

Review®

JANUARY 9, 1975

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

That Precious "Remember"

A new-covenant approach to keeping the Sabbath

By JO MAE ROBINSON

REMEMBER.

Remember away back, when the earth had just been finished and there was as yet no sin; when Adam and Eve had open, perfect communion with God their Maker that first Sabbath.

Remember?

That is the way it was. That is the way it was meant to be always.

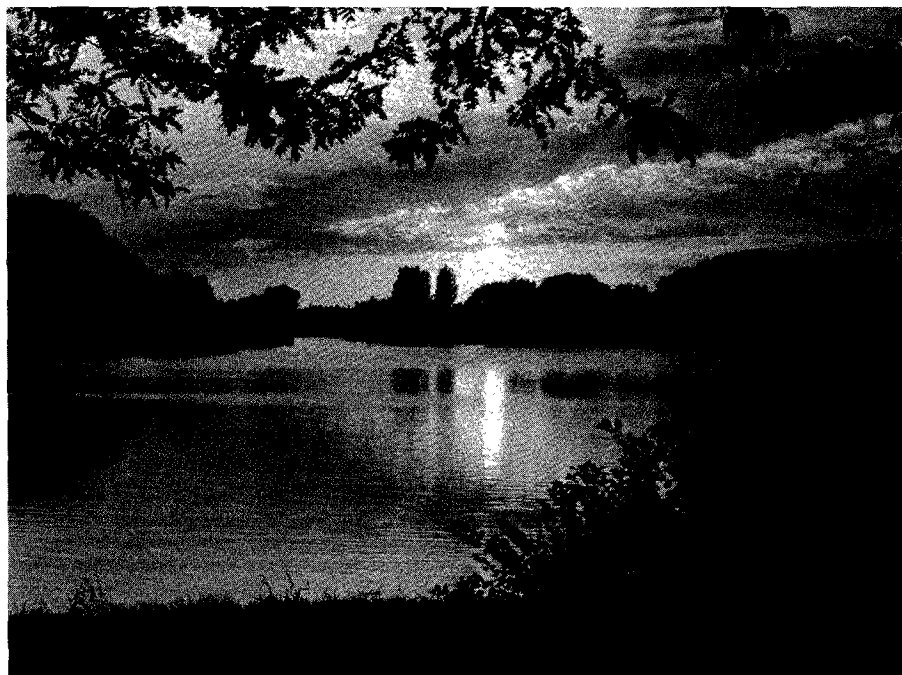
But sin destroyed that perfect communion, that open, confidential, friend-to-friend relationship with God. And so we are told to remember. That is what it once was; that is what it will be again.

By His life and death, Christ won the victory and assured the human race that clear communion between God and man would be reopened for those who want it.

Remember how beautiful and rich the communion was at Creation? We remember the Sabbath for that reason (see Ex. 20:8-11).

Remember the spiritual Egypt from which Christ has delivered us to re-establish communion? We remember

Jo Mae Robinson is a homemaker and free-lance artist living in Los Altos, California.



the Sabbath for that reason (see Deut. 5:12-15).

The Sabbath is a time for remembering everything that God is to us, a time of joy and reverence, when, laying aside our daily tasks for 24 hours, we experience some of the pleasures of heaven.

In addition to declaring our loyalty to God, our keeping of the Sabbath bestows a benefit on us. The exercise of remembering the original, beautiful communion with God, how it was restored to us, through Christ, and the many things God means to us, increases our loyalty and faith. This pleasurable weekly event thus strengthens our Christian experience! The Sabbath was made for man (see Mark 2:27).

Remember the Sabbath day to keep it holy . . .

How does one keep the Sabbath?

You do that which harmonizes with what you are remembering.

Christ said it is lawful to do good on the Sabbath (see Matt. 12:12). Isaiah 58:13, 14 says the Sabbath should be delightful and honorable, not a day for idle chatter or the pursuit of our own pleasures.

To the Christian who has truly en-

tered the peace, the rest, of God (see Heb. 3:7 to 4:16) the Sabbath will be a time of joy, a time for restoring life spiritually and physically.

To the person who has not been reborn, the Sabbath can be a glimpse of what might be. When he contemplates this prospect a great longing may be implanted within him to experience that oneness with God.

Satan has long endeavored to erase that "remember." That "remember" circles everything he is against. It circles love, respect, and loyalty to God; it circles release to the prisoners of Satan's house; it circles restoration to God's original plan; it circles Satan's defeat.

On the other hand, Satan's attempts to have us not remember the seventh day as Sabbath show a contempt for that communion with God and all that God stands for.

That "remember" is in our hearts for a purpose. Remembering the perfect communion represented by the Sabbath is one of the Christian's strongest safeguards. The Sabbath is the Christian's emblem of victory—that bright jewel in our hearts, that precious "remember." □

Schools, Churches, Souls, and You

Fletcher, North Carolina

The decision confronting certain Seventh-day Adventist youth is a hard one—whether to go to school on the Sabbath, make the sign of the cross, or go without education. Funds are not available to provide adequate Seventh-day Adventist education. In the face of such problems, one of the national pastors came to talk with his union president.

“Elder,” Pastor Daniel measured his words carefully, “if I allow my children to go to school on the Sabbath, it is just the same as if I went out to work on God’s holy day myself. I must bear the moral responsibility for what my children do on the Sabbath. Is this not right?”

“How would you have answered him?” Pastor Concerned, the union president, challenged me later. “What could I tell him? What he says about our desperate school plight is all too true!”

This is only one of the many difficult and agonizing situations we are confronted with in many parts of our troubled world in these days of crisis and challenge. Heartbreaking needs! No funds to help! Hopes are dashed. What can be done?

Not only are there tremendous needs in the mission field today, but doors are opening in some fields that we have not been able to enter, and in others where reaping has been difficult. Perhaps these providential openings will be available for only a short time. Consider Southern Asia, for instance.

Mrs. Pierson and I labored for 11 years in this great bastion of heathenism. We know how difficult it has been to reach people with the gospel through the years.

In a recent Heart to Heart message I mentioned a letter received from D. R. Watts, president of the South India Union, appealing for help in building 300 urgently needed churches. The members in South India, by doing much of the work themselves, are able to erect a modest but representative chapel for an almost unbelievable \$700. We can build 300 churches there for much less than we frequently spend to build one church here in America.

After one of our members read this report in Heart to Heart, I received a letter from him throwing out the following challenge:

“I was moved as I read your column in the September 12 REVIEW on the crying need for funds to build churches in India. So moved that I am prompted to donate \$700 to build one of those 300 churches needed. However, in an effort to achieve even more good, I am attaching these stipulations:

“The enclosed \$700 check may be spent *only* if 299 other persons each donate \$700. But it must be 299. If only 298 donate, my check is not to be spent, but returned. The check is to be held there, and not deposited.

“Please notify me if this offer is acceptable to you.”

In reply I wrote: “Your letter of September 10 brought me great joy. Your challenge is accepted. We are keeping the check in the treasury department with specifications that it is not to be cashed unless and until 299 other persons donate

\$700 each for the church building program in South India. In fact, Mrs. Pierson and I want to be responsible for the 299th church building. So you see, we are personally with you in this worthy project.”

In response to the same report, several laymen have written: “I feel that I, too, would like to help. The enclosed check may be used to help in the building of a new church.”

I believe there are at least 298 other members and friends of the church who read the REVIEW who will want to help my friend and me make these 300 churches a reality. Some readers could even build 25 churches, others could build 10, others 5, and many, many could build one or two.

Operation Extra Lift

Operation Extra Lift, of which you have read in the REVIEW, makes it possible for members to give *above and beyond their regular mission and local church giving* to special projects of their own choice. There are medical, educational, publishing, evangelistic, and other specific projects to challenge us to help *without affecting our normal giving*. These church buildings in South India have been included in the Southern Asia Operation Extra Lift projects.

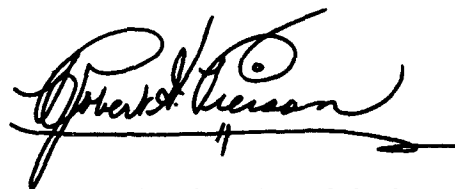
You may send your contributions through your local church and conference or direct to Operation Extra Lift in the General Conference. Be sure to mark your contribution “South India churches” when you respond.

Now back to schools on Sabbath, the sign of the cross, and churches in South India. When I think of these experiences, I think of words from the pen of the Lord’s messenger:

“If God’s people had the love of Christ in the heart; if every church member were thoroughly imbued with the spirit of self-denial; if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied.”—*Selected Messages*, book 1, p. 82.

Self-denial! Self-denial! I studied the inspired words more thoughtfully. What do *I* know of real self-denial—*going without something I truly need* to give to God’s work? I feel that I give very liberally, but the Lord’s messenger has said that only *self-denial* would assure sufficient means to press the work forward in all parts of the world—to open schools, to build churches, and to care for the other needs in the fields beyond.

Brethren and sisters, let us give and give and give and get the work finished! It’s long past time to go home!



President, General Conference

This Week

Omer L. Wagoner, Ph.D., "An Easy Road to Better Health" (p. 4), has been assistant professor of psychology at Andrews University (AU), Berrien Springs, Michigan, since 1968. Prior to going to AU Dr. Wagoner was a public school teacher in Kentucky, Ohio, and Michigan. He received a B.S. in business from the University of Kentucky in 1948, an M.A. in education from the same university in 1953, an Ed.S. in educational psychology from the University of Michigan in 1968, and a Ph.D. in education and psychology in 1970, also from the University of Michigan. From 1958 to 1970 Dr. Wagoner and his wife, Arlene, operated

the South Oakland & Wayne Tutoring Service in Royal Oak, Michigan, which specialized in treating learning disabilities in children. In his article he discusses the physical and emotional benefits obtainable to those who allow the principles of love and godliness to control them.

Minon A. Hamm, "Career Assurance—a Systems Approach" (p. 13), is assistant professor of English at Southern Missionary College (SMC), Collegedale, Tennessee. She attended SMC as a student from 1946 to 1948 and then interrupted her education from 1953 to 1964 while she served in the West Indies and Colombia as a missionary. She

returned to SMC in 1964 and received her B.A. in 1966. She holds an M.A. from the George Peabody College for Teachers and is presently finishing work on a Ph.D. from the same institution. Mrs. Hamm has taught at SMC since 1966. She has contributed articles to *Youth's Instructor*, *Guide*, *Adventist English Newsletter*, and *Insight*. Her story "Uccello" (*Insight*, April 9, 1974), was first-prize winner in *Insight's* 1973 Short Story Contest. In her article Mrs. Hamm gives some very practical advice on handling the frustrations that often plague young adults who for some reason or other find the way blocked to the career of

their choice. In a broader sense her article has appeal to every Christian because each faces uncertainties in everyday living but each can have the same hope and assurance.

Last week's *Bulletin Board* contained a list of the entire 1975 offering calendar ("Coming"). Readers may wish to cut out that section and keep it perhaps as a bookmark in their Bibles or in a prominent place in their homes so that they may better plan their giving for the year.

Photo Credits: Cover, Norton and Peel; p. 11, H. Armstrong Roberts; p. 13, I.B.M.; all other photos, courtesy of the respective authors.

Scan news briefs from the religious world

SYNOD CANCELS MEETING

MINNEAPOLIS—The Minnesota Synod of the Lutheran Church in America (LCA) has canceled its 1975 clergy-laity conference and will give the \$15,000 saved to the LCA's World Hunger Appeal.

MORMONS IN LONDON

SALT LAKE CITY—Mormon membership in Britain has increased almost tenfold in the past 16 years, and London has become one of the fastest-growing areas of the church. The first

London stake (diocese) was formed in February, 1961, when there were 2,500 members in the British capital. The second stake was established in 1970, when the membership there had grown to 7,000. Membership has grown to 10,000, and London is the first capital city outside the U.S. to have its third stake, which was recently established.

Total membership of the Church of Jesus Christ of Latter-day Saints (Mormon) in Britain is 80,000, an increase from 9,500 in 1958. There are now 1,600 missionaries in Britain, about

twice the number in 1960. A Mormon spokesman in London said the church has 250 churches and chapels in Britain "and we are starting a new one somewhere every week."

PROJECT HOPE REPORT

WASHINGTON, D.C.—Complications of malnutrition, such as measles and dysentery, cause more people to die than starvation itself, according to Dr. William B. Walsh, founder and president of Project HOPE. "International attention has recently

been concentrated on the world food shortage," he notes in the organization's annual report. "Too often have we seen world food crises answered with just the emergency dispatch of supplies from this country and others without sufficient attention being given to the long-range planning of the health needs of the people before and during such crises." In his view, much more needs to be done in nations with food shortages to help educate local leaders in such areas as to how to get a greater crop yield, improve nutrition, prepare food properly.

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.]

Wonderful Paper

The REVIEW is a wonderful paper, and we cannot afford to be without it. May God continue to bless and keep you with this difficult task.

MRS. DAVID LARSON
Solway, Minnesota

Equal Time

Since you published "Roly-polies" (Nov. 14) please permit me to represent the other side.

I hope we do not pick on those in our churches who are fat. Many are working hard at their problem, but fat does not come off as quickly as often claimed.

I belong to one of the national reducing clubs and even reducing doctors are finding out they do not know the whole picture. One lady lives on a maintenance diet of only 600 calories. If she eats more she puts on weight. Others, after weight loss, must live on 1,000 or 1,200 calories a day, or else they gain. I wish the writer would try that for a month and see if she likes it.

MRS. POTEET
Santa Rosa, California

Faith No Spiritual Bulldozer

Re Frank C. Hutchins' letter August 1, on the need for a more comprehensible definition of faith. I have come to appreciate that our possession of the "faith of Jesus" (Rev. 14:12) is a possession of a small part of the faithfulness of God. By receiving Jesus as our Saviour and Lord we permit God's faithful-

ness to flow in and through us. First of all, God in Christ gives to every man sufficient faith to respond to His tender love in the proffered gift of salvation.

From here on, the faith we demonstrate is not of works, but a manifestation of the in and out flow of God's faithfulness. He is His own law. He lives it in us. He cannot deny Himself. All of life's vicissitudes are part of His faithfulness. The demonstration is similar to the moon and the tides—flood, low, and neap.

Whereas in nature the tides are involuntary, a part of the mystery of godliness is that by the right use of the will the consecrated believer is so free in God that much of life is implemented and controlled by holy desire and considered action. In keeping the faith of Jesus we acknowledge that whatever faith we experience is essentially a

part of the immutability of the divine.

So let's forget about faith as a kind of spiritual bulldozer and instead, have faith in God. He is going to finish the work He has begun in us and in the world. In these last days there is plenty of faith in the earth. What is scarce is faith in the divine faithfulness.

R. PAVITT BROWN
Auckland, New Zealand

Please Make It Possible

I have appreciated the recent articles regarding prayer meetings, especially the thought that they should be planned for and attended by the entire family.

My own prayer meeting habit dates back to childhood, when most habits—good or bad—begin. I'm glad my children attend Pathfinders on an evening other

Continued on page 10

An Easy Road to Better Health

**God says that showing our concern
for others in the spirit of true
religion will cause our
health to improve.**

By OMER L. WAGONER

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward" (Isa. 58:6-8).

INCLUDED IN THE TEACHING of God's sacred book, the Bible, are God's great psychological laws. In the Isaiah passage quoted above, God seems to be

Omer L. Wagoner is assistant professor of psychology, Andrews University, Berrien Springs, Michigan.

saying, "Show your love to others and you will receive benefits. By the very act of doing good, our minds comprehend the great mystery of God's love and life's ultimate purpose. As we do the work that Jesus would do if He were in our place, we partake of His life, His will, His wisdom, His nature. This intense identification with Christ and the empathy we feel for the downtrodden members of humanity will endow our physical bodies with new energy that will help take away emotional and psychosomatic illnesses and help to cure even our physical ailments."

The curse of the modern-day church is not poverty and deprivation but "fulness of bread, and abundance of idleness." It seems to be a belief of some that they become righteous simply by attending church services and practicing religious ceremonies. But we do not become righteous solely by going to church regularly, by keeping the Sab-

bath strictly, or by practicing any of the religious ceremonies of the church, even though such practices are commanded in the Scriptures. True religion requires that we exercise the principles of justice, mercy, and humility. This includes love for our fellow man. This love can be shown by ministering to the material needs of the unfortunate, the poverty stricken, the afflicted, and those who carry heavy burdens.

Out of the tragedies that come upon God's faithful children, Christ seeks to work a blessing. He puts afflicted ones in touch with those who minister help and love to them. He tests His people to see whether they will do what He would do under similar circumstances. To those who pass the test Jesus will say, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25:35-38). Those who fail the test will taste eternal death. Jesus will say to them: "Depart from me, ye cursed, into everlasting fire. . . : for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not" (verses 41-43).

Spiritual Significance

We do not grasp the spiritual significance of giving, fasting, and Sabbath observance if we do these things merely to earn salvation. Salvation is a free gift and cannot be earned or purchased at any price. To be sure, being a good Christian does include practicing the rites and ceremonies of the church, but it is in the life lived before our fellow men that the presence or absence of true religion is manifested. True fasting is not just a matter of abstaining from food; it includes the sharing of our food with the hungry. This is the kind of religion that will be recognized at the judgment seat of God.

Those who minister to the needs of the downtrodden are promised rich material blessings even in this life: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). Furthermore, we receive the love and

gratitude of those unfortunate ones who are helped. Because of these blessings and because of our close union with Christ, we grow in the Christian life because we are being spiritually nourished.

There are many members in the church who are in danger of starving to death spiritually even though they are repeatedly hearing the words of truth presented by our ministers; for they neglect to impart that which they receive. God bestows spiritual and material gifts upon us so that we may bestow them freely upon others. God requires us to improve every opportunity for usefulness that He offers us. We should work as those who must give an account.

But more than this, God offers us an additional blessing. He says that doing good to others in the spirit of true religion will cause our health to improve. In other words, God says that when we contribute to the well-being of others, a beneficial reaction takes place in our physical bodies. Thus our physical being is intimately related to what we do for our fellow men.

Modern psychological research attests the above statements. God has indeed placed this basic psychological law within our brain and glands. The only requirement is that the good deed be motivated by sincere, heartfelt love and sympathy for the unfortunate ones.

In the lower part of our brains, we find two mechanisms, the hypothalamus and the limbic system. These mechanisms control the emotional side of our lives. When we think gloomy, angry, unkind, or selfish thoughts, the neurons in this area of the brain fire nervous impulses to the pituitary gland that lies just below the brain, causing it to produce a hormone called STL. When too much STL circulates in the blood, it causes the adrenal glands, located slightly above the kidneys, to produce too much of the hormone DOC and other substances called the proinflammatory corticoids.

These substances were designed by God to equip the body to defend itself against disease. They cause the blood pressure to rise; the heart to beat faster. Blood vessels contract in the internal organs and expand in the muscles. Inflammation may be set up by these substances in any part of the body, especially in the sinuses, throat, lymph nodes, and intestines. If we have an

infection or toxin in the body, these substances help to trap the offending organisms and destroy them.

But when the outpouring of these hormones is caused simply by negative thinking, their effect is harmful to body, mind, soul. We ache and hurt all over; we feel too hot or too cold; our stomach distends with gas; we feel exhausted, discouraged, and depressed. Long-continued emotional states of a negative nature will eventually cause psychosomatic disease and can finally result in almost any form of illness.

On the other hand, when our hearts are filled with love, tenderness, and sympathy, the hypothalamus and limbic system send forth impulses that cause the pituitary gland to secrete ACTH, which, in turn, causes the adrenals to secrete cortisone and other substances called A-C corticoids. These substances tend to cause the blood pressure and heart rate to return to normal. The internal organs are supplied with additional blood to improve their work of digestion, elimination, and assimilation; any inflammation in the body begins to subside and gradually clears up. The person tends to have a feeling of peace, relaxation, and optimism. Long-continued emotional states of a positive nature result from welfare work properly motivated. The body will be strengthened as a result and be aided in its efforts to repair itself.

A Psychological Law

It was Dr. Hans Selye, of the University of Montreal, who discovered this great psychological law. He found that animals fed on high-salt diets and placed in a stressful environment produced large quantities of DOC and the P-C corticoids. These animals died much sooner than those fed on a low-salt diet in a nonstressful environment. The experimental group showed symptoms of stress and all the negative emotions and quickly developed kidney disease, heart attacks, and strokes. He concluded that the effect of unkind feelings and selfishness upon human beings could be similar.

Thus when the Lord Jesus said, "It is more blessed to give than to receive," He was speaking a great psychological law—a natural law that He had placed in our bodies. Solomon stated the same truth when he said, "A merry heart doeth good like a medicine." We cannot estimate the value of a warm, kindly

atmosphere of love that comes from a soul possessing the pitying tenderness of Jesus. Those men and women who do welfare work in the spirit of Christ carry with them the soft and gentle atmosphere of Heaven. Even the countenance will be radiant and express the peace that dwells in the soul. This atmosphere will benefit not only their own health but also the health of all who come in contact with them.

It is said of John D. Rockefeller that he was old at 52, broken in health, and ready to die. The veins in his arms were hard, like lead pipes. For 30 years he had driven himself to satisfy his lust for material wealth. He had used every means at his disposal to gain that wealth and destroy his competitors. Now that he could truly be called the wealthiest man in the United States he was ready to die and leave it all. About to come face to face with God, John D. greatly feared his encounter. Perhaps if he would use his money for the needs of others and build great institutions that would be a blessing to mankind, God might forgive and forget. He became kindly and benevolent, giving away millions for the uplift of his fellow man. Because of this and other healthful practices, his health greatly improved. He was far happier than he had been during his money-making days. When he died at the ripe old age of 96, it is said that the veins in his arms were as soft as a baby's.

In this life we have before us two open doors. We may become unloving and unconcerned about the problems of our fellow men. We can become selfish and interested only in serving self, thereby reaping unhappiness and tension, bad health set in an environment of barrenness and loneliness. Or we can open the door to a life filled with love, empathy, and tenderness, resulting in a life of service. Not only will we have a full and abundant life in this world, we will receive eternal life as well.

"Beloved," wrote John, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." This wish may be achieved partly by doing good to others. The ultimate reward will be that the lovely Jesus will be able to say to you, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:23). □

The Widow of Zarephath

By JOREE M. NIELSEN

TWO STICKS, she thought, two sticks is all I will need.

Gently the young woman eased her gaunt body from the mat where her sleeping son lay. She had delayed their last meal as long as she dared. When he woke she would have some bread for him and some for herself. After that . . .

Outside, the late afternoon sun blazed in a cloudless sky. As she searched for fuel, wind-whipped sand mixed with the unshed tears in her eyes. Shielding her face with her head scarf, she braced herself against the trunk of an old olive tree, and let the tears fall, unchecked.

She had much to weep about. She was a widow, mother of a small son, and together they faced starvation. Completely discouraged, she could see no way out. Little did she know of the plans of a loving heavenly Father, nor that the story of her courage and generosity would be blazed down through history.

Widowhood is always hard. The responsibilities of home and family were meant to be shared by two. The loneliness and dire financial straits many must face, the family problems of discipline, as well as the difficulties of providing food, shelter, clothing, and education for the family are not unnoticed by our Father, who has a special care for widows, and who in His Word urges His people to ease as much as possible burdens widows must bear.

This widow, who lived in Zarephath near Zidon, was indeed destitute. For a while after her husband's untimely death she had been able to maintain their humble home and to provide for their son. Each season she had planted the little bar-

ley field and harvested it. Then she had laboriously ground the grain into meal. Carefully she had picked the olives, washed and sorted them, and pressed them for oil, which she proudly stored in jars on a shelf.

Now there were but a few drops of oil, and only a handful of meal—just enough for the two cakes she would make when she had lighted a fire with the sticks.

It hadn't rained for more than a year now. Last spring she had used the barley saved for seed and had planted the little field as usual. Though it was dry, the seeds had sprouted, sending little green shoots all over the field. And how she had hoped for rain! But sadly she had watched the little plants fade and die.

Others prayed to Baal for rain. She did not. She had lost faith in the religion of her people.

The metal workshops of Zarephath were kept busy fashioning images of Baal. This young woman owned an idol, and at one time had felt this was her most priceless possession. But somehow a far-flung seed of truth had taken root in her heart, and strangely enough, she believed in the living God.

To the south of her country lay the land of Israel, whose God, it was said, was this great living God. Stories of deliverances by this wonderful God had been told and retold, and she firmly believed them to be true. She dared not claim this God as her own—she was only a poor little widow in Zarephath, and this God, she thought, belonged only to the Israelites!

A few years ago her countrymen had been elated when their own beautiful, selfish Jezebel had married the king of Israel. With Jezebel as queen, perhaps, it was thought, benefits would be bestowed by the God of the Israelites upon Zidon.

But Jezebel had insisted on in-

viting priests of Baal to accompany her to Israel, and Ahab, the king, had humored her and had built appropriate groves and temples for Baal, and had himself worshiped this heathen god. And the people of Israel, like sheep, had followed their leaders.

If the people of Zidon had expected fringe benefits to flow from the land of Israel, they had been disappointed. Things hadn't happened that way. In fact, this terrible drought, surprisingly enough, had begun in the land of Israel, and soon the neighboring nations also were affected by the deepening famine.

Arousing from her reverie, the woman stooped to pick up a stick, then another.

A voice startled her. Turning, she saw a stranger whose garb showed him to be an Israelite.

"Fetch me, I pray thee," he was saying, "a little water, . . . that I may drink" (1 Kings 17:10).

Elijah Needs Water

She looked into the face of one who was more worn than she. Fatigue to the point of exhaustion showed in every line of his face. Quickly, she thought, he must have water.

Hurrying to relieve his thirst, she heard him call, "Bring me, I pray thee, a morsel of bread in thine hand" (verse 11).

She stopped, startled, at this last request. Water, she could spare, but bread?

Retracing her steps, she stood before him, her heart breaking as she told him of her dire need.

"As the Lord thy God liveth," she said, calling on his God as witness, "I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die" (verse 12).

And Elijah (for this was his name) replied, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

"For thus saith the Lord God of Israel," he added with authority, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (verses 13, 14).

The widow hesitated, then suddenly hope, like a beacon, filled her heart. Could it be that the great God of Israel, the living God, would honor the promise just made through this stranger at her gate?

Bidding Elijah wait in the shade

Joree M. Nielsen is an interior decorator and homemaker living in Maitland, Florida.

and drink from the gourd of water she brought, she obeyed.

In faith she lighted the fire, then mixed meal for a cake, poured oil into the pan, and baked it for the stranger. Carefully she placed it on a platter and took it to him.

The Miracle of the Meal

Then she gathered more fuel for the fire. She had noticed that there was still a handful of meal in the barrel, and a little oil in the cruse.

Elijah, the prophet, now had another request of the widow. Could he possibly stay awhile? Yes, he told her, she was correct in believing him to be a worshiper of the true God of Israel.

God had directed him to Zarephath, he said, to the home of a widow who would sustain him.

Now this dear young woman showed that besides being generous and unselfish, she also was brave. In spite of possible danger to herself and to her child should Elijah's presence become known, she agreed.

There was, she said, a little room in the loft that he could use. There he would be safe, and she would keep his confidence.

The woman at last had an opportunity to learn more about the true God. Happiness and gratefulness filled her heart. No longer did she

worry about tomorrow and its needs, knowing bread would be provided.

Her little son, no doubt, learned many valuable lessons from the wise prophet. And no doubt this little boy warmed the heart of the dear old man, driven from his own home and country.

When the boy suddenly became sick and died, how the prophet must have shared the mother's grief!

"What have I to do with thee, O thou man of God?" she lashed out at him. "Art thou come unto me to call my sin to remembrance, and to slay my son?"

Oh, the unreasonableness of the sorrowing heart! Elijah had brought to the widow and her son life and joy, not sorrow and death. But in her sorrow she associated her trouble with the prophet and with God and felt that she was being punished because of some sin in her life.

Gently the understanding prophet took the beloved child from his mother's arms, carrying him up to the loft, where they could be alone with God.

Tearfully Elijah pleaded with God for the miracle of life. Anxiously he worked with the child, warming him with his own body. Fervently he prayed, and in faith he believed.

God answered the prayer of His

servant, and the boy began to breathe. Hugging the child to his breast, Elijah smilingly took him to his mother, saying, "See, thy son liveth."

How many a mother's aching heart has longed to hear words like these! But the same glad words that were heard then, many mothers if faithful will hear in the near hereafter.

What unexpected blessings and favors had come to the widow of Zarephath as a result of her faith and hospitality! She had shared her last meal with the prophet and had given him a place in her humble home.

As a result her child was restored to life.

Thankfully the mother took her restored child from the prophet's arms. "By this I know," she said, "that thou art a man of God, and that the word of the Lord in thy mouth is truth."

"Even though the Lord may perform no miracles for us as He did for the Phoenician widow, there are thousands of ways by which every child of His may know that God's Word is truth. God is as good, as powerful, as close to us today as He was to the widow of Zarephath, and as interested in supplying our every need."—*The SDA Bible Commentary* on 1 Kings 17:24. □

For the Younger Set

Sounds Mysterious

By MYRTLE COOPER

OO-HE! Oo-he! Oo-he!

Hugo, a young elephant, was just about to reach up with his trunk to pick some choice, juicy leaves of a baobab tree.

Oo-he!

There it was again. What was that sound? Forgetting his hunger, he watched to see how the leader of the herd reacted. He saw this massive bull, who had only one tusk, suddenly turn and lumber across the veldt in order to get away from these strange noises. The whole herd followed, including Hugo and a group of young bulls his own age.

Hugo followed unquestioningly, although the sun was scorching and the dust

stung his nostrils. After an hour they reached the forest. There the pace noticeably quickened, for there was water not far away and all seemed to catch the excitement.

One by one they lumbered into the water, for in common with other pachyderms elephants love to wallow. And it was not long before the young elephants were filling their trunks and squirting jets of water in every direction. At length the splashing subsided and the entire herd rested peacefully in the water.

And then again came the call.

Oo-he! Oo-he! Oo-he!

It penetrated and disturbed their leisure. There were strange tappings too. If only they could see or

smell the source of these mysterious sounds. Elephants fear no enemies, but how can they battle an unseen, unidentified enemy? What should they do?

They awaited the decision of the leader, who, with a sudden toss of his single-tusked head, strode off along the river. Again they were on the move, leaving behind them the cool, churned-up water.

Hugo and his young companions had a strong urge not to heed the unspoken command of their elders. Why not go off on their own and enjoy the waterhole? It was such fun. Then one of the young bulls turned and lumbered deliberately away to join the herd and Hugo found himself almost involuntarily moving along in the same direction.

Oo-he!

This unforgettable call now came from behind and

from both sides. It seemed to be getting louder and more frequent as well. And now the trail was straight—too straight, Hugo and his companions thought.

When he reached a wide clearing, the leader pounded through a narrow gateway and out into the open, with Hugo and the others not far behind.

Little did the elephants realize that several hundred Bantu tribesmen had formed a U-shape around the herd of elephants. They had gently persuaded them to take the road to a *keedah*, a specially made enclosure, where the tribesmen would select suitable young animals to be trained by experienced elephants.

Later in life, because of his service as a trained elephant, Hugo was glad those mysterious sounds had made him go through the gate of the enclosure.

Therapy Pitfalls

IN TIMES of unusual stress or unacquitted pain man may turn to remedies he would ordinarily shun. He is predisposed to grasp at any promised cure or suggestion of help offered him without seriously questioning the motives of the one who makes the claims to heal or the basis upon which he makes his claim.¹

Pain has a tendency to decrease will power, prepares the mind to yield to temptation, reduces ability to recognize deceit, and makes man vulnerable to forces that would destroy him. Man has always sought surcease of pain. Harrison published his thesis on healing herbs of the Bible in 1966. In it he described 27 herbs mentioned in Holy Writ as medicaments. These special herbs were referred to 128 times in that number of texts.² The use of herbs was well understood in Biblical times, for they helped fulfill man's desire to be relieved of pain, a desire that at times pre-empts all other desires.

Recorded history narrates freedom from pain as the basis of man's most ardent searches. He has demonstrated his anxiety to purchase this freedom at almost any price. In response to this eagerness for help and a willingness to pay lies the basis for much of the corruption that has attempted to pass as legitimate health care. Much of that which has been pawned off on the public has not been all bad. Even the good can be abused, and not infrequently here the greatest harm is done—abuse of the good.

Although penicillin was first described and named in 1929, it did not come into prominence as a significant clinical antibiotic until the days of World War II. Beginning in 1941, the many strains of penicillin were examined and tested for effectiveness and their suitability for large-scale production determined.³

This new antibacterial substance was heralded as a miracle drug. Surely it was, for it markedly reduced mortality from war wounds, pneumonia, and many other types of infection. Specific indications were outlined for its usage as a means of providing maximal benefits to those treated. However, eagerness and unrestrained zeal prompted many to inject penicillin into a waiting and demanding public as treatment for diseases and maladies of every hue. Disappointments were inevitable as bacteria became refractory and resistant, as unusual sensitivity of individuals developed, and treatment failures mounted. Penicillin, although a miracle drug, was abused through overusage and administration to cases for which it clearly was not indicated. To many it was a miracle, but to many it became a menace.

Following the entrance of "ping-pong diplomacy" into the international arena there developed an upsurge of interest in the ancient practice of acupuncture. Parties of clinical investigators and scientists went abroad to observe techniques and to evaluate results. Some were skeptical on their return while others were enthusiastic. There has been a general feeling of uncertainty regarding the procedure and its possible value in the relief of pain and as an anesthetic agent. Nearly all observers have voiced caution and have advised that the medical profession "wait and see." More research and careful clinical investigation is most essential.⁴

With a burgeoning interest in acupuncture, so-called clinics have sprung up in countless places. The majority of these are clandestine operations designed for profit and responsible for the delay of appropriate treatment that might have been life-saving.

A Washington newspaper

recently carried an account of the activities of 13 such clinics in the nation's capital. The work of most of them was termed "quackery."⁵ Research should be the watchword in considering acupuncture as a treatment modality. Exploitation in the field of acupuncture should not be the experience of those who believe their bodies are temples of the Holy Ghost.

Human physiology represents a masterpiece of chemical ingenuity. The basis for most body functions, growth, and development lies in chemical reactions. The breaking down of substances and regrouping of elements is a process that continues from conception to the grave.

Human metabolism involves the interaction of hydrogen, oxygen, nitrogen, and scores of metals. This interaction is enhanced by enzymes, cofactors, hormones, and other entities.

The metal-binding prop-

a dangerous procedure. Manufacturers state in their package information that their products are definitely not indicated for the treatment of vascular changes brought about by the aging process. They also state that any favorable result obtained is not commensurate with the danger and hazard attending its administration. For this reason chelation therapy is discouraged as a treatment method for vascular diseases, particularly those likely to develop during advancing years.

There is a remedy approved by the Lord as His method of promoting optimal physical, mental, and spiritual health for His people. "This do, and thou shalt live" points out the importance and rewards to be enjoyed when God's rules of life are believed and obeyed. "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should

Nature works wisely and well.

erties of certain chemicals known as chelators was described by Werner in 1899. Since then much work has been done in identifying and developing chelators for use in industry, agriculture, and medicine.⁶ Pharmaceutical manufacturers have developed and are currently marketing chelating agents for the purpose of treating certain types of metal poisoning.

As might be expected, enthusiasm for a new approach to the treatment of atherosclerosis and arteriosclerosis led some to hope chelation might be the answer. Scientific research has shown that the administration of chelators to remove the obstructing substances from blood vessels as found in these diseases is

have a knowledge of nature's remedial agencies and how to apply them."⁷ Continuing with the same thought the servant of the Lord counsels, "It will be found that nature, untrammelled, does her work wisely and well."⁸

REFERENCES

- ¹ Morris Fishbein, *Fads and Quackery in Healing* (Blue Ribbon Books, Inc., 1932), pp. 1-8.
- ² R. H. Harrison, *Healing Herbs of the Bible* (Leiden, Netherlands: E. J. Brill, 1966).
- ³ Alexander Fleming, *Penicillin, Its Practical Application* (C. V. Mosby, 1950), pp. 1-38.
- ⁴ John J. Bonica, "Acupuncture Anesthesia," *Journal of the American Medical Association*, vol. 229, No. 10, Sept. 2, 1974, pp. 1317-1325.
- ⁵ Washington *Star-News*, March 31, 1974.
- ⁶ F. P. Dwyer and D. P. Mellor, *Chelating Agents and Metal Chelates* (New York: Academic Press, 1964), pp. 1-9.
- ⁷ Ellen G. White, *The Ministry of Healing*, p. 127.
- ⁸ *Ibid.*

The Age of the Holy Spirit

Our recent editorials on the gift of tongues throw light on another question that has puzzled many Christians. Certain New Testament passages seem to indicate that the Holy Spirit did not begin His ministry in the world until Jesus ascended to heaven.

Let us notice the following scriptures:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

"But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (chap. 7:39).

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost" (Acts 19:2).

Was the Holy Spirit not active in Old Testament times? Immediately we recall a number of Old Testament passages telling of the Spirit's work. Perhaps the first passage that comes to mind is Genesis 6:3: "My spirit shall not always strive with man." We recall also Psalm 51:11: "Cast me not away from thy presence; and take not thy holy spirit from me." It is obvious that the Holy Spirit was active in Old Testament times in regeneration as well as in sanctification. This type of ministry has been exercised in behalf of man ever since the plan of salvation was put into operation.

We also find the Holy Spirit active in the gifts in Old Testament times. When the Spirit came upon the 70 elders in the time of Moses, "they prophesied, and did not cease" (Num. 11:25). Moses exclaimed, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (verse 29).

Wherein, then, lies the difference between the Holy Spirit's operation in Old and in New Testament times? What was it the apostles were to await when they were commanded "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have not heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5)? They were also told, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (verse 8).

When the time designated by the "not many days hence" arrived, what happened? "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (chap. 2:3, 8). As noted in our earlier editorial, the gift of tongues enabled the apostles to preach the gospel to those whose languages formerly they had been unable to speak, but now and ever afterward could speak with fluency and accuracy.

Explaining the miracle of Pentecost to the multitudes, Peter identified it as the fulfillment of the promise Jesus had made: "This Jesus hath God raised up, whereof we all are wit-

nesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (verses 32, 33). The experience, then, of Pentecost was the baptism of the Holy Spirit to which Jesus had referred (see chap. 1:5).

But in what way was this miracle of the Spirit different from the operation of the Holy Spirit's imparting gifts in Old Testament times to which we referred earlier?

Explaining further the phenomenon of Pentecost, Peter declared, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (chap. 2:16-18).

The Significant Expression

The significant expression in this passage is the word *all*. The fact that the gifts were to be given to *all* seems to be the new element in the Spirit's operation. Selected persons had received gifts in Old Testament times. Joel predicted that *all* were now to be recipients of gifts, regardless of age or social status. And Peter acknowledged that the prediction was being fulfilled.

A signal demonstration of the Holy Spirit's being poured out upon a wider circle came a short time after Pentecost in the house of Cornelius. While Peter was preaching, "the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (chap. 10:44-46).

Explaining the incident to the brethren at Jerusalem, Peter said, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (chap. 11:15, 16).

Here Peter specifically acknowledges that the incident at Caesarea was a fulfillment of Christ's promise that believers were to be baptized with the Holy Spirit. In other words, to be baptized by the Holy Spirit is to receive the gifts of the Spirit. It was John the Baptist who had made the prediction concerning the Messiah, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).

The incident that occurred at Ephesus on Paul's third missionary journey, recorded in Acts 19:1-7, is also of significance here. Paul found certain disciples, who, when asked, "Have ye received the Holy Ghost since ye believed?" replied, "We have not so much as heard whether there be any Holy Ghost." After they were baptized in the name of Jesus, Paul laid his hands on them and "the Holy Ghost came upon them; and they spake with tongues, and prophesied." Here again the reception of the Holy Spirit manifested itself in the reception of the gifts.

D. F. N.

(Concluded January 23)

than Wednesday so that they can form the habit too.

There is one problem, however. When they attend prayer meeting they can hardly get to bed before nine o'clock, and school the next morning begins at the regular time! I wonder how many more families would attend if prayer meetings were held earlier, say 7:00-8:00?

One mother of preschoolers mentioned that she would enjoy an afternoon prayer meeting for mothers. Still another solution for parents of very young children who do not conveniently sleep through evening outings is to take turns going to prayer meeting, while one parent babysits at home.

ANN BURKE
Yucaipa, California

Week of Prayer Reflections

From reading the recent Week of Prayer studies, I got a new vision of our relationship to God. Like many others, no doubt, I knew God was interested in us personally, but as I understood it, God had put His laws in motion and it was up to us to do all we could. Then, when we came to our extremity, that was God's opportunity. In other words, we held God's power in reserve, only to be used if needed. We sort of used Him for after-burner effect, when we discovered we could not break ground on our own power. Only when we were already committed to flight or crash, we turned to God in panic and implored His power.

This whole approach is out of sequence. What we must do is commit our way, completely, unreservedly, unequivocally to Him so He can conduct our affairs according to His divine wisdom. We, in turn, become His helpers. This is the way our relationship should be. The other way is all turned around.

WALTER GERALD
Fairfax, Vermont

I have just been reading the articles especially prepared for the Week of Prayer. In one of the last readings I read that modern Christians are reluctant to claim God's promises. I am not in any position to know how widespread this reluctance is, but I agree wholeheartedly with the author. Perhaps the basic trouble with the church today is not its worldly habits or evangelistic lethargy but its hesitation to claim the benefits God has promised us in His Word.

BARBARA C. LARSEN
Ware, Massachusetts

Missing the Target

Our church is frequently favored with outstanding denominational leaders as guest speakers. But, tell me, why should the message repeatedly fall on the wrong ears? The motley group of retirees who make up the senior division of the Sabbath school sit enthralled as these workers give an exposé of how very important even devaluated dollars can be to the world budget for countries soon to close their doors to us.

Now the folk who ought to hear these thrilling accounts of miracles and conversions are the youth and leaders who during the Sabbath school are busy in the children's divisions—the young marrieds who still learn and should learn what is before them in finishing the work of God. However, during the 11 o'clock hour, the former missionaries or present world representatives give an expository sermon with nary a mention of the hair-raising experiences they have witnessed perhaps in Honduras or Bangladesh! They've missed the high price of a golden opportunity to relate firsthand what many new members should, but perhaps don't, read about in the pages of the REVIEW.

JERRY LUND
Brea, California

Cheer and Encouragement

Just a little message of cheer and encouragement. I feel you brethren are doing a great work for God in your preparation of the REVIEW from week to week. The REVIEW is better with every passing year—and I have been reading it for more than 60 years.

N. C. WILSON
Colton, California

How to Be Like Christ

"How to Be Good Without Really Trying" (Oct. 24), pointed up the concern facing many SDA "saints" in the land.

Christian living is often beset with many temptations, tests, and trials.

Knowing that perfection is the ultimate aim of the sanctified life, some Christians feel they must work out their problems alone. And when their programmed methods fail, in frustration they tend to cast the blame on others, and even on God. Hereby they demonstrate that personal faith in Christ's saving and keeping power has been lacking in their lives.

As a teacher many years in one of our overseas colleges, and later while leading Sabbath school class discussions, while also serving as a church elder

across America, I have been hearing and answering questions involving such experiences.

"Many have an idea that they must do some part of the work alone," wrote Ellen G. White in *Steps to Christ*, page 69.

No person can forgive himself, neither atone for his own misdeeds, nor for anyone else's, regardless of his efforts. Every deed is indelibly recorded in mental memory banks, and in the books of heaven. None can escape their accusing reality, nor save himself. Humanly speaking, he is doomed to failure.

A perfectionist often finds his way of life difficult. He may end up struggling too hard, or not at all. In his dilemma, that troublesome self, which is but an extension of his personal pride, may be in the way of his taking the problem to Someone higher than himself.

However, there is a divine solution to this unrealistic dichotomy that many dear Christians may have overlooked in their lives. Let me illustrate it with this mission-field experience:

Friday afternoons, as one of the Brazil College teachers it often was my duty and privilege to oversee the swimming activities of male dormitory students who used the mill pond to clean up for the Sabbath day.

While I also was swimming, one of the students cried out for help. As an inexperienced swimmer, he didn't know what to do in his particular emergency.

Swimming rapidly to his side, I said, "I'll place my right hand under your chest to support you."

By using my left arm with deep, downward strokes, and scissoring my legs, I towed the helpless student to the safety of the lake shore.

Had he fought for survival, I would have had to use other life-saving methods.

This taught me a valuable lesson, and perhaps that lucky student also had learned it well. He had to exercise complete confidence in my command of the situation. He became fully relaxed, so I was able to perform the important act of life saving, for which he had cried for help.

There may be no better guide to complete dependency for daily living in Christ than this comment by Ellen G. White in *Steps to Christ*:

"Do you ask, 'How am I to abide in Christ?' In the same way as you received Him at first. 'As ye have therefore received Christ Jesus the Lord, so walk ye in Him.' 'The just shall live by

faith.' Col. 2:6; Heb. 10:38. You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour."—Page 69.

In *Thoughts From the Mount of Blessing* on page 76, Ellen G. White wrote:

"God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will, and thus frustrate His grace."

In the same book, Mrs. White explained it well: "He tells us to be perfect as He is. . . . We are to be centers of light and blessing to our little circle, even as He is to the universe. . . . We may be perfect in our sphere, even as God is perfect in His."—Page 77.

Now, this makes sense to the average person. It narrows the whole problem of daily living by faith down to easily understood dimensions, or of unconditional surrender to Christ, as the author of the subject article, "How to Be Good Without Really Trying," also pointed out.

Thus is made plain the long debated problem of sanctified living through righteousness by faith in the wonderful Saviour who comes to our daily rescue when we willingly pray, "Help me now, O Lord."

Our humble trust in Jesus will be fully justified, if we completely relax in His life-saving omnipotent arms.

CHARLES A. RENTFRO
Mokelumne Hill, California

Shape of New Jerusalem

Re Bible Questions Answered, "Is the shape of the New Jerusalem that of a cube?"

The shape of a cube would be exceedingly ugly and unsuitable for God's purpose, because on the summit of the New Jerusalem will take place, in the presence of the assembled inhabitants of earth and heaven, the final coronation of the Son of God. It is clear that Satan and his armies surround the city (below!) (see *The Great Controversy*, p. 664). But Christ appears in the view of His enemies, far above the city on a throne, high and lifted up (*The Great Controversy*, pp. 664, 665).

To me it seems evident that the shape of the New Jerusalem is not that of a cube, but that of a truncated pyramid.

The Matterhorn is a lovely mountain, simple and majestic. The New Jerusalem will exceed all other mountains in beauty and form.

B. A. TERRY
Watford, Herts., England

The Far-reaching Influence of the First Three Years

By WADIE FARAG

AROUND THE TURN of the century, Ellen G. White wrote concepts about mothering and child behavior that for many decades seemed to have no support from researchers in these fields.

As far back as 1899 Ellen White wrote: "Mothers, be sure that you properly discipline your children during the *first three years* of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. *The first three years* is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid. . . . If you have waited un-

Wadie Farag is pastor of the Lacombe church on the campus of Canadian Union College, Lacombe, Alberta.



til your children were three years old to begin to teach them self-control and obedience, seek to do it now, even though it will be much harder."—*Child Guidance*, p. 194. (Italics supplied.)

In 1904 Mrs. White again wrote: "Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil."—*Ibid.*, p. 197.

Reporting on an address that Dr. Burton L. White delivered at a recent Symposium on Learning Problems in Toronto, Ruth Hazlitt of the Canadian Broadcasting Corporation said: "When he was a student, Dr. Burton L. White of Harvard University heard one of his professors point out that much psychological knowledge was based on Freud's studies of middle-aged female neurotics in nineteenth-century Vienna. White decided to study children but to take a different approach."

For six years Dr. White of the Graduate School of Education at Harvard University and his staff of 20 researchers studied children—those who appeared to be doing well, and those who appeared to be doing poorly. The problem, as he saw it, was to find out how to structure the child's experience in the first six years of life so as to encourage maximum development of human competence. By competence he meant not only intelligence but the ability to get along with other children, with his parents, and to solve the problems that even a 6-year-old comes upon in his life.

The children selected for the study were observed intensively for three years. (The original sample consisted of some 400 3-, 4-, and 5-year-old children living in eastern Massachusetts. From these they later isolated 51 children.) These children varied in several dimensions: for example, residence, socio-economic status, ethnicity, and other dimensions.

Narrowing their study further, they arrived at the conclusion that much of what they wanted to learn probably could be found if they examined "the processes of development during the first three years of life."

Dr. White wrote: "It appeared then that under the variety of early rearing conditions prevalent in modern American homes divergence with respect to the development of educability and overall competence first becomes manifest sometime during the second year of life, and becomes quite substantial, in many cases, by three years of age. We therefore resolved to focus our effort on the process of the development of competence during the second and third years of

The first three years is the time in which to bend the tiny twig.

life. Nothing that we have learned since has changed our confidence in that judgment."

Developing a way of measuring the growth of the child during the 1- to 3-year age range, Dr. White and his researchers discovered surprising things. The 3-year-old who did well was almost bound to be in the A group when he reached 6 years. The opposite was true as well. This meant that the years from zero to 3 were enormously important. White concluded that the quality of mothering given to the A group must have something to do with their superior achievements. He began to study mothers, as well as children from ages zero to 3.

Most Powerful Formative Factors

From Dr. White's report presented at the Third Western Symposium on Learning, I quote the following amazing statement that harmonizes with what Ellen White wrote at the end of the last century: "I would like to make the bold statement, that the mother's direct and indirect actions with regard to her one- to three-year-old child especially during the second year of life are, in my opinion, the most powerful formative factors in the development of a preschool-age child.

"Further, I would guess that if a mother does a fine job in the preschool years, subsequent educators such as teachers will find their chances for effectiveness maximized. Finally, I would expect that much of the basic quality of the entire life of an individual is determined by the mother's actions during these two years. Obviously, I could be very wrong about these declarative statements. I make them as very strong hunches that I have become committed to, as a kind of net result of all our inquiries into early development.

"Let me quickly add that I believe most women are capable of doing a fine job with their one- to three-year-old children. Our study has convinced me that a mother need not necessarily have even a high school diploma, let alone a college education. Nor does she need to have very substantial economic assets."—B. L. White, in his paper *Fundamental Early Environmental Influences on the Development of Competence*, pp. 30, 31. (Prentice-Hall, Inc., is publishing a book on this research by Dr. White entitled *Experience and Environment: Major Influences on the Development of the Young Child*.)

Dr. White goes on to list the qualities that successful mothers possess, that help in the favorable molding of the child's character. Surprisingly these qualities parallel those set forth by Ellen White in the books *Child Guidance* and *The Adventist Home*.

Dr. White writes, it is "mothers that talk a great deal to their infants" (see *Child Guidance*, p. 33) and frequently have "ten- to thirty-second interchanges" of ideas that "are usually oriented around the child's interest of the moment rather than towards some need or interest of the mother"; mothers that have "high levels of energy" (see *The Adventist Home*, p. 110; *Child Guidance*, pp. 73, 74); that are not "seriously depressed or very angry or unhappy about life" (see *Child Guidance*, pp. 95, 286); that "derive a great deal of pleasure from their children during that age range" (see *Child Guidance*, pp. 31, 67, 68); that "have accepted the idea that an infant and a spotless home are incompatible" (see *The Adventist Home*, p. 152; *Child Guidance*, p. 171); that "have impressive amounts of energy" (see *The Adventist Home*, p. 265; *Child Guidance*, p. 67); and "patience" (see *Child Guidance*, pp. 246, 374, 375) that have successful children.

Has not the Lord told us, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20)? □

Especially for Men

By WALTER R. L. SCRAGG

The 490 Club

SILENCE DRAPED like a plastic film over the assembly of pastors' wives.

A few minutes before, the leader had asked that each write out the problem that affected her marriage most. Now the leader began to read the unsigned slips of paper.

"I am too critical of other people."

"I wish I were more outgoing and sociable."

"My boiling point is very low; my husband's is high. It seems that I'm continually saying to him, 'I'm sorry; I didn't mean it.'"

Then the voice dispensed yards of cloying suffocation enfolding the group with embarrassment and unbelief. At one point the reader hesitated as if wondering whether to continue.

"Several years ago my husband told me he had had an affair with another woman a few years earlier. He never said he was sorry, or that he wished he'd never done it or that he'd never do it again. He simply said he had had an affair, and he didn't want to talk about it. I feel he told me only because his conscience bothered him. I have never said anything to him or anyone else about it since he told me. But I can no longer trust him. I don't feel that he's really sorry. Am I wrong for not considering his confession an apology? Should I bring it out in the open and tell him how I feel? Would our marriage break up as a result?"

Whoever wrote those words on her scrap of paper probably left with a mile of advice and an inch of solutions.

We can be sure that the husband, though a minister, had proved himself also a human being. We may also be sure that the wife's distrust and unabated hurt prove her also human. There might have been a moment when, with divine manipulation and human surrender, two lives could have met in forgiveness and understanding of each other's

humanity, and there might yet be such a moment.

Which brings me to "The 490 Club."

The friend who left you friendless and alone in your time of need, who never sensed your hurt or offered aid, yet you still walk and talk as friends.

The child who walked away from you and God, feeling no debt, acknowledging no bonds, but you still say, "My son . . ." "My daughter . . ."

The pastor who ignored your illness, yet you listen to hear God's voice in his words.

The spouse who had an affair, and finally gave you a news reporter's version, offering no apology, pleading for no forgiveness, yet your home survives with its patina of normality glossing the hurt and fear.

At this point you may be with Peter asking, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18:21).

We don't know whether the brother ever asked forgiveness once, let alone seven times. We only know Peter felt wronged.

Of course, we don't have to stand with Peter, measuring our hurt toward the final denouement. We can come over onto Christ's side and join The 490 Club.

"Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (verse 22).

There may be many answers to the problems of broken homes, wayward children, unfaithful spouses. I'm not talking about solutions, but about attitudes.

Solutions to problems of human relationships may place people apart who hoped to be together or keep people together despite the knife of deed or circumstance. But there should never be any doubt about forgiveness, claimed or unclaimed. "Until seventy times seven."



Career Assurance—A Systems Approach

“Looking back, we wouldn’t have had it any other way!” they insisted.

By MINON A. HAMM

THE CONSULTANT for the workshop on planning educational change dialed a telephone number and began typing into the machine in front of him. A few seconds of waiting. Then numbers and words spilled out of the terminal as the huge computer at Purdue University 500 miles away transmitted the information we were waiting for—a detailed five-year financial projection for a college. The institution, dead-tracked on its present course, was headed for a \$3 million operating deficit, the computer informed us. We asked questions. What would happen if we recruited more vigorously and upped enrollment by 10 per cent? The deficit would stretch to \$5 million, the machine replied. If we raised tuition \$10 per credit hour? Increased average class size? Went on a massive independent study system?

Amazing. We workshop participants gaped at one another as the machine quickly projected each of our changes, spitting back almost instantly the sort of information previous generations of administrators could have received only by lengthy calculations, often too late to be of much use.

Ironic. A technologically planned society with almost unimaginable data-processing potential. But apparently we are far from perfecting a fail-safe systems approach to planning individual careers. For we are troubled with the largest group ever of puzzled young professionals, highly trained at prodigious expense, whose job prospects seem to have evaporated. The people for whom society was still pleading right up to the end of the 1960’s, for example, in higher education, are now clutching fresh, expensive Ph.D.’s in Middle English, organic chemistry, Colonial American history—and where are the

positions they prepared for? Our culture seems tragically less able than ever before to predict professional manpower needs, because conditions are now so fluid that change is about the only constant we have left.

Frightening. Not all the puzzled ones are outside the church. Around our senior colleges anxiety is often palpable, as people wonder whether crowded professional schools will have room for them, whether the job they’re studying for will still exist when they’re ready.

It’s easy these days to get caught in a squeeze. Like Don and Dottie, who returned to college so Don could learn construction technology; as a contractor he could support their planned venture into dark-county evangelism. He finished the course just in time for the slump in home building. Now he’s an hour-wage construction worker, commuting 150 miles a day.

Or Lewis, who pushed through to graduation with a respectable GPA, only to find that 1,500 others with equally respectable GPA’s were competing for less than a hundred medical-school places. Med-track biology isn’t designed to train anybody to do anything remunerative, he discovered. Unsettling for a man with a home to establish.

Or Bob and Andy, whose brilliant records brought them fellowships for advanced study in literature at the State university, but who see dim prospects for college teaching.

Or Tanya, whose two dreams were working with academy youngsters and finding a Christian mate. Her four years of college social life consisted of three dates, and her call was to an elementary school in a boondocks, totally unfrequented by people of her age and interests.

Or Doug, 30, single, postgrad, who sold a photography business and his car to return to classes because he felt con-

Minon A. Hamm is an assistant professor of English at Southern Missionary College, Collegedale, Tennessee.

victed he belonged in clinical psychology. A year later he had 36 hours of behavioral science, an A in every one, new insights into himself and those around him—and a job as a night watchman. The list could be lengthened.

Of course the church must retool for change, must reprogram those primary-school reactors, who up to now have learned that only four different responses to "What are you going to be when you grow up?" bring approving smiles to adult faces. The church's needs today go far beyond minister, physician, teacher, and nurse. But that is a subject for another article. Here I'm talking to people already trained, or well along the way. People who have sought God's guidance in their choice of profession and have felt His leading, but now find themselves frustrated by changing circumstances.

Future Shock Need Not Be Fatal

I want to remind all of us that future shock doesn't have to be fatal, that there's one constant more dependable than change, even in unsettling, chaotic times. That constant is the interest and concern of the Changeless One. He has provided us with career-related assurances that sound especially good right now.

It seems to me that the messenger of the Lord describes today's young professionals accurately: "Many are unable to make definite plans for the future. Their life is unsettled. They cannot discern the outcome of affairs, and this often fills them with anxiety and unrest." Here's her counsel: "Let us remember that the life of God's children in this world is a pilgrim life. We have not wisdom to plan our own lives. It is not for us to shape our future."

Recognizing our helplessness, she says, we should follow our Saviour's example: "Christ in His life on earth made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps." Then comes this matchless promise: "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him."¹

We need not fear that God will allow our talent to go to waste. On the contrary, He sees in us what no one else has been able to discern. And He, "by the power at work within us is able to do far more abundantly than all that we ask or think," "according to the riches of his glory," "the immeasurable greatness of his power in us who believe, according to the working of his great might."² Incomprehensible!

And "God stands back of every promise He has made,"³ we are told. Then how are we to go about availing ourselves of them? "With your Bible in your hands say, I have done as Thou hast said. I present Thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"⁴

Simple. But still, God is not always going to remove the uncertainty—we can use a little of that if we are to develop the patience of the saints. Yet believing His career promises can take the anxiety out of the waiting. "Go forth, young disciples of Christ," we are admonished, "controlled by principle, clad in the robes of purity and righteousness. Your Saviour will guide you into the position best suited to your talents and where you will be most useful."⁵

This sort of career assurance can be very precious to those who place God's will first, even ahead of their own ambitions. "Our plans are not always God's plans," we are told. And "He may see that it is best for us and for His cause to

refuse our very best intentions. But of one thing we may be assured, He will bless and use in the advancement of His cause those who sincerely devote themselves and all they have to His glory. If He sees it best not to grant their desires He will counterbalance the refusal by giving them tokens of His love and entrusting to them another service." And sometimes the "homely but sacred duties that lie next us"—night watching, teaching a country school, carrying hod, operating an electrocardiogram at \$2.68 an hour—"afford the very training essential to prepare us for a higher work. Often our plans fail that God's plans for us may succeed."⁶

Jesus Himself served a long carpenter's apprenticeship before He began His public ministry. And Moses herded sheep as he learned the patience, faith, and skill needed for delivering a nation from slavery. "Jesus does not call on us to follow Him, and then forsake us," we are assured.⁷ And "to do our best in the work that lies nearest, to commit our ways to God, and to watch for the indications of His providence—these are rules that ensure safe guidance in the choice of an occupation."⁸

The waiting periods do build patience and faith, and often there are tangible fringe benefits. The last time I saw Doug, for instance, he said two graduate schools of psychology were interested now. And the wait-out months of nightwatching had their compensations, since by sticking around he'd met Tanya, back from the boondocks for some certification, and just maybe the Lord had things in mind for the two of them.

An Opening in the Class

When a telephone call came for Lewis asking whether he'd like the one opening that had just developed in the March medical class, he found the months of work with the EKG had settled his wondering whether a hospital was where he really belonged, had given him expertise some general practitioners lacked, and had perhaps shown him his area for specialization. Besides, he and Carol had gotten acquainted with marriage in circumstances far less pressured than first-year medical school affords, and Carol had developed a competency that led to a grant for a Master's degree in nursing. "Worth waiting?" I asked. "Looking back, we wouldn't have had it any other way!" they both insisted.

So whether you're in the preparing stage or waiting out the opening you've trained for or some other opening suited to your talent, don't forget that there is a great systems guidance plan operative for any who care to buy into it. The price is nothing—and everything. It is, first, making the purpose and interests of God supreme in your life. And then it is casting "all your anxieties on him, for he cares about you."⁹

Simple. And comforting. Statistics can't unsettle us, changes aren't threatening. Computers can spit out data by the ton or jam from misprogramming or fall silent through power failure. But God's career system is fail-safe. We can place it right along beside John 14:1-3. Because we are promised: "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."¹⁰

A systems approach to career assurance? Plug in; the terminal is open now! □

REFERENCES

- ¹ *The Ministry of Healing*, pp. 478, 479.
- ² Eph. 3:20, 16; 1:19, R.S.V.
- ³ *Christ's Object Lessons*, p. 147.
- ⁴ *Ibid.*
- ⁵ *Testimonies*, vol. 5, p. 87.
- ⁶ *The Ministry of Healing*, p. 473.
- ⁷ *Gospel Workers*, p. 263.
- ⁸ *Education*, p. 267.
- ⁹ 1 Peter 5:7, R.S.V.
- ¹⁰ *Christ's Object Lessons*, p. 327.

German Food Factory Celebrates 75th Year

By MICHAEL MAKOWSKI

IN 1974 the German Health Food Factory in Hamburg marked the seventy-fifth anniversary of its opening.

The health food factory, trading under the name Germany Health Society, was founded in 1899 in a quiet place surrounded by a forest in Friedensau, on the same campus as the Friedensau Ministerial Seminary. Special manufacturing procedures were developed in order to maintain the full nutritive value of the ingredients of the products. This was a revolutionary idea at that time, since few people knew about the value of using whole grains containing natural vitamins and minerals. The first major product marketed was a crisp wheat flake, utilizing whole meal flour for the first time in Germany.

As a result of these early developments the German Health Society received during the years 1902 and 1903 four gold medals in appreciation for their service to society. After five years of opera-

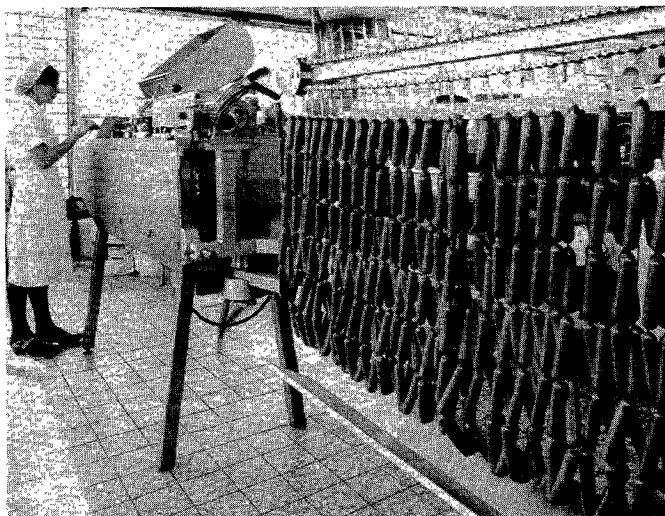
Michael Makowski is manager of the German Health Food Factory.

tion, sales agencies had been established in Berlin and Hamburg. By 1908 the factory employed 25 full-time workers.

Eventually the facilities at Friedensau became too small, and it was decided to move the factory to the port city of Hamburg, where it would be easier to secure raw materials imported from other countries. The factory was completed just as World War I began in 1914, so development ceased. It was not until 1924 that the factory could start up again and develop its sales program throughout Germany. In 1931 a contract was negotiated to supply certain products to health food stores throughout Germany, which resulted in a very significant increase in sales.

World War II again interrupted the factory's development. In July of 1943 the factory was nearly destroyed in an air raid. However, under the initiative and energy of Henry Niemann, newly appointed manager, production was begun again in July of 1944.

In 1945 a new era began for the health food factory. Soon



Yards and yards of soya-wieners are produced for German consumers.

afterward it was possible to develop new products and eventually to regain the whole market of West Germany.

In 1964 Erick Amelung was elected to manage this industry. Under his leadership new products were developed, and the business grew still further. However, because of regional planning for the city of Hamburg, the old building was sold and a new building was erected in 1966.

Because of the unprecedented demand for the product now marketed under the brand name Granovita, this building, which has been used for only eight years, is inadequate to meet the factory's needs. It has been sold and land has been secured nearby on which to build a new fac-

tory that will provide the necessary space for present production and for expansion.

Development of the factory's products has been far beyond all expectations because of the prospering hand of the Lord on all of its activities. The management follows the guidance given in the Spirit of Prophecy relative to the food ministry. A dietitian employed by the factory gives lectures on nutrition to church members and at many church conventions.

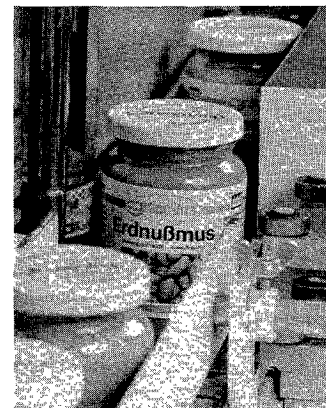
As we review God's providence in this aspect of His work in Germany during the past 75 years, we realize that He has led as we have earnestly desired to make our food factory an evangelical instrument. □



The German Health Food Factory has outgrown its present building in Hamburg, erected in 1966. A larger factory will be built nearby.



After a machine packages the barley flakes in plastic bags, women put the bags into boxes.



Jars of peanut butter in the factory's production line will be sold in West German shops.

A Page From the Diary of a Missionary to Zambia

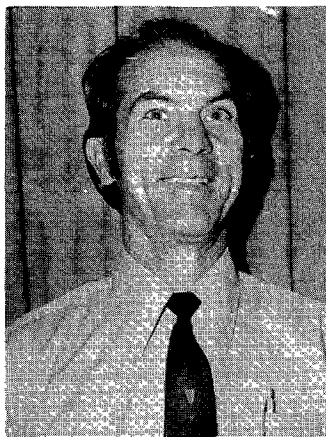
By JOHN SKUSE

IT WAS TO BE a social visit to my African worker's village. This would be no ordinary trip, because it meant more than two hours of paddling and poling in a dugout canoe. My crew consisted of another missionary's 15-year-old son, the national worker of about the same size, and myself. The passengers were my wife, Hilda, two children, Kathee and Leslee, and another girl.

The canoe was about 20 feet long, two feet six inches wide at its widest point, and 15 inches deep. It normally takes a five-man crew. The distance, according to African speedometer, was six miles (as the crow flies). It took two and one-half hours to cross the flooded river flats, through the elephant grass and reeds, and across the fast-flowing branches of the river. By the way, one stands upright when paddling a dugout canoe.

As leprosy control officer for the area, I examined all the villagers who were home. I found four suspects. Then we paddled and poled home. There were four more villages close by, and I decided

John Skuse, an Australian nurse, is leprosy control officer at Yuka Hospital in Zambia.



John Skuse

to return later and examine these people also. The return was sooner than expected.

A week later: In preparation for a special conference on leprosy rehabilitation, an orthopedic specialist, Ray Foster, visited Yuka. I suggested that he join me on a visit to the villages across the river. We borrowed the same canoe and crossed the river again. We examined all the people who were home. One teen-age boy in fourth form of high school, at home for term-end holidays, asked if I would come and teach "Sabbath." Yes, I would come four and one-half hours' paddling and all and teach them on Sabbath. I was to discover that to teach "Sabbath" was to teach the "Sabbath" religion. It appears that this schoolboy, who attended an Adventist primary school, was the only one in the village to have had much contact with Adventists. A few villagers had been to the hospital at Yuka. The schoolboy would gather the people and act as interpreter.

Sabbath: At 10:45 A.M. we reached the village. The schoolboy, Hector (pronounced Ecita), gathered the people who wanted to be taught "Sabbath." Twenty adults besides the three who came with me, and 25 children who appeared to be more than 10 years old, came. A few more adults, including the headman, came toward the end of the meeting.

After some songs and prayer by Ecita, I began the most thrilling Bible study I have ever given. It finished at 1:30 P.M. Through my enthusiastic interpreter I took my listeners from Creation to the new earth; from the fall to Calvary; from conversion to Christlikeness; and they wanted more.

I began to wonder if I had given them too much. I asked if they understood. Their

faces told me they did even before the answer came through the interpreter. I questioned them and had them ask questions. They seemed to know the meaning of conversion, so I asked how many wanted to accept Jesus as their Saviour. It appeared that all hands went up.

I told them Jesus expected a change in their lives. Did they want to change? Yes. I turned in my Bible to Exodus 20, read the Ten Commandments, and discussed them one by one. "Do you still want to be Christians?" I asked. Again the answer was Yes.

The next move was theirs: Would I or someone come and teach them how? What a

challenge! And I not yet three months in the mission field!

At 1:30 P.M. I decided it was time to finish and maybe have dinner. Not so. Had I brought medicines? Yes. For the next half hour I gave people medicine for burns, cuts, headaches, malaria, stomach-ache, and "morning sickness" in the afternoon. Then we ate dinner. The headman was missing when I said good-by to the villagers, so I went to his home to say good-by. As I approached, he came out with a double-headed fishing spear. He gave it to me with the plea, "Would you come back and teach 'Sabbath' to my people?"

Would I? Yes! □



FIRST CLASS RECEIVES DIPLOMAS FROM DOMINICAN REPUBLIC SCHOOL

Ten young people have become the first graduates of Enriquillo Adventist College of Jábaba, Moca, Dominican Republic. Pictured among them in the back row is Germana de Gómez, in charge of the secondary school.

More than 30 years ago in Jábaba, a small church school was opened. For several years it offered up to eighth grade. Youth who wanted to continue their Christian education had to do so at Dominican Adventist Academy in Santo Domingo. In 1970 secondary classes began at the school in Jábaba. Four years later, on July 21, 1974, ten young people received their diplomas that accredited them as "bachilleres" (students who have passed their examinations to enter the university) in mathematics. Five of these graduates now are studying at Antillian College, preparing to be workers in the cause of God.

During the past year Enriquillo Adventist College has achieved three triumphs: the first graduation of "bachilleres," official government recognition, and the conversion of 24 students.

HECTOR ACOSTA
Education Director
North Dominican Mission

Confrontations With Satan: Experiences From Brazil

As told to D. A. DELAFIELD

J. N. SIQUEIRA, circulation manager of the Brazil Publishing House in São Paulo, visited the Ellen G. White Estate office in Washington, D.C., recently and reported that in 1972, 79,531 Spirit of Prophecy books in the Portuguese language were sold in Brazil. In 1973 the figure was 139,515. In addition, from March, 1972, until March, 1974, 300,000 copies of the paperback edition of *The Great Controversy* were distributed among non-Seventh-day Adventists by literature evangelists and laymen. An abridged copy of *The Desire of Ages*, known as *The Life of Christ*, is selling by the tens of thousands.

As most readers of the REVIEW AND HERALD know, neo-pentecostalism and spiritualism are strong in Brazil. Ellen White's exposé of charismatic phenomena in *The Great Controversy* has stirred the wrath of Satan. For example, in Espirito Santo, a state in eastern Brazil, a literature evangelist visited the home of a woman who was a spiritualist. She recognized the truth portrayed in *The Life of Christ* and also *The Great Controversy*, so she ordered the two books.

When the literature evangelist made the delivery, the woman set *The Life of Christ* on the table in the living room. Then, for some reason, she entered a separate room in which she and her friends had met together for séances, and there on the table placed *The Great Controversy*.

Soon from that room came a loud noise, as if something were being torn apart violently. When the colporteur and the woman rushed into the room, they discovered that *The Great Controversy* had been torn almost in two. In this spectacular way Satan

had exhibited his intense hatred for the book and his determination to destroy it.

In Matto Grosso state, a colporteur was finishing his visitation one day when he noticed three houses he had not yet canvassed. At the third house he was greeted at the door by a good-looking man, who invited him in. As the colporteur proceeded to present his canvass the man remarked with deep bitterness in his voice, "The message of the book is beautiful, but I hate it. God could have given me a second chance, but He didn't. I cannot believe that God is

righteous. I know He is unjust."

The "owner" of the home continued: "I have all the churches in this community under my complete control." Then he mentioned one church in particular. "I have them all, yes, all of them, except the Seventh-day Adventists. I do not have the Seventh-day Adventists."

By this time it had dawned upon the bookman that he had an extraordinary customer before him. He breathed a prayer to God, then tried to go on with his canvass. As he proceeded the man seized the open volume from the colporteur's hands and slammed it shut violently.

With amazement the literature evangelist saw the hands of the "man" disappear and then the "man" himself. It was a dazzling personal per-

formance of Satan's power and wrath.

As the literature evangelist made his way trembling to the door, he realized that he had had a personal interview with the devil. He praised the Lord for protecting him. With renewed courage he resolved to continue the sale of this remarkable book, which excites such bitter opposition from Satan himself.

These experiences remind us of Ellen G. White's statement in the REVIEW AND HERALD, February 16, 1905: "Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now." Mrs. White was speaking about *The Great Controversy*, *Patriarchs and Prophets*, and *Daniel and the Revelation*.

Literature evangelists in Brazil continue to sell *The Great Controversy*, the book that, above all others, exposes the snares of Satan and points the way to deliverance through Jesus Christ. □

MICHIGAN

SDA Colleges Plan to Coordinate Their Technology Programs

A TECHNOLOGY Coordinators Workshop was held at Andrews University, Berrien Springs, Michigan, August 14-16, for the engineering and technology coordinators of all Seventh-day Adventist colleges in the North American Division.

Objectives of the conference were to compile a list of all existing technological programs in a denominational résumé and from that to organize a plan for making available a program in which all students in the North American Division can participate.

"In the past, many of our colleges could offer nothing in the technology field," said William Davidson, dean of the College of Technology at Andrews. "Now, however, a student can go to his home



CANADIAN COUPLE MARRIED 70 YEARS

Mr. and Mrs. J. L. Buckwalter of Oshawa, Ontario, Canada, celebrated their seventieth wedding anniversary October 23. The mayor of the city and his wife attended the reception held in the couple's honor. Messages of congratulations were read from church and government leaders.

The Buckwalters have been Seventh-day Adventists since 1911 and are members of the College Park church in Oshawa. They are still an active couple—he gardens and she does housework.

THEDA KUESTER

Review Correspondent

D. A. Delafield is an associate secretary of the Ellen G. White Estate.

college for one or two years and then transfer to the school that would offer a completion in his concentration. The workshop participants hope to accomplish an integrated community/college relationship to make available a technological education for every Adventist youth in North America.

"The first coordinated program is under way in the engineering field," noted Dr. Davidson. Walla Walla College is assuming the engineer/training program, and Andrews will be involved in the engineering technology and industrial technology program.

Andrews has organized a cooperative work-study program with several large busi-

ness organizations, enabling students who have spent one year in the technology program to earn credit while simultaneously working on a job during their second year.

"An integral part of any technology program is an opportunity for students to have cooperative work-study experience in a business or industry related to their area of interest," says Dr. Davidson. "The Spirit of Prophecy recommends such a program."

Several of the industries that are now involved have divisions on an international basis, which means that students can work closer to home, after arranging the program through the nearest North American college.

California Couple Joins "Evangelistic Peace Corps"

Can you give of your time to help with the church's evangelistic program? Are you financially able to live without extra salary? Have you good health? Can you provide adequate references showing your aptitude for lay evangelism? Do you have a willingness to learn? Then here is an idea that might interest you.

A while ago, in the *Pacific Union Recorder*, I placed an article asking for retired qualified laymen to join an evangelist as volunteer visitors and helpers. This request was made with no promise of financial support. Mr. and Mrs. James Todd of Oakhurst, California, answered the request. They joined an evangelistic team in Palm Springs, California.

Soon they became capable Bible instructors. Mrs. Todd served as crusade secretary, kept up the interest file, and was a receptionist. Mr. Todd accompanied the evangelist to the platform and offered prayer. He also welcomed people to the meetings. In the daytime the Todds visited interested persons. They lived in their comfortable house trailer behind the church during the crusade.

Two months after the crusade began, Mr. and Mrs. Todd rejoiced in having been an influence in the lives of most of the 26 persons who were baptized during the crusade. Some of the new converts actually shed tears when they said good-bye to the Todds, because the Todds had become so much a part of their lives.

There may be those reading this article who could serve for one or two months a year in what I'd like to call an "evangelistic peace corps." If so, this is a golden opportunity to witness for the Lord. Mr. and Mrs. Todd are satisfied that this is God's plan for them and have dedicated the rest of their able years to it.

If you are interested, why not get in touch with your conference Ministerial secretary or coordinator of evangelism?

JOHN D. RHODES

Ministerial Secretary

Southeastern California Conference



RECORDED READING MATERIAL SHIPPED TO PITCAIRN

Inspecting and preparing a supply of recorded books and magazines for shipment to Pitcairn Island are Mrs. Grace Christie, Christian Record Braille Foundation library assistant, and F. G. Thomas, general manager.

The shipment was made in response to a request from the pastor on Pitcairn Island for some talking books and magazines for a blind islander.

Generally the recorded books are lent on a 30-day basis and must be returned to the library, but since mail service to Pitcairn Island is very irregular and many months would elapse before the supplies could be returned, the shipment to Pitcairn was prepared with the understanding that none of the materials would be returned. Included in the shipment were the Bible, several Spirit of Prophecy books, and a supply of back issues of magazines. F. G. THOMAS

PHILIPPINES

Sabbath School Members Attend Grand Fellowship

Five thousand Sabbath school members in the Philippines, mostly from the Greater Manila area, attended the grand Sabbath school fellowship on October 5 in the Philippine Union College auditorium. B. J. Liebelt, General Conference associate Sabbath school director, and W. V. Clements, Far Eastern Division Sabbath school director, were guest speakers.

Earlier in the week a union-wide Sabbath school council was held in the conference room of the Manila Sanitarium and Hospital for all union and mission officers and Sabbath school and child evangelism directors. The council theme was "How to

Attract Our Youth to the Sabbath School and How to Win Them to Christ Through the Sabbath School." Before the close of the council, the group summarized the North Philippine Union Mission's Sabbath school objectives for 1975.

T. V. BARIZO
Sabbath School Director
North Philippine Union Mission

INTER-AMERICA

Communication Is Topic of Council in Miami, Florida

The Inter-American Division held its first division communication council recently at its headquarters in Miami, Florida.

Union presidents and communication department directors participated under

THREE NEW DESTINY BOOKS

Sharing a good book together—perhaps at worship time—helps a family build a home. Here are three very readable books your family will enjoy and appreciate. And your home will be stronger. Only \$2.95 each.

HYMNS AT HEAVEN'S GATE

By Norma Youngberg and Hazel Green. George Greer demonstrated that music is a sacred gift from God to be used in the salvation of souls. This heartwarming story tells how he organized the first Adventist a cappella choir and choir tour, the first radio choir, and was the first to produce on records.

RUN FOR YOUR LIVES

By Ellen Dana and Genevieve Kime. Tense drama surrounds a missionary family when war's devastation cuts off human help. For 83 days they fled—through jungle heat, over narrow mountain trails and through submarine-infested waters. Read how God preserved them, and about the unique witnessing opportunities He gave.

THE WIND BLOWS FREE ON CUPCAKE HILL

By Juanita N. Romano. To lose a life of wealth and ease in Hawaii and to find oneself poverty-stricken in the jungles of the Philippines was difficult to imagine and even harder to experience. How Juanita learned to depend on a loving and all-powerful God is pure inspiration.

These books are available at your Adventist Book Center or by mail from ABC Mailing Service, 2621 Farnam St., Omaha, NB 68131. In Canada: 201 16th Ave. NE, Calgary, Alta. T2E-1J9. On mail orders include 35 cents for the first book and 10 cents for each additional book to cover shipping costs. Add sales tax, if applicable.

Brought to you by Pacific Press



the leadership of Tulio Haylock, division communication director; Charles Taylor, his associate; and M. Carol Hetzell, associate director of the General Conference Communication Department.

A vigorous agenda dealt with all areas of the department, ranging from the duties

of communication personnel to the coordination of Bible courses and how to serve more radio stations with Adventist taped programs.

Milton Peverini, speaker for La Voz de la Esperanza, announced that shorter programs soon would be available. The day of the long re-

ligious broadcast, he stated, is fading. An example of the reception the shorter programs receive is seen in Puerto Rico, where 15-minute Adventist programs now are aired over the network.

Other topics discussed included what makes a news story and a good picture,

writing for church publications, church and institutional identification, good community relations, radio scripts for pastors, follow-up of Bible school interests, exhibits and parades, and serving national and international news media.

M. CAROL HETZELL



South African Pathfinders Gather for Fair

A recent Pathfinder Fair held in Grahamstown, South Africa, was the largest fair ever held for the African people of the Trans-Africa Division. Some of the people and events of the fair are pictured above.

Top left: J. G. Evert, Southern Union youth director, judges one of the first-aid teams. Under Elder Evert's leadership there has been a significant growth in Pathfinder Clubs in the union where there are now more than 50 clubs.

Top right: Fire building was one of the fair's events. Others included "trust my knot," first aid, relays, chariot race, drill down, circle ball, and centipede relay.

Bottom left: This Pathfinder Club scored high marks for marching and drill. Perhaps the reason is that its director is a policeman. Four hundred Pathfinders marched in the fair's parade.

Bottom right: V. S. Wakaba, youth director of the Cape Field, organized the first Pathfinder Fair in the Southern Union last year. More than 6,000 people attended this year's fair, and Pastor Wakaba predicts that there will be 10,000 attending next year's fair.

DESMOND B. HILLS
Youth Director
Trans-Africa Division

Far Eastern

■ Though Indonesia Publishing House began publishing in 1909, 1974 marks its twentieth anniversary as a printing house operating from its own premises. For many years the printing was done by other printers. To commemorate the occasion a special pictorial report was prepared for the annual meeting of the board of directors, which convened November 20. The meeting was followed by a formal banquet attended by nearly 200 persons from the East and West Indonesia unions and the publishing house employees. Six workers with 20 or more years' service were honored. To conclude the program the publishing house made a contribution to MISSION '74.

■ Chaplains of the three Thailand Adventist medical institutions met with church pastors for the first annual chaplains' workshop October 30 to November 4 in Bangkok. Topics ranged from "Ministering to the Dying Buddhist and His Family" to "Sabbath in an Adventist Hospital."

■ The Philippine Publishing House, which set as its goal for 1974 10 million pesos (US\$1,470,588) in sales, reached that goal in August and set a sales goal of 15 million pesos for 1975. This publishing house serves the three large Philippine unions, with 2,105 literature evangelists.

Inter-American

■ The Colombia-Venezuela Union held its quadrennial session from November 24 to 26 in Medellín. Three new mission presidents were elected: Joel Leiva for the Atlantic Colombia Mission, Mario Robinson for the Colombian Islands Mission, and Luis Florez for East Venezuela Mission. Some changes were made in the union departments: Nathaniel Garcia, formerly Sabbath school director, is now communication and health director;

Arturo Weisheim is lay activities and Sabbath school director; Joel Manosalva is education director, and Jose Osorio is Ministerial secretary and religious liberty director. D. J. Thomann was elected president of Colombia-Venezuela Union College, replacing Luis Florez.

■ The Colombia-Venezuela Union quadrennial session was preceded by a union-wide ministerial council, at which all ministerial workers and their wives were present.

■ Raul Villanueva, secretary of the East Puerto Rico Conference and a long-time evangelist and pastor, has been elected conference president, replacing H. J. Brignoni, who has moved to the United States.

Northern Europe-West Africa

■ The Danish Publishing House had printed all ten volumes of *The Bible Story* by the end of 1974.

■ One literature evangelist on the Faroe Islands, belonging to Denmark, sold a record sale of Dkr 42,000 (US\$7,000) worth of books in a 40-hour week recently.

■ In the West African Union Mission 70 evangelistic campaigns had been conducted up to the end of November, 1974. Three mission presidents, nine departmental leaders, and two Bible teachers conducted campaigns. It was expected that 3,000 persons would be baptized by the end of the year. Thirty-eight persons were baptized through direct contacts with literature evangelists.

South American

■ A radio station in Paraná, Argentina, broadcasts every Sunday a short regional newscast prepared by the public relations department of River Plate College. News of the college, sanitarium, Villa Libertador San Martín (the town where these institu-

tions are situated), and the town of Puigarrí is given. The information is given by telephone to the radio station.

■ Egil Wensell, president of the River Plate College since 1970, will be taking a course in educational administration at Andrews University for approximately one year. In his absence, Manuel F. Perez, former president, will preside over the college.

■ The footings of the new women's dormitory have been laid at River Plate College. The three-story edifice will have 53 dormitory rooms, a chapel in the basement, and an infirmary, offices, store-rooms, washrooms, and sewing and ironing rooms.

■ P. S. Camacho, publishing director of the South American Division, reports that October was the division's top month in literature sales. Bookmen in the South Brazil Union alone sold more than \$550,000 worth of literature during the month. Six of the 600 literature evangelists in South Brazil each sold more than \$20,000 worth of books and magazines.

North American

Atlantic Union

■ Six persons were baptized in Waterville, Maine, recently.

■ Thirteen persons have been baptized recently in the Canton, New York, church.

■ Twelve persons were baptized on August 24 at the conclusion of a three-week series of meetings in the Washington Avenue Bronx church in New York.

■ On November 10 a graduation service was conducted in the New York Center in Manhattan for 70 graduates of the Adventist Nurse Service Agency (ANSA). The agency, a training school for home health aides and a placement service for licensed nurses and home health aides, is directed by June Croft. Twice each year a ten-week training course is offered for home health aides. The total number of graduates is 1,000.

Canadian Union

■ Ketti Ippisch, from the Loma Linda Foods Company, held adult-education nutrition classes in the Rutland, British Columbia, senior high school for three days.

■ W. D. Frazee, president of the Wildwood Institute in Georgia, presented studies on the sanctuary service from November 29 through December 5 at Canadian Union College, Lacombe, Alberta.

■ A part-time church school has begun in Yellowknife, capital of the Northwest Territories. Children attend public school for other subjects but have Bible classes twice weekly as the new mission complex.

■ Thirty-eight persons have been baptized as a result of an evangelistic crusade held in Ottawa, Ontario, by Ron Halvorsen, of Faith for Today.

Central Union

■ Approximately 70 people attended the dedication services of the new Dodge City, Kansas, church. G. G. Gesele is pastor.

■ The Wyoming Conference reported its Ingathering objective reached at the workers' meeting in Casper, Wyoming, on November 11. This is the first conference in the Central Union to reach and surpass its objective.

■ Shawnee Mission Medical Center in Kansas reports that more than 1,000 health-related magazines and small religious brochures are distributed monthly.

■ Recognition for the more than 100 seniors at Union College, Lincoln, Nebraska, was held in the college gymnasium on Monday, November 11.

Columbia Union

■ Sixty-five persons were baptized as a result of evangelistic meetings held in Cincinnati, Ohio, by Willie Lewis, pastor of the Cincinnati Shiloh church.

■ A new group of believers has been formed in Lima, Ohio, where the Allegheny West Conference previously has had no church. The new company is a result of meetings held by H. L. Cleveland, Allegheny West Conference president.

■ James Clements has been named pastor of the First church in Englewood, New Jersey.

■ The Beacon Light church in Annapolis, Maryland, exceeded its Ingathering goal before most churches had begun to work on theirs. Recent baptisms at the church have added three persons to the congregation.

■ The First church, of Coatesville, Pennsylvania, has opened at 200 Lincoln Highway.

■ Allegheny East Conference temperance and youth departments sponsored a parade for temperance and better living in Washington, D.C.

North Pacific Union

■ The Upper Columbia Lay Activities Advisory Council recently elected the following officers: Fred Bennett, chairman; John Vornholt, vice-chairman; Helen Eby, secretary-treasurer; and Bud Morgan, public relations secretary.

■ The Glendoveer Golf Course in Portland, Oregon, acquired several years ago as a projected site for the new Portland Adventist Hospital, has been sold to the county for public recreational use. The hospital is currently under construction on another site. The sale amounted to \$3 million.

■ Heading the list of speakers and instructors at a recent Adventist men's seminar at Sunset Lake Camp was C. C. Weis, General Conference Lay Activities associate director. Some 100 persons attended this Washington Conference lay activity.

■ *The Bible Book of Medical Wisdom* by Dr. Russel J. Thomsen, a graduate of Walla Walla College and Loma Linda University, has

been published by the Fleming H. Revell Company, original publisher of the book *Steps to Christ* by Ellen G. White. Dr. Thomsen is an obstetrics-gynecologist specialist in Walla Walla, Washington.

Northern Union

■ New Pathfinder clubs have been organized in Grafton and Harvey, North Dakota.

■ Fifteen persons were baptized in Minneapolis, Minnesota, at the close of an evangelistic series conducted by H. G. Crowson, Northern Union evangelist.

■ Dark-county evangelism has resulted in a newly organized church in Winner, South Dakota.

■ The North Dakota Adventist Book Center has opened a branch store in Bismarck offering a complete line of books, records, and health foods.

Pacific Union

■ Reading of a need in the local newspaper, students at Monterey Bay Academy in California raised \$700 toward the purchase of a white-cell separator for a four-year-old community boy dying of leukemia. Marshall Rub, student body president, led the two-day campaign and made the presentation to the Children's Hospital at Stanford Research Center.

■ Inauguration services at the newly acquired Ceres, California, Spanish church were held just prior to Christmas. Three years ago, Pedro Geli, Jr., began meetings for the ten Spanish-speaking members attending the Ceres English church. Today's membership is 100—the majority of whom are converts as the result of Central California's Al Dia telecast by Pastor Geli. English-speaking physicians and dentists nearby have agreed to man the free clinic to be conducted in the church's social hall. Pastor Geli is now president of the local ministerial association, the first Seventh-day Adventist and the first Spaniard to hold this responsibility.

Southern Union

■ Tithe totals for 1974 are expected to reveal that the South Central Conference has exceeded \$1 million for the first time in its 29-year history. Every district showed an increase for the month of October.

■ Stewardship in the Georgia-Cumberland Conference during 1974 has resulted in increased tithe-giving of 16½ per cent, with Sabbath school giving up 20½ per cent over 1973. The month of October reflected a tithe gain of 40 per cent above October, 1973.

■ Fifty individuals made decisions for church membership during the Cox-Weber-Ferguson crusade in Knoxville, Tennessee.

■ Tithe receipts in the South Atlantic Conference for the first three quarters of 1974 amounted to \$1,539,859, an increase of 12 per cent over the same period of 1973. Sabbath school giving showed a similar rate of increase.

■ J. A. Jones and the LeLand, Mississippi, congregation celebrated opening services in their new church November 30. This is the third new building occupied in Pastor Jones's district this year.

Southwestern Union

■ Calvin G. Gordon was selected by the board of trustees on October 1 to serve as the interim president of Southwestern Union College. Formerly chairman of the modern-language department and recently teaching part time in the religion and modern-language departments, he is serving the college for his eighth year. His wife, Nell, is chairman of the home economics department.

■ A new building was dedicated by the Nacogdoches, Texas, church Sabbath, September 14. The brick-faced building has a 100-seat sanctuary, four Sabbath school division rooms, and a kitchen. B. E. Leach, Southwestern Union Conference president, preached the dedicatory sermon.

■ Eighty Pathfinder leaders from Texas and nearby States met October 25 to 27 at Lone Star Ranch, Athens, Texas. Main speaker for the weekend was Merlin Carmen, of Portland, Oregon.

■ At a recent meeting of the Ozark Academy board it was voted to move ahead with studies and proposals for the further development of academy facilities in Gentry, Arkansas. Plans now being developed propose, among other things, that construction of a new administration building be started by the summer of 1975.

Loma Linda University

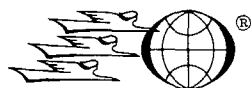
■ The Loma Linda University School of Health has begun its second year of research to determine what factors in the Seventh-day Adventist life-style account for the low cancer mortality rate of its church members. The six-year study is being conducted by the department of biostatistics and epidemiology. The response rate from California churches—all of whom are participating in the study—stands about 60 per cent, according to Roland L. Phillips, co-chairman of the department.

■ The city of Loma Linda, California, proclaimed the month of December the Dr. Harry W. Miller International Student Fund Month. In November the Loma Linda University International Students' Organization, in conjunction with the student affairs office, kicked off the second part of a fund-raising campaign designed to make \$100,000 in loans available to overseas students who are presently on student visas.

■ A teacher-training grant of \$25,000 has been awarded to the Department of Occupational Therapy by the Rehabilitation Services Administration of the Department of Health, Education, and Welfare. Grant funds are being used to stimulate a more rapid development of a project initiated two years ago in community-centered clinical training.

Bulletin Board

Review



Advent Review & Sabbath Herald
125th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Herbert E. Douglass, Don F. Neufeld

ADMINISTRATIVE SECRETARY

Corinne Wilkinon

EDITORIAL ASSISTANT

Jocelyn Fay

EDITORIAL SECRETARIES

Aileen Andres, Pat Hill, Idamae Melendy

ART

DIRECTOR, Elfred Lee

DESIGNER, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. R. Beach,

W. Duncan Eva, W. J. Hackett, C. D.

Henri, M. S. Nigri, Neal C. Wilson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R.

Figuhr, Frederick Lee, R. R. Frame, P. H.

Eldridge, B. L. Archbold, Alf Lohney, E. W.

Pedersen, R. A. Wilcox, R. S. Lowry,

M. L. Mills, C. L. Powers

EDITORS, SPANISH EDITIONS

NORTH AMERICA, Fernando Chaij

SOUTH AMERICA, Gaston Clouzet

INTER-AMERICA, C. R. Taylor

CORRESPONDENTS, WORLD DIVISIONS

AFRO-MIDEAST, R. W. Taylor; AUS-

TRALASIAN, Robert H. Parr, M. G.

Townend; EURO-AFRICA, E. E. White,

E. Koehler; FAR EASTERN, D. A. Roth,

Jane Allen; INTER-AMERICAN, L. Marcel

Abel; NORTHERN EUROPE-WEST

AFRICA, Paul Sundquist; SOUTH

AMERICAN, H. J. Peverini; SOUTHERN

ASIA, A. J. Johanson; TRANS-AFRICA,

Desmond B. Hills

CORRESPONDENTS, NORTH AMERICA

UNIONS: ATLANTIC, Emma Kirk;

CANADIAN, Theda Kuester; CENTRAL,

Clara Anderson; COLUMBIA, Charles R.

Beeler; LAKE, Gordon Engen; NORTH

PACIFIC, Cecil Coffey; NORTHERN,

L. H. Netteburg; PACIFIC, Shirley Burton;

SOUTHERN, Oscar L. Heinrich; SOUTH-

WESTERN, J. N. Morgan;

UNIVERSITIES: ANDREWS, Opal Young;

LOMA LINDA, Richard Weismeyer

CIRCULATION

MANAGER, Edmund M. Peterson

FIELD REPRESENTATIVE, Joel Hass

SUBSCRIPTIONS

United States, \$12.95. For each subscrip-

tion ordered in the United States to go to

other countries, add \$2.50 postage. Address

all correspondence concerning subscrip-

tions to the Manager, Periodical Depart-

ment, Review and Herald Publishing

Association, 6856 Eastern Avenue NW.,

Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish
and a quarterly edition in Braille are avail-
able. For information write to the
Manager, Periodical Department.

TO CONTRIBUTORS

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

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

Health Personnel Needs

NORTH AMERICA

Boiler mech.	Nurses, psych.
Cabinetmaker	Nurses, staff
Clin. spec.,	Nursing-serv.
psychiatry	asst. dir.
Computr. oper.	Orderlies
Dietitians	Pharm. tech.
Electrician	Phys. ther.
Housekprs.	Psych. aide
Inhal. ther.	Psych. tech.
Key-punch op.	Radiol. technols.
Med.-rec., ART	Refriger. engr.
Med.-rec. lib.	Sec., acct.
Nurse aides	Sec., med.
Nurses, LVN	Stationary engr.

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

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

To New Posts

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

B. B. Alsaybar, associate pas-
tor, Filipino church of Los An-
geles, California, formerly edu-
cation and PR director, North
Philippine Union Mission.

T. V. Barizo, education direc-
tor, North Philippine Union Mis-
sion, in addition to stewardship
director.

M. T. Bascom, director, Eng-
lish Language Schools of the Far
Eastern Division, from director,
English Language Schools of
Korea.

Charles Gaban, secretary,
Sabah Mission, in addition to
director of youth and education
departments.

Mandatang Gaban, acting
president, Sabah Mission, from
acting chairman, Sabah Mission
Committee and lay activities di-
rector, Sabah Mission, Southeast
Asia Union Mission.

B. E. Jacobs, director, Reli-
gious Liberty Department, Far
Eastern Division, in addition to
director of youth activities, Far
Eastern Division.

C. B. Lim, secretary-treas-
urer, West Malaysia-Singapore
Mission, from acting secretary-
treasurer.

Horloni Martinez, assistant
publishing director, Southeastern
California Conference, from

same position, Greater New York
Conference.

S. I. Ro, auditor, Korean Un-
ion Mission, from assistant audi-
tor, Korean Union Mission.

Sunti Sorajakool, coordinator
of Message to Buddhists Commit-
tee, in addition to secretary,
Thailand Mission, Southeast Asia
Union Mission.

E. J. Tangunan, Sabbath school
director, North Philippine Union
Mission, in addition to lay ac-
tivities department.

FROM HOME BASE TO FRONT LINE

L. Elmer Duncan (WWC '66),
returning as teacher, Kamagambo
Training School, Kisii, Kenya,
East Africa; **Dorothy May (Drake)**
Duncan and two children, left
Seattle, Washington, October 28,
1974.

Lola M. Genton (SMC '54), re-
turning as elementary teacher,
Bangkok Overseas School, Bang-
kok, Thailand, left Los Angeles,
August 27, 1974.

Donald Eugene Richert (Mon-
tana St. U. '63), to serve as
principal, Yele Secondary
School, Sierra Leone, West Af-
rica; **LaVerne Bernice (Allaway)**
Richert (Sacramento St. Col. '69)
and three daughters, of Penn
Valley, California, left New
York, October 7, 1974.

Richard H. Roderick (UC '58),
returning as treasurer, Trans-Af-
rica Division, Salisbury, Rhod-
esia; **Althea Elisabeth (Rea)**
Roderick (UC '55) and three chil-
dren, left Washington, D.C.,
October 23, 1974.

Charles Howard Schlunt (AU
'62), returning as teacher,
Malamulo College, Malawi;
Janet Rae (Wildman) Schlunt
(AU '62) and two children, left
Miami, October 22, 1974.

Ellen Elizabeth (Snyder)
Thomann (PUC '60), of Angwin,
California, left Los Angeles,
September 11, 1974.

D. Ronald Watts (AU '59), re-
turning as president, South India
Union, Bangalore, left New
York, July 10, 1974; **Dorothy**
May (Eaton) Watts (AU '74), left
New York, October 6, 1974, to
join her husband.

Ralph S. Watts, Jr. (UC '56),
returning as president, Southeast
Asia Union, Singapore; **Patricia**
Ann (Ortner) Watts (UC '56), left
Los Angeles, October 19, 1974;
Steve and Lori Watts left Seattle,
August 28, 1974, for Hong Kong.

Roger A. Wilcox (CUC '36), re-
turning as president, South

American Division, Montevideo,
Uruguay, and **Violet Gertrude**
(Numbers) Wilcox (CUC), left
Miami, October 31, 1974.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTA- TION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Edward A. Anderson (R/SS),
to serve as relief physician,
Saigon Adventist Hospital,
Saigon, Vietnam, of Linden,
California, left Los Angeles,
California, October 13, 1974.
His wife will follow later.

Norman Avery Brethouwer
(LLU '33) (R/SS), to serve as
relief physician, Ishaka Hospi-
tal, Mbarara, Uganda; **Ethel**
(Carr) Brethouwer (Glendale
Adv. Hosp. '37), of Montrose,
Colorado, left Washington, D.C.,
October 16, 1974.

C. Cornelius Cantwell (WWC
'29) (SOS), to serve as pastor,
Okinawa Mission, Okinawa,
Japan; **Bessie (Howson) Cantwell**
(WWC), of Loma Linda, Cali-
fornia, left Los Angeles, Cali-
fornia, September 12, 1974.

Edwin Christian (LLU '74)
(AVSC), of Englewood, Colo-
rado, to serve as surgical tech-
nician, Mugonero Hospital,
Kibuye, Rwanda, left Los An-
geles, October 2, 1974.

Deanne Misao Mitoma (LLU
'74) (AVSC), of Oakland, Cali-
fornia, to serve as dental hy-
gienist, Hong Kong Adventist
Hospital, Hong Kong, left Los
Angeles, October 17, 1974.

Randy Regester (AU '74)
(AVSC), of Baroda, Michigan,
to serve in maintenance/build-
ing, Lulengele Seminary, Ka-
nanga, Zaire, left Chicago,
September 26, 1974.

Paul Kenneth Simpson (SOS),
of Mountain View, California,
to serve in a rural missionary
program, Northern Union, New
Delhi, India, left New York,
September 30, 1974.

Coming

January

11-18	Liberty Magazine Campaign
18	Religious Liberty Offering
25	Medical Missionary Day

February

1	Bible Evangelism
1	Church Lay Activities Offering
8	Faith for Today Offering
15-21	MV Day/MV Week of Prayer
22	Listen Campaign

March

1	Tract Evangelism
1	Church Lay Activities Offering
8	Christian Home and Family Altar

Darwin Disaster

Although the city of Darwin, Australia, was "almost flattened" when a cyclone struck on Christmas Day, no Seventh-day Adventist Church members were injured, reports G. W. Maywald, Australasian Division lay activities director. The Adventist church and the pastor's home, among the few buildings left standing, are being used as a welfare center. H. D. BURBANK

N.A.D. Ingathering Report—6

The total amount of Ingathering raised through December 21 is \$6,906,131, or \$14.03 per member in the North American Division. The amount raised through the sixth week of last year's campaign was \$6,942,426.

The amount raised this week is \$990,833, as compared with \$699,243 raised in the sixth week of last year's campaign.

Nine conferences have reached the Silver Vanguard goal of \$25 per member: Newfoundland, \$35.43; Oklahoma, \$27.48; New York, \$26.58; Illinois, \$25.54; New Jersey, \$25.49; Texico, \$25.32; Kansas, \$25.24; Pennsylvania, \$25.23; and Alabama-Mississippi, \$25.18.

Both the Southern and Columbia unions have now gone over the million-dollar mark.

Thirteen conferences have exceeded their final totals for last year. Five unions and 32 conferences showed gains. C. C. WEIS

Student Missionaries Work in Ireland

Student missionaries are working in Ireland for the first time. Barbara Lokken and Ron Carlson, both from Union College, are in the city of Wicklow. Their activities include gift Bible contacts, Bible studies, summer camp assistance, securing enrollments in the health course, and involvement in local church work.

Their service is much ap-

preciated; the Irish Mission has called for five student missionaries next year. Three of the 13 student missionaries representing Union College abroad next year will go to Ireland.

This year 195 student missionaries are working in more than 40 countries. With 230 official requests for their services already in hand, General Conference youth leaders are sure that next year even more youth will be involved.

Young people attending an Adventist college should contact their student missionary sponsor on campus if they would like to be student missionaries.

CHARLES MARTIN

Summer Camps Increase During 1974

According to a recent report of the North America Summer Camping Program, 358 camps were held in 1974 compared with 322 camps in 1973. Campers numbered 32,610, approximately 2,600 more than last year. There were 5,277 decisions for Christ made during camps, 79 young people baptized, and 15,346 Honors earned.

Using the youth camp facilities this year were 132,805 guests compared with 128,285 in 1973.

LEO RANZOLIN

Results of Pilot Century 21 Program

Sixty-eight baptisms have resulted from a pilot Century 21 Better Living Institute conducted last fall by J. Wayne McFarland and J. R. Spangler, both General Conference personnel, in Portland, Oregon. The majority of these converts had never known of Seventh-day Adventists before or had a background in Christianity.

A Bible instructor working with a group of Adventist physicians in Portland is giving Bible studies to a number of families, all of whom are looking forward to church membership.

Century 21 is a new 21-night series of integrated

health and doctrinal presentations prepared by several General Conference departments in an effort to follow Spirit of Prophecy direction that these aspects be blended in a coordinated "whole man" approach to evangelism. Information on this material is available from the General Conference Ministerial Association.

RALPH F. WADDELL

New Food Factory Planned in Egypt

Plans are now under way to construct a food factory in Cairo, Egypt. Land has been purchased, and construction will begin soon. Plans have been approved by the government.

Soy milk will be the first product marketed. Soybeans are grown by many of the farmers along the Nile River and can be purchased for the factory's use. It is expected that soy milk will be readily accepted by consumers, since dairy farms in Egypt are small because of a lack of pasture land.

R. C. Darnell, Middle East Union president, with whom the food-factory plans originated, hopes that production will begin in 1975.

R. W. TAYLOR

In Brief

Newly appointed: W. S. Edsell, youth director, Afro-Mideast Division, formerly youth director, East African Union. ☐ Paulo J. Sanchez, auditor, South American Division, formerly assistant treasurer and controller, Pacific Press Publishing Association.

Deaths: Clinton J. Coon, 86, former West Virginia and Potomac Conference president, in Takoma Park, Maryland, December 23. ☐ Otto B. Kuhn, 91, missionary to China from 1916 until his retirement in 1937, in Loma Linda, California, December 19. ☐ Paul Steiner, 61, curator, Ellen G. White-SDA Research Center, Newbold College, England, in an automobile accident, on December 23.

North America Reports High Baptism Totals

The North American Division reports a record 8,054 baptisms for the third quarter 1974. This is a better third-quarter report than in 1973 or 1972. The combined efforts of pastors and laymen have made this possible.

The recently adopted mission program for North America emphasizes two things: public evangelistic campaigns and the involvement of every layman in some form of soul-winning endeavor. In short, North America is in the era of the corporate witness.

May the spirit of evangelism possess the heart of each believer in North America as we enter the final phases of the year 1974.

E. E. CLEVELAND

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center.

☐ New subscription
☐ Renew my present subscription
☐ One year (\$12.95)
☐ Perpetual (\$10.50)

name, please print _____
address _____
city _____ state _____ zip code _____