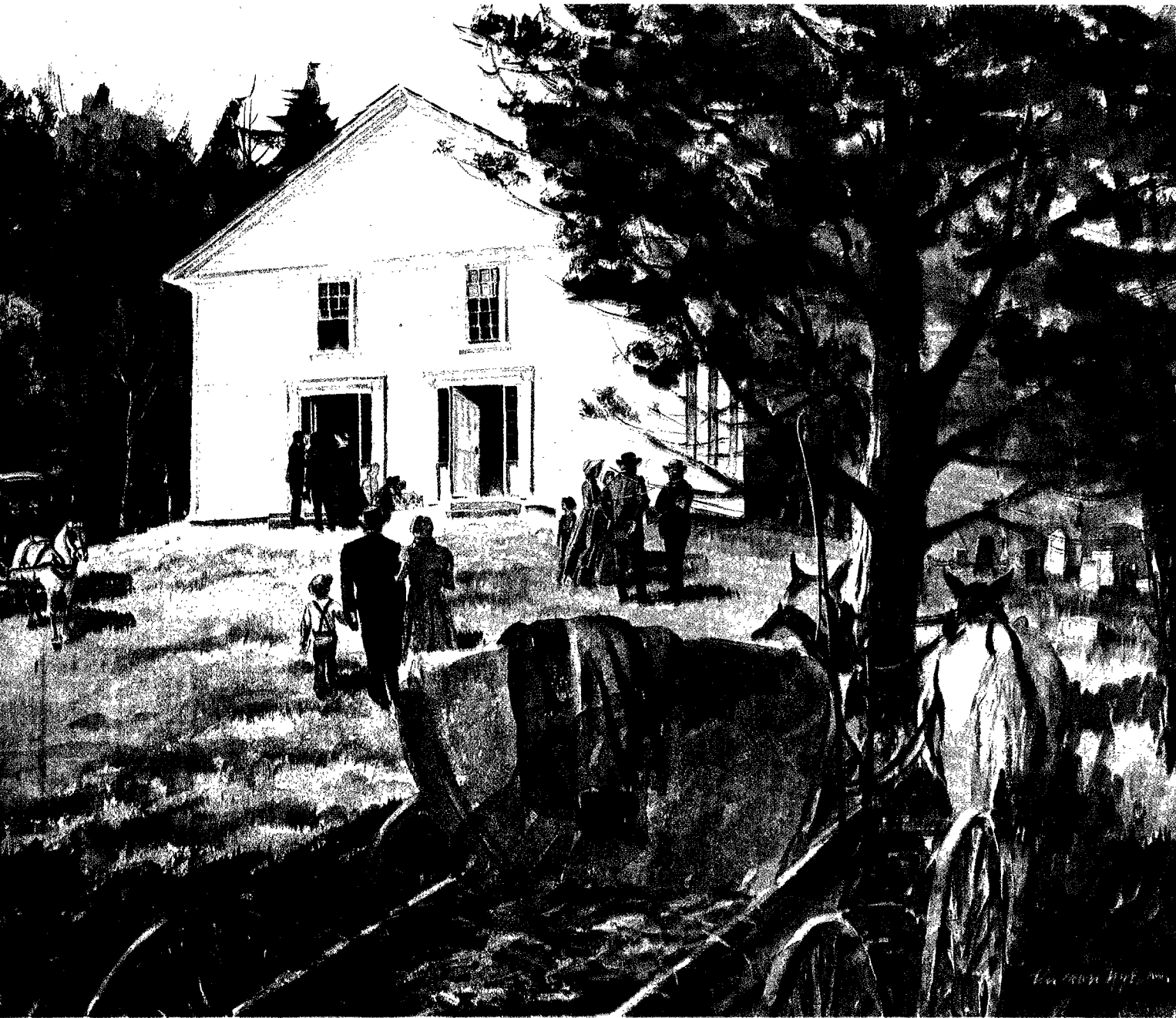


# Review

DECEMBER 12, 1974

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



One Sunday during a service in the Washington, New Hampshire, Christian church, William Farnsworth stated publicly that he had become convinced that the seventh day of the week is the Sabbath and that he had decided to keep it. He was immediately followed by his brother Cyrus and several others. Thus the first group of Sabbatarian Adventists came into being. (See This Week, page 3, and the Back Page for a further history of this church.)

## The Often Forgotten Part of the Laodicean Message

Loma Linda, California

I believe in the Laodicean message. I believe this message applies to God's remnant church today—Seventh-day Adventists. I fully agree that we are lukewarm—neither cold nor hot—that we are “wretched, and miserable, and poor, and blind, and naked.” There is no question in my mind, we need to “buy of . . . [Him] gold tried in the fire, . . . and white raiment,” that we may be clothed. We are desperately in need of the eye-salve that we may see (Rev. 3:14-18).

I believe that “the spirit of the world is fast leavening the church” (*Testimonies*, vol. 5, p. 75). It is sadly true that “the sins that control the world have come into the churches, and into the hearts of those who claim to be God's peculiar people.”—*Ibid.*, p. 456. One would have to be blind not to recognize this sad condition among many who profess to be Seventh-day Adventists in good and regular standing.

I believe that in His love and mercy God has given us the Laodicean message “to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance.”—*Ibid.*, vol. 1, p. 186.

Every word of the Laodicean message I believe and accept. I believe *all* of the Laodicean message is meat in due season for God's people today—the last part, as well as the first part—verses 20 and 21 of Revelation 3, as well as verses 15-19!

Read these precious words with me: “As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:19, 20).

This searching, probing message is addressed to a church “whom God dearly loves”—never forget this! “Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard.”—*The Acts of the Apostles*, p. 12.

### Too Much Emphasis on Sins

Too many reformers among us forget or pass over too lightly this part of the Laodicean message. They dwell almost exclusively on verses 15 through 19 of Revelation 3, where the sins and shortcomings of the church are painted in bold relief. (*And I say again, I believe in this part of the message also—it is of vital import to the church.*) But let us never forget verses 20 and 21.

“Behold, I stand at the door, and knock”—what tender, loving words. How freighted with love, compassion, and appeal they are! Here is no stern distant God threatening the church. Here is a tender, loving Saviour appealing to us as individuals! He is calling us away from our lukewarm condition. He is graciously inviting us to buy of Him gold—the faith we will need to see us through to the kingdom. He proffers without price the white raiment—the robe of His own righteousness—to cover our natural spiritual nakedness. He says lovingly, “Open the door, let Me in, and all of these blessings I bring with Me!”

Jesus invites us to permit Him to come into our hearts, that

we through His grace and strength may be true overcomers—that we may gain the victory over every sin in our lives. We may overcome “even as I [Christ] also overcame” (verse 21). Until we overcome as Jesus overcame, we are not ready to spend eternity in the land He has gone to prepare for us.

We *can* be victorious through His indwelling presence. “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end.”—*The Desire of Ages*, p. 324.

In the Song of Solomon is a passage that for centuries Christians have applied to Christ. In it they see Christ knocking, knocking, knocking—seeking admission to human hearts—your heart and mine. He wants to come in and bring His victory over sin with Him.

They see Him as knocking, waiting, and finally leaving when there was no response from within.

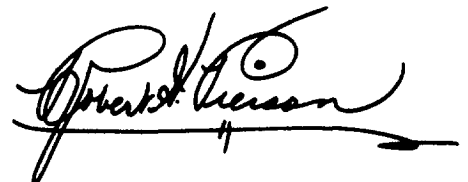
“I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?” (Song of Sol. 5:2, 3).

Then follows the sad lament when finally the lukewarm Christian hesitatingly responds and opens the door—only to find the Saviour gone. How sad! How unnecessary when our Lord loves us so much and has made every provision for the help we need!

“Jesus will not force open the door. You must open it yourselves and show that you desire His presence by giving Him a sincere welcome. If all had made thorough work in clearing away the world's rubbish and preparing a place for Jesus, He would have entered and abode with you, and would have done a great work through you for the salvation of others.”—*Testimonies*, vol. 2, p. 217.

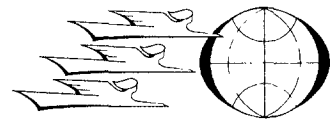
Now is the time for each of us to rid his heart of this world's rubbish and prepare a place for dear Jesus. We need Him, oh, so much, in our efforts to emulate Him in a world filled with distractions and other images.

Brother, sister, mine, Jesus is knocking at your heart right now. Won't you let Him in?



President, General Conference

# Review



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## This Week

Our cover is a reproduction of a watercolor painting by Vernon Nye, chairman of the art department at Pacific Union College, Angwin, California. Before moving west in 1955, Mr. Nye was a staff artist for the *Review* and *Herald Publishing Association*, where he illustrated more than a dozen children's books and numerous stories and articles.

Mr. Nye received his professional train-

ing at Mechanics Institute in Rochester, New York, and the Corcoran Art School in Washington, D.C. He is well known for his paintings of California's Napa Valley and coast line.

The Washington, New Hampshire, church, first in a series of paintings by Mr. Nye of memorable sites important in Adventist history, is often referred to as "the first SDA church." In 1843 Rachel Preston, along with her daughter Delight, moved to Washington. There she attended church with a congregation of Christian Brethren, part of whom had joined the Adventist (Millerite) movement. It was through Mrs. Preston's influence that the Sabbath truth was brought to these early Adventists. Eighteen years passed before the Adventist Church was officially organized, but it was here in Washington, New Hampshire, that, according to James White, "Sabbathkeeping was first practiced among Adventists." However, it was not the first organized SDA church, nor was the building the first SDA house of worship. By the time the Washington, New Hampshire, church was organized in 1862, there were a number of SDA churches fully organized. Also by the time the building was acquired from the Christian Brethren, several church buildings were already owned.

## 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.]

### Spanish Nutrition School

In your report of the first nutrition seminar in Spanish given at Loma Linda University (Sept. 26) you failed to mention the name of the coordinator who worked many months to prepare this course—Irma B. Vyhmeister, associate professor. She is an excellent teacher who has the ability to make the class very enjoyable as well as inspiring the students to continue studying and learning.

Such a course was long overdue and urgently needed by our Spanish-speaking members. I wished that many more women could have benefited from it as well as men. I trust that our leaders will see the value of having similar courses in other areas.

LUZ VENEGAS  
Riverside, California

### Adventists and Cheese

I am writing in response to your article, "Cheese and Cheese Products" (Oct. 24). I feel that articles of this sort have long been overdue. With the recent nationwide awareness of proper diet and exercise many Adventists are slowly realizing that they have had access to important information since the turn of the century. But why have we waited for the medical world to state its findings before we will adhere to the instructions of Ellen G. White?

In the article, several strong arguments were given against the use of cheese in our diet. Basically, this information is not new. We have been told by divine inspiration that cheese is not necessary or beneficial to our health. And although there are no specific scientific reasons for not eating cheese,

"When God Comes First" (p. 4), by W. K. Chapman, pastor of the College View church, Lincoln, Nebraska, talks about our relationship with God in terms of our stewardship. Elder Chapman says, in part, "There is a Bible prosperity and Bible success that every good and faithful steward can obtain. . . ."

"What matters the size of our bank account if we can go to sleep at night in the sweet and peaceful consciousness of having lived such a life."

1975 is close upon us and with it the General Conference session in Vienna, Austria. This will be the first GC session to be held outside of the United States. Readers will be interested in the mechanics of putting together such a large convention. It is with these that the interview with R. M. Reinhard, assistant GC treasurer (p. 6), deals. It is imperative that anyone hoping to attend this session read this article, lest he be disappointed in regard to housing in Vienna and even entrance into the convention center itself.

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What we ignore Ellen G. White's writing until there are? As a remnant people we need to comply not only with the spiritual laws outlined for us but with the physical as well.

LYNNE DOYLE  
Baltimore, Maryland

Dr. Hardinge, how could you do this to us? For years we've all been smugly condemning our hamburger-eating friends and now we find our own cheese sandwich is "wholly unfit for food"! There goes pizza, macaroni and cheese, cheese omelets—half the old Adventist standby! You didn't even give us the convenient excuse of the unsanitary cheese-making conditions existing in Ellen G. White's day.

Now I suppose you'll tell us the advice against baking powder and soda is also relevant today. Why, I'll have to discard half my SDA cookbooks!

Surely we'll shrug our shoulders, rationalize, and ignore the counsel . . . and perhaps die from a disease, the cause of which is wholly unsuspected.

CINDY TUTSCH  
Stapleton, Nebraska

I have read the counsel, "cheese should never be introduced into the stomach." But I have also heard some argue that the counsel was given for that time, and that the process of cheese manufacture has changed.

According to the *REVIEW* article it hasn't. It might be a little cleaner. Why should we not accept the Spirit of Prophecy on the subject?

Now the question; maybe it can be answered. Why do Adventist recipe books contain cheese dishes if cheese is unfit for food?

Is it because cheese tastes so good that we shut our eyes to facts?

FORREST AND ESTHER PURVIANE  
Dinuba, California



# “When God Comes First!”

By W. K. CHAPMAN

IT IS SAID that the great John Wesley, founder of the Methodist Church, once preached a message on stewardship, built around three main points. “First,” said Wesley, “a man should earn all that he can honestly in his line of business. It is required of stewards.” As he dwelt upon this thought, a man in the congregation responded with repeated hearty amens.

Then Wesley went on to his sec-

*W. K. Chapman is pastor of the College View church, Lincoln, Nebraska.*

ond point, emphasizing the principle that a man should save all that he can. As he developed this idea, he was still more warmly supported by his friend’s enthusiastic amens.

“Now,” said Wesley, “if we should stop at this point, we would miserably fail. There is a third thing that is vitally necessary for our own welfare, for the welfare of others, and in order to please God. After we have earned all we can, and saved all we can, we should give all we can.”

The man with the amens was silent. When the sermon was ended

he said, “That would have been a wonderful sermon if he just hadn’t spoiled it with the last point.”

Jesus said, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33). What things was Christ speaking of? The context tells us: the temporal needs of life—food, clothing, drink, and shelter. There is a spiritual law stated here upon which we may depend just as surely as we can on the natural law of gravitation.

This law is demonstrated in the Old Testament story of Elijah and the widow of Zarephath (see 1 Kings 17).

## Heroic Faith

“Make me . . . a little cake first,” Elijah told the woman, “and after make for thee and for thy son.” If you’ll do this, Elijah continued, you’ll not lack; that barrel of meal shall not waste, neither shall the cruse of oil fail, for thus saith the Lord. The honor of God’s word was at stake here! She was told of the blessings her giving would bring. God promised her that if she gave to the prophet first, He would return to her far more than she had given. Her faith in the power of the living God to provide for her necessities was tested to the utmost. What would she do?

The record states that she did according to the saying of Elijah. She stepped out in faith that what God had promised, He would do! That was faith of the true sort, heroic faith, the faith that risks something for God, that takes God at His word, and that asks no questions.

What happened? The thrilling sequel testifies to the invariable working of the spiritual law of giving and then receiving. “She, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail” (verses 15, 16).

This narrative illustrates the great spiritual truth that the way to abundance is not by getting or by saving, but by giving.

This spiritual law is stated differently by different Bible writers. Here is the wise man’s version: “Honour the Lord with thy substance, and with the first fruits of all thine increase” (Prov. 3:9, 10), that is, first give to God, then what happens? “So shall thy barns be filled with plenty and thy presses shall burst out with new wine.”

Quoting this verse, Ellen White introduces it with the following question, “Would . . . [you] increase . . . [your] possessions?”

Then take heed to this divine injunction."—*The Acts of the Apostles*, p. 345.

The law is further amplified in the following statements from the pen of inspiration: "As we continue imparting we continue to receive; and the more we impart, the more we shall receive."—*The Desire of Ages*, p. 370.

The Lord requires of us strict honesty in the estimation of our abilities to contribute. "I saw that in the arrangement of systematic benevolence, hearts will be tested and proved. . . . They will put down their possessions at very low figures. Here they dissemble.

"Some will be visited of God for these things, and their increase will be brought down to their figures."—*Testimonies*, vol. 1, p. 222.

And these words are immediately followed by a quotation from Proverbs 11:24, R.S.V., which reads: "One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want."

"And if men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to the Lord His

and in offerings they were made to realize that they were not only robbing Him but themselves, for He limited His blessings to them just in proportion as they limited their offerings to Him."—*Testimonies*, vol. 3, p. 395.

"The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give."—*Ibid.*, vol. 4, p. 484.

God's blessings are limited by limited giving. He prospers proportionately as we give to Him. Jesus stated this principle thus, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).

The story is told about a scrap of writing that is to be seen mounted behind glass in a desert store in southern California. It was written by pencil on a piece of wrapping paper, which originally had been folded and put into a baking powder can. The battered can had been wired to an old pump which offered the only chance of water on a long and seldom-used trail across the desert. The message went something like this:

bottle and put it back like you found it for the next feller. (Signed) Desert Pete."

The note then read: "P. S. Don't go drinking the water first. Prime the pump with it and you'll git all you can hold. And the next time you pray, remember that God is like this pump. He has to be primed. I've given my last dime away a dozen times to prime the pump of my prayer, and I've fed my last beans to a stranger while saying Amen. It never failed to git me an answer. You got to git your heart fixed to give . . . before you can be give to. Pete."

You may object to this man's faulty use of grammar and homely language. And you may take exception to his comparing God to a pump that needs to be primed, but you cannot deny that here was a man who had a rather clear conception of this spiritual law of giving and receiving.

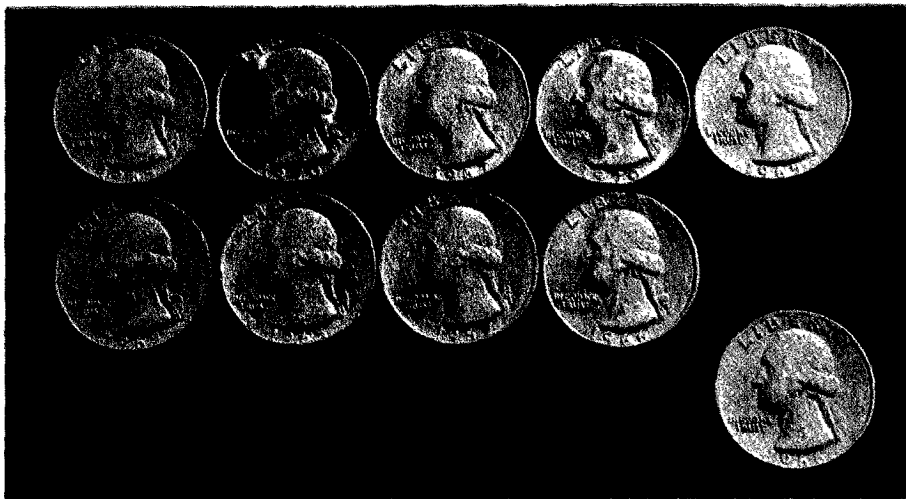
### Give a Full Pound

An old canal boat captain turned to a 16-year-old lad as he was leaving home to make his way in the world, and said, "William, someone will soon be the leading soapmaker in New York. It can be you as well as anyone. Be a good man; give your heart to Christ; pay the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am sure that you will be a prosperous and a successful man."

And so William Colgate—for that was the name of that lad—resolved to keep the promise he had made to the old captain, and when he became the sole owner of the business, instructed his bookkeeper to open an account with the Lord and carry one tenth of all his income to that account. He prospered; his business grew. He then gave two tenths, three tenths—then four, and then five tenths. He educated his family; settled all his plans for life; and gave all his income to the Lord's work. He then prospered more than ever.

Yes, there is a Bible prosperity and Bible success that every good and faithful steward can obtain. I like the counsel that old captain gave. I think it is the essence of wisdom for any life that counts for God and time and eternity. "Be a good man; give your heart to Christ—give the Lord what belongs to Him—be honest."

And I say, What matters the size of our bank account if we can go to sleep at night in the sweet and peaceful consciousness of having lived such a life? □



own that makes men poor; withholding tends to poverty."—*Counsels on Stewardship*, p. 36.

The following statement ought to make penurious Christians change their concept of Christian stewardship. "Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements. But when they robbed God in tithes

"This pump is all right as of June, 1932. I put a new washer into it and it ought to last five years. But the washer dries out and the pump has got to be primed. Under the white rock, I buried a bottle of water, out of the sun and cork end up. There's enough water in it to prime this pump but not if you drink some first. Pour in about one-fourth and let her soak to wet the leather. Then pour in the rest medium fast and pump like anything. You'll git water. The well never has run dry. Have faith. When you get watered up, fill the

# General Conference Session, Vienna, 1975

## *An Interview With R.M. Reinhard, Assistant Treasurer of the General Conference*



R. M. Reinhard

**Why did the church choose Vienna as the site for the 1975 General Conference session?**

For three main reasons. First, we are an international church organization scattered around the globe, hence it is appropriate sometimes to meet outside the United States. Second, we want to give many of our European believers an opportunity to attend a General Conference session, which they could not afford otherwise. Third, we want to make it attractive and more convenient for delegates from the Socialist countries to attend.

**When a General Conference session is held in the United States, don't many Europeans attend?**

Some do, but surely many more could attend in Europe. It is expensive to travel to the United States. The European divisions have never filled their quota of delegates. They couldn't afford to.

**What convention facilities are available in Vienna?**

Vienna's Stadthalle is one of the largest and most versatile conven-

tion centers in Europe. A General Conference session requires many more facilities than just a large auditorium. We need at least two other fairly large halls, a number of committee rooms, many offices, exhibition space, facilities for the press, restaurants, plus bank and post office facilities. All these will be adequately provided for in the Stadthalle.

**How large is the auditorium? How many will it accommodate?**

The main auditorium has a maximum seating capacity of 12,000. During sports events, with the balcony providing standing room, it handles as many as 15,000. Naturally, we will need to have everyone seated, so are limited to 12,000. Unfortunately the main auditorium is too small for our meetings for the two weekends. We think we could fill a hall with a seating capacity of 20,000.

**You have just come back from a visit to Vienna. How do our members in Europe feel about the session? Are many of them planning to go to the General Conference session?**

Our believers in Europe are looking forward with great anticipation to the 1975 session. For many it will be a chance of a lifetime to attend a session. I am afraid many will be disappointed when they realize that they cannot attend. There are only a few places in Europe where we could conduct a ten-day General Conference business session and find all the facilities we need. There may be a few larger halls in Europe than the Stadthalle in Vienna, but those large halls do not have the facilities we need for conducting a business session.

**How will you control the influx of people, especially on the two weekends?**

Admittance to all services and programs, during the week and throughout the two Sabbaths, will be by ticket. By issuing different sets of tickets for the two weekends we will enable the maximum number of nondelegates to attend. We count on about 5,000 seats for delegates and their families, thus leaving approximately 7,000 seats for nondelegates, or a possible 14,000 visitors for the two weekends of the session.

**I received a letter the other day stating that more than 250 of the seats allocated to the Australasian Division have already been spoken for. Do you think there is likely to be a strong surge of interest from the other divisions because the session is in Europe?**

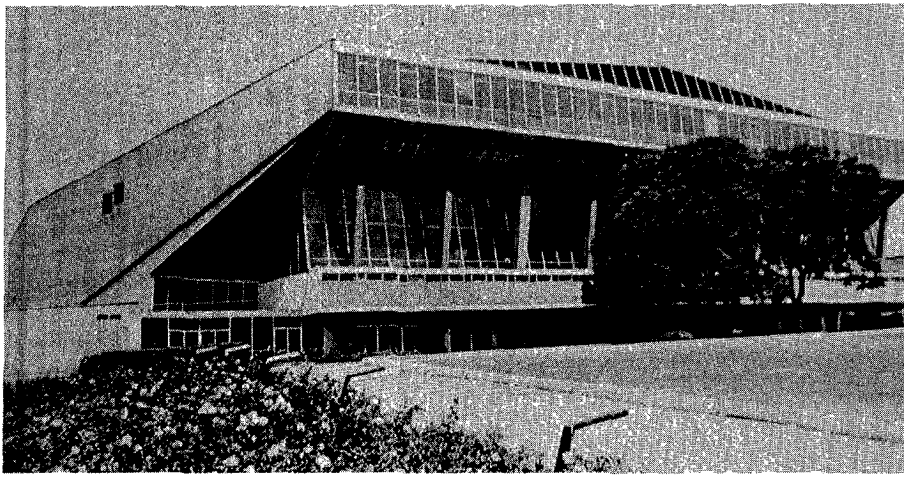
Yes, I think there will be more nondelegates, especially from the adjoining continents, than normally. A cable came in while I was in Vienna, asking for 1,000 rooms to be reserved for Polish Adventists who are now living in Australia who wish to attend the session. The desire to come to Vienna amongst our people from all over the world is tremendous. This historical city with all its fame and great past is probably a greater attraction than any convention city in the United States.

**Are there any restrictions on attendance at the business sessions?**

No, our business sessions have always been open meetings. Naturally, nondelegates cannot participate in the discussions or in the voting, but they can attend the meetings. Every morning there is a



**"Our believers in Europe are looking forward . . . to the 1975 session. For many it will be a chance of a lifetime to attend."**



**The Stadthalle in Vienna is one of the largest and most versatile convention centers in Europe. It even includes restaurants, and banking and postal facilities. Its main auditorium has a maximum seating capacity of 12,000.**

devotional and a Bible study. There is a film program each day at 2:45 P.M., and then in the evening there will be division reports. These will all be translated. So a person who comes to Vienna during the week will find much of interest. During the week, as well as on weekends, admittance into the hall will be by special tickets only.

**As one who has attended General Conference sessions, how do you feel about the weekday program? Will it be interesting?**

Absolutely. I have been asked that question by many people in Europe, and I have encouraged them that if they don't get a ticket for the weekend meetings, and if they don't have a hotel reservation in their pocket, to come during the week. In fact, I told some of my relatives to come through the week and that they will enjoy it greatly.

**What counsel would you give non-delegates who want to go to the session? Would you tell them to contact their division? How would they go about getting reserved tickets?**

These reserved tickets will be distributed by the divisions through the conferences. Nondelegates should contact their local conference.

**Would you advise people to organize tours to Europe during General Conference time?**

I would discourage it as much as possible for two reasons: the hotel limitations and the ticket restrictions for all meetings.

**What about North American church members who want to visit Europe and attend the General Conference session? What would you say to them?**

We hope our North American church members will not try, at least many of them, to attend the session in Vienna. We have had many sessions in the United States, but for our people in Europe, Asia, and Africa this will be their first opportunity to attend.

**You are suggesting that in general North Americans should stay home, aren't you?**

Yes.

**The North American church has its share of seats for nondelegates, doesn't it?**

Their share is 1,200. We have to take the families of delegates out of that number, so if North America had roughly about 300 regular delegates, their families would represent probably another 300. So there would be only around 600 tickets for people who have no connection with delegations at all—a total of only 1,200 when the delegates and their families are added for each program on any day during the session.

**Let me put to you a hypothetical question. I am a North American pastor, and I arrive at the General Conference session in Vienna. I go on Sabbath to the hall without a ticket and try to enter. How are they going to stop me?**

You just cannot get in. Fire regulations are very strict in Vienna, and we can be permitted just so many seats in the City Hall. Those who do not have a ticket cannot be admitted. The checking of tickets will be handled by personnel from the Stadthalle. There will be no exceptions. These are professional ticket controllers, and they will do their job.

**What differences will there be between this session and one held in the United States?**

For the believers in Europe this will be a unique experience, and they will come in from every country in Europe. Europe is not yet geared to large conventions for a long period of time, and the logistics are rather difficult. Hotels are small and scattered widely over the city, anywhere from two to ten miles from the Stadthalle. The language is German, which will be a new experience for many delegates and visitors from the United States and around the world.

**How will the language problem be handled?**

All of the public meetings will be in two languages, German and English. Besides the German-English translation we will have translations into six other languages. These will be picked up through transistor receivers and headphones. The business sessions will be in English only.

North American visitors will run into problems when it comes to transportation, going to restaurants, doing shopping. Vienna is an international city, and in the larger stores you can always find someone who speaks English, but in the smaller hotels and shops and on the streetcars and buses the fact that you cannot speak German may be a problem.

**How about the cost of the session? Will it be more than if it were held in the United States?**

The cost for the convention hall will be less than comparable facilities in the United States. Considering the over-all cost of travel for the world field, expenses for going to

Vienna will be about the same as if the session were held in the United States. But hotel expenses will be considerably higher. Hotel prices in all of Europe, and particularly in cities that are attractions for tourists, are very high. You may perhaps be interested in my conversation with the Hilton Hotel manager. He told me that it wouldn't have mattered what city we would have chosen in Europe, whether Vienna, Zurich, Paris, Berlin, Copenhagen, or Amsterdam, hotel prices for a convention as large as ours would be about the same. It is one thing to go into a city and look for a cheaper place for a small group, but when you get 5,000 to 10,000 people, you have to take everything that is available.

**Have you been able to arrange adequate accommodations for all who want to attend?**

Our Number One problem is adequate hotel accommodation. Vienna has a total hotel space capacity of only 15,000 beds. Our session will be held at the height of the tourist season. We have no alternative in that because we had to choose the month of July in order to have the facilities of student hotels, which are vacant only during the summer recess of the University of Vienna. At this juncture we have confirmed reservations for 1,300 student hotel rooms and 1,500 rooms in regular hotels. We hope to obtain some more. Efforts are being made to obtain additional reservations in ho-

tels within a range of 40 miles from Vienna, in the private homes of Vienna, in youth hostels, camping sites and even in schools with dormitory-style accommodations.

**What about transportation?**

It is excellent. The city has an express subway, streetcars, and buses. Transportation is cheap and efficient. The City Hall is located on the outer ring, and many street cars and buses go via that outer ring. The taxi service is efficient too and reasonable compared to many other countries.

**Will there be parking facilities at the Stadthalle?**

Yes, the police will reserve 1,500 parking spaces on the street. They have no garage or parking lots. People will have to have a sticker on their car, and then they will be permitted to park in the particular area supervised by the police.

**For those who attend the session in Vienna, what counsel do you have relative to their possible cultural reaction?**

A warm welcome will await them, I am sure. The Viennese are a most friendly and hospitable people. One immediately feels at home with them. Their culture, their great tradition, their background, and their customs differ quite widely from those of other continents. I am sure our people who attend from many lands around the world will adapt themselves readily to the different customs and will enjoy their visit to this great city. □

## Babs Beats the Bomb

By AUDREY LOGAN

FOR THE YOUNGER SET

BABS FORD LIVED in a busy seaport city in Britain during World War II. Month after month, every night enemy planes droned overhead, dropping bombs. For protection, people crowded into concrete air-raid shelters.

Babs missed so much sleep at night because of the noise of planes and falling bombs that at school she found it hard to stay awake. When she and other children dropped off to sleep in class, the teacher was understanding. She, too, was tired.

One day Babs came home from school early. Mother had her favorite meal ready—delicious soup and rolls and a tasty salad. With food being rationed this was a special treat.

"I did enjoy that," said Babs. "Now I must try to catch up on my study before I go to bed."

But her eyes began to droop; she started to yawn, and soon was fast asleep.

"Come along, darling, off to bed and get some sleep before the planes come over," gently persuaded Mother. Babs was only too pleased to obey, but before crawling into bed she knelt down to pray. "Dear heavenly Father," she said, "please keep us safe. You have promised in the Bible to guard us from the terror by night. Please do that now."

It seemed no time at all before she was startled by Mother shaking her fiercely and saying firmly, "Get up quickly, Babs, the planes are bombing. Get to the air-raid shelter at once."

"Oh, I can't get up, Mummy, I'm too tired," protested Babs. "I'll risk staying in bed."

"That is much too dangerous. You must come immediately," replied Mother.

Knowing she must do as Mother said, Babs struggled out of bed, put on some warm clothing, and dashed to the shelter.

Overhead the planes droned heavily and the bombs whizzed through the air. There were crashings and thunderings in the distance as buildings collapsed to the ground. Ambulances tore through the streets to reach the wounded. Inside the shelter Babs and her parents waited, trusting in God to deliver them if it was His will. Suddenly there was a tremendous explosion outside—a mighty crash—then silence.

Mother, Father, and daughter looked at one another, hardly daring to speak. Has our home been hit by a bomb? they thought. There was nothing they could do but wait until the air raid was over.

At last a mournful sound echoed through the night air, giving the all-clear signal. The planes had gone.

Slowly Mother, Father, and Babs crawled out of the shelter, and what a sight met their eyes. There before them was their home—a huge hole in the roof, the windows blown out, and the doors hanging off.

They picked their way through the rubble into the bedroom where Babs had been sleeping, to find her bed a crumpled mass. An enormous piece of concrete pinned what remained of it to the floor.

A bomb had fallen in the street outside, tossing this massive concrete block through the roof.

What if Babs had stayed in bed and not obeyed Mother's warning? She would most certainly have been killed.

Babs was glad she knew Jesus and could commit the keeping of her life to Him.



"The Viennese are most friendly. . . . One immediately feels at home with them."



# Let's Talk About Health

By RALPH F. WADDELL, M.D.

## Headache

HEADACHE IS PROBABLY the most common complaint voiced by patients. Other types of pain are usually signals that there's something wrong, whereas headache indicates more frequently "wrong direction," "wrong pace," or "wrong attitude." Headaches are usually reprimands, not threats. In other words, these undesirable feelings expressed as headache usually stem from readily reversible body changes accompanied by resentments, dissatisfactions, or tension-producing situations. Head pain may be equally intense whether caused by actual pathology or by misdirected nervous energy. Failure to separate the ominous from the inconsequential may exact a fatal toll.<sup>1</sup>

Headache is only a symptom, but still it represents a problem that must not be ignored. Since the possible causes are many, ranging from a simple psychosomatic problem to a lethal disorder, it becomes absolutely essential that the pitfall of symptomatic treatment without regard to diagnosis be avoided.<sup>2</sup>

### A Subjective Symptom

Headache evaluation is difficult, since 95 per cent of all headache sufferers are found to be normal on general physical and neurologic examination. Not infrequently headaches become more severe and occur more frequently because of dominant fear of brain tumor or mental disease or some incurable malady. Rare is the person who has never had a headache. It has been reported that 46 per cent of all physicians have headaches, 51 per cent of all salesmen, 62 per cent of all housewives, and 67 per cent of all saleswomen suffer from this problem. The same investigator found that 86 per cent of all freshman and senior medical students complained of headache.<sup>3</sup>

In considering headache, thought should be given to why it occurs. Since it is a subjective symptom, it is difficult to measure accurately. A history should be taken and an examination performed before treatment is prescribed. There are three main groups of headaches; namely, vascular, muscle-contraction, and traction-inflammatory.

The vascular variety may be owing to migraine or some toxic substance that produces a dilatation of the cerebral vessels. Chronic muscle-contraction problems usually result from a local pathological process that sets a reflex arc into operation, and the development of a pain, spasm, anxiety, and pain cycle. Traction-inflammatory headaches are usually initiated by inflammation of pain-sensitive structures of the brain vessels or meninges, skull, or scalp. With the

stimulation of these sensitive structures the cycle of pain-spasm-anxiety-pain takes over.<sup>4</sup>

Vascular headaches may be accompanied by a variety of symptoms such as nausea and vomiting, altered vision with flashes of light or transient blindness, diarrhea, pain in neck and shoulders, extreme nervousness, and many other complaints. Not infrequently the accompanying symptoms become so acute they overshadow the headache. One investigator reported that 25 per cent of his headache patients also had peptic ulcers.<sup>5</sup>

Headache may result from prolonged fasting by lowering of the blood sugar, by exposure to bright lights, particularly flickering lights, by eating certain foods, and by contact with allergy-producing substances.<sup>6</sup> In exploring causes of vascular headaches the patient's daily behavior and interpersonal relationships must be evaluated, attempting to determine attitudes and events present at the onset, as well as those present during periods of remission. Recommendations relative to behavioral change and living patterns should be based upon these observations.<sup>7</sup>

Muscle-contraction headaches may be produced by neck problems such as arthritis involving the cervical spine, cervical-disc disease, or a whiplash injury. They may also result from an error in refraction resulting in faulty vision, nasal problems, sinus trouble, abscesses of the teeth, or any other pathological process involving the head. Muscle-contraction headaches may result from prolonged tight contraction of the muscles of the head and neck caused by specific types of work. This type is most common in those who develop pressures, anxiety, and apprehension or work

under a continuum of unconscious sense of insecurity or fear.<sup>8</sup>

Traction-inflammatory headaches result from overt cranial inflammation. These may be caused by sterile or infectious processes, as meningitis, hemorrhage, arteritis, cellulitis, or trauma. These are serious medical problems and should be cared for by a physician without delay. They are usually self-limiting and nonrecurrent.

Attention should be drawn to the prevention of headaches, the maintenance of health levels conducive to freedom from vascular problems, tensions, anxieties, and emotional storms. The majority of headaches are of the vascular type and probably related to the emotions more than any other single precipitating factor. One author points out that the emotional flare-up begins after certain body changes leading to the onset of the headache have taken place. During the interim between attacks the person is calm, gentle, patient, and considerate. A change of mood takes place just before the attack, the person becomes hostile and irritable.<sup>9</sup> These body changes and emotional patterns are our concern, for they are doubtlessly the factors that initiate the majority of headaches, the commonest complaint of modern man.

"Sickness is the result of violating nature's law."<sup>9</sup> Most headaches result from the wrong use of the mind, from anxiety, mistrust, fear, tension, and hypersensitive personalities. These produce vascular changes, tense muscles, and deranged body functions. "There is not a sorrow, not a grievance, not a human weakness, for which He has not provided a remedy."<sup>10</sup> The Master invites His children to cast their cares upon Him. We are told, "You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms."<sup>11</sup> Headaches—pain produced by worry and anxiety, by improper diet, by lack of exercise, by tension and care—need not be the lot of the Christian. The Great Physician has provided the remedy—obey and live!

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## Our Common Legacy

By CLIFFORD B. HOWE

We each receive at birth a share

Of life, a talent we call time.

To some it's but an empty thing;

To others it's a gift sublime.

It's how we use this precious gift,

This boon of life to mortal man;

It's how we squander or improve it,

That we are judged by God's

great plan.

The aged see it a fleeting thing;

The youth see it as all too slow;

To men condemned the prison clock

Strikes terror with each deathly blow.

O God, anoint our eyes to see

The purpose of this wondrous gift,

That we might use its golden hours

To love and work and pray and lift.

# “He That Hath Clean Hands”

By SALVADOR G. MIRAFLORES

ONE FOURTH of all the bones in a person's body are in his two hands. The hands are composed of a complicated array of joints and levers making possible elaborate and sophisticated movements such as typing and playing the piano. The extremely fast exchanges of messages between the head and the hands are governed by a master computer called the brain.

Which would you rather lose if you had to—hands or feet? You would not wish to lose either, yet our hands are more valuable to us than our feet. We can work with wooden feet, but not with wooden hands. Inventing and handling tools is one of the advantages man has over the brute creation; and this is possible because of the hands.

Palmists make a living from reading the lines of human hands. Of the some 3 billion people on earth, no two persons have the

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same fingerprints. We can command our thumb and index finger to be moist almost instantly as we turn the pages of the book. The active sweat glands in our hands help us to hold well the baseball bat or the steering wheel and to climb walls.

Hands can take the place of eyes. The blind “read” Braille. Hands perform the sign language for the deaf. Hands are involved in almost every activity of their owner, so that they get burned, clipped, hammered, pinched, and hurt more often than any other part of the body.

## Hands Grasped Forbidden Fruit

Hands were involved in the first sin. Eve “took of the fruit [with her hands] thereof, and did eat, and gave also unto her husband [using her hands] with her; and he did eat” (Gen. 3:6). “They . . . do evil with both hands” (Micah 7:3). Rebekah connived with her son Jacob to deceive the old father, Isaac. She prepared the savory meat

and “put the skins of the kids of the goats upon his [Jacob's] hands” so cleverly that Isaac said, “The voice is Jacob's voice, but the hands are the hands of Esau” (Gen. 27:16, 22).

Jesus' hands were nailed to the cross. The nailprints in His hands are a reminder of the cost of our salvation. The nailprints will “ever be His glory.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 1:10, p. 955.

As my wife and I watched Thailand's royal family pass by on a wide avenue in Bangkok, we were asked to keep our hands at our back, and the police saw to it that we obeyed instruction. This kept our hands from doing mischief. Isaiah said, “Blessed is that man that . . . keepeth his hands from doing any evil” (Isa. 56:2).

“Cleanse your hands, ye sinners” (James 4:8) is the challenge to the Christians. Cleaning the hands means endeavoring to live a clean life, and the reward is not just longer life but life without end.

## The One Lost Sheep

By HOWARD A. MUNSON

MARY WAS NOT at all happy. She went about her duties day by day with thoughts of the past. She was dissatisfied with her present experience in spiritual things. Many questions that concerned her future kept going through her unhappy mind.

You see, Mary had once been a Seventh-day Adventist church member. She had attended Adventist schools. In college she had been happy in her associations with many wonderful Adventist young people. Some of her classmates were now holding responsible positions in the denomination.

Somehow, after college Mary became more and more entangled with worldly affairs and pleasures. Her contacts with Adventists became fewer and fewer. She attended Sabbath church services infrequently. Before she realized it she was not keeping the Sabbath properly. Then she stopped attending church. But through the years she continued thinking of Adventists and corresponding with several Adventist friends.

During this time God had not forgotten Mary. The Holy Spirit spoke to her repeatedly. She often thought she would come back into the church, but somehow she never took the necessary steps.

One day Mary thought she would at least turn in some tithe. She knew the name of the Adventist pastor in her city and the address of the church. She mailed her tithe

check to this pastor. Mary waited and waited for some word about her tithe. Finally she telephoned the pastor. She told him of her past experience in the church and that she had sent her tithe, but had not received any answer. The pastor sounded so busy, quite preoccupied, and perhaps just a little disinterested. He said, “I don't handle such things. I have a church treasurer who does that. He'll get in touch with you.”

This was apparently a busy pastor with a well-organized church, but Mary did not like his answer. She continued to wait for a receipt or some word from the treasurer. None came. In due time the canceled check was returned by the bank. So she knew the church had received the money.

Mary was decidedly disappointed. She felt rejected. Why were they so disinterested in her? As she thought about it day after day her disappointment turned to bitterness. She did not find the friendliness and encouragement she craved. They apparently did not need her. She decided she did not need them! She gave up any thoughts of ever attending church again.

Isn't it a shame that we get so busy doing great things for God that we cannot hear the cry or sense the desperate need of one lost sheep? Jesus was willing to go without rest, to work long hours among a hostile people, to miss meals, in order to bring help to one lost soul.

# Bible Questions Answered

By DON F. NEUFELD

(Send questions for this column to The Editor, Review and Herald, Washington, D.C. 20012.)

## ***Is the shape of the New Jerusalem that of a cube? This is what Revelation 21:16 seems to indicate.***

The statement concerning the Holy City that "the length and the breadth and the height of it are equal" has puzzled commentators ever since those words were written and sent to the churches. Whether each side of the city is taken to be 350 miles or 1,400 miles, to conceive of a city of either height staggers the imagination.

Some have struggled with the word translated "equal," *isos*, and have tried to find meanings such as "proportional" in it. But this is difficult to demonstrate. The English word *isosceles* comes from *isos*, "equal," and *skelos*, "leg," and is used of a triangle with two of its sides equal.

Others have worked with the word *height*, Greek *hupsos*, suggesting that in Revelation 21:16 *hupsos* should be translated as meaning the upper part, or the top. In other words, John would be saying that the dimensions around the top were the same as the dimensions around the bottom. The top could be considered as describing the top of the wall. The observation then would be that the walls were perpendicular, not sloping. While such a meaning for *hupsos* is more easily defended than the meaning "proportional" for *isos*, the idea of "upper part" in the context and in the sentence structure is strained.

Perhaps here is one of those passages for the precise meaning of which we will have to wait until the view of the Holy City opens up for the redeemed. We may observe that John apparently did not see the actual New Jerusalem, for he saw the city coming down from God out of heaven, an event that has not yet taken place. But one must be careful to what extent he applies symbolism to John's description of the city lest the reality of the city disappear. However, it is true that the representations made to John often did not resemble the actual in all respects. For example, Jesus was shown as a lamb with an apparently bleeding knife wound (Rev. 5:6). At His second coming He is shown as riding upon a white horse and with a sword coming out of His mouth (chap. 19:11, 15). These symbols have teaching significance.

Thus in the representation the cubical shape resulting in a fantastic height could have been chosen to highlight the city's exaltation. The Jews had a saying that "Jerusalem will ultimately rise up and mount up to the throne of glory" (*Pesiqtha* 143a).

Whatever the height of the city, every redeemed person will be so thrilled with heaven that a discovery that he may have misinterpreted some

of the information in Revelation 21 and 22 will not disappoint him.

***I've heard it said that one should take the Bible just as it reads. I'm afraid this could be highly misleading at times.***

Before one condemns the method of taking the Bible just as it reads he should remember that Ellen White speaks of herself as using the Bible in this way (see *Selected Messages*, book 1, p. 17). But the question must be raised, What did she mean by the expression "just as it reads"?

Apparently some people who take the Bible just as it reads simply take the words of Scripture and attach some meaning to them without necessary regard for what the author meant by the words he used. They may even go so far as to ignore the context. But we can be sure that Ellen White did not follow such a method. An examination of her use of Scripture reveals that in her interpretation of passages she paid close attention to historical backgrounds and context.

To show the danger of taking merely the words, I quote Romans 14:14: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." Taking this verse as it reads, that is, from the standpoint of the words, there seems to be here a good text to prove that the distinction between clean and unclean meats had been abolished—that any uncleanness exists only in the mind. This could hardly be its meaning.

Another example is 1 Corinthians 10:23: "All things are lawful for me." This could easily be interpreted as a libertine doctrine. Did Paul mean that for him nothing whatever is forbidden by law?

In both of these verses it is dangerous simply to take the words as they read. In all Bible interpretation one must always seek to arrive at what the author meant by the words that he used. We are often misunderstood and people charge us with having said things we did not mean.

Apparently what Ellen White meant by taking the Bible just as it reads was to take it for what the author meant to say; one was not to put some fanciful interpretation or attach some hidden meaning to the words.

In Romans 14:14 Paul is talking of meats sacrificed to idols, not of clean and unclean meats. In 1 Corinthians 10:23 Paul was apparently quoting a position held by his critics, which he then proceeded to demolish. In both of these passages there is no problem when the context, historical background, and meaning of the author are considered. But there is a problem when only the words are considered.

"Who shall ascend into the hill of the Lord?" was David's question in one of his psalms. He answered his own question saying, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24:3, 4). Clean hands are associated with a clean life.

The story is told of a British soldier who, caught by Napoleon's men, refused to be a follower of Napoleon. The French soldiers heated an iron marker with a letter N and marked his hand with it. The loyal English soldier cut off that marked hand with a borrowed bayonet. He did not want the mark of Napoleon on his hand, because he was loyal to the king of England.

## **Marks of the World Removed**

A Christian soldier removes all the marks of the world in his body because he is loyal to King Jesus. He cannot belong to the world and the Lord at the same time. A friend of the world is an enemy of God. Many Christians still carry the "marks of Napoleon" on their hands. Marks of a "foreign kingdom" are apparent in these Christians' choices, thinking, ambitions, and conversations.

Many men hold to the Lord with one hand and to the world with the other. They wage a seesaw battle of right and wrong. Their life-style and the general trend of their activities show which side offers them the greater attraction.

Our Saviour holds to heaven with one hand and to the sinner with the other. God covers us with His hands and guides us in the path of right. What a God to serve and a Saviour to love!

Those who are candidates for immortal honors keep their hands from doing evil. They refrain from making their hands offend and from handling the unclean thing. When it comes to evil, they apply the "hands off" policy in their Christian experience.

"Reach out thy hand," Jesus invited Thomas. He did, and he recognized his Lord. Peter reached out his hand and was saved from drowning. The woman sick for 12 years touched Jesus' garment and was healed. Jesus took the damsel (the 12-year-old daughter of Jairus) by the hand, and she was raised to life.

Surrendering our hands to the Lord makes it easy for Him to guide us in our pilgrim way. Clinging to the hands of Jesus makes us steadfast in Him. "Cleaning" our hands makes us more able to receive His blessings. □

# Keep Christmas in Christ

By J. S. DAMAZO

EVERY YEAR as the Christmas season approaches, concerned, God-fearing pastors and laymen remind Christians on radio, television, and in the newspapers to keep Christ in Christmas.

We know what they mean. They are telling us to make sure that Christ is not forgotten and that He is kept in His rightful place amid our Christmas hubbub. Their intentions are sincere, honorable, well meaning, and worthy of our careful consideration. Christians appreciate the reminder.

However, when you stop to think about it, to keep Christ in Christmas is more easily said than done. As a matter of fact, when you think it through, you discover the problem is not keeping Christ in Christmas; instead it is keeping Christmas in Christ!

## Christ Is Not in Christmas

Christmas is not a Biblically ordained ordinance. It has not been set apart by Christ for holy use. It is not a time nor occasion made sacred by Holy Writ. It is not a commandment of God. Nor is it an Old Testament or New Testament institution. It was not instituted by Christ or His apostles. It is neither a Sabbath nor a holy day. We can no more put Christ into Christmas than we can put the sacredness of the holy Sabbath into Sunday. Christ made the Sabbath. He blessed, hallowed, and sanctified it. He set it apart for holy use. He is in it. But He is not in Christmas.

December 25 is not Christ's birthday. Christ was not born on that day. He wasn't even born in December, according to the evidence. Christmas is man-made. It was conceived, nurtured, and raised in paganism. Changing and evolving through the centuries as one culture upon another added to it or took away from it, it has come to be what we have today.

What do we have today in Christ-

mas? Something no longer strictly pagan as originated. It is no longer the adoration of Saint Nicolas but of Saint Claus (Santa, for short) and all his imaginary cuddly deer and staff. Christmas is a cultural rather than religious day. It is white snow and a candy cane "good time" with religious overtones. It is holiday time. Not holy time.

It is a time of the year when Gentiles have a splurge. It is planning family reunions, getting together with acquaintances; it is turning aside from the year's humdrum momentum, replacing it with its first cousin, a built up crescendo of whirl, activity, and goings on as never before.

It is a time to dress up, put on, deck out, and wrap up; to celebrate, eat, drink, and be merry; a time when money is spent profligately, when debt is incurred unreasonably, when gifts are distributed lavishly; a time when wine, liquor, and drinks are poured out without measure; a time when feasting, gluttony, parties, drunkenness, hangovers, guilt, and highway deaths are intermixed with sobriety, carol singing, deeds of love, kindnesses, and midnight church serv-

ices; a time of lighthearted, "joy to the world" and "peace on earth" festivity.

And yet, it is a time when, not too deeply beneath the tinsel and lights, the fruitcake and toys, the eggnog and vodka, are manifest griefs, sadnesses, hurts, pains, yearnings, and breakings down of a fallen, helpless, needy world, struggling to do something, to fulfill some meaning, to say something to God, man—anyone who will hear.

Yes, around it all is man, poor, fragile, fallen man. There is a planet in rebellion, a world quarantined in sin, an outer space traveler, speeding for eternity with death its unwanted rider, leaving each Christmas overshadowed with its dying, its shattered dreams, its vacant chairs.

## Above All, Christ

But, above it all is Christ, the strong, eternal, unfallen Saviour, "The mighty God, The everlasting Father, the Prince of Peace," "the Wonderful Counsellor," "King of kings and Lord of lords," whose power is universal, whose might is omnipotent, whose help is unlimited, and whose salvation is unrestricted.

The Messiah, man's Saviour, the eternal God; incarnate through Mary, sinless in humanity, who burst the tomb, struck down death for eternity, and passed on the grave's keys to all who accept Him; the One ascended on high, enthroned at the right hand of the Father, now ministers to all who will be ministered to, keeping, guiding, blessing, and saving all who will come to Him, our Advocate, our Mediator between God and man.

Today, this Christmas, through Him is found the balm for every heart, cleansing for every sin, hope for every grief, help for every need, life for the dying, companionship for the lonely, joy for the saddened.

Keep Christmas in Christ! In Him alone is joy, peace, happiness, and right living for Christmas, for every day. □



## Christmas Child

By MERLE PRICE

The Holy Babe was born that night  
Within a stall, a humble site  
For One conceived in mystery  
To be our Saviour and our Light.

And on this Yuletide still may He  
Yet deep within our spirit be.  
And though the way is darkness still,  
Through faith and love and hope,  
we see.

J. S. Damazo is a pastor in Cincinnati, Ohio.

## The Gift of Tongues—2

In our editorial of November 28, in an answer to a reader's inquiry, we made the point that the Biblical gift of tongues was bestowed on only selected believers and that it was the Holy Spirit who decided which believers were to receive the gift. "Surely not all speak with tongues, do they?" inquired Paul (see 1 Cor. 12:30). Others received other gifts. Various gifts were necessary so there might be a harmonious working of the church.

We dealt also with the principle of the economy of miracles. At the same time we noted that the functioning of this economy does not mean that no more miraculous gifts are to be expected today. Whether to or when to bestow miraculous gifts is a matter of God's choosing. Sacred history reveals that miracles met specific needs and were not capriciously performed.

To one sentence quoted earlier we wish to direct further attention: "This miraculous gift [tongues of Acts 2] was a strong evidence to the world that their commission bore the signet of Heaven."—*The Acts of the Apostles*, p. 40. The evidence of supernatural operation was particularly needed in those early days to show that the message preached by the apostles was of heavenly origin. Christianity was new. Why should anyone believe the apostles' story about a Jew who had been crucified in Jerusalem, but whom God had raised from the dead? To a Greek living many miles from Jerusalem the story would appear not only incredulous but preposterous. The supernatural demonstrations accompanying the proclamation helped to bridge the credibility gap. Thus, in the early days of Christianity, according to sacred record, numerous miracles occurred as the special gifts of the Spirit were displayed.

Today, with the history of Christianity available for review, with the evidence of what Christianity through many centuries has wrought in the lives of countless converts, supernatural signs are not needed as much as formerly. Thus some of the gifts of the Spirit are either no longer manifest or may take a different form than formerly. Where today are, for example, "the working of miracles," "discerning of spirits," "interpretation of tongues" (1 Cor. 12:10)?

### Contextual Interpretation

Someone may inquire about the text "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (chap. 1:7). This verse has been used to show that the church awaiting the coming of Jesus will have the spiritual gifts displayed in it. But this verse should be used with caution. It says "come behind in no gift." This means that none of the gifts mentioned in 1 Corinthians 12:8-10 are missing. But this is not true of the church today. We have already inquired where certain of them are to be found. How, then, is this verse to be understood?

The text should be interpreted in its context. Paul is addressing the Corinthian church (see chap. 1:2). He is telling the church "in every thing ye are enriched by him" (verse 5). "Ye come behind in no gift" (verse 7). What he is saying applies to the Corinthian church among whom the various gifts were displayed. By means of these gifts "the testimony of Christ was confirmed" (verse 6) and the signet of Heaven

was placed upon Paul's proclamation. We cannot say of the church today that it comes behind in no gift. Not all the gifts bestowed on the Corinthians are needed today. The Seventh-day Adventist Church has had manifested in it one particular gift, namely the gift of prophecy.

With regard to the manifestation of the gift of prophecy, we would say that there was obviously a special need for supernatural manifestations such as Ellen White displayed, to confirm the third angel's message. In the period of confusion following the Disappointment special guidance was needed. A new movement was being launched. Ellen White's first vision confirmed the Midnight Cry. "They [the Advent people] had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry."—*Early Writings*, p. 14. This meant that the signet of Heaven was placed upon the movement leading to the October 22, 1844, expectation. The date was shown to be correct, but the understanding of the event that occurred at that time was shown to need correction.

And while the doctrines of the church were arrived at through earnest Bible study, the gift of prophecy played a role in confirming or specifying particular interpretations. Concerning this Ellen White says, "Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with the instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."—*Selected Messages*, book 1, pp. 206, 207.

Thus in each age the gifts especially needed are found. Our reader remarked, "Ever since I have been in the church I have heard about the gifts of the Spirit, but I find the church lacking in them." We believe we have shown a reason why not all the gifts manifested in the Corinthian church should be expected today. Anyone looking for all of them will be disappointed. There is even the danger that he may fall for the counterfeit gifts found in certain other church bodies. This is why it is so important that the subject of spiritual gifts be thoroughly understood.

There is another aspect of the subject of the gifts of the Holy Spirit to which we wish to call attention in a subsequent editorial. Ellen White speaks of our talents as "gifts and blessings imparted by the Holy Spirit" (*Christ's Object Lessons*, p. 327). These, of course, are present today, and through them God is enabling His people to carry on the work of the gospel.

D. F. N.

# The Best Gift

By JOAN HILL

"MOM, DO YOU mind if I buy a present for Marie and Lucinda?"

"Of course not. Who are they?" Coming from a son who had not yet emerged from the "I hate girls" stage, the question shocked me out of my Christmas rush.

"That's my sister." This one really threw me for a loop. His sister? My only offspring are boys. He has no sister. But I sensed his seriousness and deep emotional involvement. Obviously he was hesitant to continue.

And then it dawned on me: Lucinda is the year-old daughter of his father's second wife. And, of course, Marie is the second wife. The lump in my stomach grew and filled my throat, squeezing tears into my eyes. But he didn't see. The red bow I was tying blurred.

"You understand my reasoning, don't you, Mom?"

No, I didn't, but I was trying. His father abandoned us five years ago, leaving us without support or communication. He had been introduced to his father's new family by snapshots just this year. Since they live some distance away, he has not seen them.

"You see, now that I know where

*Joan Hill is a pseudonym for a free-lance writer living in Alabama*



Daddy is, I want to give him a present, and I don't want to leave them out."

*Son, Daddy hasn't given you a present in five years. He has not bought your food or clothes, or even sent you a birthday card. But I realize your need for him. I appreciate the love you have for a phantom father.*

I must be adult about this. It hurts, but it will only be for a little while. Seven years with a heartfelt sore teaches one that life goes on too swiftly to indulge in hurting.

"Yes, I understand, and you can spend your money as you wish. I think it is a kind thing to do."

"Look, Mom, isn't it pretty? And it will be a collector's item someday!"

He had bought half a dozen other gifts, but it was Marie's that gave him the most joy. A little stab, but I helped him wrap the gifts. Mine had already been wrapped. He urged me to open it, but I chose to wait.

Marie's gift was bubble bath in a lovely bottle made like an old-fashioned clock and named "Leisure Hours." Another stab. Leisure Hours. Yes, probably she has some leisure hours. I did once, when I was just a wife and mother. She has my husband, the money

my children deserve, leisure hours, and the best gift my son has bought.

*Watch out for that child within!  
Perhaps my gift is even better!*

"I think I'll open my present now after all. I just can't wait to see what you gave me!"

*So you are a child. Well, isn't it Christmas?*

My gift is bubble bath too. But it is in an ordinary plastic bottle. And there is no fancy name that connotes luxury and pleasure. And I am hurt; the child is in full control.

"Thank you. It's very nice."

Self-pity takes over. I can't blame him. He overspent his allowance anyway, and he knows how we have to watch pennies. Probably he thought I'd appreciate his thrift.

After all it isn't the gift, but the thought that counts. The thought. Marie: leisure. Mother: a drudge. That's correct. But is it not for my children? Is not my every effort for them?

### Choosing God's Principles

Except for my sons and my desire to rear them by principles God has given, I might still be married to their father. I might have leisure hours. But I must earn the living, do the shopping, cooking, laundry, housekeeping, yard work, car maintenance—they don't even realize all the things I do for them!

But is it not for love that I do these things? *O Lord, I don't despise my tasks, but couldn't they at least appreciate me enough to give me their best gift? I'm sorry, Lord. I know it is my duty to resist depression, but it hurts so much!*

And so I wept myself to sleep.

When I awoke, Jesus was whispering to me, and He said, "Do not I do everything for you? But for you, I might have remained in heaven with My Father; I might have retained the glory of heaven and the homage of the angels. But I chose to take on the garb of flesh, to live the life of the humblest of men; to suffer as you deserve to suffer, to be your brother eternally, to help you in countless ways that you are not aware of; to understand your heartache, to love you when you are desolate. But is it not for love? I am glad to do it. You are worth it. But do you appreciate Me enough to give Me your best gift?"

*Oh, yes, my Lord, I do! I give You myself, and I praise You for showing me again that there is no cross for me that You have not already carried.* □

especially

## FOR MEN

By WALTER SCRAGG

### Consume and Destroy

IT CAN be downright dangerous for an unbeliever to walk the Whiteoak Trail on a sunny October Sabbath.

It's not just the menace of gold and crimson leaf or darkling hemlock forest with their prompting to thoughts of divinity and purpose. The heady afternoon had peopled the track, and there walked believers.

Nothing but curiosity assailed the heart as we spied a youth squatted lotus-style in open-handed meditation of autumn tints and the spill of the falls. Even the enigmatic scrawl on a toppled oak "Who is Guru Maharashi?" provoked no thoughts of God.

The assault began with an outstretched tract, "Please read this. It's about a Man called Jesus. He changed my life."

The attack quickened as we followed the trail to Skyline Drive.

"Take this. It's all about Jesus. He really changed by life."

"You must read this, sir. This Man gave me a new life."

Betty smiled her agreement, "We know the Man you're talking about. My husband's a minister."

"Praise the Lord."

In five minutes I collected five tracts and six personal testimonies. And I had come tractless to the struggle. Nothing in my hand to consume and destroy the dominion of darkness—not even the Adventists' ubiquitous Voice of Prophecy log.

And now, as I pen this in my hotel room in Kabul, I envy the ease with which I might have driven home the barbs of the Spirit, or loosed the arrows of divine love.

Last evening I spent an hour talking with a Sikh. He told me of his heaven, of the cycle which drew all life toward that heaven, of the god who dwelt in every living thing.

For me to answer, to speak of Christ, to appeal for acceptance of Jesus would have risked his security and mine. As I stepped from his little cloth store and threaded my way through the turbaned and the veiled, my heart did a leap to Whiteoak, and the sunshine, and the ease with which I might have given my witness, said my word for Him.

Could it be that thousands more, who believe as I do, go also without arms to the battle of souls?

It's easy for the professional man, the business leader, the tradesman, to do his witnessing by proxy, to hide behind the offering, a tithe, the special prayer season, the student missionary project, to glory in the statistics of literature circulation and broadcast hours.

Consider for a moment the potential of the Ph.D., the C.P.A., the M.D., who carries the sword of the Spirit through word as well as deed. A mature, educated, wordly-wise man who does not hesitate to tell what Jesus Christ has done for him packs a unique punch to the gospel. And why not? In the age of "tell it like it is" tell about Jesus like He is to us.

Jesus said, "Ye shall receive power . . . and ye shall be witnesses unto me" (Acts 1:8).

Make life a little dangerous for the unbeliever. Assail him with a word of witness instead of a word of wit. Fire a message tract instead of a tip.

Kabul has its own message: Witness when and while you may—the night cometh when no man can.

## Appreciation

By CARROL JOHNSON SHEWMAKE

ONE DAY, weary after a day of work, I sat in the chair beside my bed, reading. My teen-age daughter, Julie, flopped down across my big bed and looked at me.

"Know who I love?" she asked, twinkling her green eyes at me.

"Who is it?" I asked, knowing it was her boy friend, Elmer.

"You!" She smiled lovingly at me.

"Me!" I gasped, pleased and smiling.

"Yes, you," she stated firmly.

"Oh, I love Elmer, too," she added.

Somehow I couldn't stop smiling. My day was brighter because Julie had told me she loved me.

"You look happy, Mom," Julie said.

"Oh, I am." I smiled back at her.

Do you suppose God feels like that when I tell Him I love Him?

By **KEN GREENMAN**

NO PARTICULARLY famous trains rumble over them. In fact, I've never really known what train goes where on them. They're simply train tracks. I know they go through Clinton, Massachusetts, past some plastics factories (MacDonald's knives and spoons and avocado water buckets), then to South Lancaster, Massachusetts, past the Bigelow Gardens Nursing Home, the Lancaster graveyard, an old settlers' graveyard with stone grave markers dating back to the 1700's, and a heavy slate marker that has an engraved saying about each man's having a place he loves best in his heart, loves more than anywhere else on earth.

The tracks go on north from there, across the Nashua River toward Route Two. After the highway, your guess is as good as mine. Maybe they stop at Fort Devens before they reach Route Two.

But from Bolton Road to the Nashua, I know those tracks. The heavy, gnarled wood ties are unevenly spaced. It makes walking more like skipping if you're in a hurry. Or, if you're just walking slowly to think, you'll have to step on part of the wood and some of the rocks filled in between the ties. Wear thick-soled shoes.

Walking those tracks is a close second to walking on a deserted ocean beach in early morning. Perhaps it is the stretching-out-in-front-of-you view that helps put all the cramping, pressing, "ask that girl out," "buy that car," and "say no to this job offer" decisions into some sort of unoverwhelming perspective.

Since there is no ocean beach within easy walking distance of the Atlantic Union College campus, I went often to the consistency of those tracks. They became, for me, thinking time, measured in thin, silver, steel miles.

When we had our senior yearbook pictures taken I went back to the tracks. That is the picture you will find of me in my college's yearbook—Greenman on the tracks, with little idea where they came from and

# PONDERING THE OF FORKS IN

absolutely no idea where they were going. A photographic symbol of my life at graduation. A rather indefinite state of affairs. And not a dilemma uniquely mine.

We've been a track-walking generation. And our problems come when the tracks fork. If we know that when we go left we will get there, and that when we go right we will wreck, it is easy to go left. But when we can't see even an inch ahead in either direction because of fog, or a sharp bend, how do we choose left from right?

No amount of standing idle at the beginning of the fork will help. Nor can we back up. Sane life has no

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*Ken Greenman teaches English and Bible at Greater New York Academy.*



reverse gear. The choice has to be made. How? And if we're determined enough finally to make the left or right move, how do we know it is the move God wanted us to make?

There are a few aspects of our left or right turn that we need to look at before we make the move. First is the whole idea of choice making. I'm not going to be able to make the definitive statement in favor of free will here. Even if this were a philosophical journal I wouldn't be philosophical enough to pull it off. Our concepts of Creation, God, the nature of man, all of that, go into it. I might try to pool my bias and the probable bias of the readers to say this: We have freedom to choose and to worry about the choice. We have it because God gave it to us. We maintain that freedom by staying connected to its Source. We strengthen it with use, like biceps or a heart.

So, carrying this gift of choice (a priori for this article anyway), we arrive at the fork in the track. "Choose ye this day whom ye will serve," or work with, or marry, or play with, or fight.

It is at this point that some of us tend to overshine. We have our solutions and we're sure they will work for others. Add the ingredients of the problem to the prescribed solutions, and with computer input-process-output comes the life-saving, precision decision made ready for use, just add water.

If that is what you've been expecting from this article, please stop reading at the end of the paragraph. I couldn't be honest with you or my history if I made those kinds of formulated prescriptions for you to use.

You're still reading? O.K., good!

Allow, please, a few questions and observations.

Do you really believe you have complete freedom to choose, unaffected by outside influences of any kind? If you answer Yes, you are a dreamer. Nobody is that

# ATURE RACKS

free. But, do you believe you have the ability to choose a direction to travel, to make that choice which would go against influences favoring another direction? Now we're getting to it. If you said Yes to that one we'll continue.

Do you believe God will make the decision for you? Be careful now. I personally know of no one who has recently heard the booming voice of God saying, "Take the left turn at the fork!" That may not be the way He is working these days. But God might still arrange circumstances that would make the choice unnecessary—blocking all but one of the tracks with a rock slide of circumstance, so to speak. If you have only one track to take, that's it. No choice. The only choice you've made is to ask God to do it. And, if it is His will, He will. That's convenience; but not always the way it is.

God's answer to our prayer of "You do it, God" might be "No. I gave you power to choose, you do it."

Another question. Do you believe that God can influence without forcing His will? (Damascus-road Saul and whale-swallowed Jonah notwithstanding.) I believe He can and does influence without forcing. If you agree, and if you answered Yes to that question about deciding against the push of influence, then we see God has put Himself in a very uncomfortable position. He has let Himself be ignored. Or, worse, He allows us to say No to Him. But, the shining side of that coin is that we can choose in favor of Him, toward Him, of our free will. And His role? That of gentle influencing.

## God's Guiding Influences

Of course, all this takes a bit of faith. The next question is Do we have enough faith to believe, when we pray for God's guiding influences, that when we rise from our knees He will indeed act in our lives? Maybe no loud voice, maybe not even an audible still small one. But an influence. How He will influence doesn't matter. The Holy Spirit will decide. If we believe that, then what is there left to do but get up from the side of the track where we've been praying and choose left or right? Yes, we're free to worry about the choice. But at least we're getting up and walking with the faith that God is influencing us to have made the right decision. We are not to be mules starving between two full pails of oats. We need prayer and decision and belief that God has involved Himself in us.

It is in retrospect, in looking back, that we will know God has been with us and is pleased. It may not be in the short run. That left fork's track may be a long one. But when we turn around and look back, we will see He has been with us. I'm not saying that you won't know at the time that God is with you, guiding you. I'm just stating here that, for me, the clearest evidence of His guidance has come as I've looked back from a perspective of time.

We do not have anything to fear about the future, except if we forget how God has led us in our past, said the great lady of our church, Ellen White. The past is the clearer view. This was spoken of the church, but no doubt the principle has a personal application, as well.

Four years almost to the day after I graduated from Atlantic Union College and left those tracks for the grape orchards of southwest Michigan and the Seventh-day Adventist Theological Seminary, I returned to the tracks and went walking. Four of my students from Greater New York Academy were with me. As we walked past the settlers' graveyard I got the feeling that something was very familiar, and yet something was very different. Those tracks were familiar. The difference? I turned around and looked back.

My students were walking behind me, spread out over about one hundred yards of track. They were following me and walking on their own, thinking whatever thoughts the day had brought them. One of them copied the engraved saying about a favorite place on earth. Each was making his own track walk.

I had come full circle in four years. And it was in the looking back, seeing myself as a senior on those tracks, then four years later as a teacher with his students. It was one of those crystal moments when faith becomes substance and evidence, and the standing up to decide about the future doesn't seem so perplexing after all. □

## Medical Work Discussed at South American Council

By H. J. PEVERINI

EIGHTY medical directors, administrators, chaplains, and head nurses from the various Seventh-day Adventist medical institutions in the South American Division territory met recently in Rio de Janeiro, Brazil, for a medical council.

Daniel Nestares, division health secretary, organized the council, the second such council to be held for the division's medical personnel. The previous council met in Argentina in 1972.

Among other actions taken at the

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

meetings it was voted: To make every effort to employ only Adventist workers in Adventist medical institutions; to regard as Seventh-day Adventist only those institutions where most of the personnel irradiate the influence of Christlike characters transformed by the grace of God; to put into practice definite plans to help physicians take postgraduate specialization courses; to establish small medical institutions; to train nutritionists to give nutritional instruction; to train public health personnel in cooperation with Loma Linda University.

Medical work began in the South

American Division territory as an integral part of the evangelical ministry. Ole Oppegard, a self-supporting nurse, arrived in Buenos Aires in 1895. He took an active interest in preaching the gospel of physical and spiritual health, while giving treatments and selling Seventh-day Adventist literature. At the same time Lucy Post, the first Bible instructor in South America, also worked in the health ministry in Argentina and Uruguay.

Robert H. Habenicht, the first Adventist physician on the continent, arrived in Argentina about the end of 1901. In the United States, he had taken the medical course while serving as a minister. During his first few years in Argentina, his time was divided among three major tasks: preaching the Word, teaching at the newly established River Plate College, and taking care of the sick in Crespo and in his own home, next to the college.

Endowed with foresight and a missionary spirit, he founded the River Plate Sanitarium and Hospital, an institution that opened its doors to the public on November 15, 1908, with General Eduardo Racedo as its first patient.

### Graduates Become Missionaries

Five of the first seven nurses who graduated from the nursing school at River Plate Sanitarium in October, 1912, left the institution to serve mission fields outside and inside the country. The other two nurses remained at the Sanitarium. Many alumni from the institution became evangelists.

In Brazil, Abel L. Gregory, the first self-supporting Adventist physician in Latin America, performed an excellent medical missionary work in Rio Grande do Sul, from 1902 to 1909. Later on, he worked for a short period at the River Plate Sanitarium.

Elder and Mrs. Fernando Stahl, both nurses and missionaries par excellence, started the medical missionary work in La Paz, Bolivia, in 1909. Two years later, the denomination transferred them to the Peruvian plateau, where both worked as missionary nurses for many years. They were the forerunners of the Juliaca American Clinic, inaugurated on March 21, 1923, under the direction of S. Theron Johnston. They also founded what today is called the Stahl Clinic in Iquitos, Peru.

Many denominational medical institutions have been established in the South American Division: Chulumani Adventist Hospital, Bolivia, 1931; São Paulo Adventist Hospital, Brazil, 1942, preceded by what was first called Boa Vista Clinic, 1939; Guayaramerin Adventist Hospital, Bolivia, 1945; Good Hope Clinic, Lima, Peru, 1946; Silvestre Hospital, Rio de Janeiro, Brazil, 1948; Penfigo Adventist Hospital, Mato Grosso, Brazil, 1952; Paraguay Adventist Sanitarium and



River Plate Sanitarium and Hospital in Argentina opened in 1908 and has become the South American Division's largest medical institution. The top picture shows the building as it was originally constructed; the bottom picture shows it from another corner as it is now.

Hospital, Asunción, 1959, preceded by Mayo Physiotherapy Clinic, 1945; Belgrano Adventist Sanitarium and Hospital, Buenos Aires, 1959; Hohe-nau Adventist Sanitarium and Hospital, Paraguay, 1965; Chaco Sanitarium and Hospital, northern Argentina, 1966; and North Argentine Adventist Sanitarium and Hospital, 1972.

In 1945 the division operated only six sanitariums and hospitals—two of which were later returned to the Bolivian Government, which had leased them to the Bolivia Mission—with a total of nine full-time missionary doctors. Today there are 14 institutions with 99 full-time missionary doctors. In 1973 the division's hospitals and sanitariums took care of 22,639 inpatients and 169,281 outpatients.

Besides these institutions, there are five dispensaries, 11 launches, four airplanes, and eight clinics on wheels. The latter three types of units treated 301,093 people in 1973.

For many years it has been the South American Division's goal to keep the medical work within the pattern pre-

sented in the Spirit of Prophecy. Therefore, the medical work is discharged by full-time Seventh-day Adventist doctors, technicians, and nurses endowed with an evangelistic vision. It has the objective to promote both the physical and spiritual health of patients. In recent years this concern has been increased among the leaders of the church, who are motivated by what they have learned from the history of

the medical work and by the evident need to properly channel the explosive growth of the medical vocation among the division's young people.

The best days of the medical work, as well as the biggest triumphs of the church in the South American Division, lie in the future, if we follow the pattern and counsel God has given us through the life of Jesus and the revelations of His Spirit. □

## Europeans Observe Mission Centennial in Switzerland

By EDWARD E. WHITE

THE BASEL CASINO, a large hall in the center of this busy Swiss city, carried a large banner on September 27, 28, and 29 calling to the attention of passers-by that 1974 is the one-hundredth year of Seventh-day Adventists in Europe.

Approximately 1,500 church members, many from outside Switzerland, assembled for the weekend of special meetings, based to a large extent on the life and work of John Nevins Andrews, especially his service in Europe and the launching of the worldwide penetration of the Seventh-day Adventist message.

Arthur L. White, secretary of the Ellen G. White Estate in Washington, D.C., spoke about his grandmother's visits to Europe and also about inspiration.

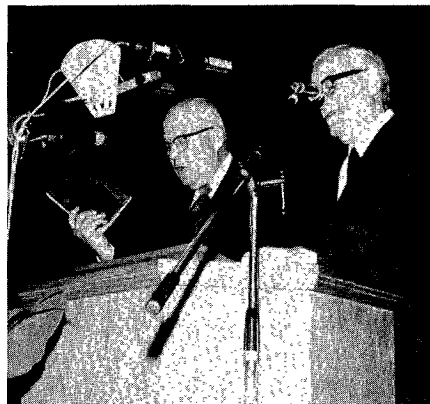
The director of education for the Basel Council represented the city officially and gave a message of greeting at the session in which the Euro-Africa Division secretary, Jean Zurcher, reviewed the work of Seventh-day Adventists throughout the world and pointed out the pressing need of mission work today, in lands both near and afar.

"This gospel of the kingdom will soon be preached to all the world, and God will usher in His everlasting reign of righteousness," said Heinz Vogel, division vice-president, in the Sabbath sermon. Other speakers dealt with J. N. Andrews' study habits, his intense concentration, his devotion, his belief in the publishing work, and his contribution to the missionary outreach. A picture program was presented by Edouard Naenny, division publishing director.

Two bus tours were arranged, one an entire day tour of historic spots in Switzerland, such as the first European Adventist church in Tramelan and residences of M. Czechowski, pioneer Adventist. The second tour, of about two hours' duration, was of Basel—the first center, the printing house, and the clinic.

To some extent this tour was a little disappointing, because all of the origi-

*Edward E. White is education director of the Euro-Africa Division.*



Arthur L. White, left, secretary of the Ellen G. White Estate in Washington, D.C., spoke at the Basel centenary celebration. Oswald Bremer, right, is his translator.



### YOUNG PEOPLE DEMONSTRATE VOICE OF YOUTH PREACHING

At an MV rally in the Maranke District, Rhodesia, young people recently demonstrated the art of preaching Voice of Youth sermons. The young woman at the left enthusiastically preaches in English, while the MV leader at the right translates her words into the vernacular.

Many of the youth preachers in Rhodesia are juniors and earliteens who memorize the sermons and large portions of Scripture in English, their second language.

During a recent six-month period in the Zambesi Union, of which the Rhodesia Conference is a part, 799 young people have been baptized. Youth have reported the baptism of 343 persons whom they helped to win.

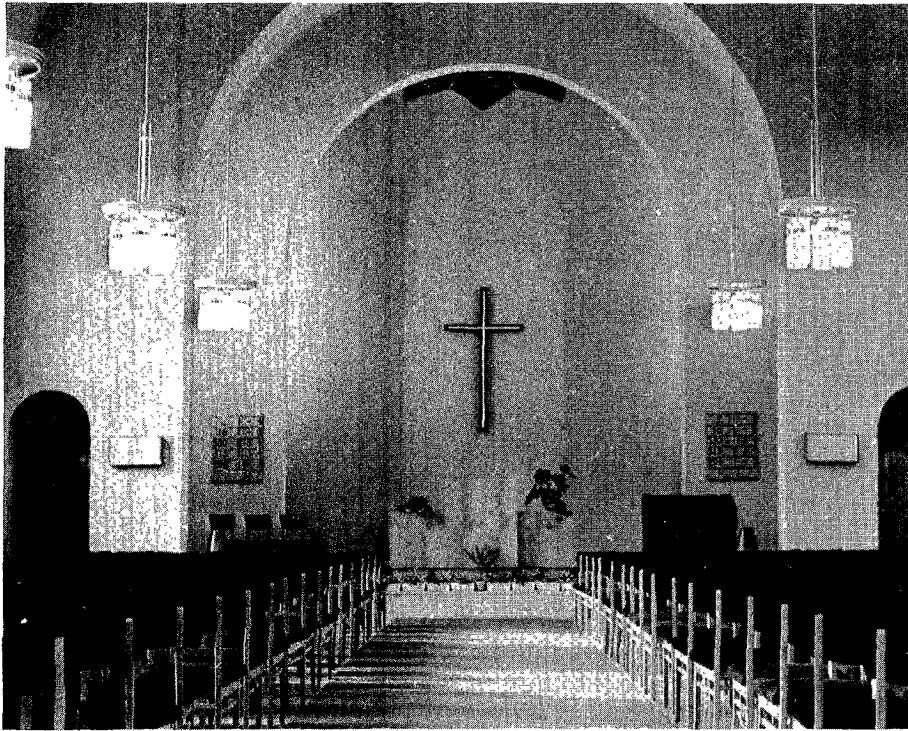
DESMOND B. HILLS  
Youth Director  
Trans-Africa Division

nal buildings have been pulled down to make way for modern shops. Even J. N. Andrews' remains have been transferred from their original resting place. It was, however, encouraging to see that Elder Andrews' bones have been buried and an imposing column erected in a new cemetery, giving a constant witness to his life, and serving as a memorial also to his niece, Edith, and to his fellow worker, J. H. Waggoner. The tour group gathered around the grave and sang "Jesus Is Coming Again."

On display during the jubilee celebration were old photographs, newspaper cuttings, books of account, letters, and other items telling of the early years of Adventist work in Europe, particularly in Switzerland. Displays also featured the Adventist seminaries in Austria, Germany, and France that are preparing young men and women today to follow the example of J. N. Andrews.

One pervading thought was uppermost in the minds of many who attended the weekend meetings—that the church look back in order to gain greater courage and determination for the present and future, treading solemnly into this second century of Adventist missions, with the sure and certain hope that Christ will come before a second centennial is observed. □

# Churches Around the World Are Dedicated



## GOERLITZ, GERMAN DEMOCRATIC REPUBLIC

A new Adventist church building, formerly a Roman Catholic church, recently was dedicated in Goerlitz, near the Polish border in the German Democratic Republic. The church was in a run-down condition because for several years it had not been used. Adventists bought the church, and the 180 members in Goerlitz completely reconstructed the building over a two-year period, working more than 20,000 hours without pay on the 350-seat building.

This church is one of four new churches completed in the German Democratic Republic Union Conference during 1973. More than 20 persons have been baptized in the church since its dedication.

M. BOETTCHER

*President, German Democratic Republic  
Union Conference*



## TUCSON, ARIZONA

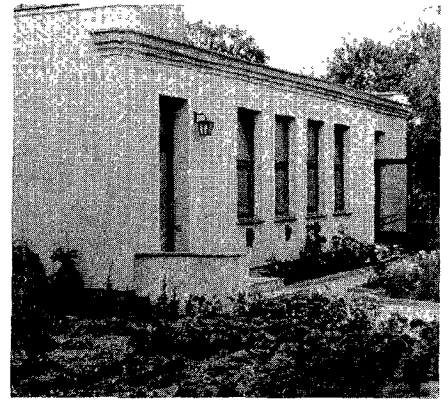
With a dedicatory address presented by Robert H. Pierson, president of the General Conference, the new Desert Valley church in Tucson, Arizona, was dedicated on May 11.

The worship complex, located on six acres of land, includes a main sanctuary seating 675, a youth chapel seating 180, and 16 Sabbath school division rooms. Total cost for the project was \$450,000.

Under the leadership of Willard G. Zima, the church membership has grown from 359 in 1970 to 630 at the time of dedication.

JEFFREY K. WILSON

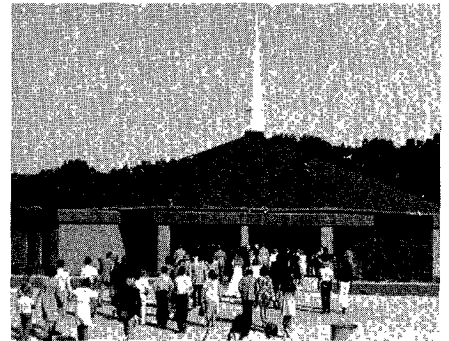
*Communication Director  
Arizona Conference*



## NEUSTRELITZ, GERMAN DEMOCRATIC REPUBLIC

On May 4 a new church in Neustrelitz, German Democratic Republic, was dedicated. Members had been without a proper place of worship for 30 years, since their meeting place was requisitioned and used for other purposes during World War II. The new building was constructed in ten months by the members, without any help from building firms.

EDWARD E. WHITE  
*Education Secretary  
Euro-Africa Division*



## GENTRY, ARKANSAS

The new Gentry, Arkansas, church was dedicated on August 10. E. E. Johnson, pastor, was in charge of the program. The dedicatory address was given by W. R. Beach, General Conference vice-president. The dedicatory prayer was offered by E. Frank Sherrill, Arkansas-Louisiana Conference president, and P. I. Nosworthy, conference secretary-treasurer, led in the Act of Dedication.

The sanctuary, which has a seating capacity of approximately 1,000, is in the center of the octagonal building, with approximately 20 rooms of varying size around it for Sabbath school departments, offices, and other church-related activities.

The building cost of more than \$300,000 does not include the land, the organ, or donated labor.

MARTHA M. ODOM  
*Communications Secretary  
Gentry Church*



### RUTLAND, VERMONT

Present for the dedication of the Rutland, Vermont, church, June 22, were J. L. Dittberner, B. Trout, and A. Brogden, of the Atlantic Union Conference, and C. P. Anderson, R. Trecartin, and J. Williamson from the Northern New England Conference. George Mills, pastor, and A. Swanson, former pastor, also took part in the dedication service. A musical program was presented by the Atlantic Union College Vanguards, who previously had visited the Rutland church and had helped the congregation move from the old church building to the new building.

No mortgage was necessary for this church. Rutland members, determined to build God's house better than their own homes, sacrificed for ten years to contribute to their church building fund, then sold their old church building to obtain the sum needed to construct a new one.

During 1973 Clifford Young, Sonny Young, and Robert Walker, local contractors, took six months off from their regular work and donated their labor to build the church building. By purchasing everything wholesale, they secured the best materials for a modest cost.

JOHN T. WILLIAMSON  
Public Relations Secretary  
Northern New England Conference

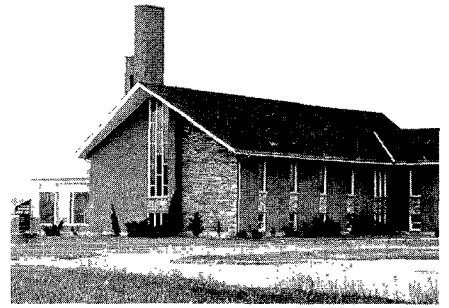


### OOLTEWAH, TENNESSEE

Dedication services were held July 15 for the Ooltewah, Tennessee, church. H. H. Schmidt, Southern Union Conference president, was the featured speaker.

The church, near the campus of Southern Missionary College, was organized by 20 families sponsored by the Collegedale congregation. The first Adventist meetings held in Ooltewah were conducted in 1912 by W. H. Branson, later to become a General Conference president.

William Draper has been pastor of the congregation since it was organized as a church in 1969 with 89 charter members. Membership now stands at 365.



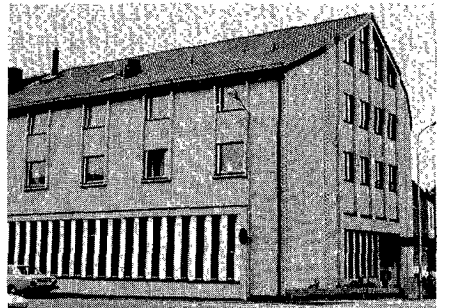
### KINGSTON, ONTARIO

The Calvin Park church in Kingston, Ontario, was dedicated September 14. The church in Kingston was organized in 1913 with 27 members.

Among the visitors participating in the service were C. J. S. Apps, Member of the Provincial Parliament for Kingston and the islands; George N. Speal, mayor of Kingston; and R. H. Noble, vice-president of the Kingston ministerial association. Also present were representatives of the Canadian Union and Ontario Conference offices. L. L. Reile, Canadian Union president, preached the dedicatory sermon.

A bell tower rises above the roof of the church.

THEDA KUESTER  
Review Correspondent



### KALMAR, SWEDEN

On Sabbath, August 31, a new church was dedicated in the city of Kalmar in the southeastern corner of Sweden. The church, which accommodates 80, is part of a larger building containing student apartments and facilities for church activities. Total cost of the building was 1.7 million Swedish kronor (US\$400,000).

Officiating in the dedication service were workers who formerly had served the Kalmar church. Gösta Wiklander, former South Swedish Conference president, gave the address, while Ragnar Svenson, also a former conference president, officiated in the Act of Dedication. Adolf Blomstedt offered the dedicatory prayer.

Pastor of the Kalmar church is Per Bolling. Membership is between 40 and 50. Now that the new church is in use, a public evangelistic campaign by K. Wright, Northern Europe-West Africa Division evangelist, will be held in the city.

ODD JORDAL, President  
Swedish Union Conference

# NEWS NOTES

FROM THE WORLD DIVISIONS

## Australasian

▶ *World of Islands* is the title of Australasia's latest film, which is being prepared by Eric Were. The ten-minute film will tell the story of Australasia's most northerly mission field, the Gilbert Islands, remembered for the tragic second world war battle of Tarawa. Part of the Thirteenth Sabbath Offering overflow for the fourth quarter, 1975, will go to the upgrading of the church's senior school in the Gilbert Islands.

▶ More than 100 students from Adventist senior educational institutions in the South West Pacific Mission field applied for service in student literature evangelism for the three months' vacation beginning late in November. Because of limited suitable territory available, it was anticipated only 35 of these students would be able to sell literature during the vacation.

▶ The Australasian Division has received approval from the local government authority of Hornsby to proceed with the final stage of the division services building in Hunter Street, Hornsby. The top floor for this modern structure will contain offices to house both Esda Sales and Service and the central credit office of the Home Health Education Service. Building is expected to begin shortly.

▶ Flora Gogoni and Delma Liligeto, members of the nursing staff of Atoifi Adventist Hospital, Malaita, Solomon Islands, have been granted 12-month honorary Australian nurse's registration to enable them to practice as general nurses in Sydney while they do postgraduate training in obstetrics. Two male nurses, also from Atoifi, are expected to do postgraduate training at the Sydney Adventist Hospital in 1975. The Western Pacific Union Mission feels that these moves are a step in the direction of receiving full recognition for the nurse-training course at Atoifi Hospital.

M. G. TOWNEND, *Correspondent*

## Euro-Africa

▶ Two teachers and 30 pupils in four grades compose the new elementary school in Oliveira do Douro, Portugal. The church rooms are being used for a few months until the new school building adjoining the church is completed.

▶ During the weekend of October 31 to November 3, approximately 100 Seventh-day Adventist young people studying at several universities in France gathered together for social and spiritual fellowship. The theme of the

convention was "Spiritual Life"; five visiting speakers dealt with different aspects of this topic. A student association with a legal constitution was formed to provide for better contact between the separate university Adventist societies.

▶ Land near the Adventist church in Valencia, Spain, has been rented for the erection of an evangelistic tent for meetings by Arturo Schmidt, division associate Ministerial secretary.

▶ Teofilo Ferreira, accompanied by his wife and two children, has arrived in Israel to lead the work there.

▶ In order to prepare the way for S. Cortesi's tent campaign in Bologna, Italy, intensive colporteur action was launched, resulting in hundreds of religious books sold, 20 persons receiving Bible studies, and 18 others showing an interest in studies.

E. E. WHITE, *Correspondent*

## South American

▶ Chile Adventist College had the opportunity of projecting the moving picture *Verdict at 1:32* before the fourth congress of the Union of Rehabilitated Alcoholics of Chile held in Chillán, August 15 to 18. As a result of this presentation before 200 delegates, several invitations to show the picture in other places in the following weeks have been received.

▶ Rolando A. Itin, Chile Adventist College president, has been appointed a member of the Provincial Education Committee to represent private education. This committee of 14 educators represents every active sector of education at all levels and is a counseling body for the Nuble Province Governor in matters of education.

H. J. PEVERINI, *Correspondent*

## Trans-Africa

▶ The Indian Field in the Republic of South Africa is experimenting with a new health evangelism approach in the city of Durban. Hector P. Charles, president of the field, and D. M. Charles are leading out in this program that they have inaugurated after an in-depth study of the Spirit of Prophecy. Church members were instructed in the home-health program, equipped with a first-aid kit, and sent from door to door. Already people in 19 homes have received treatments, and those who visit the homes give fortnightly lectures.

▶ The Book and Bible Center in Johannesburg, South Africa, has moved into new premises. In addition to a serve-yourself book shop, there are also three large offices and a store-room.

▶ The Malamulo-Blantyre clinic in Malawi has been renamed The Adventist Medical Center. Recently an additional building was purchased near the medical center. It is being used as a maternity ward.

DESMOND B. HILLS, *Correspondent*

## North American

### Atlantic Union

▶ Mark Finley, Southern New England Conference evangelist, and his company of evangelistic workers have just completed a series of meetings in Fitchburg, Massachusetts. To date, 26 people have been baptized or rebaptized in connection with the series. Elder Finley is now in the Pittsfield, Massachusetts, area for a series in the new Berkshire Hills church.

▶ A Crusade for Christ evangelistic team held a crusade in Sterling, Massachusetts, during September and October. Eleven decisions for Christ were made during the meetings.

▶ Six persons were baptized as a result of a Bible crusade recently conducted in Ellenville, New York, by Ralph L. Williams, pastor of the Kings-ton and Ellenville churches.

▶ At a recent conference committee meeting, F. G. Reid, pastor of the Babylon, Long Island, church, was asked to become trust-services director of the Greater New York Conference.

EMMA KIRK, *Correspondent*

### Canadian Union

▶ Five new branch Sabbath schools have been started in the British Columbia Conference since camp meeting time, each of them an outgrowth of a Vacation Bible School.

▶ Services celebrating the seventy-fifth anniversary of the St. Thomas church in Ontario were held September 21. Guest speaker was Philip Moores, Ontario Conference president. E. E. Monteith, who has made an extensive study of the history of Seventh-day Adventists in Canada, gave the history of the church.

▶ In three months, Quebec literature evangelists have delivered more than \$100,000 worth of literature and conducted branch Sabbath schools and cottage meetings on Sabbath mornings. This is an achievement record for the more than 40 student and regular literature evangelists in the conference.

THEDA KUESTER, *Correspondent*

### Central Union

▶ Eight Nebraska Pathfinder Clubs met at Camp Arrowhead recently for a State camporee. One hundred and fifty youth and their club leaders came to enjoy the camping and spiritual programs prepared for them by E. L. Taylor, conference MV director.

▶ Twenty-six Pathfinders in Denver, Colorado, recently spent a Sunday painting the house and cleaning the yard of an 85-year-old church member.

▶ A lay-preaching workshop was held recently in the St. Louis South Side church with Floyd Bresee, chairman of the Union College religion department, conducting the sessions. Dr. Bresee's

four meetings were to help the laymen present the Advent message.

► David Rose used the Five-Day Plan to Stop Smoking to begin dark-county evangelism in Gillette, Wyoming.

CLARA ANDERSON, *Correspondent*

## Columbia Union

► One hundred and seventeen boys and girls attended Friendship Camp at Camp Mohaven in Ohio.

► Nine persons were won to Christ in a tent effort held in Alexandria, Virginia, by James Clements, pastor of the Alexandria Emmanuel Temple church.

► One thousand five hundred Pathfinder youth from the Columbia Union attended a weekend camporee held at historic Harper's Ferry, West Virginia, in commemoration of the silver anniversary of Pathfinding. Leader of the camporee was Lorenzo Grant, union youth director.

► Columbia Union literature evangelists and publishing leaders whose districts had excelled in literature sales and soul winning recently were given a denominational and American history tour of the New England States. Home Health Education Service, which supplies literature to the literature evangelists and carries their customers' accounts, sponsored the tour. Virgil Robinson, retired missionary and teacher, and great-grandson of James and Ellen White, guided the tour.

► The Gettysburg, Pennsylvania, church raised \$438 for investment at a harvesttime auction.

CHARLES R. BEELER, *Correspondent*

## Lake Union

► Three churches in Michigan combined to present a two-week Mission '74 evangelistic series in Niles. Uniting with the Westside church were the Philadelphia church, and the Buchanan church. The meetings were conducted by Frank L. Jones, Lake Union Conference secretary, who baptized 11 persons at the close of the series.

► A group of 30 health educators from across North America met October 24-27 at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, for a health education workshop conducted by the Public Health Association of Seventh-day Adventists.

► The Lake Union held its first united departmental council recently at the Berrien Springs church. There were 140 persons in attendance for the six days of the council. Officers, departmental directors and associates, academy principals, publishing house representatives, and General Conference staff members helped lay plans for the future of the Lake Union.

► Theme of the second annual Michigan Fly-In, October 4-6, at Ranch Au Sable in Grayling was mission aviation and its role in bringing the gospel of Jesus to the world.

GORDON ENGEN, *Correspondent*

## North Pacific Union

► Robert H. Kooreny has assumed the director of development post at Walla Walla College. Formerly he was manager of patient business at Loma Linda University Hospital.

► C. Elwyn Platner has been named public information director of Walla Walla College. He has been associate public relations director of the Voice of Prophecy.

► Paul Lindstrom, who returned from mission service in Africa to become the Adventist Book Center manager in Montana, has assumed the leadership of the trust and stewardship departments in the Montana Conference. The new Adventist Book Center manager is Edwin Lindsay, who has been the associate manager of the ABC in the Washington Conference.

► Twin Falls, Idaho, church members have completed a \$25,000 improvement program on their church facilities.

► James Cauty, principal of Portland Union Academy, has been named associate education director of the Oregon Conference. Ed Norton, Bible teacher at Portland Union Academy, replaces him as principal.

► The first 4DK meetings to be held in Idaho were conducted by Milo Sawvel from the General Conference Temperance Department and Jack Seeley, a Boise physician.

CECIL COFFEY, *Correspondent*

## Pacific Union

► Members of the El Rio Spanish church in southern California, though only 170 in number, last month dedicated their sanctuary to seat 400.

► George H. Rainey has come from Chicago to pastor the University church in Los Angeles.

► A school for handicapped children has begun in Glendale, California, under the sponsorship of the Vallejo Drive church. Meeting only three hours in the afternoon, the classes are taught by Pam Hart.

► Dr. and Mrs. Hans Sawatzky, of Willits, California, spent two summer months in Guam doing relief service at the Seventh-day Adventist Clinic.

► The Globe and Phoenix Camelback congregations in Arizona have begun work on new sanctuaries.

► W. B. Bristow now pastors the Hayward, California, church, and Charles Mellor is in Redding. Both were Northern California Conference departmental secretaries the past few years.

► The Clearlake Highlands, California, school has been renamed Clara A. Howland Seventh-day Adventist School in honor of Clara Howland, who has retired after 42 years of teaching.

► On October 12, during the Southeastern California Conference annual convocation in Anaheim, an offering was taken for new sanctuaries in

Southeastern California. Though the conference is only five counties in size, there are no dark ones, but there are areas equivalent to Montana in population where there is no church. The conference is moving ahead in faith to erect churches in these areas and then work to fill them.

SHIRLEY BURTON, *Correspondent*

## Southern Union

► Ten evangelistic crusades are being held in the Alabama-Mississippi Conference during the fourth quarter of 1974.

► Ilene Hall, of Forest City, Florida, spent three weeks in November at the Bella Vista Hospital in Mayagüez, Puerto Rico, as consultant in updating and reorganizing the doctors' professional library and assisting in the medical records department.

OSCAR L. HEINRICH, *Correspondent*

## Loma Linda University

### LLU Professor Takes Four-Month UN Assignment

Talk of expanding the use of atomic energy often creates fearful visions of war and destruction. But, fortunately, these are not its only uses. A Loma Linda University professor and researcher has begun a four-month United Nations assignment expanding the peaceful uses of atomic energy in Pakistan and Iraq.

Ralph Adams, LLU physicist and assistant professor of radiology, will spend two months each in Karachi and Baghdad helping to enlarge diagnostic applications of radioisotopes at Government medical centers.

The medical application of radioisotopes, Adams' area of expertise, is a subspecialty that involves the use of radioactive substances produced in nuclear reactors or particle accelerators. The short-lived materials are designed to be taken up selectively by specific body tissues or systems, thereby visualizing abnormalities or disease processes.

CAROL J. ABRANO  
*Radiology Department  
Loma Linda University*

► Arthur W. Spoo has been named business administrator for the Loma Linda campus of Loma Linda University. He will be responsible for the daily operations of the campus, with particular stress on managing the budget and expenditures. He replaces Merlyn Pinney, who recently stepped down because of health reasons. For the past five years Mr. Spoo has been financial vice-president and treasurer for the Hewitt Research Foundation.

► Nursing students from the Loma Linda and La Sierra campuses joined together for a dedication ceremony Sunday, November 10, in the university church. Speaker for the occasion was Gaines R. Partridge, associate dean for admissions and students affairs on the Loma Linda campus.

RICHARD WEISMEYER, *Correspondent*

## Health Personnel Needs

### NORTH AMERICA

Clin. specs.	Nurses, psych.
Computr. oper.	Nurse superv.
Cooks	Nursing-serv. dir.
Dietary, gen.	Office mgr.
Dietits., admin.	Orderlies
Electron. engr.	Outpatient superv.
Groundskprs.	Painters
Med.-rec. lib.	Plumber
Med. technols.	Printer
Microbiolog., M.S.	Psych. soc. wrkr.
Nurse, detox.	Radiol. technols.
Nurses, LVN	Secretaries, med.
Nurses, med.-surg.	Secur. offcr.
Nurses, OR	Stationary engrs.

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

### FROM HOME BASE TO FRONT LINE

**Isobel Charlotte Butler** (AU '60), returning to serve as teacher, Lower Gwelo School, Rhodesia, left Miami, Florida, September 24, 1974.

**Bertram Kim-Cheong Chan** (U. of New So. Wales '68), returning as teacher, Middle East College, Beirut, Lebanon; **Marie (Nashed) Chan** (Mid. E. Coll. '63) left Windsor, Canada, September 16, 1974.

**E. Lucille Gammon** (Oregon St. Col. '59), to serve as office secretary, Japan Union Mission, Yokohama, Japan, of Glendale, California, left Portland, Oregon, September 30, 1974.

**Alfonzo Greene** (AU '62), to serve as professor, business administration, West Indies College, Mandeville, Jamaica; **Estella (Gully) Greene** (Oakwood Col. '49) and two children, of Berrien Springs, Michigan, left Miami, Florida, September 12, 1974.

**Henry Niemann** (U. of Chile '52), returning to serve as president, Upper Magdalena Conference, Bogotá, Colombia; **Hannelore Else (Fuss) Niemann** (LLU) and three children, of Fallbrook, California, left Miami, Florida, September 24, 1974.

**Charles Gilbert Oliver** (WWC '39), returning to serve as treasurer, West Indonesia Union Mission, Djakarta, Java, Indonesia; **Verneita May (Price) Oliver** (Portland San. Sch. of Nurs. '41), of Clearlake Highlands, California, left San Francisco, California, September 22, 1974.

**Bobby L. Roberts** (UC '52), returning to serve as chaplain, medical students, Guadalajara, Mexican Union Mission, Mexico; **Bettye Jo (Brothers) Roberts** and two children crossed the border at Laredo, Texas, September 3, 1974.

**Donald Eugene Robinson** (Helderberg Col. '61), returning to serve as secretary-treasurer, Zambesi Union, Bulawayo, Rhodesia; **Elaine Allison (Coetzee) Robinson** and two daughters, of Takoma Park, Maryland, left New York City, September 24, 1974.

**Antonio L. Vaz** (U. of Guadalajara '72), to

serve as physician, Mexicali, Mexican Union; **Celina (Marafiga) Vaz** and son, of Takoma Park, Maryland, crossed the border at National City, California, on September 16, 1974.

**Violet Wentland** (WWC '54), returning as teacher, Middle East College, Beirut, Lebanon, left New York, September 25, 1974.

**E. Fern Wilson** (WWC '66), returning to serve as teacher, Wollega Adventist Academy, Ethiopia, left Washington, D.C., September 10, 1974.

**George Milton Woodruff** (CUC '48), returning to serve as president, Sierra Leone Mission, West Africa, and **Marjorie Jane (Dawson) Woodruff** left Baltimore, Maryland, September 2, 1974.

### NATIONALS RETURNING

**Edwin A. English**, to serve as theology professor, Caribbean Union College, Trinidad, W.I.; **Letnie (James) English** and three children, left Miami, August 27, 1974.

**Santiago W. Garcia** (AU '74), to serve as history teacher, Dominican Adventist Academy, Santo Domingo, Dominican Republic; **Elena Priscila Garcia** left Miami, Florida, September 27, 1974.

**Edward E. Griffin**, to serve as principal, St. Croix School, East Caribbean Conference, Barbados, W.I.; **Helen Angelica (Sutton) Griffin** and six children, left Miami, August 27, 1974.

**Sylvan A. C. Lashley**, to serve as teacher, Dept. of Education, West Indies College, Jamaica, W.I., left New York, September 4, 1974.

**Najeeb W. Nakhle**, to serve as dean of men, Middle East College, Beirut, Lebanon, and **Aneesi B. Nakhle** left Detroit, Michigan, September 2, 1974.

**Donald Vargas**, to serve as physician-orthopedic surgeon, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, and **Christine A. Pulido Vargas** left Chattanooga, Tennessee, September 4, 1974.

**Lucille A. White**, to serve as teacher, Kingsway High School, Jamaica, W.I., left Toronto, Canada, August 15, 1974.

**A. Isaiah Williams**, to serve as assistant publishing secretary, Guyana Mission, Georgetown, Guyana; **Cleare (Jonas) Williams** left June 24, 1974.

**Yasutsugu Yanami**, to serve as physician, Kobe Adventist Hospital, Japan, and **Atsuko Yanami** and one child left Los Angeles, California, September 11, 1974.

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

**Leonard F. Bohner** (AU) (SOS), to serve as assistant treasurer and accountant, Trans-Africa Division, Salisbury, Rhodesia, and **Margaret J. Fleming Bohner** (AU), of Landrum, South Carolina, left Washington, D.C., September 22, 1974.

**Mark Timothy Haynal** (AVSC), of Loma Linda, California, to serve as music and English teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura District, Pakistan, left Los Angeles, California, April 5, 1974.

**James L. Hillman** (Univ. of Oregon Dental

Sch. '58) (R/SS), of La Center, Washington, to serve as dentist, Seoul Adventist Hospital Dental Clinic, Seoul, Korea, and **Loretta J. Regula Hillman** left Portland, Oregon, September 20, 1974.

**Glenn H. Mayer** (Col. of Physicians and Surgeons, San Fran. '45) (R/SS), to serve as relief dentist, Maluti Adventist Hospital, Lesotho, South Africa, and **Laurel (Wileman) Mayer**, of Lindsay, California, left New York City, September 29, 1974.

**Max V. Miracle** (R/SS) to serve as relief physician, Davis Memorial Clinic and Hospital, Georgetown, Guyana, and **Jean Miracle** and daughter, left Portland, Oregon, August 1, 1974.

**James E. Pedersen** (PUC '74) (AVSC), to serve as youth evangelist/Bible teacher, Tanzania Union, Musoma, Tanzania, of Angwin, California, left San Francisco, California, September 25, 1974.

**Edna M. Pohlman** (SOS), to serve as housekeeping adviser, Karachi Hospital, Pakistan, of Charlotte, North Carolina, left San Francisco, California, September 23, 1974.

**Marjorie Lou Reck** (AVSC), to serve as office secretary, South China Island Mission, Taipei, Taiwan, and son left Los Angeles, California, September 8, 1974.

**Karen J. Saarinen** (Fitchburg St. Col. '74) (AVSC), to serve as elementary teacher, Kamagambo Secondary School, Kisii, Kenya, of Amesbury, Massachusetts, left Boston, Massachusetts, September 25, 1974.

### STUDENT MISSIONARIES

**Judith H. Ashdon** (AU), of Berrien Springs, Michigan, to serve as nurse, Gopalganj Hospital, Faridpur District, Bangladesh, left Chicago, Illinois, September 9, 1974.

**David Q. Christy** (PUC), of Long Beach, California, to serve as teacher, English Language School, Djakarta, Indonesia, left Los Angeles, California, August 20, 1974.

**George W. Cordis** (PUC), to serve as maintenance worker, Kamagambo Secondary School and Teachers' College, Kisii, Kenya, of Angwin, California, left San Francisco, California, September 25, 1974.

**Willard Harvey Cordis** (PUC), of Angwin, California, to serve as builder, Bangladesh Section, Dacca, Bangladesh, and **Artine Kay Baumbach Cordis** left Los Angeles, California, August 15, 1974.

**John Harold Cress** (WWC), of Eugene, Oregon, to serve in construction, West Irian Mission, Jayapura, Indonesia, left Anchorage, Alaska, October 21, 1974.

**Floyd Melvyn Everett** (PUC), of Auburn, Washington, to serve as teacher, Bolivia Mission, La Paz, Bolivia, left Los Angeles, California, September 11, 1974.

**Janice Elaine Forgey** (WWC), of Battle Ground, Washington, for teaching or secretarial work, Ecuador Academy, Santo Domingo de los Colorados, Ecuador, left Miami, Florida, September 17, 1974.

**Ronald Ralph Gladden** (WWC), of Gaston, Oregon, to serve in construction, West Irian Mission, Jayapura, Indonesia, left Anchorage, Alaska, October 21, 1974.

**Larry Ray Helmstetler** (PUC), of Beau-

Continued on page 30





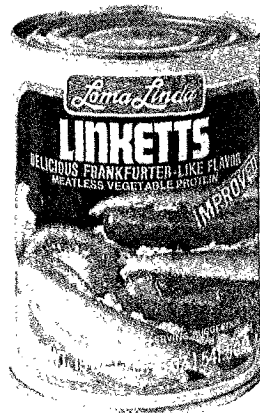
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## MISSION MONGOLIA by Otto H. Christiansen

Mongolia is a lost page of Adventist missions, a land closed to the work of the Christian missionary for many years. Few Seventh-day Adventists are even aware that their church had a number of mission stations in that exotic land. The story of Mongolia and Mongolians, their interesting and oftentimes strange customs, and the hazards one missionary met and the travails he underwent, is told in these pages. **Paper \$3.50.**

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An inspiring book about the Mennonites, particularly those Mennonite families who became Seventh-day Adventists. Many of these former Mennonites have made significant contributions to the leadership and mission work of our church. **Paper \$3.50.**

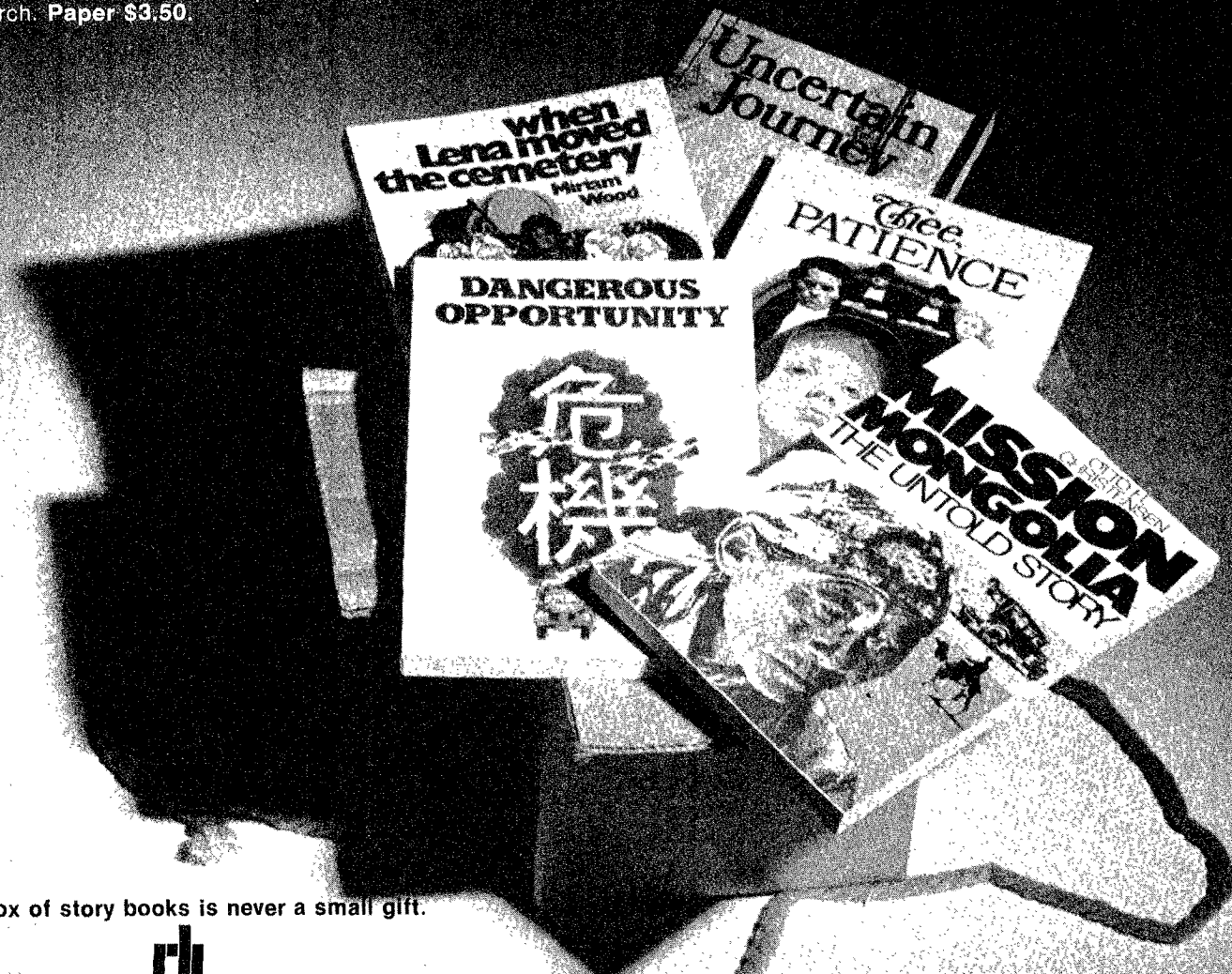
## THEE, PATIENCE by Lois M. Parker

Patience Scot is a little Quaker girl who lived and did a special work for God 300 years ago. From the security of her well-to-do home of Providence Plantations, 11-year-old Patience makes her way alone and unafraid to Boston town, where the persecution of Quakers is approaching a bloody climax. Her fiery messages shake the town, even rouse the vacillating Governor Endicott, and sets a thought-stimulating example of faith and courage for boys and girls in any century. **Paper \$2.50.**

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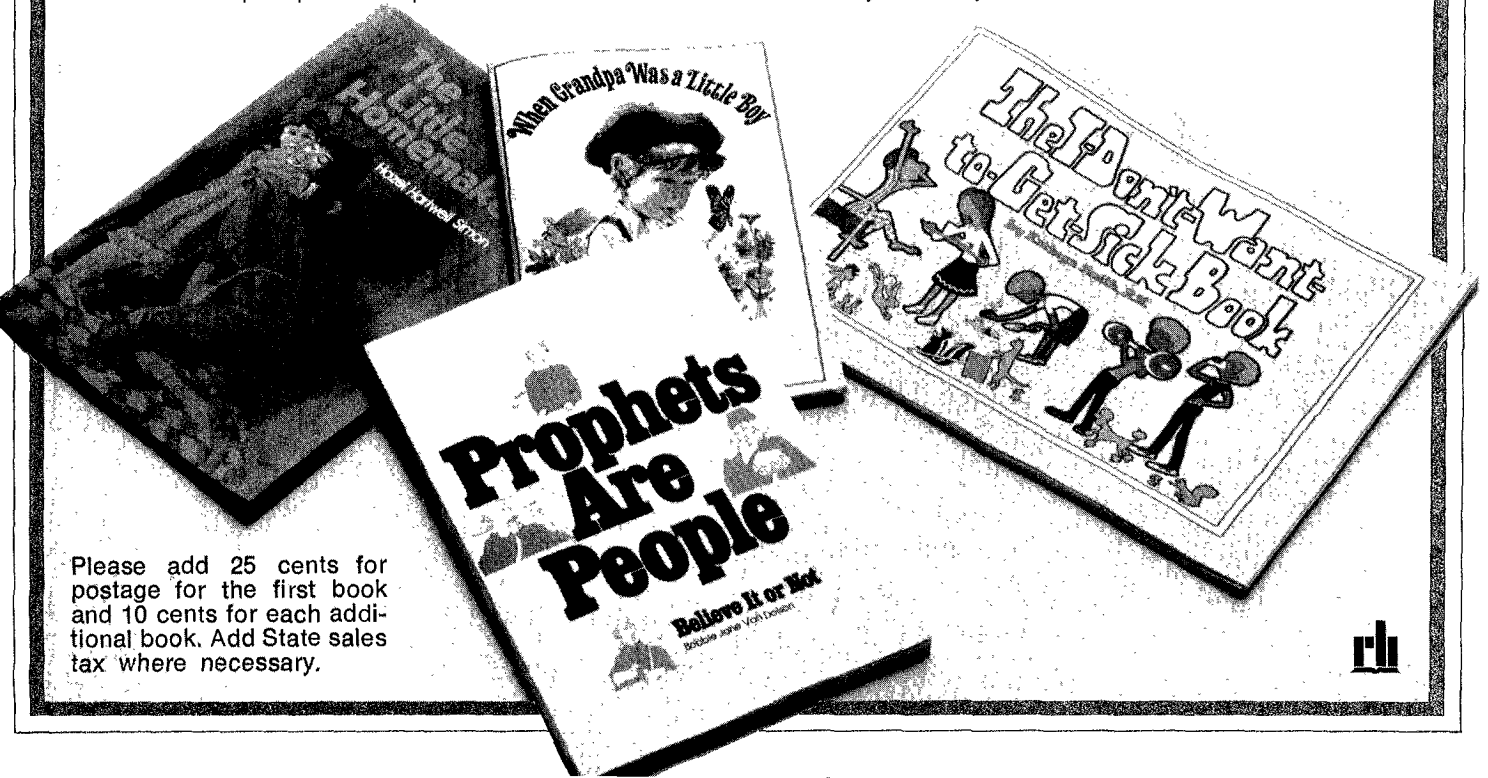
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The minor prophets are introduced in such an imaginative way that they imme-

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# Have a Good Day!

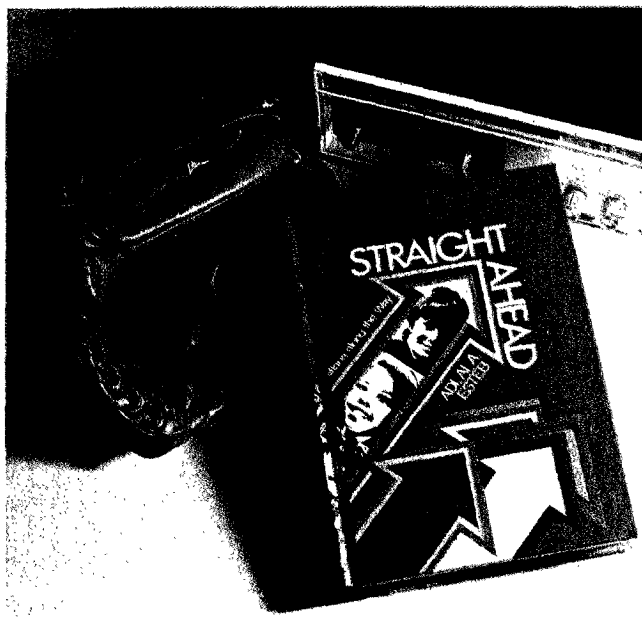
## Begin 1975 with the Morning Devotional

What you do with the first hour of the morning should prepare you for the whole day. The daily devotional books for 1975 are two books to give you the good preparation you need.

## 1975 Senior Devotional

### "Faith Triumphant" by Robert H. Pierson

In a world riven with strife and broken promises, what assures victory to the Christian? Faith, of course! Faith in our Creator and Redeemer, faith in His soon return, faith in His Word, in His Spirit, and in His church. In these daily devotional messages for 1975, Robert H. Pierson, president of the General Conference, portrays with sure lines the basis of our faith and the dawning rays of its fulfillment. Price \$3.95.




## 1975 Youth Devotional

### "Straight Ahead" by Adlai A. Esteb

Adventure, biography, humor, poetry, missions, miracles—it's all here in "Straight Ahead." Because it's filled with good advice for young Christians, it's well worth adding to your reading list. We promise it will make a difference in your life. Price \$3.95.

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## Pathfinder 25th Anniversary Special

Save \$1.00 on the youth devotional when you purchase a senior devotional at regular price. Both books only \$6.90.

# His world crumbled: family, career, religion—

Everything important in Raymond Holmes's life suddenly reeled as a totally unexpected challenge threatened to destroy him. And the threat came from the person closest to him—his wife. Shirley, the companion and support of his life and calling, suddenly became a stranger in his home.

His family life and career, as successful pastor of a six-hundred-member Lutheran church, shattered when Shirley joined the

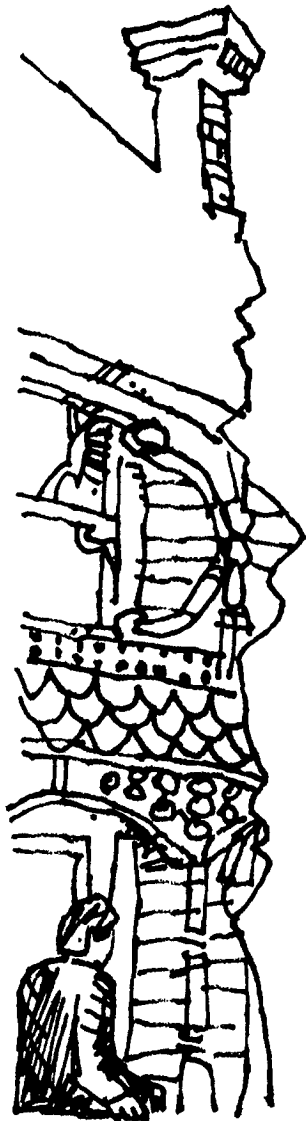
Adventist Church! What was he to do?

Prove her wrong, naturally, and he set out to do so. Yes, you guessed who was proved wrong. You can follow the questions, the inner conflicts with long-established beliefs, the rebellion, the struggle against change, and the loss of employment. Steps perhaps you have taken.

Truly a complete-message missionary book, *Stranger in My Home* will lead honest readers seeking for Biblical understanding down the same mental and heart-searching path. That's its real beauty.

Use this dramatic personal story of a man's quest for truth as a witnessing tool. *Stranger in My Home* is in the tradition of that missionary classic *The Marked Bible*. Read it to build your own spiritual strength, and pass it on to a friend.

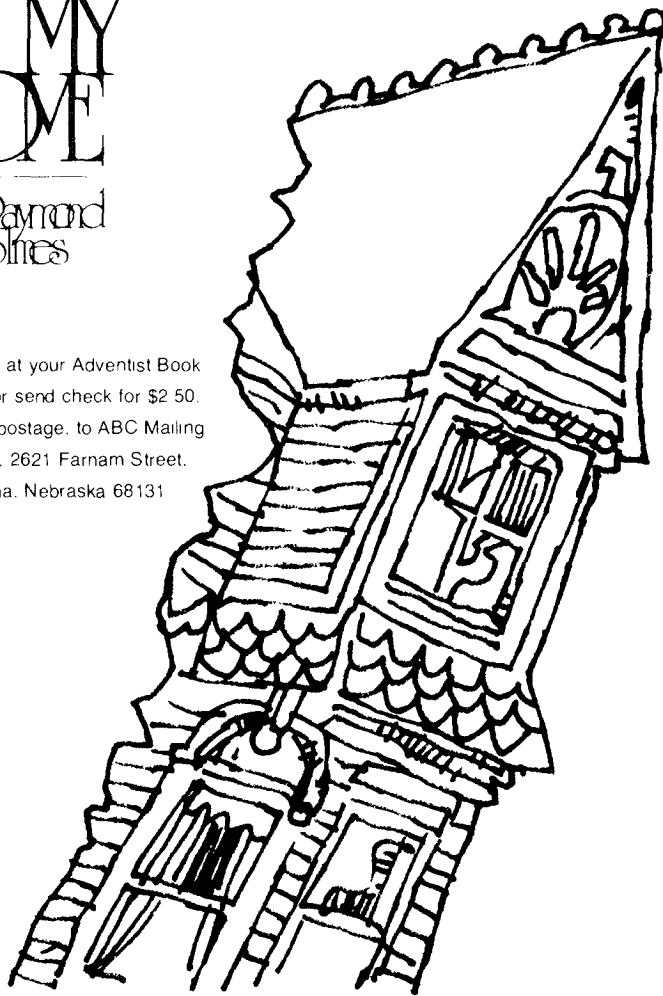
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C. Raymond  
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mont, California, to serve as a teacher, Lake Titticaca, South Peru Mission, Puno, Peru, left Los Angeles, September 1, 1974.

**Beverly G. Hinkley** (CUC), of Takoma Park, Maryland, to serve as teacher, Japan Missionary College, Chiba-ken, Japan, left Washington, D.C., September 16, 1974.

**Elwin Roy Hutchins** (PUC), of Sonora, California, to serve as construction worker, South Argentine Conference, Trelew, Argentina, and **Sandra L. Nichols Hutchins**, to serve as English teacher, left Los Angeles, California, September 9, 1974.

**Charles Reese Mead**, of Cincinnati, Ohio, and **Barbara Kay (Koehn) Mead** (CUC), of Takoma Park, Maryland, to serve as teachers, English Language School, Seoul, Korea, left Los Angeles, California, August 14, 1974.

**Walter Bruce Sharp** (WWC), of College Place, Washington, to serve as teacher, Iran Mission, Tehran, Iran, left Vancouver, British Columbia, September 11, 1974.

**Cherryl Dawn Pervorse** (PUC), of Glendale, California, to serve as English teacher, Japan Union Mission, Yokohama, Japan, left Los Angeles, October 15, 1974.

**Marian Juanita Shires** (CUC), of Reading, Pennsylvania, to serve as teacher, Japan Missionary College, Chiba-ken, Japan, left Washington, D.C., October 13, 1974.

**Karen J. Saarinen** (Fitchburg St. Col. '74) (AVSC), to serve as elementary teacher, Kamagambo Secondary School, Kisii, Kenya, of Amesbury, Massachusetts, left Boston, Massachusetts, September 25, 1974.

## Newly Published

### Pacific Press Publishing Association

**Unto You a Saviour**, by Ellen G. White (24 pages, 15 cents each, or \$1.50 for package of 10). The story of the birth of Jesus is an age-old story that is ever new. It can be told to children, as well as to adults, to friends of other denominations, cultures, or creeds. This beautiful story has been prepared especially for the 1974 Christmas Eve Adventure program for all the churches throughout the North American Division. The book has an attractive four-color cover, with a matching envelope for mailing. The timely message of this volume is selected from Ellen G. White's larger work *The Desire of Ages*.

**Born to Live**, by Evelyn Kaytor (96 pages, \$2.50). This is the touching, heartwarming story of Lyn Kaytor. Starting life with a severe, crippling disability, Lyn struggled for life, meeting and conquering one difficulty at a time. Like her Master, this radiant young Christian "lives to bless others."

**The Ark File**, by Rene Noorbergen (224 pages, \$6.95). Some have thought that the story of the man Noah and his family who escaped the tragedy of the worldwide flood, together with representatives of the animal kingdom, was just a mere myth. But the discovery of more than 80 flood legends gathered from tribes and nations the world over

has caused some people to take more interest in this intriguing record of Noah's ark. In this volume you will learn of the more than 40 expeditions that have explored the fabled Mount Ararat, all searching for this lost ship.

**Oats, Peas, Beans & Barley Cookbook**, by Edyth Young Cottrell (276 pages, \$6.95 hardback, \$3.95 paperback). This new cookbook, printed by the Woodbridge Press, features more than 450 recipes with complete nutritional analysis and much up-to-date information on nutrition. There are no animal products used in the recipes, and the entrees have a complete protein balance. There are unique make-it-yourself soy products to replace milk, eggs, cheese, whipped cream, and sour cream. Also desserts with no refined sugars or artificial flavorings.

The following books are now available in paperback binding: **Ellen G. White, Prophet of Destiny**, by Rene Noorbergen (\$1.75, English; \$1.95, Spanish), and **So You Want to Be a Leader**, by Robert H. Pierson (\$2.95).

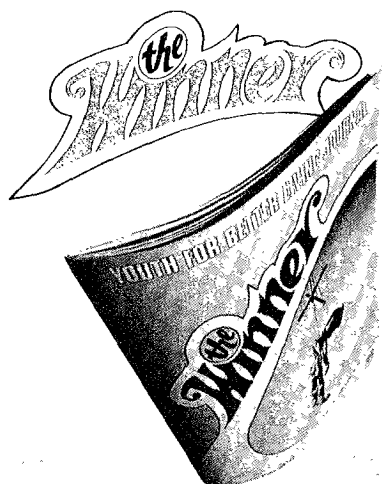
## Coming

Stewardship Day  
Thirteenth Sabbath Offering  
(Northern Europe-West Africa Division)  
Soul-Winning Commitment  
Church Lay Activities Offering  
Liberty Magazine Campaign  
Religious Liberty Offering  
Medical Missionary Day  
Bible Evangelism  
Church Lay Activities Offering  
Faith for Today Offering

December 14

December 21

January 4  
January 4  
January 11-18  
January 18  
January 25  
February 1  
February 1  
February 8



TRUE STORIES  
ARTICLES  
CARTOONS  
PICTURES  
POEMS  
JINGLES  
PUZZLES  
DANGERS OF  
ALCOHOL  
DANGERS OF  
TOBACCO  
DANGERS OF  
MARIJUANA,  
AND OTHER DRUGS  
USED IN SCHOOLS  
GOOD FOR THE HOME

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A YOUNG FRIEND.  
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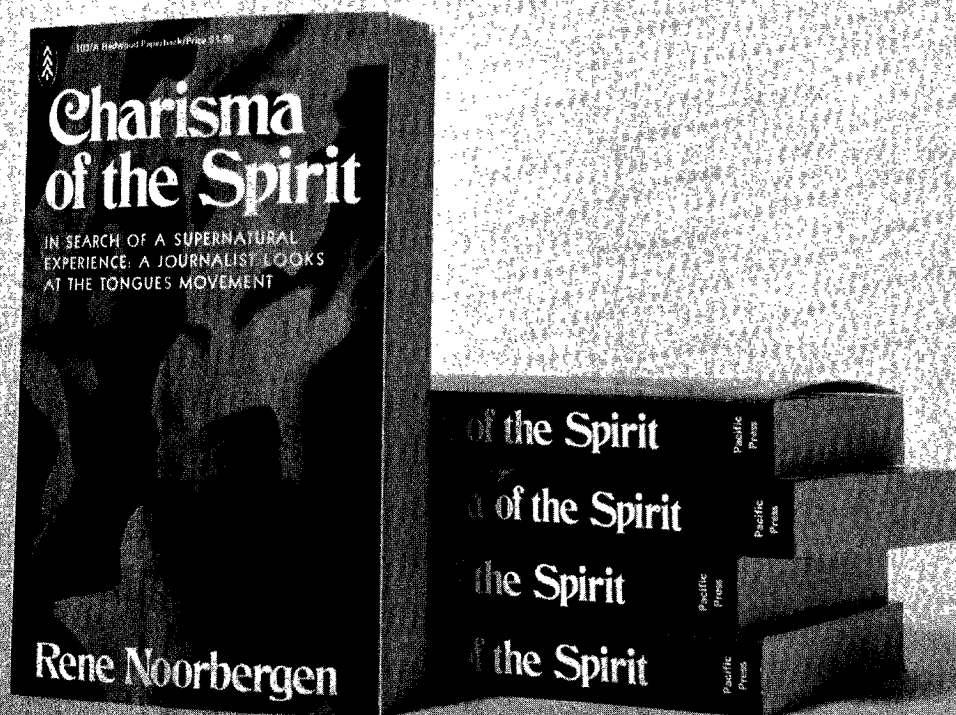
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## North American Ingathering Report—2

The total amount of Ingathering raised through November 23, 1974, the second week of the 1975 Crusade, is \$3,131,229. This represents a per capita of \$6.36 per member in the North American Division.

The total amount raised through the second week of last year's campaign was \$3,123,248, hence there is a gain of \$7,981 over the same period last year.

The amount raised during the second week is \$597,588 as compared to \$699,031 in the second week last year.

Alabama-Mississippi and Newfoundland conferences have reached the Silver Vanguard mark.

This week South Atlantic Conference joined those named last week as having exceeded the final amount they raised in last year's campaign: Alabama-Mississippi, Allegheny West, and Allegheny East conferences.

Five unions and 31 conferences showed gains over last year's achievement for the same period.

C. C. WEIS



## WASHINGTON, NEW HAMPSHIRE, HISTORICAL MARKER IS DEDICATED

A new historical marker telling the story of the Seventh-day Adventist church in Washington, New Hampshire, was dedicated October 7 on Highway 31, just outside the Washington town center.

Participating in the ceremonies were Lincoln Millet of South Lancaster, Massachusetts, whose research was instrumental in the marker's placing; John Perry, of Keene, New Hampshire, a member of the State Historical Commission, which sponsors the historical marker program; and Howard Fish, of Keene, pastor of the Washington church.

Plans are under way, according to Mr. Millet, to request that the Washington, New Hampshire, church be made a national historical site.

## Tanzanians Prepare for MISSION '75

One hundred twenty Tanzanian lay preachers attended a recent laymen's training retreat.

Laymen in that African country pledged to conduct 227 crusades and to win more than 2,000 new members in 1975. A. H. Brandt, Afro-Mideast Division lay activities director, says, "I believe the goals they set for themselves are entirely realistic. In Tanzania more than half of the people baptized are now being won by laymen."

V. W. SCHOEN

## World Stewardship Day, December 14

World Stewardship Day, December 14, will provide another special opportunity for Seventh-day Adventists all over the world to review the principles of Christian stewardship, which should guide each one in all areas of daily living and lead to a closer walk with God.

A wealth of counsel is available in Ellen G. White's writings concerning God's requirements in this important matter of stewardship. Note these challenging statements:

"When the Lord sees His people restricting their imaginary wants and practising self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully, for Christ's sake, and because it is the right thing to do, the work will go forward with power."—*Testimonies*, vol. 8, p. 53.

"Resolve, not in your own strength, but in the strength and grace given of God, that you will consecrate to Him now, just now, every power, every ability. You will then follow Jesus because He bids you, and you will not ask where, or what reward will be given."—*Ibid.*, p. 55.

In these times of uncertain economic forecasts, the Christian, by faithfully complying with the Lord's instructions, can "lay up . . . treasures in heaven" against the day of Christ's return.

ROY F. WILLIAMS

## People in the News

Maurice Bascom of Seoul, Korea, was elected director of all Seventh-day Adventist English language schools in the Far Eastern Division at the division's year-end committee meeting. Dr. Bascom originated the language school program in Japan and is now director of the Adventist language schools in Korea. He will be responsible for language schools now in operation in Japan, Korea, Thailand, Cambodia, and Indonesia. □ A. H. Brandt, lay activities and youth director of the Afro-Mideast Division, was elected president of the Ethiopian Union Mission at the year-end meetings of the division in Beirut, Lebanon. □ Hugo Palm, former president of the Ethiopian Union and a missionary to Ethiopia for 25 years, has been appointed a departmental director of the Afro-Mideast Division.