White says, "he might have been left to perish with the rest of Sodom."—*Patriarchs and Prophets*, p. 158.

An armless little girl was selling fruits on the sidewalk. A careless passer-by knocked off a few apples at the base of the pile. Her fruits rolled off in every direction. Busy pedestrians passed by unconcerned. The helpless girl was a bundle of handicaps. There was not much she could do. Then a kind man chanced to pass by. He stopped and took time to help the girl. Surprised, the armless vendor asked, "Are you a Seventh-day Adventist?" She was not used to seeing strangers go out of their way to help other strangers.

Courtesy and kindness have many rewards even in this life. The promise to Sarah that she would have a son was given at the time when Abraham entertained his guests. Lot and his two daughters were saved by his angel guests. The childless Shunammite woman, who made a guest room for Elisha, was rewarded with a son. When the son died, Elisha restored him to life. Dorcas, whose life was full of good works, was raised to life by Peter. Indeed, the liberal soul shall be made fat.

Seventh-day Adventists are known for being kind and courteous. Any unkind gesture or any discourteous act will serve to damage the favorable image they have endeavored to build for years. Each member should contribute to the maintenance of the Adventist reputation of kindness and courtesy. I like to remember Lot for these positive Christian traits.

## REPORT TO THE CHURCH

# SDA Broadcast-Film Center Begins to Take Shape

By ALVIN G. MUNSON

A 70,000-square-foot production facility, the first phase of the new Seventh-day Adventist Radio, Television, and Film Center, will be completed late in November and will be ready for occupancy in December. It is the first of a complex of buildings to be erected on 19 acres of land in the Janss Industrial Park, Thousand Oaks, California.

The master plan is composed principally of five buildings: a service center, a Voice of Prophecy radio building; a Faith for Today television building, a staff chapel, and a food service building for employees.

A number of factors led church leaders to consider and adopt this total program. One was that the media-communication components of the church were scattered all over the United States and Canada, with outgrown facilities and with much duplication of equipment and personnel.

The General Conference Committee studied this matter for about three years and at the 1971 Annual Council took the far-reaching action that is now being implemented. The decision was made chiefly for the following reasons:

Faith for Today needed to move out of New York to be nearer a motion-picture center such as Hollywood, where a good source and/or pool of specialized personnel and facilities for making top-quality films is available.

The It Is Written telecast had no

*Alvin G. Munson is president of the Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California.*

headquarters except for a few crowded rooms at the General Conference in Washington, D.C., and only a skeleton staff. It too needed to be nearer the best source of specialized personnel and facilities for making films and video tapes.

The Audio Visual Service of the General Conference was functioning in inadequate quarters and with limited facilities. It was felt that with a change of location the Audio Visual Service could make a greater contribution to the total church program in producing teaching films, mission films, instructional films, departmental promotion films, slides, cassettes, and other audio-visual aids.

The Voice of Prophecy, after 40 years, had outgrown its facilities in Glendale, California, and more space and facilities were needed so that it could make additional and varied programs.

So the final decision was to ask that all these components, over a period of time, be brought together in Thousand Oaks on one piece of ground and utilize the technical facilities available nearby, as well as those provided at the center. This simply meant that there would be:

1. One printing department instead of three.
2. One centralized mailing department instead of three.
3. One centralized accounting department instead of several.
4. One radio recording facility with several studios for recording voice and music, and a centralized tape duplication department.

5. One film and video tape studio for production of films and video tapes.

6. One postproduction department with all the required electronic equipment. (This is for the various procedures involved in completing a program and preparing it for release after the original filming or taping.)

7. A new home for Faith for Today.

8. A new home for It Is Written—which in its nearly 20 years has never had its own home or facilities.

9. A centralized home for the Audio Visual Services of the church, which have been scattered around in various places with much duplication of personnel and facilities.

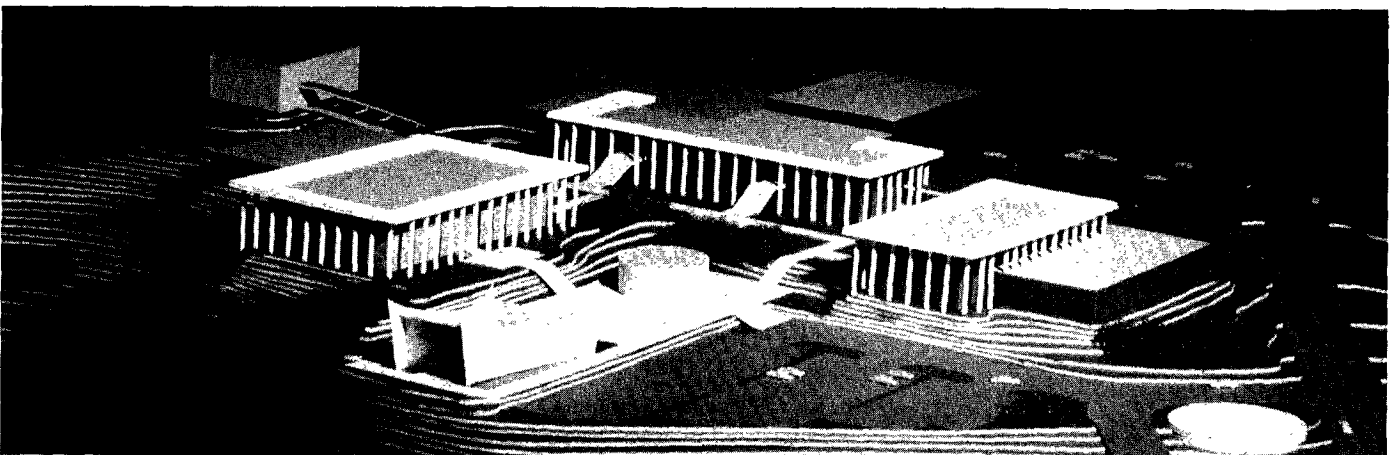
10. A larger and more adequate place for the Voice of Prophecy to carry on its growing and expanding activities.

11. A place where, in the future, additional radio and television programs can be created, produced, and released by the church.

All those involved were assured that they would not lose their well-known names and identities so far as their listening and viewing audiences were concerned. They would carry on with their respective operating boards and management, with separate budgets, and with their Bible and multi-interest correspondence schools. And all would benefit by using the merged facilities of the production service center. This, it is hoped, will effect considerable savings.

It is planned that these savings will be used to purchase more radio and television time, and to produce more and varied programs, not only for release during paid time but also for free public-service release.

The first building completed will be occupied partly on a temporary basis by staffs of It Is Written, Faith for Today, and the Breath of Life (a new black-oriented TV program). It will be used on a permanent basis by the film studios, the postproduction group, the printing department, the centralized accounting department, Audio Visual Services, and



First Radio, Television, and Film Center building to be completed is the general services building, pictured with two ramps. To its right and left in this architect's model are the television and radio buildings. In the foreground are the chapel and visitors' center.

the general administration. After this building has been completed and occupied, it is the plan of the Board of Trustees to review the situation and study how to undertake the erection of the other buildings. This will be done only as adequate and proper financing can be planned.

One of the favorable features about

this master plan is that it can be expanded on a peripheral basis, which means that more new programs, more departments, and more components can be added from time to time as the church is able to expand its radio and television outreach.

We ask an interest in your prayers as this plant develops and grows. Those of

us who are employed here feel the Seventh-day Adventist Radio, Television, and Film Center is one of the most important evangelistic arms of the church, and that it has a great work to do in bringing our distinctive message to the millions who can only be contacted and *will* only be contacted through audio-visual presentations. □

## Kivu Students Recycle *Review* Envelopes

[The following letter, written May 1 by Boris N. Pache, a teacher at College Adventiste du Kivu in Zaïre, Africa, tells of a new use for *Review* envelopes. It also tells just a little bit about life in this African country, where saving things like bottles, boards, and envelopes to be used again is an everyday occurrence.—Eds.]

Our families here at the College Adventiste du Kivu read the *Review* from cover to cover (now we are reading the July, 1973, issues). But I want to tell you something about the envelopes in which we receive the precious *Reviews*.

You see, here—I mean in the bush—we cannot afford to throw anything away, because you just never know when this bottle, or that board, or that tin can will be just the thing you need so badly. So we keep many things in our storerooms. I stacked the *Review* envelopes carefully in a beautiful cupboard where my “china” occupies a little corner. Lately I had been thinking I would never need them, and was going to burn them, when . . .

The other day one of our teachers told me that the principal of a large Catholic college would like to have our male choir give a concert at his school. That is exactly what my boys and I had been looking for—an opportunity to witness. The principal of the school came to see me, and we fixed a date for the concert.

That day it rained very hard, but toward evening the rain almost stopped, and we had a pleasant trip in the college truck (we were only 35, so we had plenty of floor space to move from one foot to the other when the truck went around the turns and over the bumps).

We were received most cordially. Our program, all sacred music, lasted two hours. The boys sang well. The 300 students in the audience were as silent and attentive as the audiences in European concert halls.

And at the end the principal got up and said, “We expected to hear nice songs and were prepared to spend a few pleasant moments listening to your choir. But you gave us far more than we anticipated. You not only delighted us with beautiful choruses, solos, and duets, but you also brought us



Used *Review* mailing envelopes are used once again by this male choir from Zaïre.

most inspiring messages. We hope you will come again.”

Then they gave us a lovely reception. One of the women, a French and religion teacher, came and told me she had gotten enough new ideas from our concert to be able to keep her religion classes going for a week.

By 9:30 P.M. we had climbed into our truck and headed home.

Oh yes, the envelopes. Well, I had put each choir member's music into a *Review* envelope. Each boy walked up to the stage with a *Review* envelope in his hand, just as choir members carry music folders in our American colleges.

## Southern European Youth Gather for Congress

More than 800 young people filled the auditorium of the Universidad Laboral in La Coruña, Spain, for a Southern European Union youth congress, September 4-8. Delegates represented Israel, Italy, Spain, Portugal, and the Cape Verde and Canary Islands. The congress theme was *Heme Aquí* ("Here Am I").

Sabbath afternoon, as more than 500 watched, 16 persons were baptized in the Atlantic Ocean. Three local mission youth directors, Antonio Baiao, Humberto Arias, and Hugo Visani, baptized the candidates, all young people except one man who made his decision to be baptized at the congress after waiting for 30 years to become an Adventist.

In addition to the devotional messages and Bible studies given by visiting ministers, the congress included temperance and photographic displays, a Bible contest, physical fitness activities, and international music, both sacred and secular. Thursday and Saturday evenings were devoted to portrayals of national customs and folklore.

Friday evening's program by Italian and Portuguese young people told the story of the Waldenses, the preservation of the Word of God, and how the Advent message was taken to Spain and Portugal in 1903 and 1904. During the morning service more than 50 young people responded to an invitation by Samuel Monnier, president of the union, to prepare for baptism when they returned to their communities.

The congress was under the direction of Michele Buonfiglio, youth director for the Southern European Union, and represented the first such event for this vast territory, which extends from Portugal in the west to Israel in the east. Visiting speakers included Nino Bulzis, division youth director; Elder Monnier; Carlos Puyol, Spanish Mission president; John H. Hancock, General Conference youth director; D. Esteves from Portugal; J. Flori from the French Adventist Seminary; and J. A. Morgado, Angola Union Mission youth director. Many pastors, departmental



Sixteen persons were baptized in the Atlantic Ocean on Sabbath afternoon during the youth congress in Spain. Antonio Baiao, Humberto Arias, and Hugo Visani baptized the candidates.



S. Monnier, left, Southern European Union president, and Antonio Baiao, right, Portuguese Mission youth director, stand with youth delegates from the Cape Verde Islands and Israel during a service in which the young people committed their lives to furthering the gospel.



The Alleluia Singers from Barcelona were one of several musical groups at the congress.



Kai Busk Nielsen, from Copenhagen, Denmark, and Joaquim Nogueira, from Oporto, Portugal, chat with Guerrillame Vieira Lima, first young person from Cape Verde to leave the island and train to be an SDA minister. He has begun his studies in Sagunto, Spain.



leaders, and conference administrators accompanied the youth delegations.

During the congress, E. Codejon, of La Coruña, and Elder Buonfiglio took a group of youth from each of the countries to visit government officials who had given permission for the congress to be held.

This youth congress was a milestone for Adventist youth work in Southern Europe and hopefully will mark the beginning of a new evangelistic advance by Missionary Volunteers in this area.

JOHN H. HANCOCK

## INDIA

### Central Union Opens Work in New Territories

The Central India Union is directing its evangelistic program with the belief that the best and quickest way to increase membership is by multiplying the number of individual church groups. During the past few years this has inevitably led the church into many formerly unentered territories.

Church membership in Andhra now stands at 20,000, and is being added to at the rate of several thousand each year, although there are still seven unentered districts in the state. In the past six years almost 100 new churches and companies have been added; 109 groups in the section have no church building in which to worship.

Recently, invitations have come to enter areas along the southern border near Tamilnad. There are many villages of Tamil-speaking people there. Eager to accept the invitations there, the section has called into service a Tamil layman from Bangalore. (No trained workers were available for transfer.) This layman has proved his worth in both the Tamil Section and the Karnataka Section, having raised up several churches in both territories. He is now planning a crusade in Chittoor.

In the far north 12 new churches, with a total membership in excess of 1,000, have been established since Evangelist T. J. S. Fredarichs went there in 1969. The six workers now in the area are meeting with much success in taking the gospel up into the hills among the tribal people. Pastor Fredarichs has broken new ground in the Kakinada area with his baptism of 1,000.

Maharashtra has always been a difficult place for evangelists. Membership growth has been slow, with as few as ten people in a year being added. But in 1973, 619 persons were baptized, with one worker becoming the first centurion evangelist in the section. The goal for 1974 is 1,000, and there is every reason to believe that figure will be reached. Morale among the workers is high. They have seen what can be done and are eager to do more. There are many lay groups traveling from village to village. [See a report of Maharashtra's singing laymen in the June 27 REVIEW, pp. 18, 19.] In some areas interest is so great that local workers cannot cope with the demand.

Today, the church has entered only 13 of the 31 districts in the section. Two years ago a program was begun to enter two new districts each year. At this rate, it will take nine years to place at least one gospel light in every district. In the past 12 months churches were raised up in Amaravati and Chandrapur. This year plans have been made to go into Islampur.

Gujarat lies along the western coast of the country. Most of the 150 members there are connected with the 85-bed hospital in Surat. There is just one Gujarati-speaking worker in the whole state—and he came originally from Kerala!

A series of public meetings, either in the Surat or Ahmedabad areas, will be held soon. S. B. Gaikwad, union field secretary, has been appointed director of the work in Gujarat. He will be assisted by a new Gujarati worker, a young man baptized only last December, who studied at an evangelical seminary in Maharashtra and has a B.D. degree. He is stationed in Ahmedabad, where a new church will be constructed later this year, and will be helping to run the Gujarati Voice of Prophecy School soon to be located there. Thus a new center of Adventist work will be established away from Surat.

Recently in Surat the principal of the Adventist day school was approached by men from a nearby village asking for 50 Bibles. For several years they have had no church pastor. Growing discouraged, they have now asked the

Adventist Church to give them Christian guidance. Under construction in Surat is a new school building. In the past, one big hindrance to church advancement has been the absence of a school to train local workers.

Progress in Orissa, on the east coast of the country, separated from Gujarat by almost 1,000 miles, was reported in the REVIEW AND HERALD of February 14 (page 17). God is providing leadership for the church in Orissa—where only 120 out of a population of 22 million are Adventists—by impressing ministers of other faiths that they should become Adventists.

God's hand is plainly seen in all of this. Though the work there is still in its infancy numerically, church leaders in central India envision a time not far distant when thousands will be baptized each year, as they are in the neighboring state of Andhra.

R. D. RICHES  
President, Central Indian Union

## CALIFORNIA

### Faith for Today Pilots Spot Message Series

A series of 30- and 60-second television spot messages tailored to capture viewer attention through repeated exposure is being piloted by Faith for Today in Thousand Oaks, California. Their brevity allows for frequent air-



### DANISH WELFARE GROUP SENDS CLOTHING TO GHANA

The West African Union recently received a consignment of 200 bags of clothing from the Welfare Center in Copenhagen, Denmark. Part of it has been distributed (above) in North Ghana.

Children's clothing was given to the Department of Social Welfare and Community Development. Recently the West African Union officers received this letter from the director of that department, who said, "May I take this opportunity to say a big Thank you for the very useful clothing you gave to this department for distribution to the children's homes, Kumasi, Accra, and Tamale? The children are most grateful to you. They found the clothing most useful."

TH. KRISTENSEN  
President, West African Union

ing, possibly during prime time, to reach those who ordinarily shun religious programs.

A series of three 30-second messages dealing with life and death, marriage, and heart attack prevention were aired on several Phoenix, Arizona, television stations recently during a three-week period. The results of this interest-generating program were gratifying, with 685 requesting literature. A respondent's survey indicated that the spots reached a cross section of moderately well-educated people with varied religious backgrounds at an age level when they are prone to be decision oriented.

Initial success of the pilot program has encouraged Faith for Today program planners to work up additional spot messages. They plan eventually to make an extended series of messages available for television outlets across the nation under the sponsorship of local churches.

Studies indicate that costs of placing the spot messages are somewhat comparable with that of 30-minute weekly telecasts; however, the spots provide more flexibility in locating available time slots and have better viewer appeal to the public, regardless of religious affiliation.

RICHARD J. BARNETT  
Public Relations Director  
Faith for Today

## OHIO

### Mount Vernon Centenarian Is Man of Many Talents

A pioneer Seventh-day Adventist worker celebrated his one-hundredth birthday August 23. Charles E. Welch, of Mount Vernon, Ohio, was born in Kansas just a few weeks before J. N. Andrews sailed for Europe and became our first foreign missionary.

Mr. Welch remembers attending camp meeting where J. N. Loughborough and Ellen G. White were speakers. He was also intrigued by the work of their secretaries, especially the secretaries' ability to write shorthand. Sara McEntfer, Mrs. White's secretary, later sent him a list of the shorthand symbols, and Mr. Welch began to study on his own until he had mastered the skill.

Mr. Welch was the first student to enroll at Union College, Lincoln, Nebraska, when it opened in 1891. By then he could write shorthand at speeds exceeding 100 words per minute and for six years was secretary to the college president.

In 1897 Mr. Welch was invited to join the faculty of Mount Vernon Academy, so he rode his bicycle from Lincoln to Battle Creek, where he studied during the summer, and then rode it on to his new home in Mount Vernon, Ohio.

As a member of Mount Vernon Acad-

emy's faculty he taught pipe organ and piano, led the church choir, and often gave concerts. In addition he taught stenography and typing and was the boys' preceptor.

Following his work at the academy he became supervisor of the Seventh-day Adventist elementary schools in the Ohio Conference.



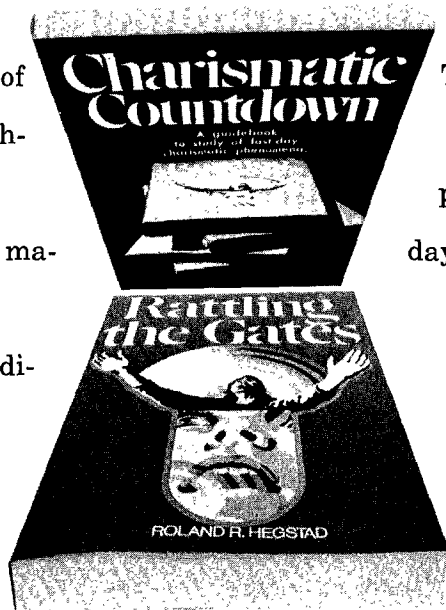
Charles Welch enjoys reminiscing, but also looks forward to Christ's second coming.

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add 30 cents for postage for the first book and 15 cents for each additional book. Add State sales tax where necessary.





Previous to 1907 there had been Adventist sanitariums opened in the Mount Vernon area, but there was no hospital where surgical patients could be treated. Three doctors of the area asked Mr. Welch to open a hospital. He began a 50-bed hospital, the first in Mount Vernon, and even offered a course in nursing. After receiving some experience working for a few weeks at the Mayo Clinic in Rochester, Minnesota, Mr. Welch became an anesthetist and taught the skill to some of the nursing students.

Mr. Welch sold his hospital to Harry W. Miller in 1942 and retired to his home across the road from Mount Vernon Academy. His wife, who at one time was one of his music students, died in 1968, but his sister now lives with him.

WAYNE A. MARTIN  
Communication Secretary  
Ohio Conference

#### VENEZUELA

### Pathfinder Parade Attracts Thousands

Thousands of people, alerted by radio and press, lined the parade route in the city of Valencia, Venezuela, recently to witness a colorful parade of 650 Pathfinders.

The parade was the high light of a Pathfinder anniversary camporee conducted at the church's boarding academy in Venezuela, July 28 to 31. Participating Pathfinders had come from 23 Pathfinder Clubs in the Netherlands Antilles, Colombia, and Venezuela.

The two-mile parade, led by the Netherlands Antilles Pathfinder Drum and Bugle Corps, was a pageant of color as hundreds of Pathfinder and national flags floated in the air. Especially attractive were several large banners describing the work of Seventh-day Adventists.

As the parade approached the central square, two Pathfinders came forward to place a huge wreath in honor of Simón Bolívar, the liberator of Vene-



Six hundred fifty Pathfinders from 23 clubs marched two miles through Valencia, Venezuela.



### NORTH HAITI WORKERS ACTIVE IN EVANGELISM

Motorcycles are used as transportation for evangelistic workers in the North Haiti Mission, where approximately 2,500 new members were baptized into the Seventh-day Adventist Church during the first six months of 1974. The mission's baptism goal for the year is 8,000.

The year began with large rallies in three different areas of the mission territory. President Isaac Jean-Baptiste works enthusiastically with those in his mission who are engaged in evangelism.

G. M. ELLSTROM  
President, Franco-Haitian Union

zuela. Thousands gathered in the plaza joined the Pathfinders in singing the national anthem.

Along the parade route and in the square, scores of missionary volunteers distributed more than 7,000 copies of the leaflet "Do You Know What Seventh-day Adventists Believe?"

The historic Pathfinder camporee and parade were organized by Clayton V. Henriquez, youth director of the Colombia-Venezuela Union, together with the youth directors of the conferences and missions involved. Visiting youth directors Leo Ranzolin, of the General Conference, and George W. Brown, of the Inter-American Division, participated in the activities.

GEORGE W. BROWN  
Youth Director  
Inter-American Division

#### VIETNAM

### Generator Will Give Light to Mekong River Launch

A portable electric generator has been donated by Ralph and Donna Heib, of North Dakota, to light one of the church's literature launches in Vietnam.

Throughout the conflict in Vietnam, the Vietnam Signs Press in Saigon has continued to print gospel literature. Three launches now serve the Mekong Delta area, carrying literature evangelists who sell this material and share the good news with villagers along the river's edge. Forty per cent of literature sales in Vietnam are made as a result of the launch program.

The launches were donated by Mrs. Ethel O'Cain, of Bellingham, Washington; Roger Altman, a retired minister from Florida; and Richard McKee, publishing secretary of the Southeast Asia Union Mission. A literature evangelist in Australia is donating a fourth launch for this work. Each launch can accommodate five literature evangelists, who sleep, eat, and cook on the launches.

As literature has reached the Vietnamese people, and evangelistic meetings have been held in their villages, there have been baptisms. But with a small electrical generator on each launch to power a public-address unit, a slide projector, and a tape recorder, thousands more along the Mekong River will be reached with the message. The generator from the Heibs will power evangelistic equipment on one launch; three more generators are needed for the other launches.

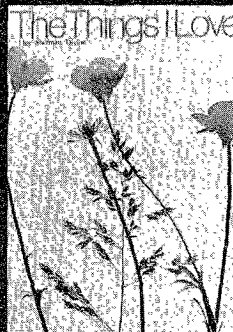
DUANE S. JOHNSON  
Associate Secretary  
General Conference



**WHY I JOINED**  
Herbert E. Douglass

An architect, a major-league baseball player, two ministers, a counselor of college students, and a newspaper reporter tell how God led them into the Seventh-day Adventist Church. In some cases the authors went through traumatic experiences as the Holy Spirit constrained them. Some of them were led to change their profession as a result of their conversions. All testify to the change God wrought in their lives, and to the peace and happiness He brought.

PAPER 50 CENTS



**THE THINGS I LOVE**  
Floy Sherman Divine

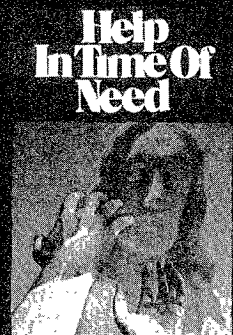
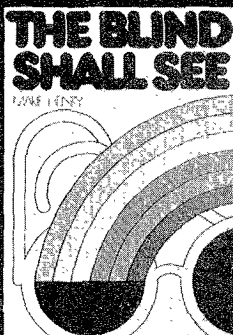
One of the joys of life is being able to see the world through someone else's eyes. That is why we love poems—in reading them, so often we tell ourselves, "That's just the way I feel, but I have never been able to express myself so well." In THE THINGS I LOVE the author opens a little corner on a lot of things—snippets of nature, of personal relations, even of history, that help us to see them in a new perspective and hence enjoy them more.

PAPER 50 CENTS

**THE BLIND SHALL SEE**  
Marie Henry

If you've ever been sick or discouraged or frightened or had to struggle to maintain your faith, you'll feel an empathy with the author as she relates a unique personal experience. During a season without sight, Marie feels her spiritual sight falling also. Aided by warm friends, a skillful surgeon, and a close personal relationship with Jesus Christ, she emerges safely from the physical and spiritual shadows. This is a book of growth and courage that you won't want to miss.

PAPER 30 CENTS



**HELP IN TIME OF NEED**  
John L. Shuler

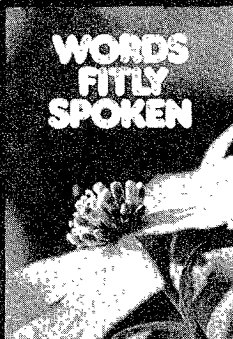
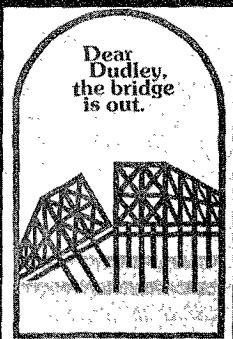
We all have times of need—when we are under temptation, stress, or even in physical need. And most of us know of the myriad promises in the Bible. But how can we appropriate those promises to ourselves? How can we personally profit from what God has written in His Word? In this booklet the author leads us to suitable attitudes in prayer whereby we can tap the boundless resources of heaven. At once inspirational and practical, this book will be found helpful in private as well as in group study.

PAPER 50 CENTS

**DEAR DUDLEY,  
THE BRIDGE IS OUT**

This is a real letter sent to an actual Dudley. The writer, who has authored more than a dozen books, is identified only as a Timid Witness. Our fundamental belief in the soon coming of Christ and our confidence in Ellen White as a prophet of God are laid on the line in this striking little volume. Read it, and then send copies to your own personal Dudleys. Like many of us, you too may be a timid witness. This book may be the only chance your friends will have to know that the bridge is really out and they can't get home.

PAPER 30 CENTS



**WORDS FITLY SPOKEN**  
Nathaniel Krum

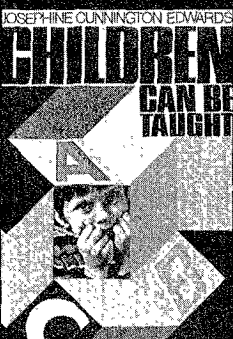
Worthwhile ideas, pithily expressed in memorable language, often are road signs that point our way, stars that set our course, in life. Gleaned from the Bible and from the writings of men famous and obscure, this compilation will give its readers food for thought for many an hour and will provide guidance for the solution of many a problem.

PAPER 30 CENTS

**CHILDREN CAN BE TAUGHT**  
Josephine Cunnington Edwards

That so-called old-fashioned virtues can, and must, be taught our children is the theme of this abridged reprint of a book popular a short decade ago. To work, obey, worship, be honest, and have good manners are some of the qualities dealt with. The author draws on her own rich experience, and years of teaching and observing life, in helping parents know how to train their children.

PAPER 50 CENTS



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# NEWS NOTES

FROM THE WORLD DIVISIONS

## Australasian

► The West Australian Conference has now joined the era of air evangelism with the purchase of a Cessna 182E aircraft, which is to be piloted by L. G. Parker, former missionary pilot from New Guinea.

► The Papua New Guinea Union Mission's twin-engine Aztec aircraft crash landed at Mount Hagen airstrip recently, owing to a nose wheel failure. Several expatriate missionaries and their families were on board; none were seriously injured. The propellers, engine, and struts of the plane were damaged. It is expected that it will be two months before repairs can be completed and the aircraft returned to service. The Aztec is one of three aircraft operated by the union.

► Clive Pascoe, conductor of the Wahroonga church choir, has been invited by the Australian Broadcasting Commission to conduct *The Messiah* oratorio, with a 600-voice choir and the ABC orchestra.

► More than 50 physicians have been registered to use the facilities of the new Adventist Hospital in Auckland, New Zealand. Patronage for the hospital began very slowly, but at the present time the hospital is operating at full bed capacity.

M. G. TOWNEND, *Correspondent*

## Far Eastern

► The August Japanese edition of *The Reader's Digest* carried Japan Publishing House's advertisement for *The Great Controversy*. The one page, four-color ad featured a handy reply card that will be used by literature evangelists in making sales contacts.

► Imelda Romualdez-Marcos, First Lady of the Philippines, was presented copies of *Best Recipes for the Home* and *Vegetarianism* magazine recently by F. B. Conopio, associate editor of the Philippine Publishing House, who explained to her that these publications are in harmony with her national program on nutrition.

D. A. ROTH, *Correspondent*

## North Europe-West Africa

► At the recent victory banquet for the summer student literature evangelists at Newbold College, Jorma Rasanen, of Finland, was honored for sales in excess of \$12,000. Four others had sales

totals of more than \$9,000 during the summer period. One baptism is known to have resulted from the students' summer work.

► On a recent Sunday, students and staff from Newbold College in England sold 4,600 copies of *Signs of the Times*, raising almost \$1,000 for the Missions Extension Offering.

► Newbold College counts among its student body this year some 25 nationalities, including six students from Poland and five from Yugoslavia.

PAUL SUNDQUIST, *Correspondent*

## South American

► Five trucks were needed to carry the first 60 tons of peaches and pears in light syrup, canned by Uruguay's Productos Frutigran, to be distributed by Superbom of Brazil in a program of commercial integration between factories belonging to the South American Division Health Food Company.

► One hundred of the 120 members of the Panamerican church in Santiago, Chile, devote Sabbath afternoons to giving Bible studies to those who attended the evangelistic meetings directed by Juan Cabezas, Central Chile Conference departmental secretary.

► Mario Veloso, education and MV secretary of the Austral Union, held a series of evangelistic meetings in Córdoba, Argentina, from August 17 to September 14, with the help of 60 young people from churches in that city, and Ataides Luz, Central Argentine Conference youth leader. During the meetings a Five-Day Plan to Stop Smoking was also held, with Drs. Pedro Tabuenca and Gunnar Wensell, from River Plate Sanitarium, assisting. Some 120 names and addresses of persons interested in studying the Bible were left in the hands of the local pastor.

H. J. PEVERINI, *Correspondent*

## Southern Asia

► The Southern Asia Division reports a membership growth rate of more than 15 per cent, the highest percentage increase ever recorded in the division. Membership was 68,010 in June, 1973, and 78,291 just 12 months later.

► B. C. Kurian, formerly a worker in the South India Union, has been appointed auditor of the Northern Union.

► Cecil B. Hammond, formerly headmaster of Roorkee High School, has been appointed educational secretary of the Northern Union.

► John C. Abraham returned in August from advanced studies in the United States to be the Adventist representative on the staff of the Schieffelin Leprosy Research Sanatorium, Vellore. He will also hold eye clinics and perform surgery at Seventh-day Adventist hospitals in Ottapalam, Kerala, and Nuzvid, Andhra Pradesh.

A. J. JOHANSON, *Correspondent*

## North American

### Atlantic Union

► Ernest Stevens, pastor of the Auburn, Maine, district, is the new Bible teacher at Pine Tree Academy, Freeport, Maine.

► The nineteenth annual service in the historic William Miller Chapel in Low Hampton, New York, was conducted August 24. Guest speaker was R. R. Bietz, recently retired vice-president of the General Conference.

► Construction of the new \$165,000 Cape Cod church, Hyannis, Massachusetts, is expected to be completed in November.

► On August 10, ten young men from the correctional institute in Wallkill, New York, were baptized in a portable baptistry set up in the prison. Adventist work in this institution was begun by Mr. and Mrs. William Wright, of Pine Bush, New York.

► Clyde Newmyer, principal of Greater New York Academy, reports an enrollment of 257 and 17 full-time staff members.

EMMA KIRK, *Correspondent*

### Canadian Union

► Approval has been granted for the purchase of land in Thunder Bay, Ontario, for a school.

► Plans have been drawn up for a physical-fitness complex at Canadian Union College in Lacombe, Alberta. It is a joint project of the Alumni Association and the Committee of 100, and will house a swimming pool, classrooms, offices, lockers, changing rooms and showers, a handball court, and an auditorium with a stage.

► Opening-day consecration services were held for the new Rosthern, Saskatchewan, church on August 24 with L. L. Reile, president of the Canadian Union, as speaker.

► A youth leaders' convention was held at the Maritime Conference campsite September 27 to 29.

THEDA KUESTER, *Correspondent*

### Central Union

► Youth of the Greeley, Colorado, church held a weekend rally recently. The King's Heralds Quartet and Violet Molnar, who told of her escape from Hungary, were guests.

► One hundred and fourteen persons chose not to smoke during a recent Five-Day Plan to Stop Smoking held in St. John's Hospital, Springfield, Missouri.

► Almost 100 persons attended Union College's first seminar for secretaries on Sunday, October 6. The event, directed by the college secretarial science department, was open to students and secretaries in the community.

► The Adventist church in Idaho



Springs, Colorado, was dedicated September 22, with William C. Hatch, Colorado Conference president, as guest speaker. The dedication was held on Sunday so more nonchurch members could attend. More than 150 attended the dedication and open house.

CLARA ANDERSON, *Correspondent*

## Lake Union

► Attendance at Indiana's Timber Ridge summer camps was almost double last year's attendance. One youth was baptized at Teen Camp, and some 35 other campers indicated their interest in studying for baptism after returning home.

► Lawrence Shepherd, pastor of the Capitol Avenue church in Indianapolis, Indiana, has been appointed by Mayor Richard Lugar to membership on the Indianapolis Board of Charity and Solicitation Commissioners. Elder Shepherd is the first SDA to be appointed to this small influential body.

► The Gary-Mizpah, Illinois, school board presented the Man of the Year award to J. R. Wagner, president of the Lake Region Conference, at its annual candlelight and silver dinner. Elder Wagner was honored for his contributions to the advancement of Christian education.

► Dedication services were held September 21 for the Paoli, Indiana, church, which was begun in 1971 when 28 members from two companies united. The frame structure houses both the church and a school.

► On Community Action Day 15 children from the Sault Ste. Marie, Michigan, and Ontario, Canada, churches visited 500 homes in the Michigan area, giving out Voice of Prophecy radio logs and invitations to take a free Bible course.

GORDON ENGEN, *Correspondent*

## North Pacific Union

► Gambell and Savoonga church members in Alaska have raised enough money to build their own youth camp. They will construct a headquarters building and will proceed with other facilities when it is completed. Student missionaries work in this area of Alaska.

► Nearly 100 persons have been baptized in the Tri-Cities of central Washington following an evangelistic series by Gordon Dalrymple. Small town evangelism has been given special impetus in the Upper Columbia Conference under the direction of William McVay. Eighteen persons were baptized in Coulee Dam, Washington; 16 were baptized in Deer Park; and similar campaigns were scheduled for Kamiah, Idaho, and Chewelah, Washington. These towns each have a population of slightly more than 1,000.

► A new church has been dedicated in Brewster, Washington. The dedication address was given to a congregation of

260 by E. R. Walde, North Pacific Union Conference president.

► A cardio-pulmonary laboratory has opened at the Walla Walla General Hospital under the direction of Douglas A. Ziprick, cardiologist. This laboratory offers to the community highly specialized testing of both cardiac and pulmonary functions.

CECIL COFFEY, *Correspondent*

## Northern Union

► E. L. Calkins, formerly pastor of the Minnetonka church in Minnesota, has served as health evangelism coordinator for the Minnesota Conference for the past year. During that time, nearly 50 Five-Day Plans to Stop Smoking have been conducted.

► V. O. Schneider, lay activities secretary of the North Dakota Conference, operated a food booth during Jamestown's "Crazy Day." Many people were introduced to vegetarian foods and other healthful living information.

► Grand Forks, North Dakota, church members have prepared a series of 24 one-hour presentations that were shown on local cable television stations from October 5 to 20. Included were a Five-Day Plan to Stop Smoking, cooking schools, physical fitness programs, children's Bible stories, handcrafts, religious discussions, and evangelistic sermons.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

► The Sacramento, California, Southgate church—built on a five-acre plot and including an eight-grade, two-teacher school—was dedicated recently. The original congregation was formed following a series of evangelistic meetings in 1943 by Harold Peckham and John Hancock. Elder Hancock, world youth leader, returned for the dedicatory address.

► The Southern California Conference has begun a mission church to follow up the work of the Watts Inner City Center.

► Loma Linda University, La Sierra campus, is now offering a bilingual Spanish major in an effort to prepare teachers for this rapidly growing church population.

► Mario M. Perez has been called from his teaching in Salinas, California, to be assistant pastor of the Inland Spanish church.

► A summer crusade in San Bernardino, California, by a team of evangelists from Oakwood College—Carol Simons, Gary Wimblish, Calvin Preston, and James Parham—has resulted in 45 baptisms.

► More than 400 physicians and pastors in Central California convened in early September to consider "wholistic" health centers, which would involve a doctor-minister team approach to the healing of the whole man. Clyde Mundy, new conference health-services

director, is planning a program for preventive medicine and health-education emphasis.

SHIRLEY BURTON, *Correspondent*

## Southern Union

► Twelve evangelistic crusades conducted in the South Central Conference during the summer included two by laymen. Reports from nine of these reveal that 287 have been baptized to date.

► A company has been organized in Eufaula, Alabama, following evangelistic meetings by Alabama-Mississippi Conference evangelist W. H. Patsel. Groundwork had been done previously by the Yuchi Pines, Phenix City, and Dothan churches.

► The Magazine Street church in Louisville, Kentucky, reported on October 5 that it had reached its Silver Vanguard Ingathering goal. J. H. Wagner, pastor, states that \$13,258 was raised, an average of \$32.59 per member.

► Membership in the Banner Elk, North Carolina, church increased more than 22 per cent during recent evangelistic meetings by Harold Turner and Ray Russell. Thirty-three have been baptized in this rural area in the Appalachian Mountains.

► Sabbath school giving in the Florida Conference for the second quarter of 1974 amounted to more than 69 cents per capita per week, reports R. E. Pleasants, Jr., Sabbath school secretary. The 2x program is credited with encouraging increased giving. Churches within the conference operate 88 branch Sabbath schools.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

► Michael Deming has assumed pastoral responsibilities in the Albuquerque Heights, New Mexico, church, replacing Herman Griffin, now in the Arkansas-Louisiana Conference.

► Twenty decisions for Christ were made during the Texarkana, Texas, Search for Truth, which ended September 21. Speakers were L. E. Tucker, of the Quiet Hour radio broadcast, and his son, Bill, of Texarkana.

► A health and nutrition school was held recently in El Paso, Texas, by Mrs. R. B. Wing, wife of Texico Conference lay activities secretary, and Mrs. Norman Graham, wife of the El Paso Central church pastor. Approximately 46 people attended.

► Merlin Starr has moved from Oklahoma's southeast district (Durant and Madill) to the Shattuck district. Bill Sorenson has moved from the Claremore-Pryor churches to the Ada-Pauls Valley-Coalgate churches. Larry Zuchowski is now serving the Sand Springs-Sapulpa churches, after having served as assistant pastor in the Tulsa district. Larry Schneider, former pastor of this district, is now a member of the Ozark Academy staff.

J. N. MORGAN, *Correspondent*




# GOD IS WITH US

## Computer-age mazes and Christian faith.

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*God Is With Us* is available in paperback at \$3.50. Order from your Adventist Book Center or ABC Mailing Center, P.O. Box 31776, Omaha, Nebraska 68131. Add 30 cents for mailing. Tax if applicable. 

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Skip

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from sister Linda

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from niece  
Sherry

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from his boss,  
Floyd

Sander from  
Aileen,  
his wife

Candy from  
neighbors  
Alan and Barbara

Hawaiian shirt  
from  
Aunt Mamie

Clock radio  
from son  
and wife,  
Chet and Marion

Cuff links  
from Brigitte,  
his secretary

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Order from your Adventist Book Center or your church lay activities secretary.

This offer expires March 1, 1975

MC 675

## Health Personnel Needs

### NORTH AMERICA

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Air-cond. mech.	Nurse, head
Cashier	Nurses, LVN
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Diet., admin.	Nurses, OB
Diet., adm. asst.	Nurse-superv.
Groundskpr.	Orderlies
Health eductr.	Painters
Housekprs.	Radiol. technol.
Key-punch ops.	Receptionists
Med. technols.	Sec., med.
Med. transcribers.	Secretaries, ward
Mental-health tech.	Stationary engr.

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.

**Bill Belles**, pilot, Sarawak Mission, special assignment from the Pacific Northwest.

**Donald W. Corkum**, conference evangelist, Maritime Conference, formerly pastor, Moncton, New Brunswick.

**Chester Damron**, acting principal, Far Eastern Academy, in addition to his duties as Ministerial secretary and Voice of Prophecy director, Southeast Asia Union Mission.

**Jon Dybdahl**, chairman, Bible department, Southeast Asia Union College, Singapore, formerly director, Tribal Center, Thailand Mission.

**Helton Fisher**, director, Ministerial Training School, Vietnam Mission, formerly Cambodia Mission director.

**James Forsyth**, teacher, Far Eastern Academy, from same position, South China Adventist College, Hong Kong.

**Norman Graham**, pastor, El Paso Central and Westview, Texico Conference, from Montana.

**Don Halenz**, president, Indonesia Union College, formerly academic dean, Mountain View College, Philippines.

**William L. Haynes**, pastor, South Lake Tahoe-Truckee district of Nevada-Utah Conference, from Ohio.

**Richard D. Holmes**, pastor, Newcastle, Wyoming, district, formerly associate pastor, Rapid City, South Dakota.

**Doris Jorgenson**, purchasing department, Shawnee Mission Medical Center, Shawnee Mission, Kansas, from Manchester, Kentucky.

**Garfield Jorgenson**, chief radiologic technologist, Shawnee Mission Medical Center, Shawnee Mission, Kansas, from Manchester, Kentucky.

**Donavon Kack**, pastor, Laramie, Wyoming, district, formerly pastor, Knoxville, Iowa, district.

**Roger Kopitzke**, director, Thailand Tribal

Center and Thailand Adventist Academy, formerly dietitian, Bangkok Sanitarium and Hospital.

**Jerry Medanich**, administrator, Memorial Hospital, Manchester, Kentucky, formerly assistant administrator and controller, Medical Center Hospital, Punta Gorda, Florida.

**Robert Parrish**, director, English Language School, Phnom Penh, Cambodia.

**Ronald Scott**, principal, junior academy, Missouri, formerly assistant principal, Texas.

**Nora Strawn**, administrative secretary, Medical Center Hospital, Punta Gorda, Florida, formerly medical records director, Louis Smith Memorial Hospital, Lakeland, Georgia.

**C. H. Tidwell**, acting dean, Mount Klabat College, Indonesia, formerly educational secretary, Southern Asia Division.

**Harold Veach**, pastor, Mesa-Chandler district, Arizona, from Florida.

**William L. Woodruff**, Ministerial secretary, Indiana Conference, formerly pastor, College Place, Washington.

### FROM HOME BASE TO FRONT LINE

**Victor J. Aaen** (LLU '74) to serve as public health coordinator, West Indonesia Union, Kalimantan area, and **LouAnne S. (Ruminson) Aaen** (LLU '69), and child, of Loma Linda, California, left Los Angeles, California, September 1, 1974.

**Shigenobu Arakaki** (San Francisco Theol. Sem. '74) to serve as president, Japan Missionary College, Sodegaura-machi, Chibaken, Japan, and **Lily Yuriko (Taira) Arakaki** (PUC '51), of Carmichael, California, left Los Angeles, California, August 27, 1974.

**William E. Ashby** (LLU '68), to serve as internist, Bangkok Adventist Hospital, Thailand, and **Linda C. (Ward) Ashby** (WWC '63), and two children, of Mission Viejo, California, left San Francisco, California, September 2, 1974, accompanied by mother, Mary L. Ashby, and niece, Linda S. Dailey.

**Thomas Edward Becraft** (PUC '74), to serve as pastor/evangelist, Japan Union Mission, Naha, Okinawa, Japan (after a year of language study in Yokohama), and **Bonnie Jean (Stevens) Becraft** (SMC '72), of Angwin, California, left San Francisco, California, August 26, 1974.

**Gerald Oliver Bruce** (WWC), returning to serve as treasurer, Far Eastern Division, Singapore, and **Esther Jean (Kephart) Bruce** (SMC '46) left Los Angeles, California, September 1, 1974.

**David Dale Dennis** (UC '60), returning to serve as auditor, Far Eastern Division, Singapore, and **Charlotte Eloise (Morris) Dennis**, and two children left Los Angeles, California, August 25, 1974.

**Wilbert Leroy Fuller** (WWC '60), to serve as industrial manager, Goalbathan Seventh-day Adventist Academy, Dacca district, Bangladesh, and **Joanne Vickie (Dasher) Fuller**, and three children, of Yuba City, California, left San Francisco, California, September 3, 1974.

**Bernice L. Hafner** (WWC '66), to serve as elementary school teacher, Far Eastern Academy, Singapore, of College Heights, Alberta, Canada, left Los Angeles, California, August 26, 1974.

## Deaths

**SMITH**, Nell Mountjoy—b. Aug. 6, 1892, Kansas City, Mo.; d. Aug. 2, 1974, Glendale, Calif. She was baptized by Meade MacGuire. When she was 17 she was employed by the Pacific Press Publishing Association at their Kansas City branch. In 1910 she became secretary to the president of the Missouri Conference. In 1919 she went to Mountain View, California, to work for Pacific Press. In 1921 she married Harry I. Smith, and that year they went to Singapore. Later they served in Manila, being in the mission field 10 years. For 12 years they served at the Panama Canal Zone Branch of the Pacific Press. Then they transferred to the Brookfield, Illinois, branch. In 1947 they returned to Mountain View, California, still serving with the Pacific Press. She retired at the close of 1957. Her husband survives.

**STAFFORD**, Clarence Eugene—b. Oct. 22, 1906, Mountain View, Calif.; d. Aug. 4, 1974, Glendale, Calif. As a child he spent some time in China with his parents who were missionaries. He studied at Hawaiian Mission Academy and at Walla Walla College. He graduated from the College of Medical Evangelists in 1931. In 1930 he married Charlotte Martha Jackson. He connected with the staff of the College of Medical Evangelists upon completing his residency in surgery. From 1953 to 1961 he was head surgeon at White Memorial Hospital, and was chief of surgery until 1971. He and his wife gave a year to relief work in the Philippines and Thailand and six months in Taiwan. Survivors include his wife; two sons; and one daughter.

**STEVENSON**, Verna Bretz—b. March 28, 1886, Hillsdale County, Mich.; d. April 25, 1974, Berrien Center, Mich. She served many years as a Bible instructor in Michigan and in the New England States. Survivors include two sons, Russell and La Vern; and a daughter, Mattie Griffith.

## Notices

### Correction

☐ Two men were incorrectly identified in the October 10 REVIEW News Notes. W. R. Beach is a general vice-president of the General Conference; A. V. McClure is president of the Missouri Conference.

### Statement of REVIEW Ownership

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I certify that the statements made by me above are correct and complete.

E. M. PETERSON, *Circulation Manager*

## Coming

Ingathering Crusade	November 16-January 4, 1975
Ingathering Emphasis	December 7
Church Lay Activities Offering	December 7
Stewardship Day	December 14
Thirteenth Sabbath Offering (Northern Europe-West Africa Division)	December 21

## DXCR Celebrates First Birthday

The only Adventist institutional AM radio station in the Far East, DXCR of Mountain View College, Philippines, recently celebrated the first anniversary of the inaugural air date. The public celebration was timed to coincide with the visit to the college station by Harold Reiner, associate director of the General Conference Communication Department. Also on hand was Royce Williams, Far Eastern Division associate communication director for radio and television.

The college station is heard throughout the island of Mindanao and in other areas as well. Responses have been received from as far away as the New Hebrides Islands, New Zealand, and Australia. The new station is now on the air only seven hours a day, but plans are under way to increase this period to ten hours a day as soon as funds become available.

The station sponsors on a regular basis DXCR Radio Bible classes taught by theological students of the college. The rallies and classes have resulted in more than 200 baptisms during the first year of operation.

D. A. ROTH

## Detroit Crusades Yield 150 Baptisms

An evangelistic crusade conducted by Ron Halvorsen, Faith for Today evangelist, concluded October 12 in the north Detroit suburb of Warren, Michigan, with 60 new Adventists reported. David Peterson, singing evangelist from Orlando, Florida, was associated with him in the four-week crusade.

This crusade and another Halvorsen series earlier this year in the south Detroit area have resulted in a total of 150 persons baptized.

Elder Halvorsen recently accepted a call to become youth pastor of the Keene, Texas, church.

RICHARD BARNETT

## Newsprint Books Are Good Sellers

Since the implementation 15 months ago of a new plan to produce low-cost newsprint copies of several Ellen G. White books, 7,400,000 copies of these books have been distributed.

The first three books to be printed in this soft cover newsprint edition were *The Desire of Ages* (800,000 copies distributed), *The Great Controversy* (1,200,000), and *Steps to Christ* (5,400,000). Currently under production are 300,000 *The Ministry of Healing* and 750,000 *Bible Readings for the Home*. These missionary books are available through local Adventist Book Centers.

MAURICE T. BATTLE



Photo by Gerald Shultz

## ANNUAL COUNCIL DELEGATES RESPOND TO APPEAL BY GC PRESIDENT

Delegates to the 1974 Annual Council, held in the Loma Linda University church, stand reverently with bowed heads as N. C. Wilson, a retired General Conference vice-president and father of Neal C. Wilson, offers a prayer of dedication. The prayer followed a solemn devotional message by the president of the General Conference, the reading of the appeal that appears on the cover of

this REVIEW, and a service of testimony and commitment. The presence of the Holy Spirit was felt in a marked manner, not merely at this opening meeting but throughout the council. Complete coverage of the session will appear in next week's REVIEW, and actions of general interest, voted at the council, will be published in the two following issues.