

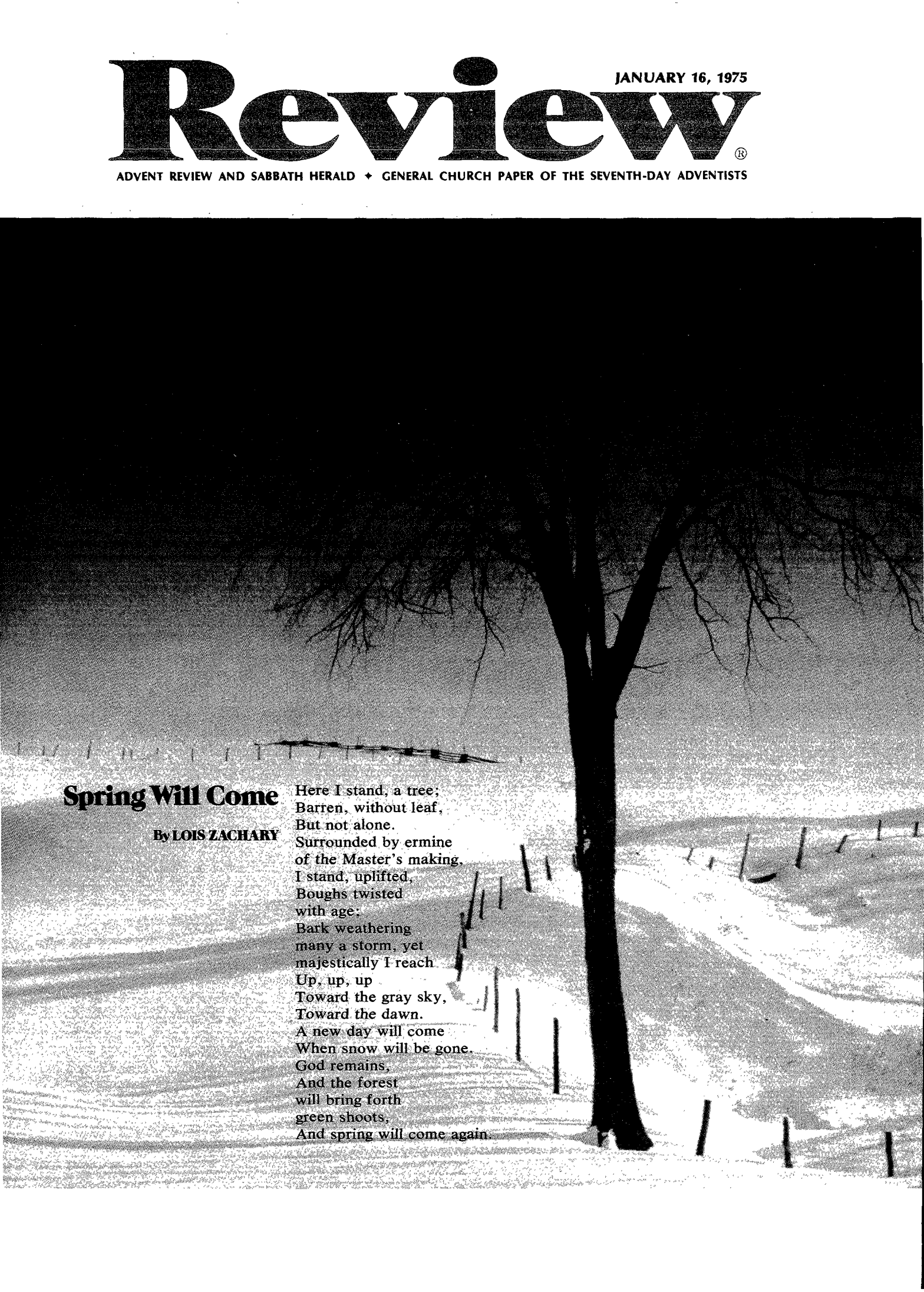
Review®

JANUARY 16, 1975

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

Spring Will Come

By LOIS ZACHARY



Here I stand, a tree;
Barren, without leaf,
But not alone.
Surrounded by ermine
of the Master's making,
I stand, uplifted,
Boughs twisted
with age.
Bark weathering
many a storm, yet
majestically I reach
Up, up, up
Toward the gray sky,
Toward the dawn.
A new day will come
When snow will be gone.
God remains,
And the forest
will bring forth
green shoots,
And spring will come again.

Essence of Christlikeness

Two selfless acts by a family to a group of total strangers recently made clearer to us than ever before why God uses kind acts to fellow human beings as the mark of those who shall be invited into heaven (Matt. 25:31-46).

It happened during a massive snowstorm that struck the eastern half of the United States during the waning hours of 1974's Thanksgiving holidays. With thousands of other motorists we became snowbound in Somerset, Pennsylvania. The first night, unable to find accommodations, we slept in our car. The second night we slept on the floor in a hallway of a Holiday Inn.

We were not alone. Bodies were wall to wall, not only in "our" hallway but in all others of the building, and in the main lobby. The situation resembled that of a war-refugee evacuation center. All rooms had been rented and occupied on a first-come first-served basis. When we arrived all had been taken.

The night was dark, and the mood of our floormates was grim as we tried to court sleep. People with rooms had long since closed their doors and ostentatiously rattled the chain on their double-safety lock as they slipped it into place for the night.

Then suddenly one door opened and a man appeared. The door was to a room occupied by a family of four. "We're going to leave our door open a crack," said the husband and father. "Feel free to use our bathroom anytime during the night. We'll be sleeping in our clothes, so there'll be no embarrassment." A few minutes later, knowing that many were hungry, the wife and mother came out and said, "I've put together some peanut-butter-and-cracker sandwiches. If anyone wants some, just hold up your hand." The response was broad and immediate, and the taste surpassed ambrosia.

The next morning we discovered that this family had also generously shared their quarters with a woman who was traveling alone.

As we observed this unusual family we were impressed with the matchless beauty of the spirit of unselfishness. This spirit is the spirit of Christ, it is the spirit of heaven, it is the spirit of true greatness.

We thought of Christ's counsel to His power- and authority-hungry disciples: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

We thought also of Christ's words in the upper room after He had washed the feet of the position-conscious disciples: "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16). "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (verses 34, 35).

As the only one who has ever kept the commandments perfectly, Jesus exemplified unselfish love in every aspect of His life. He lived to bless others. He "went about doing good" (Acts 10:38).

If Jesus had been in the snowstorm at Somerset He would have shared His food and His room, for this is the way He lived during His earthly sojourn. "He had little money to give, but He often denied Himself of food in order to relieve those who appeared more needy than He. . . . To those who were in need He would give a cup of cold water, and would quietly place His own meal in their hands."—*The Desire of Ages*, p. 87.

"Christ's work is to be our example. Constantly He went about doing good. . . . His life was one of unselfish service, and it is to be our lessonbook. His tender, pitying love rebukes our selfishness and heartlessness."—*Testimonies*, vol. 9, p. 31.

Would Adventists Have Been Different?

As we observed the conduct of the thousands of stranded motorists at Somerset, we posed this question, "If all these people were Seventh-day Adventists; in what respects would the situation be different?" We concluded that there would be less tobacco, less liquor, fewer expletives. But would the group have been more loving and kind? Would all occupants of motel rooms have offered to share their facilities with the unfortunates sleeping on the floor just outside their doors? Would all have shared their meager food supplies, or have gone hungry themselves in order to relieve the misery of their fellows?

In these circumstances it became clear that labels are virtually meaningless. When Jesus comes He will translate people, not by label, but by character. And the very essence of a Christlike character is unselfishness, a willingness to sacrifice for the good of others, to meet the needs of others rather than of self. Jesus will not translate Seventh-day Adventists per se, but those who truly love.

Then it will be seen—but too late—that gossiping, jealousy, the demand for nonsacrificial wages for gospel, educational, or medical ministry, unfair criticism, disregard for church authority, divisive conduct, failure to pay an honest tithe, and other seldom-rebuked but all-too-prevalent sins would of necessity shut a person out of heaven, for they violate the underlying principle of God's law—love to God and love to man.

Then it will be seen that the parable of the sheep and goats in Matthew 25 is not an oversimplification of the great judgment day. Those who feed the hungry, give drink to the thirsty, take in the stranger, clothe the naked, and visit the sick and imprisoned know what it means for self to be dead and for Christ to live in the heart, flooding the life with love. To them Christ may safely say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). They would enjoy heaven. They would not be a disruptive influence there.

Is it not time to ask ourselves whether we really understand what it means to follow Jesus—to live a life of love rather than a life of selfishness? As the result of our experience at Somerset and the beautiful example of love we witnessed there, we have begun a ruthless self-confrontation. And we are excited as we think of the tremendous impact that 2.5 million loving and lovable Seventh-day Adventists might have on the world!

K. H. W.

This Week

Walter Raymond Beach, "In Defense of Stable Motion" (p. 4), is a general vice-president of the General Conference, a position he has held since July 1, 1973. A 1923 graduate of Walla Walla College, College Place, Washington, Elder Beach began his denominational service as a teacher at Auburn Academy, Auburn, Washington. In 1926 he moved to Switzerland to become a departmental secretary of the Latin Union. In 1927 he earned an M.A. degree from the University of Paris (Sorbonne). During his 28 years of service abroad, Elder Beach held the following positions: president of the Belgian Conference (1928-1932); president of the Franco-Belgian

Conference (1932-1936); secretary of the Southern European Division (1936-1946); president of the same division (1946-1954). He was elected secretary of the General Conference in 1954, a post he held until 1970. From 1970 until his election as general vice-president, Elder Beach was a general field secretary of the G.C. Elder Beach, an author of several books, including three in the French language, also contributes a regular column to *These Times*. In his article he discusses our proneness to extreme positions with regard to change, i.e., we either regard all change as evil or else crave change for the sake of change. He offers several suggestions to avoid these extremes.

Desmond Ford, Ph.D., "His Glory Is Love" (p. 6), is head of the theology department of Avondale College, Cooranbong, Australia. After finishing the ministerial course at Avondale in 1950 Dr. Ford worked as an evangelist in the Northern New South Wales Conference until 1957, when he returned to Avondale to finish his B.A. After completing an M.A. from Potomac University, Washington, D.C., he earned a Ph.D. from Michigan State University, Lansing, Michigan, in 1960. Since 1961 Dr. Ford has been a full-time member of the faculty of Avondale College.

Readers will be interested to learn that Donald Melnick, M.D., mentioned in the article about

Loma Linda University, "Christianity Bridges Gap Between California Towns" (p. 18), has recently gone to Saigon as a relief physician (see Bulletin Board, p. 31).

Bible Credits: Texts credited to Goodspeed are from Smith and Goodspeed, *The Complete Bible: an American Translation*. Copyright 1939 by the University of Chicago. Texts credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Photo Credits: Cover, Ewing Galloway; p. 11, H. Armstrong Roberts; p. 12, Harold M. Lambert; all other photos, courtesy of the respective authors.

Letters

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

True Health Reform

In regard to the articles dealing with temperance in Socialist countries (Aug. 22 and 29), I would like to make these comments.

How aware these articles should make us of the fact that without Christ as the center of all our messages we become no different from those who seek to live "moral, humanistic" lives without Christ as their righteousness.

Second, health principles must never be presented independent of the third angel's message (see *Counsels on Diet and Foods*, pp. 75, 76).

PATRICK C. TRAVIS, D.D.S.
College Park, Georgia

Can Angels Read Thoughts?

I have been impressed with the close relationship between the work of angels and that of the Holy Spirit; and the two agencies certainly seem to be involved in the same work upon the human heart. My question is: Can good angels read my thoughts? We have reason to believe that the devil cannot read our thoughts, but how about the good angels? God sends them to help us, to guide us, and to bring thoughts to our remembrance in time of necessity (see *Christ's Object Lessons*, p. 149), and our

words are chosen for us by the angels (see *Christ's Object Lessons*, pp. 341, 342).

Therefore, if the angels bring thoughts to our minds and are that closely tied to our thoughts, can they not also know our thoughts! How can they bring thoughts to our minds if they do not know them? They bring truths to our remembrance through the mind—through the thinking! Prayers of men are borne to heaven by angels (see *The Acts of the Apostles*, pp. 153, 154). Does this mean only prayers that can be heard by the ear or does it include prayers only in the sinner's heart? Cannot the angels then read the heart and the mind of the Christian? The good ones, I mean?

DICK RENTFRO
San Jose, California

Any Miracle But

I want to thank the editors of the REVIEW for the answer following the letter under "Imputed or Imparted?" in the November 14 REVIEW. It seems that people are willing to accept any miracle except the miracle of grace in their lives—imparted righteousness. They seem to be able to believe in forgiveness and they claim to believe in some miracle that is supposed to take place somewhere between the present life and the future one; but the miracle that is plainly taught in the Bible and the Spirit of Prophecy—imparted righteousness—they will not accept. They refuse to give God credit for the power to perform that one.

I believe this is a prominent reason for the Laodicean condition in the Seventh-day Adventist Church. If we will be brave enough to accept God's goal for us (made plain in the feature article of the same REVIEW, "World Leaders in Annual Council Speak to the Church") and courageous enough to ask God for help in attaining it, we will not be tempted to be so presumptuous as to hope that He will perform some miracle after we are gone, to save us in spite of our indolence and lack of faith.

MARVIN MEEKER
Lincoln, Arkansas

On Being Single

I wish to thank Walter Scragg for the article "On Being Single," October 10. He put in a nutshell what I have been trying to expound for years. I get disgusted with people, especially those professing to be Christians, shoving single folks into a mess. Who are they to choose someone's mate?

I figure if a man isn't courageous enough to choose his own wife, he doesn't have backbone enough to live with one. If he decides to wait or has other interests, that is his business. At least he is keeping the population explosion down and possibly being an asset to the nation or church with his talents.

We women get it too. We can't solve it as a man does, eventually making his own choice—at least some of us do not feel that is proper. What's more, not all of us are secretly

longing to find the right one, as we are often accused.

This seems like a laughing matter, but, to single folks, meddling can be cruel.

MARIE HEALY
Lincoln, Nebraska

Like an Oasis

News from the outside world is like an oasis to us working in an isolated place of Bangladesh. Even though it arrives four or five months late, the REVIEW is our constant joy and source of inspiration. It informs us not only of what is happening around the world but also of the spiritual condition of the church.

The two editorials that we have read recently entitled "Love, Forgiveness, and Harmony" and "Three Steps to Victory" dated March 21 and June 20, respectively, especially attracted our attention. We have applied the counsels and proved them to be highly effective. It is our prayer that all who have read them will put them into practice. We are sure that as a result there would be a real great transformation and reformation in the home, church, and in our institutions.

In Bangladesh we have witnessed intense suffering and indescribable poverty. Our hearts are broken, and often we are at a loss to know what to do in order to help.

Our prayer is for Jesus to come now to end the suffering and woe that we witness day by day.

ABELARDO T. OSORIO, M.D.
Gopalganj, Faridpur,
Bangladesh

IN DEFENSE OF STABLE MOTION

By WALTER RAYMOND BEACH

OUR AGE IS dynamically oriented. Motion and change are the order of the day. Inherently, both are desirable. Without motion and change, life is an empty word. Blind opposition to change can spell doom of achievement and progress.

So far, we are together. Our problem arises in the fact that not all change is progress and that we can become involved in different types of motion. Basically, the difference is between stable and unstable motion. Motion to be useful and constructive, must be motion with equilibrium. A car skidding out of control is an example of motion without equilibrium.

Unfortunately, people often are unable to recognize the difference between these two forms of motion, and the result is disastrous attitudes toward events. Some become Luddites. These people were the frenzied traditionalists of the early nineteenth century who toured English districts around Nottingham, wrecking the new weaving machines on the theory that if these machines were destroyed at the start, old jobs and old ways of life would be preserved. At certain times in his life, most everyone is tempted to become a Luddite for there is always something to which he would like to go back. But to be against change per se is folly.

A no less foolish group is that of the neophiliacs. These are the lovers of change for the sake of change. Such, so to speak, jump up and down with calisthenic ecstasy at the thought of change. Then they plunge to the depths of despondency when the change they envision doesn't take place. They give little thought to controlled change—to mold change to proper ends so that it contributes to the quality of life rather than subtracts.

This double quality of motion appears in all areas of society. Stable motion surely is essential in the many fields of human endeavor where major changes or the possibility of them are confronting us. One such field concerns the role of women in society.

Now any society that prevents half its citizens from operating at maximum effectiveness must be considered guilty of gross delinquency. Possibly one half the work that is now done by American physicians, for example, could profitably be turned over to women. We could follow suit in other areas, in which case, the equality of responsibility must be matched by equality of privilege and gain. We all must look forward eagerly to the day when society can profit more fully from the imagination and creativeness of its women.

In this area, the so-called women's liberation movement seeks many changes that in justice ought to be made but which without a comprehensive view could create as many problems as they solve. I am not thinking of the simple matter of justice. The problem is much more complex, for it touches the basic structure of human existence and life.

It is interesting to note here that psychologists have been issuing warnings on this matter of strict identity of the sexes.

With all the talk and stir, one young lady of my acquaintance said, "Perhaps the best thing that could happen to me as a young woman would be for a young man working next to me to get a bit higher salary so that he could afford to date me and ultimately to marry me and establish a home." Quite independently of the equality of work and remuneration (equality to which we must be committed), to eliminate a difference of sex and the processes that flow from it is to demand a sudden and absolute readjustment of natural male and female roles that could result in insurmountable psychological problems as well as in many others. A recent study by the Carnegie Commission on Higher Education (September, 1973) literally oozes in some areas such nascent setbacks.

Tinkering With God's Creation

Furthermore, sexuality in the universe is not merely a biological phenomenon; it is also a transcendent reality. In most languages, certain inanimate objects are linguistically treated as masculine while others are treated as feminine. Mountains are masculine, trees feminine. Masculinity and femininity are based on distinctions that are more than biological. After physical sensations disappear, sex remains. C. S. Lewis (in *Perelandra*) argued on this point that sexuality is grounded in ultimate reality.

Extreme care must be exercised when one thinks to tinker with God's creation. Here the church must become involved. Ecclesiastical success, like national achievement, could and should be enhanced by providing a more creative and responsible role in church affairs and programs for women. But here again, we must not choose between two extreme emotional options. As in every other area of life, the basic question to consider is, What is God's plan? I think this plan must be clear from the first pages of Holy Scripture. Male and female were created and united in the sacred estate of matrimony by a loving, all-wise God, not as an afterthought to parry the effects of sin, but with the design that "home" would be the basic human structure and must be vouchsafed to mankind until the eternal purposes of God be fulfilled. Matrimony was not just to perpetuate the race; it was to promote social order and human happiness, and through well-regulated units to transmit truth and holiness from age to age. Around it were to cluster the purest, truest joys of the race.

Therefore, in the view of Scripture and the church anything that disrupts, dissolves, or disadvantages the home must be shunned irrevocably. When the family and the ordinances of God have been protected, any program that elicits a more effective usage of talent and creativity must not only be accepted but promoted on the basis of good sense and inherent justice. Conversely, any plan that creates a social or economic impossibility for the family, or which diminishes its prestige and effectiveness must result in wholesale disaster and must be eschewed. The lines of opinion must and can be drawn just that clearly. Here, as elsewhere, true success will

Walter Raymond Beach is a general vice-president of the General Conference.

An idea is not good or bad because it
is old or new, usual or different.
It must possess merit and it must ring
true to God's standard.

come through stable motion based on truth, not on extremes.

Yet another area in which "stable motion" would be appropriate is ecology. Under this heading have been grouped countless extremes and inconsistencies. These extremes are heightened in the area of ecology by the fact that the cyclic problems we experience as change are often initially hailed as progress, then called regression, then reacted to in exaggerated ways.

An oft-cited example is the field of nuclear energy. Some 25 years ago, when the possibility of deriving electric power from nuclear fission was first discussed, it seemed that this innovation might save mankind from power shortages. So we all talked glibly of innumerable prowesses such as condensing fresh water from salt and pumping it electrically 300 miles into the Sahara, which would then bloom like the rose. That was the first stage. Then when nuclear power plants were erected, it was found that large quantities of river water were required as coolant. When this water was expelled, it produced thermal pollution that destroyed riverine life. That was the second stage. So conservationists demanded that nuclear production of power be halted. That was the third stage. And now ecologists propose all kinds of extreme positions and inconsistencies.

Extreme Measures to Reduce Pollutants

A further series of inconsistencies have appeared in the use of oil and comparable fuels. The pollutants created by the internal combustion engine on our highways had to be reduced. How could this be done? As far as the automobile is concerned, mechanical devices had to be devised and attached to our automobiles. This was successful in reducing pollutants but the extreme measure brought a marked increase in gasoline consumption—which perhaps contributes to our present fuel shortage and continued pollution!

Extreme ecologists, likewise, declared an all-out war on DDT. No doubt this product is harmful to bird life and other forms of life. No doubt it has been used with damaging results. But DDT is still needed in many parts of the world and in many areas of agriculture. To deprive agriculturists or health officials in some parts of the world of DDT would condemn millions to disease or death.

My first visit to Equatorial Africa (1937) revealed to me the most loathsome disease I can imagine. They called it elephantiasis. The disease was rampant. I found women with legs as big as barrels, men with scrotums so enormous they had to be carried about in a type of wheelbarrow. DDT and the wise use of other measures have wiped out the disease carrier and the disease. The anopheles mosquito has disappeared.

Here again, proper action must steer away from the extremes. A sane calculation of relative values must determine whether DDT should be used until a better agent can be found to achieve the same end.

We could continue and talk about our cities, the generation

gap, race relations, and some church problems that tend to keep us in hot water. All of this stems from man's natural defectiveness. He is sinful. The Hebrew word for sin is *chata' ah*, one definition of which is "missing the mark." Like an arrow shot through the air and then falling without having hit its goal, sin means that either we do too much or not enough. We aim too high or too low. We go too far or not far enough. We veer too much to the right or too much to the left. Certainly *chata' ah* is the enemy of stable motion and mature development.

Proneness to Extremes

How shall we deal with our proneness to extremes?

We must first recognize this basic evil in human nature. This is man's natural way of thinking and acting. God's plan of salvation from sin must be appropriated.

Then, we must recognize that an idea is not good or bad because it is old or new, usual or different. It must possess merit and it must ring true to God's standard. There are myriad theories that are plausible and appealing. If we simply respond to something that "grabs us," we will be like the man whom the apostle James describes as "like a wave of the sea that is driven and tossed by the wind" (James 1:6, R.S.V.).

A third point is suggested by the late Bernard Baruch, a counselor to many U.S. Presidents. He once said, "Every man is entitled to his own opinion. No one has a right to be wrong about his facts." The wise man of mature motions doesn't forget his homework. Painstaking research into detail alone can get at the facts.

A fourth observation is that stable motion is based on truth. The truth will not be an extreme or a distortion, for it will be seen in the context of the whole of truth. To ensure stable motion, one must seek truth vigorously, persistently, tenaciously, uncompromisingly. The leaders in the church in particular must ask of every idea and action, "Is it true?"

Some may think that my viewpoint is to resort to the Greek golden mean. This is not what I have in mind. I am not suggesting a calibrated position precisely halfway between two alternatives. Generally, the correct position is further to one side than to another.

What I am suggesting is that Seventh-day Adventists, young and old, must not be swept along by today's current fads that lose sight of other truths. I should like to let Pauline wisdom shine brightly here in Doctor Phillips' version:

"With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12:1, 2). □

His Glory Is Love

God is not merely loving,

He is love.

**He manifested that love
in Creation and redemption.**

By **DESMOND FORD**

"Return to your sober sense as you ought, and stop sinning, for some of you are utterly ignorant about God. To your shame I say so" (1 Cor. 15:34, Goodspeed).

THIS IS A STAGGERING TEXT. It was written to a group of people "called to be saints" (1 Cor. 1:2). It is staggering because of the implication that sins arise as a result of an imperfect knowledge of God.

Some years ago a sermon was preached in St. John's church, New York. The sermon dealt severely with the frailties of human nature and put forth with unctuous assurance the certainty of eternal punishment for a large proportion of the race. Among the worshipers was the famous Aaron Burr, a man of unfortunate reputation but of keen mind. As he left the church a woman spoke to him and asked how he had liked the sermon. She was quite sure that Aaron Burr was numbered among those soon to be consigned to perdition. Burr's comment was, "I think, madam, God is better than most people suppose."

Almost 2,000 years previously this had been the burden of the teachings of Jesus Christ. Possibly the greatest difference between the message of the Pharisees and the message of Jesus was this. The God of the Pharisees was like themselves—cold, aloof, austere. Christ believed the Father to be different.

Regarding Christ it was said, "This man receiveth sinners." The Jews felt that if Jesus really represented God He would

not do that sort of thing. But it was precisely because Jesus *did* represent God that He did that sort of thing. When He said to the woman taken in adultery, "Neither do I condemn thee: go, and sin no more," He was representing to the fallen race the merciful character of His Father. Many of the stories that Jesus told aimed at illustrating this point. He pictured God as a patient Shepherd toiling through the darkness, clambering over the mountains seeking for the wandering sheep. And when the lost is found He does not scold it or drive it with a whip, but in joy takes the trembling creature upon His shoulders and gathers it to His bosom. The Shepherd went out in search of one sheep—the very least that can be numbered. So if there had been but one lost soul, God the Son would have died for that one.

God was represented by the wonderful father who received the forgiven prodigal with a feast, the best robe, and a ring.

"In his restless youth the prodigal looked upon his father as stern and severe. How different his conception of him now! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will exclaim with the psalmist, 'Like as a father pitieth his children, so the Lord pitieth them that fear him.'"—*Christ's Object Lessons*, p. 204.

The Old Testament, as the New, emphasizes the loving nature of our heavenly Father. Its opening page tells of One who created a beautiful home for His children, a home filled with things pleasant to the sight and good for food. When the children rebelled, God's love was displayed in even stronger colors in the outworking of the plan of salvation.

John the beloved, who leaned so often on the bosom of Christ, at last caught the vision and was changed from "the son of thunder" to "the beloved disciple." In 1 John 4 he wrote the message of John 3:16 again and again. "He that loveth not knoweth not God; for God is love" (verse 8). "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (verse 16).

God Is Love

God is not merely loving, He is love. He manifested that love in Creation and redemption. He gave not only His Son but Himself, as One in Christ reconciling the world to Himself. He gave His Spirit to all who were prepared to obey Him (see Acts 5:32), and He gave the angels of heaven. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). God bankrupted heaven for our sake. What more could He have given?

It was John also who wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

We are not members of God's church unless we have come to know God personally and intimately, until we know and love His name. It is an essential part of the new covenant that "all shall know me [God], from the least to the greatest" (Heb. 8:11).

Paul counted all things loss "for the excellency of the knowledge" of the love of Christ. Once a soul comes to this knowledge, all fear and doubt and perplexity are at an end.

Desmond Ford, Ph.D., is head of the theology department, Avondale College, Cooranbong, N.S.W., Australia.

Perfect peace reigns, for none can possibly have come to know Christ as He really is without entering into rest. Such rest is like the peace of a little child in the presence of his mother. The child knows instinctively that his mother will not let anything harm him and therefore he has no fears. If we have a perfect Caretaker, there need be no cares, and if we have an invincible Protector, there need be no anxieties.

Jesus said, "He that hath seen me hath seen the Father" (John 14:9). Both faith and love come by "hearing, and hearing by the word of God" (Rom. 10:17). As we meditate upon the person of Christ we sense the character of God as would be possible to us in no other way. We learn His name. Christ came from heaven to make manifest the Father, to reveal the infinite love of God, and His character is the character of the Godhead. Consider the following inspired description of the One who was and is the image of the invisible God.

He Took Our Nature

"Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love.

"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. . . .

"Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God 'manifest in the flesh.' "—*Steps to Christ*, pp. 11, 12.

This knowledge solves the essential problems of all our Christian life. "Knowledge may make a man look big, it is only love that can make him grow to his full stature" (1 Cor. 8:2, Phillips). We cannot originate this love, but as we look at the great fountain of it the streams will flow to us and through us. Let us remember the counsel that "it would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—*The Desire of Ages*, p. 83.

Beholding the beauty of Christ's character we shall be changed in the same image from glory to glory, and then men will know we have tarried with Him who is love incarnate. Only thus shall we convince the world that God is love, and those thus convinced will surrender to the benignant sovereignty of the One who died for them. Obedience will inevitably be the fruit of their love, and thus will be gathered out a company of whom it may be said, "Here are they that keep the commandments of God, and the faith of Jesus." They will have the glory, the name, and the character of God. Thus the world will be lightened with His glory. □

When You're Young By MIRIAM WOOD

Teakettle People

MY LITTLE ELECTRIC teakettle has started my mind on a train of thought. When I fill it with water and plug it in, the electric element inside gets right to work. There are all kinds of bubblings and swirlings and mutterings and huffings—as though the teakettle were alive and were trying to impress me with how hard it's working. But soon after I acquired it, I discovered that when the water finally boils, there's no further noise. The mysterious rumblings cease when "the action" begins. In other words, when the kettle is really producing, it doesn't advertise this fact. When it's only threatening to produce, it makes a great commotion.

It seems to me that there is a rather large contingent of "teakettle" people in the world—people who are always making "about-to-produce" noises. They never seem to settle down and in a quiet, steady fashion bring about the desired results. They're always bubbling and swirling and muttering.

You've met some of these people, of course. How about Jim, who's always making loud noises about an invention he's working on that will propel him into the millionaire category instantly. Naturally you'll want to invest in his newest project; you'll be doing yourself "the greatest disservice of your life if you let this opportunity slip by." When you manage to get a few questions in he shrugs them off airily. Details? Specifications? Oh, that can come later. He's an "idea man." And anyone "with any vision whatsoever" can see that—and so on and on. Much noise, no production. Jim's been involved in so many of these schemes, but he never changes. He's an unreformed teakettle.

Then there's Lila. She always has glowing career plans. In the past two years she has bubbled and swirled and muttered and huffed about—by actual count—four occupations, each time de-

claring that *at last* she's found it, whatever it is. From a white-robed Florence Nightingale to a crisp computer programmer to a super executive secretary to a much-in-demand dental hygienist—Lila's made all sorts of noises. She's perfectly capable of making a success of any of these plans, but certainly not simultaneously. For that matter, she's never bothered to get her teeth sunk firmly into any one of the much-tooted careers. And I venture to say, she never will. She'll just keep on swirling.

One of the most bizarre aspects of "teakettle people" is that they completely lack the ability to see themselves as they really are. Family or friends who attempt to point out that words can't substitute for action are regarded as—at best—hide-bound pessimists who'll never "get anywhere" because they are so narrow in their concepts, or—at worst—enemies who take fiendish delight in "putting me down." I suppose that's why dyed-in-the-wool "teakettles" usually stay that way all their lives.

We're not for a moment suggesting that enthusiasm for projects is out of place. Quite the contrary. Without enthusiasm, not only is life a weary business indeed but it is doubtful if nearly as large an output takes place. The human being needs that exhilaration, that feeling of power, that I-can-easily-scale-that-mountain feeling.

But if he stops right there, congratulating himself on his self-confidence, he may very well be trampled underfoot by those of clearer vision who've mastered the basic concept that serious action is called for. You can't bubble and swirl and huff and mutter forever.

This is resoundingly true in the Christian life too. Talking about "turning over a new leaf" can never substitute for grasping the leaf by the corner and *turning*.

Call to Adventure

An appeal to increase our faith by providing funds for a worldwide evangelistic thrust.

By **ROBERT H. PIERSON**

3,782,000,000.

That's quite a figure! It represents a recent estimate of our world's population. By the time you read these words, that colossal total will be out of date and it may well have drawn near the 4 billion mark.

Four billion people—men, women, boys, and girls of all shapes, sizes, ages, colors—and the God whom we adore loves them all, and is "not willing that any should perish." Yet not one in a thousand is a Seventh-day Adventist, conscientiously keeping His commandments and preparing for His Son's return. That gives each Adventist an awe-inspiring responsibility. How can we fulfill it?

From the four corners of the earth come reports of opportunities that call for our most vigorous responses and tax our greatest resources. In southern India, where converts once came so slowly, one baptism now represents more people brought to Christ than previously were brought in a whole year. In the Kasai area of Zaire, where we had closed our mission station, thousands are requesting instruction; hundreds have already been baptized, more than 2,500 are in baptismal classes, 10,000 will probably be enrolled by General Conference session time, and new churches are being established as fast as we can provide the facilities and workers. We know that similar opportunities await us elsewhere, while others will open unexpectedly. Are we prepared to seize them and reap their potential harvest?

Anticipate God's Providences

The church, our church, must take advantage of these providences. We should anticipate them. "Go out into the highways and hedges," commands our Master, "and compel them to come in." This, as our Lord's faithful servants, we must do.

At its Annual Council in Mexico City, October, 1972, the worldwide church planned that there would be an ADVENTURE IN FAITH in

conjunction with the 1975 General Conference session in Vienna. ADVENTURE IN FAITH is a global program to inspire our entire membership to make extraordinary efforts to complete its God-given task of taking the saving gospel of Jesus Christ into every corner of our troubled, needy world. The emphasis is on new places—new countries, new states, new districts, new towns, new villages, new people—areas and people yet untouched by the blessed Advent message. The church is called to marshal all its resources for the greatest-ever spiritual thrust to bring salvation, and to bring it rapidly, to the uttermost ends of the earth.

Total Commitment

This unprecedented effort calls for every member of the church to commit himself totally. It calls for unselfish dedication, for gifts of time, energy, service, and prayer. It calls for gifts of money to finance the public and personal evangelistic thrusts that will lighten the unentered recesses of our world. As plans are outlined in our church papers and by our pastors in their pulpits, we are confident that our generous, self-sacrificing Adventists will meet the challenge of this bold program and supply the means that will enable ministry and laity to reach each carefully planned objective.

Adventures are exciting! The most exciting of all can be this ADVENTURE IN FAITH. Join with me, dear people, and share the holy excitement of leading souls to Christ and preparing them for the kingdom of heaven. Join me and my fellow leaders in this greatest of all adventures. Join with us now, then share the inspiration that will flow when the final offering is received at the General Conference session in July of this year.

Remember that figure—3,782,000,000. Work and give, through our ADVENTURE IN FAITH, to bring many, many of these millions into the kingdom of God. □

Robert H. Pierson is president of the General Conference.

The General Conference Transportation Office

Almost every possible means of transport is used today to speed the emissaries of the church to the ends of the earth.

By W. L. PASCOE

WHEN CHRIST commanded His followers, "Go . . . into all the world." He was doubtless aware of the magnitude of the task and of the many means of travel that would be used during the centuries ahead to carry His message to the ends of the earth. He knew of the mountains and deserts and oceans to be crossed. He knew about the islands of the sea.

The seventeenth and eighteenth centuries saw Christian missionaries sailing across newly discovered oceans to newly discovered peoples. Then came the era of steamships and railroads, which brought new speed to travel. When J. N. Andrews sailed from North America to Europe as the first official Seventh-day Adventist missionary, it took about one month for him to reach his destination in Switzerland. Today we consider such travel slow. During the lifetime of our younger generation the transportation scene has changed dramatically. Today there is scarcely a city in the world that cannot be reached from any other city within 24 hours.

The outreach of the Seventh-day Adventist Church responds to Christ's command with a speed that would not have been possible a few years ago. At the disposal of the church are many means of transport, including fleets of airplanes costing billions of dollars. Almost every possible means of transport is used today for the purpose of speeding the emissaries of the church to where people live. Some missionaries still use canoes, or walk across mountain ranges. Others use aircraft, small and large, railroads, motor vehicles, and small ships, whichever means of travel is appropriate to the situation.

At the 1885 General Conference session, A. R. Henry, who was the treasurer at the time, was asked to "confer with railroads in regard to whatever courtesies they may see fit to extend to us." A. T. Robinson and William Ings were authorized in 1886 as agents "to arrange with steamship lines for reduced fare" overseas.

Transportation agents on a territorial basis were assigned first in 1900 in Battle Creek (later in Washington, D.C.), and at various times in New York, London, and San Francisco; and in Chicago from 1931 to 1949.

The operations in San Francisco and New York expanded to provide warehouse service for the packing and shipping of missionaries' household goods and mission supplies, as well as general travel assistance.

Until World War I a person could travel to almost any

W. L. Pascoe is an assistant treasurer of the General Conference.

country abroad without documentation beyond a travel ticket. Today almost everyone who travels abroad must secure not only a ticket but also a valid passport, a visa to enter each country concerned, health certification, and permission to work in the country where he is to labor. To obtain all this documentation usually involves much time and effort.

The General Conference transportation office, part of the General Conference Treasury, is organized to serve in this area. It arranges ticketing for the traveling members of the General Conference headquarters staff and for missionaries based in the North American Division. It also assists with travel arrangements for various types of relief and volunteer programs, such as the student missionary program, the Adventist Volunteer Service Corps program, and the plan under which retired personnel accept assignments for overseas service.

The transportation office gives assistance in securing passports and visas. For some countries the securing of a visa may be a simple and rapid procedure. For other countries long periods of time, perhaps up to nine months or more, may be involved, and many uncertainties. Changing national political conditions often cause long delays. The transportation office personnel endeavor to correlate for missionary appointees the termination of homeland employment, the issuance of the visa, and the completion of the vaccination procedures with the reservations for travel.

The transportation office also arranges travel accident insurance coverage for those concerned under the master policies provided through the General Conference Insurance Service. In the case of missionaries this coverage is effective from the time they are taken onto pre-embarkation salary until they return permanently to their home division and arrive at their destination point. Workmen's compensation coverage is also arranged at denominational expense.

A missionary appointee is normally granted one month's pre-embarkation leave for the purpose of selling his home and other possessions not required abroad, and for packing his goods and visiting parents and for caring for the multitude of details occasioned through his overseas appointment.

The transportation office reimburses the missionary appointee for the cost of the required physical examination and vaccinations and for other reportable out-of-pocket expenses. It pays him an outfitting allowance to help in meeting the many expenses that are involved in transferring from a homeland to a mission-field location.

Warehouse Personnel Ship Goods

The work of actually packing the missionaries' goods for shipment is assigned usually either to the New York or the San Francisco warehouse. Much documentation is involved, in addition to the handling of the goods. Packing lists, insurance papers, export licenses, and bills of lading are terms frequently used in this connection. Often it is necessary when mission supplies are concerned to obtain an import license from the government of the receiving country to enable the goods to be imported into the place where they are needed.

The transportation warehouses make every effort to pack and crate the goods in such a manner as to ensure delivery without damage to the contents. However, when we hear of steel drums arriving at an overseas destination "looking as though they have been dropped from a helicopter" we realize that the best of packing cannot avoid every possibility of damage.

Usually shipments are delivered within a reasonable time, but long delays can occur. Owing to factors beyond our control, such as the rerouting of ships and cargoes during the

1973/1974 energy crisis, there can be long and rather costly delays. A delay of ten months occurred recently in one case.

In another instance a vessel carrying the missionary's household goods ran into a storm shortly after leaving port and sprang a leak that forced the vessel back for repairs. After that leak was repaired the ship was headed once again for its destination only to meet another storm. This time the ship broke into two pieces. One portion sank, and the other part of the vessel was towed to the nearest port, but the missionary's goods, though saved, were a complete loss owing to seawater damage.

Our transportation agents stand ready to meet and assist missionaries departing from and arriving in New York City and San Francisco. This kind of service is not required as often as when most of the departures and arrivals were by ship.

In view of the large amount of travel undertaken by church leadership and missionaries and volunteers, the question is sometimes asked why the General Conference does not organize a travel agency to serve denominational needs and benefit by the commissions available to regular travel agents. The General Conference does operate a travel organization recognized by the major companies operating passenger ships. However, the number of bookings made by passenger ships is very small today and continues to diminish. It is usually more economical to travel by air. The General Conference transportation office holds membership in all the major shipping conferences operating out of North America. Through these memberships substantial savings in ocean freight expense are made on all mission supplies and missionaries' household goods.

Minimizing Moving Costs

Owing to U.S. Government and International Air Transport Association regulations it is not possible for the denomination to operate an official travel agency and retain the commissions. Regulations require that no commissions be paid in cases where a travel agent does more than 5 per cent of the total business for its own personnel. The Seventh-day Adventist Church finds itself in the same situation as all other church organizations in this regard. But the transportation office does find many ways in which travel expenses can be minimized.

With a view to saving the expense of shipping household furniture and major appliances over long distances, a growing number of missionaries' homes are being equipped with standard items of heavy furniture and appliances such as stoves and refrigerators. Missionaries pay rent for the use of such furniture and appliances. Over all, the plan has brought much benefit to the denomination and to the missionaries themselves.

The airlines of the world are handling increasing quantities of cargo by air. In certain areas it is actually cheaper to freight goods by air than by surface. Where this is practicable the denomination uses air cargo services. Since air cargo is charged by volume or by weight, whichever is more favorable to the airline, care is always taken by our representatives to avoid unnecessary expense. For long trans-ocean deliveries surface-freighter delivery continues to be the more economical.

The large increase in the number of volunteer missionaries during the past few years has added greatly to the work of the General Conference transportation office. During the year 1974 approximately 200 student missionaries were assisted with their documentation and travel arrangements as they prepared to take up their assignments in various countries all over the world.

The treasurer of each division functions as the responsible transportation officer for his division, bringing coordination and cooperation into the program.

The General Conference transportation office is an active part of the outreach of the church. It gives full cooperation to those who are requested by the General Conference to travel on the Lord's business. □

For the Younger Set

"It Is a Miracle!"

By AUDREY LOGAN

SYLVIA was a chubby little golden-haired girl, with the sunniest smile. She lived on a mission station in Africa with her father, mother, and brother, Graham. Mother and Graham were both sick in the hospital, but were getting better and hoped to be home soon. Daddy would have been very lonely but for little Sylvia, who always cheered him so much.

Then one day Sylvia's smile was not there. She cried and grew hot and became very ill. Daddy knew the worst; his precious little daughter had the fever too. There were no doctors near, so quickly he wrapped Sylvia in blankets, laid her gently in the car, and drove her 40 miles to the hospital where Mother and brother were.

The doctors examined her, then with sad faces told Daddy, "Sylvia is so tiny, we are afraid there is nothing we can do. She has no chance of getting better. We will tell you when to come back."

Daddy was in despair. What could he do? Mother and Graham had been so ill and now his daughter was going to die. Feeling desperately lonely, he returned to the mission station, where he had many duties.

In the evening he reached for his Bible and began to read God's Word. Then he knelt down and prayed, "Dear Lord, please make my little girl better if it be Thy will. I want her to grow up to work for Thee."

Suddenly his sadness left him. He knew God had heard his prayer, and, stand-

ing up, he looked at his watch. It was nine o'clock.

The next morning he drove the 40 miles back to the hospital. The senior nurse met him at the door. "Something very strange happened last night," she said. "The doctor told me Sylvia was dying and that I was to send for you at once. Just before doing so I sat by her bedside to comfort her, when the look on her face suddenly changed; the fever left her, she sat up in bed and began to talk. I called the doctor and when he saw her he just could not believe his eyes. Sylvia was better. We call it a miracle."

Daddy's heart was full of joy and thankfulness to God. Then he asked, "What time did this happen?"

"How strange that you should ask," replied the nurse. "I noticed the hour on the clock; it was nine o'clock."

"Then indeed a miracle has occurred," exclaimed Daddy, "for that is the exact moment I prayed for Sylvia to be healed."

He hurried into the room, where Sylvia was now sitting up in bed playing with her toys. Joyfully he hugged her to him and thanked God for His wonderful answer to prayer.

Today Sylvia is grown up and is a nurse, helping to make other people better. But she never forgets that God saved her life.

Miracles do still happen. God always answers our prayers in the way He knows will be for the best in the end. Sometimes He says Yes, as in Sylvia's case; sometimes He says Wait, and sometimes He must say No. But always He hears. You see He loves us.

Water, One of Heaven's Best Gifts

Drunk freely, water helps to supply
the necessities of the system and
assists nature to resist disease.

By CLARENCE N. KOHLER

LIKE AIR, water is often taken for granted. When the supply is depleted, or almost so, then we become alarmed, and rightly so, for water is one of "heaven's choicest blessings." Today, water is a multimillion-dollar business and there is an ever-increasing concern and fear on the part of civic leaders

Clarence N. Kohler is pastor of the Healdsburg church in Healdsburg, California.



Like other good habits, the habit of drinking the recommended six to eight glasses of water a day must be cultivated and maintained.

that there will be insufficient drinking water. The blessings of water are inestimable. Negligence in its proper use can bring illness. Without it we perish. All have experienced the refreshing and revitalizing effect of a cool drink on a hot day, especially after hours of strenuous activity. Cool, cool water; nothing tastes so good or is so satisfying.

God, our wonderful Creator, has provided wisely for man's every need, and water is one of them. The question is, Are you utilizing to the full all the health-giving properties that water can provide?

Ellen White has given excellent counsel, which we do well to learn and to put into practice. "I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health."—*Medical Ministry*, p. 230. "In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood."—*The Ministry of Healing*, p. 237.

Water is to be imbibed freely. Health literature recommends that one drink from six to eight glasses daily. Some may need more, others less. On warm days and when active physically, persons will require more. In all probability the majority of us fail to drink sufficient water. We become engrossed in our activities and neglect to do so. Then when we sit down to a meal we are often "so thirsty" that we drink two or three glasses of water with our meal, violating another health principle. It requires a determined effort to drink sufficient water for optimum health.

Sufficient fluids for efficient bodily functions will not only promote good health but will also help the body resist disease. Fluids are vital in the elimination of body wastes and toxins. Often we will hear persons say, "I know I don't drink enough water." Yet they fail to put forth the necessary effort to do so. The body will adjust itself to almost any type of neglect and appear to function normally. However, the day of reckoning comes when violators must pay a dear price for carelessness. Like all other good habits the habit of drinking sufficient water must be cultivated and maintained. Some set a timer or use other devices to remind themselves. Soon a pattern can be established, making it easier for a person to drink the amount of water his body needs for proper functioning.

A Helpful Suggestion

A helpful suggestion to many is that hot water be drunk about half an hour before meals. "Water can be used in many ways to relieve suffering. Drafts of clear, hot water taken before eating (half a quart, more or less) will never do any harm, and will rather be productive of good."—*Selected Messages*, book 2, p. 297. This is especially true when one is weary or emotionally upset. The hot water tends to relax him and encourages the flow of digestive juices.

Another positive suggestion is not to ingest too much liquid with the meal. "Many make a mistake in drinking cold water with their meals. Food should not be washed down. Taken with meals, water diminishes the flow of the saliva; and the colder the water, the greater the injury to the stomach. Ice water or ice lemonade, taken with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Masticate slowly, and allow the saliva to mingle with the food. The



A daily bath or shower fortifies the body against cold because it improves the circulation. Both mind and body are invigorated.

more liquid that is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed.”—*Counsels on Health*, pp. 119, 120. Some counsel against drinking ice water. Cool, yes; but ice cold, no.

It is suggested that upon rising in the morning a person drink two glasses of water. It can be hot, warm, or cool, but not cold. This habit promotes regularity in elimination and starts the day right. Then it is further suggested that he drink two glasses between breakfast and dinner, and two more later in the day. If he drinks sufficient water between meals the desire for liquid at mealtime will be lessened.

In this enlightened generation it is an accepted fact that the daily bath is both desirable and beneficial. Before the turn of the century when the daily bath was almost unknown, we were given this important principle: “The value of the daily bath in promoting health and in stimulating mental action, should be emphasized.”—*Education*, p. 200.

“Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion.”—*The Ministry of Healing*, p. 276.

A daily warm shower or bath, either in the morning or evening, followed by a cool or a cold spray and a vigorous rubbing with a towel increases the circulation and gives one a feeling of vigor and vitality. We bathe to keep clean, and properly so. Yet more important is the removal of wastes given off through the pores of the skin. This organ, for the skin is an organ and a large one, performs a vital part in the elimination of waste materials. We are told that there are about two million sweat glands distributed over the surface of the body. These pores must be kept free of impurities. “The multitude of pores, or little mouths, through which the body breathes become clogged and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities.”—*Testimonies*, vol. 3, p. 70.

Good Health and Cleanliness

A daily change of underclothing is also important in helping to keep the body free from impurities. A clean mind, a clean body, internally and externally, a clean home and premises, all make a positive contribution to the health and the well-being of a person. Good health and cleanliness go hand in hand and rightly so. They are of more value than gold and silver.

The use of water for remedial purposes is too often overlooked and neglected in this modern, sophisticated age. The loss is ours. “We answer our own prayers by using the remedies within our reach. Water, wisely applied, is a most powerful remedy. As it is used intelligently, favorable results are seen.”—*Selected Messages*, book 2, p. 346. The fomentation, the hot and cold packs, the heating compress, and hot foot bath are remedies that all can learn to use in the home. Because it involves labor, time, and effort, hydrotherapy is often discarded for other forms of treatment.

Mothers ought to be required to take a course in home nursing. Often this is offered by the church and conducted by a doctor or a nurse. The course should include instruction regarding the use of water in giving simple treatments. The proper use of fomentations, along with a judicious dietary program, can do wonders for a sick child. The use of the cold compress, also called a heating compress, is often quite efficacious for a sore throat. The use of these simple water treatments will often speed the recovery of the sick one.

“Many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it. Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments. Mothers, especially, should know how to care for their families in both health and sickness.”—*The Ministry of Healing*, p. 237.

Water, truly, is a gift from Heaven. As a drink it has no equals. For bathing its abundant use is not only a luxury but a necessity. Its intelligent use in a remedial program is worthy of our consideration. We are told that if we would assist nature in her efforts to free the system of poisonous impurities by the use of pure soft water, much suffering would be prevented (see *Counsels on Health*, p. 62).

“Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying. . . . The Lord has taught us that great efficacy for healing lies in a proper use of water.”—*Selected Messages*, book 2, pp. 287, 288. □

Remembering a First in Colombia

When I was assigned to a region
known for political and religious
violence, I knew that unique
experiences awaited me.

By LUIS FLOREZ Q., translated by Barbara Westphal

WHEN I WAS SENT to the district north of Santander in Colombia, after my first year in the ministry, I knew that unique experiences lay ahead, for the minister who was leaving the area had encountered them.

Although the central city in the district was broad-minded regarding religious freedom, the field posed serious dangers because of political and religious violence in the interior. The priest assigned to the territory was determined to drive out all Adventists from that region.

I was a bit nervous the day I began my first trip through the field but, at the same time, confident in the Lord. My guide was Saturnino Gonzalez, a humble brother who had a small farm in La Derrumbada, the last place that we would visit and the one in which the largest congregation awaited us.

The evening of the first day we reached a town called Bata. There the highway ended, and with it the possibility of traveling by car. Five days afoot awaited us. The people in the town looked at us with suspicion, for I was a stranger there. Brother Gonzalez had already told me that the only place where we could find lodging was in the house of an old woman at the far edge of the village. When we reached her home, she received us cordially. She told me that one time when the priest forbade her to entertain Protestants, she had answered, "You give orders in your mass, but I give orders in my home." Later the magistrate, the highest authority in the village, came with the same purpose, and to him she had said, "I pay taxes on my house, therefore I can do with it as I please."

As soon as it was daylight we began our journey afoot. By four in the afternoon we were at the home of an interested family by the name of Arenales. We hadn't eaten since morn-

ing. That night we had a Bible study with the Arenales family and encouraged them to prepare for baptism.

As soon as it was light we started again on our journey, this time provided with a lunch that our hostess had prepared. At seven o'clock that evening, a very dark night, we were lost beside a river. Feeling that we were near the home of the Villamizar family, my guide began to shout. In a few minutes voices answered his call. Soon we saw some little lights twinkling down the mountain. What a relief it was to be embraced by these brethren whom I had never met before! We were in El Porvenir.

As soon as we reached their home, the women began to light the fire to cook our supper. The children were sent to other farms to carry the news of the arrival of the minister. While waiting for the neighbors to come, I treated a deep machete wound that the oldest son in the family had on his leg as a result of an accident while working.

The most interesting part of the evening came when the brethren told us stories about their persecutions. It was here where two children lived who had saved the Bible and hymnbooks when the priest, with the rural policeman, made a raid on our church. He had thrown the books outdoors to be burned near some bushes. The children crawled into the bushes and, while the priest was looking for more hidden books, they crept out on tiptoe and retrieved every book from the pile, hiding them farther away. When the priest came out to burn the books, they had all disappeared as if by magic. "Even the devil helps these people!" he exclaimed.

The little church in El Porvenir showed the scars of two fires, for twice the enemies had set fire to it, but without success. The church didn't burn well.

When the brethren finally left us it was one o'clock in the morning and we were ready for bed, even though it was only a wooden one in the attic.

Protected From Fierce Dogs

The next day was a comparatively easy hike. The only real difficulty came when we passed a certain ranch, which we could not avoid passing. The owners, realizing who we were, set their fierce dogs on us. The family stood by to laugh at the results. Thanks to God, we were able to fend off the dogs with our walking sticks and were not bitten. The Lord was about to open the door of that home to us.

Passing the ranch house, we came upon a group of children bathing in the river, laughing and playing in the clear water.

***To her priest she said, "You
give orders in your mass, but
I give orders in my home."***

I took a picture of them, promising to show them a print on my return trip. When we discovered the children belonged to the family that had set their dogs on us, we made a bargain: If they would tie up the dogs when we came next time, we would give them the picture.

By three in the afternoon we reached the home of Don Paulino, a relative of some Adventist brethren, and were invited to spend the night. We still had two days of walking ahead of us. Next morning very early we began the next-to-the-last stretch, which would take us to the house of Salomon Anaya, an Adventist patriarch of this region.

When we reached the end of the trail that day, we found all

Luis Florez is principal of Colombia-Venezuela Union College, Medellin, Colombia.

were well in the Anaya home. However, when the time came for our return trip, a threat awaited us. A man not of our faith, but friendly, had sent a messenger to invite Brother Anaya to take refuge in his home because Indians had been paid to attack and kill him that very night. We didn't know what course to follow. To sleep in the woods was dangerous. Finally we decided to go to bed fully dressed, ready to leave at the first indication of danger. We would keep watch all night, two men being on guard every two hours, and so take turns all night. My turn was to come at two in the morning. But when I awakened, the rays of the sun were already shining through the bamboo slits in the house.

"Why didn't you call me to take my turn?" I asked.

They answered that one of the brethren had offered to take my place. They told me that at midnight they heard some shots on the other side of the river in the direction of the Indian encampment. We didn't know until several days later why the Indians didn't attack that night. In order to cross the river at that point it was necessary to take firm hold of a cable that was stretched across for safety. The river rose so high that night that it carried downstream the tree to which the cable was tied. God has resources of which we know little. Though spared at this time, faithful Brother Anaya was assassinated by two criminals some time later.

Weekend Fiesta

On the last day of our journey we came to La Derrumbada, where we had a church of 80 members. That weekend was a fiesta: a sermon on Friday night and on Sabbath the Lord's Supper, instructions for church officers, and examining of candidates for baptism on our next trip.

It was hard to think of making the difficult trip again in three months, but when we remembered the love and faithfulness of our believers it gave us courage and enthusiasm. Pastor Gregorio Laguna was my companion on this trip, for the mis-

***I caught my breath for an instant.
I had slept in the home of the
murderer who carried the same
name as I.***

sion office had asked him to go with me in order to conduct the baptisms, because I was not yet ordained.

Once more we walked for five days both going and coming, stopping in the same houses where we had lodged on the first trip, but this time I was the guide. The third night found us safely with our believers in El Porvenir where we had been lost on the previous trip. Here we celebrated the first baptism.

My companion knew nothing of the bargain I had made on the previous trip with the children belonging to the family who set the dogs on us, so he was surprised when five of the children came running out to meet me asking for their picture. They kept their promise; the fierce dogs were tied. I kept mine too and took from my pocket two copies of the picture I had taken of them swimming in the river. No sooner were they given into their hands than they ran into the house to show the picture to their mother. Soon she and her two older daughters came out and asked whether we would take their pictures too. While they combed their hair and dressed in their best, we

were offered glasses of delicious milk. When we left the family, I gave the mother a copy of *Steps to Christ* and for the children a book of Bible stories.

By the time I was ready to make my third trip to visit the isolated believers the situation in our country had become worse. There was now political as well as religious persecution. Because of this situation I asked the mission office to pay the expenses of one of the church members to accompany me. I chose as my companion Olivo Valenzuela. He had recently been an officer in the police force and carried identification papers signed by the conservative party in the government. Since an ordained minister could not go with us, the mission gave me authorization to baptize.

An Early Morning Baptism

The first converts I baptized were the Arenales family, whom I had met on my first trip. They were afraid because the priest had told the people in the village to stone those taking part in the ceremony. The solution was easy. In spite of the intense cold in that mountain country, we decided to have the baptism at four in the morning when it was still dark. It seemed to me that thousands of pins were pricking my body as I stood in the frigid water, but the ceremony was completed without any trouble.

What a happy reception awaited us at the house where we had taken pictures of the mother and her daughters. "Today you mustn't go on. You must spend the night here and teach us more about that book you left us," they told us.

Father, mother, grown sons and daughters, and children all listened that evening as we presented the plan of salvation and the history of the Seventh-day Adventists. When they knew there were Adventists in all the world and that in the great cities we had beautiful churches, they rejoiced. The priest had told them the Adventists were just a little group that lived only in that part of Colombia.

When we reached Bata on our return trip, where we were to take the car to Cúcuta, there were many police on the streets. They asked for my identification papers, then, looking at a list of names, the commander asked, "Are you Luís José Florez?"

"Sí, señor," I answered.

"Are you from the city of Ibagué?"

"No, sir. I am from the city of Bucaramanga."

"Then how do you explain the fact that your *cédula* was issued in Ibagué?"

"Because I visited my uncle in Ibagué during my vacation in '49, and while there I had my 21st birthday, so I secured my identification papers there."

"You are under arrest. I have orders to arrest Luís José Florez."

"Do you have the second surname of the Florez you need to arrest?" (In Spanish countries a man adds his mother's maiden name as a second surname to his father's.)

I knew that Luís José Florez was a common name, but that the Q of my second surname would be difficult to duplicate. The commander replied that he did not have the record of the second surname of the Florez he was looking for, but he ordered, "You are a prisoner until you can prove your identity."

When the commander turned to question my companion, he was happy to see that he carried papers issued by the party in power in the government. The tension began to ease. Then like a gift from heaven came further help. An old companion in the police force appeared, recognized Olivo Valenzuela, and threw his arms around him in a friendly embrace. I was the friend of a friend of a policeman! I was immediately released. The commander explained that another Luís José

Florez had killed a leading politician and taken refuge in the mountains through which we had been traveling. God had impressed me to take as my traveling companion this brother who had been in the police force.

On our return trip I stopped at a place where I expected to be able to buy food and to pay for my lodging. When we asked for dinner the curt reply was, "We have only coffee and pork." We understood that they were refusing to serve us, knowing who we were. It was already four in the afternoon and we were tired and hungry, but we walked on, hoping to find some isolated house where we could spend the night. As it was growing dark we saw a little cabin halfway up a hillside. When we asked for shelter the inhabitants hesitated, for there were only women and children at home—a grand-

mother, a young mother, and several children. The husband of the young woman was away and might be displeased if he came home and found they had taken in two strange men. After they thought it over, they allowed us to spend the night, sleeping in a room where the corn was stored.

Next day along the road we met one of our believers who asked where we had spent the night. When we gave him the details he showed surprise and exclaimed, "Oh, you slept in the house of Luis Florez." I caught my breath for an instant. I had slept in the home of the murderer who carried the same name as I.

That was my last trip to these groups of believers. Before leaving the field I had the privilege of seeing the cause of God win many victories. □

Speaking Out

Treasure Each Visitor

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

"AFTER SABBATH SCHOOL today I saw two women outside the church lighting up cigarettes, and I was shocked," a Sabbath school teacher complained to a member of the church I visited recently. Her statement set me wondering as to how pleased we are to have visitors come to our churches. The cigarettes identified these women as visitors as surely as a red tag on the lapel.

In my home church in Sitka, Alaska, which had only a few members, any visitor, whether Seventh-day Adventist or not, was cause for rejoicing. If the visitor was an Adventist, he was welcomed like a brother and was given an invitation not only for dinner but for the whole day's activities, including singing band, sunset worship, and an evening with friends. There were no committees to make the arrangements, only the pastor. He always made a final check to be sure the newcomer had been well received.

If the visitor was a non-Seventh-day Adventist, we were even happier, as this was an opportunity knocking at our door to do the Lord's work. We treated him to our best hospitality, not always knowing his real needs. To us, he was not just a number on the Sab-

bath school report card or merely a potential increase in our membership. We considered him as someone reaching out to find Christ. On that isolated island most of us at one time or another had known the pangs of loneliness and had come to value highly fellowship within the church.

I recall an evening at the pastor's home with a visitor and several church members. As we viewed scenic slides and movies the visitor kept saying, "I don't believe it." We thought he was referring to the majesty of the scenery, but finally he explained, "Here I am a stranger in this town on a business trip and was thinking Sabbath would be lonely without my family, but it certainly wasn't. I can't believe what a day it's been. First, a good discussion in the Sabbath school class. Then dinner in a home with three families, followed by participation in the singing band, and now a social with excellent nature pictures. I won't forget this!"

In the process of relocating, my husband and I have visited several Adventist churches recently and made notations. I've tried to view the situations we encountered as a non-Adventist might.

The Sabbath school is supposed to be a missionary endeavor to win souls. Most of those we attended seemed like rituals. People stood in front of the audience and read little talks, then the group divided into smaller

ones, where a teacher went through an obvious formality of, "We're happy to have you," and proceeded to read or preach a lesson that must have sounded like a foreign tale to those unfamiliar with the material—beasts with seven heads.

However, in one Sabbath school class the teacher assumed an attitude of learning with the group. He asked thought-provoking questions and received good responses even from visitors. The class members became involved and left with a feeling of wanting to know more on the subject.

Potluck Dinners

Most of the churches we visited extended an invitation to a potluck dinner hosted by assigned members, but they too often seemed like what they were, the fulfillment of a duty to be friendly. When being friendly becomes a duty, it loses meaning and warmth. Still, these members were providing the basic need of food, and to some this might be an important need. In one church as we left, the pastor greeted us, said he wished he had known we were coming, then turned to greet others. The incident was of little importance to our spiritual experience but might have been serious to another in need. A small church in Colorado invited us to a potluck picnic, insisted guests eat first, then used the time of eating to become better acquainted and encouraged us to return. Individual members made a special effort to show their concern and love. This was

rewarding. Few could refuse such fellowship.

Some churches made apology for lack of a program providing for strangers by saying during announcement period that it was camp meeting time or that many were on vacation. It's traumatic to think a church lets down for even one Sabbath. This might be the very week some timid person finds courage to enter our doors. Preparations should be made to conduct worship and give a welcome in an orderly manner every Sabbath.

An announcement was made in one Sabbath school that a meeting would be held after church for a few minutes to make plans for Sabbath school. The same person who made this announcement also said there would be a day-long meeting for the purpose of cleaning the church. "And we'll stay till the job is done." I was wishing he had made the same statement regarding Sabbath school preparations. The importance of a well-planned Sabbath school and one that works toward soul winning should not be overlooked. It is, therefore, important that we plan well for the visitors, not just for our own edification. We are stewards of God's love. We must show them God through our own character. We cannot do this unless we have God's love within us, a love that reaches beyond relatives and friends, and touches the stranger within our gates. Treasure each visitor as you would a golden opportunity.

JUDY WAHLMAN
Englewood, Colorado

How to Cut Health Care by 40 Per Cent

Responding to the skyrocketing cost of providing health care for the people of Ontario, Canada, Ontario's Health Minister, Frank Miller, said recently: "The most frustrating thing is that a major chunk of our health bill is spent on treating the so-called 'diseases of choice'—the result of the abusive use of alcohol, tobacco and drugs, immoderate eating, lack of exercise, incautious sex and reckless driving."—*The Toronto Star*, Nov. 7, 1974.

Mr. Miller reasoned that the fundamental solution to halting mushrooming health-care costs is to persuade people to follow a less destructive life-style. Speaking before the Ontario Medical Association recently, he said: "We could cut the health budget by several million dollars if we could eliminate the damage done by heavy drinking alone. We are reaching the limit of our resources in the health-care system." Mr. Miller, along with fellow health ministers, is convinced that unless there is a drastic change in life-styles we face the inescapable alternative of ruinous health costs and the gradual deterioration of national health.

What was the immediate suggestion in the *Toronto Star's* feature entitled, "Reckless Living Blamed for Soaring Hospital Costs"? Live like Seventh-day Adventists and cut the burden of government health care by 40 per cent—a cash saving of \$575 million in terms of Ontario Health expenditures in 1974! "The remarkable health record of members of the Seventh-day Adventist Church provides evidence that this approach can result in fantastic savings."

The 40 per cent estimate was based on epidemiological studies undertaken by various researchers. For example, *The Journal of the American Medical Association* (Oct. 10, 1966) published a study that compared the health of 11,000 California male Adventists with that of other males in the State. It showed (the newspaper reported):

"The death rate for all males from various respiratory diseases was 12 per cent, compared to only 3 per cent for Adventists. Of the 28 Adventists who had died of lung cancer or emphysema, 27 were recent converts and had smoked heavily prior to entering the church.

"The expected death rate within a given period of time for Adventist men was one half the rate of the others.

"The Adventist had his first heart attack 10 years later than the average California male.

"Adventists suffered heart attacks 40 per cent less frequently than other men."

Other research investigations referred to revealed that:

"Cancer of the mouth, larynx and esophagus were 10 times less common among Adventists.

"Adventists had an appreciably lower level of cholesterol in their blood. High levels are often precursors of atherosclerosis and heart attacks.

"People who had been Adventists from birth lived 10 years longer than the average person; converts lived an average of four years longer."

Among the people the article cited was Elsie Sokol, 60, a

second-generation Adventist. As the chief nutritionist at the 430-bed North York Branson Hospital, she is responsible for planning and serving 2,300 vegetarian meals daily.

"For my age, my health is fantastic," says Mrs. Sokol. "I can jog and I can climb. I routinely work 16 hours a day at my job and church activities and I never get tired.

"Both my father and mother were physically strong and mentally alert in their mid-80s. Their health began to decline only after they had been involved in accidents."

The news feature continued by saying that the freedom from sickness enjoyed by Elsie Sokol "is characteristic of most Seventh-day Adventists."

It is very gratifying to observe the growing interest among non-Adventists regarding the better health habits of Seventh-day Adventists. Our regret is that there is not a clearer picture, a more emphatic record, for all of God's children everywhere to behold.

The purpose for the admittedly heavy emphasis by Adventists on healthful living, including proper exercise, a temperate lacto-ovo-vegetarian diet, and total abstinence from tobacco, alcoholic beverages, and other harmful drugs, is to prepare a people whose brains are clear and moral sensibilities refined and alert to every whisper of the Holy Spirit.

Such a health program is not designed merely to help human beings live longer or to stay clear of the hospital. God is concerned with preparing a people who will be a moral beacon and a clear voice to those seeking light and reality in these last days. He waits for a people who will demonstrate the superiority of His way of life as revealed through His prophets. He longs for them to have a spontaneous flow of such qualities as joy, energy, cheerfulness, and stamina under stress. But "the Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls."—*Counsels on Diet and Foods*, p. 57.

Lest we be misunderstood, let us speak clearly: God does not wait for His people to be free from physical defects and to be the wonder of the world in producing marvelous health statistics. But He does wait for a people who will make plain that the principles of His government produce "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, [and] self-control" (Gal. 5:22, R.S.V.). The health message is an indivisible part of the third angel's message, not only as an opening wedge for missionary work but as the means to the great end of preparing a people with whom He will not be embarrassed to identify when He provides the power to finish the gospel commission.

By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth. . . . It is His purpose that those who practice His holy precepts shall be a distinguished people."—*Testimonies*, vol. 6, p. 12.

Let us help God display His wisdom, love, and glory. Let us find new vigor of mind and body. Let us listen to what He has been saying to us regarding physical health and spiritual well-being.

H. E. D.

Reader to Reader

My husband and I recently joined the Seventh-day Adventist Church. However, our children, ages 10 to 16, are not interested in attending church or church schools. They prefer to continue their worldly friendships and social activities. Our church is small, with few young people or activities for youth. To what extent should we pressure them? Will forcing them do more harm than good? Above all else we want them to be saved.

► Here are a few suggestions that should be carried out with constant prayer. Develop close friendships with many members of your little church and include your children. Be careful never to criticize the church or its members. Ask church officers to ask your children to help out in some way in the church or the Sabbath school.

Have good Adventist books around, especially those that refute modern ideas on evolution, geology, and anthropology. Remember, the books they use in public schools and most often the teachers in these schools are saturated with ideas that destroy faith in God and the Bible. Read the Adventist books with them and encourage discussions. Soon they will be challenging their schoolmates and even the teachers. This may lead to their having a desire to attend one of our schools.

Maintain good family habits, including daily worships. These must not be boring. Your example of personal sincerity and devotion is highly important.

EARL D. WILLIAMS

Clearlake Oaks, California

► I'm 17, and the problem you describe, my parents had with my brother and me. I used to think it was a "drag" going to church, but not anymore. Though, I admit, sometimes I get lazy.

They used to force us to attend meetings. Then they stopped almost completely. And guess what they did next? They prayed for us. It worked!

I thank God for God-fearing parents. I consider myself fortunate to have parents who care. I see Jesus in their lives.

So my advice is Don't exert great pressure. Invite them once in a while, but most of all, pray for them. It works wonders. I know!

CYNTHIA VITUG

Glendale, California

► First of all, do not pressure them into anything or force them. They will be lost if you make them go. Make sure they are invited to social functions of your church. You may bring home the appropriate Sabbath school papers for their age levels and leave them lying around where they may see them and pick them up to read. Only Christ can touch their hearts.

MRS. L. K. ELLIOTT

Macon, Georgia

► From my own experience, I am sure the children will soon enjoy Sabbath school—at least the younger one will. I did not force my children of high school age to attend, but I insisted that the younger ones go. In a short while, one of the two older boys, both over 16, asked whether he could attend with us, and now he is studying to be baptized—of his own volition. The other has shown no inclination to attend or even learn anything about our new faith. Still his brothers and sisters are a constant witness.

While we owe it to our children to lead them to the truth, they must in the final analysis, make their own choice. Prayer and the Holy Spirit can do much.

PAM CARUSO

Enfield, Connecticut

► When you are forced to do something, do you enjoy doing it? No.

By forcing a child or teen-ager to do something in which he is not interested, you will come up with one thing, rebellion. Force does not encourage anyone to make the right decision, especially where religion is concerned.

At times young people have to be told they have to do certain things, but don't try to force Christianity on anyone. Let the love within you lead them home.

ROBIN B. HOFFMAN, PFC.

Fort Bragg, North Carolina

► It is unrealistic to expect a 16-year-old suddenly to drop his former friends and interests simply because his parents have joined some (to his way of thinking) "way-out, fanatical church."

Usually it is better for us not to congregate at Adventist centers. However, if I were in your situation I would pack up and move to an area where there is a 12-grade school, or even a college. When you select your new home try to find a place in the country nearby, or at least in a predominantly SDA neighborhood. Moving to an Adventist center does not remove the necessity for discrimination in choosing associates. However, for active youth with proper parental guidance such an environment can be a blessing.

You cannot force Christianity into a child's heart. But it is a parent's responsibility to insist, kindly, on certain rules of conduct for the family. If your children see a change in you, if you are more loving, more thoughtful of others, if they see that you are making drastic changes in your lives because

**Questions for
discussion on this
page are welcome.**

of your love for them, as well as your love for Christ, if you lead tenderly and gently, without a nagging manner and with a pleasant, happy expression, they will soon have to admit that there really is something to this church bit after all.

Wouldn't it be worth all the problems of moving your family to a different locality if, as a result, they were saved for eternity?

IMA PARSON ETTER

► My first and foremost suggestion would be to establish family worship, both morning and evening, at regular times when the whole family is home. Required attendance at these is not too much of an imposition for unconverted juniors. When they hear you pray, they will better understand how you feel about the Creator, the way you desire

to serve Him, and your loving concern for others around you.

Plan a Sabbath hike, picnic, or scenic drive with them perhaps every other Sabbath afternoon.

MRS. BARBARA ANDERSON

Flintridge, California

► First of all, set a good example for your children, let them see the change in you. Go out of your way to help them in any way you can. Do a lot of things with them, such as taking them on outings, inviting Christian friends who have children their age over to play games.

Take them to a larger church in the vicinity if possible, so they can get acquainted with more Christian friends their own age. Do this as often as you can.

Encourage them at least to try the church school for a little while, telling them that if they do not like it they can go back to the school they were going to. Speak to the teachers at your church school, and tell them of the problem so they can be aware of it.

Be willing to communicate freely with them, talking over the main problems in a reasonable way, but continue to maintain your own place as head of the home.

MARK A. BOWE

Glendale, California

NEXT QUESTION

Our 6-year-old boy collects anything and everything anyone else doesn't want. Since our house is small and he does not have a room of his own, we have no suitable place to store his collection. He thinks that because this junk is his we have no right to take it away, and thus far we have failed to convince him that he should get rid of some of it. We feel he should have a right to certain personal possessions and we don't want to ignore this right. However, it seems we have to draw the line somewhere. What should we do?

Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

Christianity Bridges Gap Between California Towns

Loma Linda residents become involved in an active witnessing program.

By JERRE K. IVERSEN

THEY LIVE only two miles apart. But their worlds are separated by light-years of mistrust and disinterest. About half the people that live in the Mill Valley area of south San Bernardino, California, are on welfare, living on less than \$5,000 a year. Almost half of them are unemployed, with their average level of education stopping at sixth grade.

On a clear day, many of the 5,000 people in the four-square-mile section can see the gleaming yellow towers of Loma Linda University Medical Center nestled atop a hill a couple of miles away.

The people in Loma Linda are well-educated, almost unanimously employed, and relatively affluent. The only common bond between the two worlds was the smog that obscured their long-range view of each other.

Then, three years ago, the pastoral staff of the Campus Hill church of Seventh-day Adventists in Loma Linda decided to demonstrate that Christianity could be the great equalizer, that it could bridge cultural and economic gaps, that it could help people learn to love one another.

Gary M. Stanhiser, of the Campus Hill church staff, was asked to develop a comprehensive evangelistic campaign in Mill Valley. Renting a small Pentecostal church, he began holding services every Sabbath. He was joined by 30 white members of the Campus Hill church and by about 20 Mill Valley residents, mostly black, who were already Seventh-day Adventists.

"The only way a large, mainly middle class church can help in a lower income area," says Elder Stanhiser, "is to go where the people are. Do not wait for them to come to you."

He also maintains that Christianity must become relevant to the needs of the people it is trying to reach. "When a person is hungry," he says, "a tract on the 2300-day prophecy, by itself, won't make him very receptive to your message."

So Elder Stanhiser and his small congregation began developing programs that would be relevant to the needs of the Mill Valley people. One of their first acts was to initiate a weekly free medical clinic. Loma Linda University medical students Donald E. Melnick and John F. Duge (both have now graduated) had been wanting to experiment with various concepts of the medical ministry, and this looked like a good opportunity.

"From the start, our approach was to implement, as completely as possible, what Ellen White had said about the medical ministry of the gospel," says Duge. For six months prior to the opening of the clinic, the two medical students, joined by classmates and nursing and physical therapy students, met every Friday night to study the Spirit of Prophecy.

Jerre K. Iversen is director of university relations at Loma Linda University.

"For the first three months," says Melnick, "we were mainly concerned with Mrs. White's teachings on medical missionary work, particularly in the inner city."

Melnick and Duge joined the Mill Valley church company and strongly urged all other students who came to help at the clinic also to join the company, which by now had been meeting for almost a year. Setting the example, both Melnick and Duge are officers in the Mill Valley church.

The medical clinic today is staffed by students and employees from many health disciplines of Loma Linda University. Six or seven medical students, under the supervision of a School of Medicine physician, see cases ranging from head colds to cancer. Nurses from the hospital volunteer time from their off-duty hours. Health and nutrition students give lectures and offer counseling in the waiting room. And physical therapy and occupational therapy students often are called in on specific cases.

Administrative and legal support comes from the Social Action Corps of Loma Linda University, the agency that coordinates a number of other free medical clinics in impoverished areas around Loma Linda. In addition to the Mill Valley clinic, more than 125 Loma Linda students run five other clinics each week on a volunteer basis—no pay and no class credit is given.

While the free medical clinic in Mill Valley is important, it is only part of a multifaceted program sponsored by the Mill Valley church in an effort to witness for Christ through the needs of others.

Christianity Becomes Reality

"When people know that you are concerned with helping them," says Elder Stanhiser, "they start seeing Christianity not as cold doctrines but as living realities. It's the gospel message embodied in people."

One of the church members' largest projects is their Family Education Center, operated jointly with Loma Linda University School of Health and funded with a State grant obtained by the university. It is similar to a day-care center program. The program coordinator is Kay Kuzma, assistant professor of maternal and child health in the School of Health. But the goal at Mill Valley is not to take children out of the home and become a professional baby-sitting service, says Stanhiser. Its primary function is to educate mothers.

"We hired 15 mothers in the area who had wanted us to care for their children during the day," says Elder Stanhiser. "We told them we wouldn't take care of their children ourselves. We would teach them how to be better mothers."

Today, the small group of Adventists in the Mill Valley company, along with the School of Health, administer the central Family Education Center plus eight satellite day-care centers. The program takes care of 85 children each day and has a number of mothers enrolled in education programs. Twenty-



Donald Melnick examines a girl at the Mill Valley clinic. He and John Duge founded the clinic while still undergraduates at the Loma Linda University School of Medicine.

five others attend an after-school tutoring program.

For two years a Redlands attorney, Carroll Lawson, has donated one night a week to giving free legal advice to any Mill resident who needs it. He helps them in everything from lawsuits to landlord-tenant difficulties. He now handles about ten legal problems a week, taking them to court when necessary. He attends the local church and lives in the community. The legal-aid program has received referrals and commendations from area judges. It is the only service of its kind in south San Bernardino.

Vacant Lot Is a Garden

One of the most interesting projects in the church is the garden program. A vacant tract of land in Mill Valley that is owned by Loma Linda University was donated to the church to use as a garden. The land on the 28-acre lot was subdivided into 20-foot-by-100-foot plots. Using seeds and seedlings given by Loma Linda University and individuals who were interested in the project, 65 families now grow their own vegetables.

San Bernardino mayor Bob Holcomb became so interested in the garden that he now has his own plot and regularly works to keep the weeds out of it.

"The first year we were here," says Elder Stanhiser, "we gave away food and clothes. The next year we taught cooking and sewing classes. This year we have the farm so that everyone can grow some of his own food. And we've just purchased ten sewing machines and 1,000 yards of material. It's the best way we know of to help people help themselves."

This total involvement with the community works both ways. It is not just the residents who benefit. Don Melnick says that working in the clinic gave him the chance to apply his education in a practical way before he was scheduled to.

Elder Stanhiser believes this kind of total approach to Christian witnessing is the only way to reach millions of people who are rarely exposed to religion.

"If the Adventist Church wants to reach the 40 per cent of the American population in low-income areas of large urban centers, we must find ways to make Christianity significant to those people," he says. "When religion cares first about a person's physical needs, and takes an active interest in fulfilling those needs, that person will then be much more ready to take care of his spiritual requirements."

This kind of approach works. It has been proved in the Mill Valley area of San Bernardino. After two and a half years of this inner-city program, more than 50 people have been baptized into the Adventist Church.

The small Adventist company with the big ideas is now officially the Mill Valley Fellowship of Seventh-day Adventists, a happy blend of races and cultures where color and money aren't important—only people are. □



Top: George Veal reads to a couple of engrossed youngsters from Arthur Maxwell's *The Bible Story*. Middle: One of the Family Education Center teachers demonstrates an art technique to some of the children at the center. Bottom: Two Mill Valley Fellowship members, far right, work in their gardens. Many of the members grow corn, black-eyed peas, and other crops on their plots. The land belongs to LLU and was donated for the church members' use.

Australasia's Statistics Show Growth and Advancement

By M. G. TOWNEND

REPORTS OF GROWTH, expansion, and advancement were constantly before delegates to the year-end council of the Australasian Division held at Wahroonga, New South Wales, Australia, November 19 to 21. Many soul-winning stories were recounted at the council, which added luster to the reports presented.

Direction for the council was set by C. O. Franz, General Conference secretary, through the development of the theme of his devotional address at the opening session of the council. Drawing lessons from ancient Israel as they faced the apparently insurmountable difficulty presented by the waters of the Red Sea, he reminded delegates that God commanded Moses to "speak unto the children of Israel, that they go forward" (Ex. 14:15).

Elder Franz challenged council delegates as church leaders to follow this command as they lead spiritual Israel who today also face tremendous difficulties in

M. G. Townend is communication director of the Australasian Division.

their pilgrimage to the kingdom of God.

Growth was evident in the first statistics presented to the session when it was shown that during the first four years of the present quinquennium 25,520 persons were added to the church by profession of faith and baptism, bringing the baptized membership of the division at the close of 1973 to 107,255. Sabbath school membership had increased in 1973 from 7,022 to 134,355. During 1973, 6,918 were baptized and 13 new churches were organized, making a total of 913 churches.

The lay forces of the church expanded their ministry during the year by giving 302,029 Bible studies, resulting in 2,574 baptisms, 37 per cent of the total accessions reported.

Offering Increases

For 1973 there was a 22.7 per cent increase in tithes and a 24.38 per cent increase in offerings for missions. Sabbath school offerings for the year were \$977,062. Ingathering receipts also increased from US\$729,701 in 1972 to US\$804,790 in 1973.

Stories of providences and progress were told by union leaders as they presented their reports during the evening programs.

A success story of media ministry and relations during 1973 was told during the report of 136 radio and television programs aired each week, 1,565,937 calls received on telephone dialing services, 23,476 column inches of Adventist news printed in newspapers and magazines, and 400 radio and television news sessions carrying items of Adventist news.

On the youth front, growth and advancement was shown in the development of the Missionary Volunteer program to embrace 56,440 young people, working from 1,597 societies, and 311 Pathfinder Clubs, with a membership of 9,898 members. Expansion of the Missionary Volunteer Service Plan to the mission field was made possible by the increase in society offerings and financial support.

Complementing the youth evangelism program of the church, 304 primary schools, 28 high schools, and five colleges reported a total enrollment of 20,695 students. Steady growth in school enrollments, especially on the secondary level, made necessary the provision of additional facilities at almost all schools and the establishment of two new high schools, one

at Brisbane, Queensland, and the other at Mount Diamond, Papua New Guinea. It was noted that several tertiary courses at Avondale College now enjoy Australia-wide state recognition.

"Right arm" outreach was strengthened during the year with the production and release of the division's temperance department film, *Tomorrow Is Cancelled*, the peak circulation of 35,000 copies of *Alert* magazine, and the conducting of 417 Five-Day Plans to aid 8,053 smokers to quit the smoking habit. A temperance first was the production of a leaflet in pidgin on the harmful effects of betel nut.

Health Advance

Health-related advancement was also evident in the production of 31,000 tons of high-quality health foods by 13 Sanitarium Health Food Company factories and the witness of the company's 68 retail shops, which during the year served 8.6 million customers.

The opening of the Auckland Adventist Hospital, the commissioning of the New Sydney Adventist Hospital, and extensions to Warburton Sanitarium and Hospital have made medical history in the Australasian Division.

During 1973, 792,000 books were dispatched from the Signs Publishing Company for sale either by literature evangelists or through the Adventist Book Centers. The retail value of book department sales was \$1,694,249, and literature evangelist sales totaled US\$967,392, the highest sales record ever for the Australasian Division.

As delegates returned from the council to their places of labor they contemplated a question raised by both Elder Franz and C. D. Henri, General Conference vice-president: "We are still here—but why?" Elder Henri suggested that perhaps we have not completed our God-given assignment on earth because we have not fully acknowledged Jesus Christ in all His fullness. When this is done His workers will go forth in faithful, unselfish allegiance and service to God. □



R. R. Frame, Australasian Division president, and K. S. Parmenter, secretary, guide the proceedings of the division's annual council.



"Our Lord is alive!" affirms C. D. Henri, GC vice-president.

Ordination Sets the Tone for Euro-Africa Council

By F. W. WERNICK

THE YEAR-END COUNCIL of the Euro-Africa Division committee met at division headquarters in Berne, Switzerland, November 15 to 21, with members and guests present representing 21 nationalities and 25 languages.

The council opened Friday evening, November 15, with a consecration and ordination service, which set a spiritual tone that was present throughout the entire committee meeting. Ordained were Malcolm Vine, recently appointed head of the Bible department of the Phoenix School, Mauritius, and Erich Amelung, division treasurer.

Euro-Africa was organized as a division on January 1, 1972, bringing together much of Europe and many countries of Africa where European languages are spoken. It includes the island of Madagascar in the Indian Ocean and extends even to Israel in the Middle East. This division is organized into 11 union conferences, five union missions, and two local missions. Its 208,992 members love the Lord and are seeking to share their faith with the 450 million people who live in the 56 countries of the division.

The General Conference was represented by C. H. Lauda, executive secretary of the ASI (Association of Privately-Owned SDA Services and Industries); H. D. Singleton, North American Regional director; V. M. Montalban, general field secretary; and F. W. Wernick, Lake Union Conference president. Several guests were present from the African countries, as were representatives from six of the socialist countries.

Encouraging reports were heard from all parts of the division, even though political unrest has created serious concern in some of the African countries. Nevertheless,

the work of God has made good progress there, with thousands of new believers coming into the churches. For example, in Angola, 4,400 had been baptized in 1974 by Annual Council time. In the Cameroun 1,500 were baptized during the same time. A strong soul-winning program also is conducted in Europe by public meetings and through expanding health work, literature evangelism, and personal work.

Steps were taken to strengthen many phases of the work of the church. It was agreed to give support to the Spirit of Prophecy Research Center at Newbold College in England and to circulate as widely as possible the book *Ellen G. White in Europe*, which is now in the process of production. Several actions taken will improve the training programs in the 334 schools from elementary grades through college enrolling 28,000 students, and from which more than 2,800 young people were baptized during the past school year. The radio and Bible school work is being enlarged.

The stewardship program has been a great blessing. In

Austria it is reported that 95 per cent of the churches have accepted this concept, and many who formerly needed a subsidy are now self-supporting and assisting in providing evangelistic funds for the union.

A budget showing a 10 per cent increase over the previous year's budget was adopted for 1975, and soul-winning goals were set.

Europeans enthusiastically look forward to the General Conference session in Vienna, Austria, in 1975. Musical groups from many countries are being prepared, which will blend many languages together in praise to God, symbolic of the great throng gathered about the throne of God in the heavenly city. □

GAMBIA

Bookman From Ghana Begins Sabbath School

The pioneer spirit of Seventh-day Adventist missionaries such as J. N. Andrews, the church's first overseas missionary, is still alive today in people like Daniel Cudjoe of Gambia.

Approximately a year ago Mr. Cudjoe, a former teacher in Ghana, left his job and his home to become a literature evangelist in the town of Banjul. Gambia is a country in

West Africa that consists of a narrow strip of land along both banks of the Gambia River, extending inland for approximately 480 kilometers. The country's population is predominantly Moslem. While J. N. Andrews went to Europe at the invitation of the European brethren, no one in Gambia had asked Mr. Cudjoe to come.

With confidence born of experience and trust in God, he began knocking on doors.

A retired Moslem schoolmaster placed an order for £125 worth of books, including *Free at Last*, and health and children's books. This customer became Mr. Cudjoe's friend and trusted adviser. Another contact also resulted in the purchase of *Free at Last* and health books, as well as arrangements for Bible studies.

One man who at first refused to have any contact with Mr. Cudjoe, later met him on the street and asked him to call on him at his home. He purchased some health books and requested Bible studies, and became the first member of the Sabbath school, which meets in Mr. Cudjoe's home.

In a few months evangelistic meetings will be conducted for the interested people contacted by Mr. Cudjoe.

J. T. KNOPPER
Publishing Director
Northern Europe-
West Africa Division



Euro-Africa Division delegates and guests representing the General Conference attended year-end council meetings in Berne, Switzerland, November 15 to 21. Delegates represented 21 nationalities.

F. W. Wernick is president of the Lake Union Conference.



Afro-Mideast Division committee members and guests met in Beirut, Lebanon, from November 6 to 13.

Year's Advances Reviewed by Afro-Mideast Committee

By J. C. KOZEL

E. W. PEDERSEN, Euro-Africa Division president, opened the year-end council of the division committee on Wednesday, November 6, with a spiritual message. The council, which met in Beirut, Lebanon, continued until November 13.

Reports were given on the activities of the unions and organizations within the division, and actions were taken to further the work of the church in this area of the world field, which reaches from the border of Russia on the north to the border of Mozambique on the south. In this large territory are more than 212 million people.

The report of the budget committee was received with enthusiasm and thankfulness. Because of the increased appropriations voted by the 1974 Annual Council, it was possible for the division to increase the base appropriations to each union and also to make a number of special appropriations, which were greatly needed.

The committee accepted the resignation of H. W. Palm as president of the

J. C. Kozel is assistant treasurer of the General Conference.

Ethiopian Union Mission and elected A. H. Brandt of the division staff as his successor. Elder Palm has served in Ethiopia for approximately 25 years.

One of the most interesting features of the year-end division meeting is the report of the advancement of the work given by the union presidents and the administrators of the major institutions.

D. K. Bazarra, president of the East African Union, reported that his field had passed the 100,000 mark in membership during the year. He anticipated that the baptisms would be more than 10,000 for 1974. Tithe receipts for the first nine months of 1974 exceeded tithe receipts for the entire year of 1973. Fifteen church buildings have been dedicated and 127 are under construction. Within this territory is the Africa Herald Publishing House, Kendu Bay, Kenya. This institution's sales have increased 20 per cent in 1974. New equipment has been added during the year, and provision was made by the budget committee for a new two-color press.

President of the Tanzania

Union is L. C. Robinson. This union has a membership of more than 33,000. Baptisms for 1974 total more than 3,500.

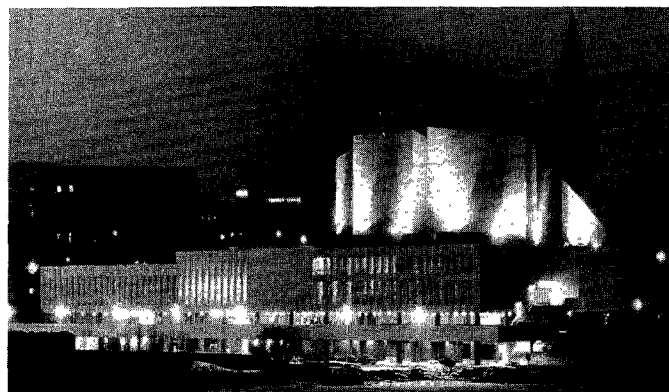
Elder Palm reported that in the Ethiopian Union political and economic problems have been most perplexing. Famine reached staggering proportions in certain sections of Ethiopia. The Seventh-day Adventist World Service has supplied and distributed food and is still carrying on this work under the direction of Edward Rolita. Union mem-

bership totals more than 25,000.

The Middle East Union, of which R. C. Darnell is president, is the largest union on the basis of territory and population. There are approximately 155 million people within the many countries in this field, which has its headquarters in Beirut, Lebanon. Membership in this union is approximately 4,000. Baptisms for the year totaled 100.

A new approach to evangelism and soul winning is being tried in the Middle East Union. It is felt that health evangelism is the key to opening up the work in the Arab countries. Recently Jack Mahon arrived to give new emphasis to the health work, which is being started in a number of new areas, including Sudan. Temperance television programs have met with favor in several countries. It was estimated that the telecast from Damascus led 30,000 people to stop smoking.

There are tremendous opportunities for the expansion of the work of God in the Afro-Mideast Division. The spirit of dedication on the part of the entire committee to the unfinished task was very much in evidence throughout the meetings. □



ADVENTISTS MARK 80TH ANNIVERSARY IN FINLAND

The Adventist churches of Helsinki, Finland, celebrated their eightieth anniversary in October in the House of Finlandia, pictured above. The three-day festival was part of a youth congress. Michael Stevenson, associate General Conference youth director, was one of the guest speakers.

The number of Seventh-day Adventists in Finland is approximately 6,000.

TAUNO A. LUUKKANEN
Communication Director, Finland Union

DOMINICAN REPUBLIC

Dominican Adventist Academy Relocates in Rural Area

On October 14, 241 young Adventist adventurers were exploring their new campus located in the heartland of the Dominican Republic, a land that Columbus described as "the fairest human eyes have ever looked upon." October 14 was the day the new school year began at Adventist Dominican Academy.

As miners work the ore in the nearby gold and bauxite fields, the teachers at Adventist Dominican Academy work the valuable ore of youthful minds. Under the leadership of Principal José Hernández, formerly education and youth director of the Antillian Union, the faculty is united in its dedication to its important task.

Since the buildings are only partially finished, the "comforts of home" are notable for their absence. However, the young people don't waste time complaining. When not in classes, the boys work in construction or on the farm, while the girls see that food is prepared, laundry attended to, and buildings cleaned. All are eager to participate in religious and cultural activities.

Principal Hernández said he was amazed when, after school had been in session for three weeks, a father came from the capital to take his three children home for the weekend, and the three came to him with this strange request: "Please don't give us permission to go home. We want to stay here."

When he asked them why they wanted to stay, they replied, "We don't want to miss our Sabbath school classes, choir practice, MV activities, or the special program Saturday night." That father returned home alone, satisfied that his children were in the best place they could possibly be.

Dominican Adventist Academy had been operating for many years on its old campus on the outskirts of the city of Santo Domingo. As time went

by, the area became an industrial zone. Three years ago a 235-acre farm 50 miles from the city was purchased as the site for the new campus.

Construction on the buildings was begun with the hope that they would be ready by the time the school had to move from its old location, but scarcity of funds slowed down the building program. In order not to miss a school year, classes had to begin in the unfinished buildings.

An Adventist businessman from Puerto Rico has purchased a tract of land across the highway from the new campus, where he has already erected a large steel frame for a canning factory. This will give students the chance to earn a share of their school expenses.

For the first time this year, freshman college classes are being offered at the academy as an extension of Antillian College. Twelve young people are in this class.

JUNE TAYLOR
Editor, The Messenger

RHODESIA

Dental Work in Cities Discussed at Council

Trans-Africa Division dentists gathered in Salisbury, Rhodesia, at division headquarters for a dental council during the recent visit of Dr. and Mrs. D. Carman. Dr. Carman, an orthodontist, is an associate director of the General Conference Health Department.

Various aspects of dental practices as denominational projects were discussed, and recommendations as to how these practices can best function were delineated.

The Trans-Africa Division has promoted the establishment of dental offices to spearhead a medical ministry in the cities. It is easier for dentists to enter a city than for physicians, for dentists do not ordinarily require hospital facilities for their patients.

The first denominational dental office in the Trans-

Africa Division was opened in the Blantyre-Malamulo Clinic in Blantyre, Malawi, by Ben Nelson. Ken Pierson and C. Cutting are now at the Blantyre Clinic. During the past two years four additional offices have opened: one in Bulawayo by A. Asgierson and W. M. Taylor IV; one in Maseru, Lesotho, by Wiley Young; a Better Living Center in Johannesburg, South Africa, by Len Lawrence, of Australia; and an office in Salisbury, Rhodesia, by A. Burns, specialist in oral surgery.

Three more clinics are in the planning stage.

DUNBAR SMITH
Health Director
Trans-Africa Division

BRAZIL

Ground Is Broken for Paraná Academy

Groundbreaking ceremonies for the new Paraná Academy, 16 miles from Maringá, Paraná State, Brazil, took place on August 11.

The ceremony was attended by representatives from the South American Division, the South Brazil Union, the Paraná Conference, and Paraná Academy.

The old Paraná Academy, some eight miles from Curitiba, was expropriated for industrial expansion. The expropriation compensation paid for new property, which at present extends over some 1,000 acres of excellent farming ground. Money is in reserve to begin the first building on the new campus.

The master plan for the new academy has been approved, and plans are being drawn up for the buildings. Construction will begin soon. It is hoped that the academy will have the minimum facilities to reopen its doors by February, 1976, but it is expected that pupils will begin work there in 1975. When fully developed, the academy will accommodate some 450 boarding students, mainly on the secondary level.

H. J. PEVERINI
Field Secretary
South American Division



Young men at Dominican Adventist Academy work in construction to complete their new buildings and to lay sidewalks. The circular building above is a cafeteria that doubles as an auditorium. The girls' dormitory is shown in the background of the lower picture.

Author and Lecturer Visits Andrews Bible Conference

By GORDON M. HYDE

EACH OF THE THREE Bible Conferences held for the North American Division this past summer had its own unique characteristics. A bright spot in the one at Andrews University was the unexpected visit of Kenneth G. Hance, internationally known author and lecturer in the fields of speech and homiletics and a close and helpful friend of Seventh-day Adventist scholars in general and Andrews University in particular.

Some 25 Adventist college and university teachers have done their doctoral studies under Dr. Hance's direction, generally in the homiletical emphasis of the field of communications.

Dr. Hance was just beginning his second retirement at the time of the Andrews Bible Conference and enjoyed visiting with many of his former doctoral students participating in the conference. The delegates at large were also deeply interested in Dr. Hance's impromptu remarks regarding Seventh-day Adventist higher education, with which he has become intimately acquainted.

The element of Dr. Hance's remarks that brought such a cordial response from the delegates was his reference to Seventh-day Adventist work in the field of higher education. The following excerpts, in which he refers to his doctoral candidates, are typical:

"I appreciate, gentlemen, the opportunity of working with you. I appreciate, too, the opportunities that have been accorded me here at Andrews University to associate with many of you and have the privilege of teaching over several years a course established by Dr. Weniger—master preachers. What a thrill

that has been, and I appreciate the opportunity of associating with scores of you in the Adventist Church—Elder Richards [H. M. S., Sr., who was present] and others.

"I mean this sincerely, friends; you as members of the Adventist Church are members of a body . . . with an educational outreach which I am sure is second to none in proportion to your membership and other universal factors. I have said this over and over again to my university colleagues, 'You can look with the greatest of satisfaction and security to Adventist educational institutions for the embodiment of at least two major factors: a deep sense of commitment and the highest of educational standards.'"

Dr. Hance went on to comment on the work of the Theological Seminary at Andrews University.

"This seminary (and I have analyzed scores of seminary catalogs) has, without doubt, the highest educational standards as represented among other things by the percentage of persons on its faculty holding the Ph.D. degree. In this respect, set against some of the best-known seminaries, the Seventh-day Adventist Seminary here stands not tall but tallest.

. . . Nowhere else that I know of (and I have been associated with church-related colleges and know of many others) will you find in the highest degree the commitment to a cause, which in this instance is deeply associated with your church. You should be grateful, as I am." □

BURMA

Voice of Prophecy Course Graduates Are Given Diplomas

A Voice of Prophecy rally and graduation service was held in the Rangoon, Burma, church on November 12. Guest speakers were W. R. L. Scragg, General Conference communication director, and W. H. Mattison, Southern Asia Division communication director, who were making

an inspection tour of schools in the division.

At the graduation service the two men presented 25 certificates.

The Burma Voice of Prophecy branch school offers three courses in Burmese: Health, Search for Happiness, and Treasures for Truth. English Voice of Prophecy lessons are offered to those students who desire to study in English. During the month of October, 1974, the school records showed 3,610 applicants, 762 enrollees, and 119 graduates.

Staff members are Pe Yee, director; Daw Mya Shin, Daw Ohn Kyi, and Ma Kyi Than, instructors.

U Kyaw Ba Lay, Burma Union president, and U Aung Win, union communication director, were also present during the inspection of the VOP school. PE YEE



W. R. L. Scragg, right, General Conference communication director, and W. H. Mattison, third from left, Southern Asia Division communication director, inspect the Burma Voice of Prophecy School.



Elders Scragg and Mattison, pictured with VOP course graduates, were speakers at a rally in Rangoon.

Gordon M. Hyde is a general field secretary of the General Conference and secretary of the Biblical Research Committee.

Anything a meatball can do, Loma Linda Tender Rounds can do better.

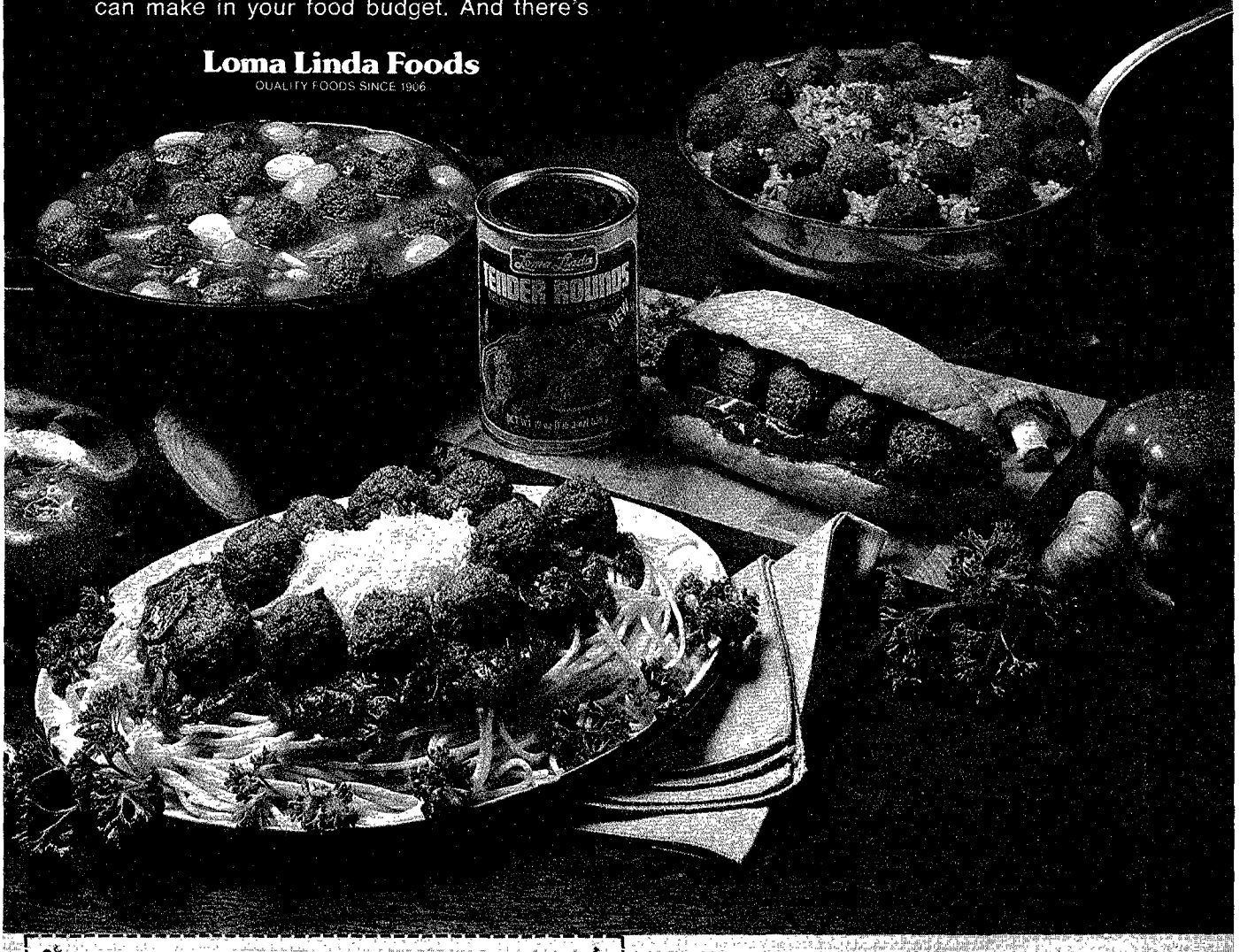
Loma Linda TenderRounds have a hearty, delicious meat-like flavor you'll love, a flavor that will keep the entire family coming back for more. You'll appreciate the savings this wholesome pure vegetable protein product can make in your food budget. And there's

no cholesterol or animal fat in Loma Linda TenderRounds.

Do something delicious for your family tonight. Another way to give your family needed protein for just pennies a serving.

Loma Linda Foods

QUALITY FOODS SINCE 1906



Take this coupon to
your grocer now.

SAVE 10¢
on your next purchase
of LOMA LINDA
TENDER ROUNDS



Mr. Grocer: Loma Linda Foods will redeem this coupon for 10¢ plus 3 cents for handling if you receive it on the sale of 19 oz. TENDER ROUNDS and if, upon request, you submit invoices proving purchases of sufficient stock within the past 90 days to cover coupons presented for redemption. Coupon is void if taxed, restricted, or prohibited by law. Coupons will not be honored and will be void if presented through outside agencies, brokers, or others who are not retail distributors of our merchandise, unless specifically authorized by us. Sales tax must be paid by consumer. Cash redemption value of 1/20 of 1¢. Offer good only in the United States. For redemption, mail to Loma Linda Foods, Coupon Redemption Center, 11503 Pierce St., Riverside, Calif. 92505.

Coupon Expires June 30, 1975

TENDER ROUNDS AND SPAGHETTI SAUCE

Recipe:

2 16 oz. cans of Tomatoes
1 6 oz. can Tomato Paste
1 16 oz. can Tomato Puree
1 Large Onion, chopped
¾ cup Tomato Ketchup

1 Bay Leaf
1 Tablespoon Chopped parsley
3 teaspoons Oregano
2 teaspoons salt
3 teaspoons Garlic powder
2 teaspoons Garlic salt

Mix all ingredients* bring to a boil. Lower heat. Simmer for at least 1-½ to 3 hours. Drain one 19 oz. can of TENDER ROUNDS, and add to sauce. Simmer another 30 minutes to heat TENDER ROUNDS thoroughly. Serve over Spaghetti.

Afro-Mideast

■ The East African Union recently elected three new assistant publishing secretaries, bringing the union's number of leaders up to 19. Thirteen of these leaders are paid from leadership-extension funds.

■ Literature work in East Africa is booming. During the first nine months of 1974 the East African Union reported a gain of 47.2 per cent in sales.

■ Tebedge Guddaye, administrative secretary of the Ethiopian Union, has accepted the position of assistant evangelist for the country of Ethiopia. He will be working with E. H. Sequeira, union evangelist, to strengthen the evangelistic thrust within the country.

■ By the end of the third quarter of 1974, Afro-Mideast Division membership was more than 162,000. This is a gain of about 13,000 for the year. During the same time there were 56 new churches constructed within the division.

Far Eastern

■ Literature evangelists of Sarawak and Sabah aim to recruit one new colporteur for every one presently working in these small countries on the island of Borneo during the next year. At a literature-evangelist institute at Bako Beach National Park in Sarawak, the group also set a sales goal of nearly \$82,000 next year. Presently 27 literature evangelists work in Sabah and Sarawak.

■ The 2,105 literature evangelists in the Philippines, who set a 10-million-peso (US\$1,470,588) delivery goal for 1974, reached their goal before the end of September. They were hoping to reach the 14-million-peso mark by the close of the year. The magazine force, whose goal was 75,000 pesos, sold one million pesos' worth of magazines by the second week of September. Partial reports of baptisms during the first half of the year indicate

1,054 baptisms in which literature evangelists had a part.

■ Indonesia Publishing House is growing in production and sales and shows a gain of 42 per cent in 1974. With future sales in mind, the board recently called W. L. Wilcox to the staff as circulation manager. The press and bindery are operating two shifts a day. On July 3 a new 120-square-meter addition to the plant was opened. This addition is the first step of a five-phase expansion project.

Northern Europe-West Africa

■ In the Netherlands many newspapers have conducted special inquiries about Seventh-day Adventists, their beliefs, and their work because of the distribution by church members of 1 million copies of a special publication in newspaper format introducing the church to the public. There has been an increase in Bible correspondence school enrollments and interviews on radio and television. Discussion groups have requested representatives of the church to talk with them. The publication of a further paper is contemplated, states K. C. van Oossanen, union president.

■ In October, 42 evangelistic campaigns were begun in various parts of Poland.

Trans-Africa

■ The new science building at Bethel College, operated by the Southern Union, has been named after a former principal, Rais Marx, who was killed in a motor accident and is buried at the college.

■ During November and December, L. A. Shipowick, of the General Conference Lay Activities Department, and N. L. Doss, Trans-Africa Division lay activities director, conducted lay activities councils in the unions of the division.

■ The Rhodesia Conference recently held a JMV camp in the Vumba Mountains for 75 campers and 15 staff. Dale M. Ingersoll, Zambesi Union youth director, was guest speaker.

North American

Atlantic Union

■ Robert H. Pierson, General Conference president, was guest speaker for the dedication of the Yugoslavian church in the Queens section of New York City, October 26. J. L. Dittberner, Atlantic Union Conference president, led out in the Act of Dedication after Elder Pierson's sermon.

■ The art department of Atlantic Union College was recently given several unusual paintings and drawings from the collection of Stella B. Forrest, of Fitchburg, Massachusetts. Mrs. Forrest's gift to the new Mabel Bartlett Gallery includes many of her own paintings and two original oils from the Boston artist Verper L. George, as well as an entire set of ink drawings, by Mrs. Forrest, of the Seventh-day Adventist founding fathers. These drawings will eventually hang in the religion department offices planned for Founders Hall.

Canadian Union

■ Tom Knoll, British Columbia Conference evangelist, conducted a crusade in Parksville, November 16 to December 7.

■ Twelve persons were added to the Digby, Nova Scotia, church as a result of evangelistic meetings conducted by Don Corkum, Maritime Conference evangelist.

■ More than 500 Ontario Conference church officers attended a conference-wide officers' institute December 8 in Willowdale, Ontario.

■ A third series of 13 English It Is Written programs, with George Vandeman as speaker, was filmed in Montreal, November 18 to 22.

Following this 20 more programs were produced in French with George Hermans as speaker.

■ The Halifax and Dartmouth churches in Nova Scotia conducted a booth at the eight-day Atlantic Winter Fair in Halifax. A staff of 30 manned the booth for a total of 750 hours and gave away 21,500 pieces of literature.

Central Union

■ Eighteen fifth- and sixth-graders from Helen Hyatt School in Lincoln, Nebraska, were baptized on November 23 and joined the College View church. Glenn Davenport and Owen Pichler conducted the baptismal class for these students.

■ After giving nearly 20 years of service to the Denver, Colorado, SDA Community Center, 15 years as manager, Rose Gates has turned over the management to Louise Hardin, who has been working at the center for the past five years.

Columbia Union

■ Health and social standards were featured at a recent Ohio Conference youth rally held at Mount Vernon Academy, Mount Vernon, Ohio.

■ Workers and teachers of the Allegheny West Conference attended an early winter retreat at Salt Fork Lodge in Cambridge, Ohio, to give thanks to God for blessings and accomplishments and to renew strength and gain direction for the future.

■ More than 200 attended a community Bible school conducted by the Cleveland, Ohio, Glenville church. To date, 18 persons have been baptized as a result of the school.

■ The Chesapeake Conference held a youth rally recently at Highland View Academy, Hagerstown, Maryland.

■ The Waynesboro, Virginia, church has opened a new Community Services center, which will be directed by Mrs. Alease Anderson.

North Pacific Union

■ Duane Krueger, of Madison, Wisconsin, is the new assistant manager of the Washington Adventist Book Center. He replaces Edwin Lindsay, who has been named manager of the Adventist Book Center in Montana.

■ Jack W. Wagner has been appointed controller of Portland Adventist Hospital, and Dora May McCammet has been named admitting supervisor.

■ Larry Dodds has been promoted from administrative assistant to vice-president of the Portland, Oregon, VertiCare center. Joining the VertiCare staff is Larry J. Kiesz, chief accountant.

■ Ralph W. Martin, former pastor of Portland's Tabernacle church, has been named coordinator of pastoral ministries in the Oregon Conference.

■ Edna Slawson, 84, of Wilder, Idaho, has raised \$220 for Investment by making silk patchwork quilts.

Northern Union

■ Two Northern Union conferences have recently reached milestones. The third-quarter statistical report shows the Iowa Conference over the 4,000 membership mark for the first time, and South Dakota over the 1,600-member mark. Union membership stands at an all-time high, 13,397, and all four conferences show gains as the result of an aggressive evangelistic program.

■ Four persons have been baptized in Grand Forks, North Dakota, as the result of a series of meetings, conducted by Lyndon DeWitt and Orrie Bell.

Southern Union

■ Twenty new church-identification highway signs were erected during November in the Kentucky-Tennessee Conference. Monroe Crowson is employed full time in the Southern Union to promote and erect these signs.

■ The third home-nutrition instructor's course to be held in the Carolina Conference took place in Charlotte, November 18-21. There are more home-nutrition instructors in Carolina than in any other conference in the world, according to Ella May Stoneburner, of the General Conference Health Department, who directed the 40-hour course.

■ A company was organized November 30 in Green Cove Springs, Florida. Instrumental in the establishment of this group were Bob and Sue Fuller, who joined the MV Taskforce program following graduation from Southern Missionary College in May, 1974.

■ Baptisms in the South Atlantic Conference totaled 1,408 during the first ten months of 1974.

Southwestern Union

■ Groundbreaking for the Falfurrias Spanish church was held November 17. Present for the groundbreaking were G. C. Dart, Texas Conference president, and Tony Vargas, church pastor.

■ Silvio Fernandez has accepted the call of the Texico Conference to become evangelist and coordinator for the Spanish work. Most recently Elder Fernandez was director of the stewardship, radio, and religious public relations work of the Central Argentine Conference.

■ Don Sullivan, stewardship secretary of the Texas Conference for the past five years, has recently accepted the position of treasurer of the Texico Conference, replacing Theron Collins.

■ Hays Memorial Hospital, San Marcos, Texas, has been accredited by the Joint Commission on Accreditation of Hospitals.

■ H. M. S. Richards, Jr., Voice of Prophecy associate speaker, was guest speaker at an Oklahoma Conference youth rally November 23. The weekend rally was organized by Wayne Easley, conference youth director.

The beginning of . . .



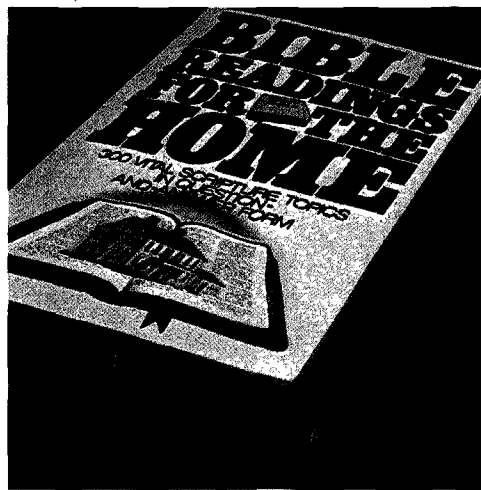
Sunday laws
Energy crisis
Sabbath employment
Education laws
Labor unions
Calendar reform
The occult

These all affect you.
The thought leaders of your
community need to know!

LIBERTY magazine is only
\$1.50 during Emphasis
Week, January 11-18, 1975.
Order through your local church.
LIBERTY needs
your support now!

BIBLE READINGS FOR THE HOME is now available in inexpensive newsprint edition. The first, and one of the most popular missionary books has been chosen again as book of the year in 1975. Nearly four thousand questions about Bible subjects are answered from the Scriptures in this latest edition of **BIBLE READINGS FOR THE HOME**. It presents, topic by topic, the full message of the Bible. More people have joined the Seventh-day Adventist Church as a direct result of studying **BIBLE READINGS FOR THE HOME** than as a result of reading any other book. For real help in personal witnessing—may we suggest the new low-cost newsprint edition of **BIBLE READINGS FOR THE HOME**. Share this book now with those you meet.

rh Only 75 cents each



Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 30 cents postage for the first book and 15 cents for each additional copy. Add State sales tax where necessary.

Have a Good Day!

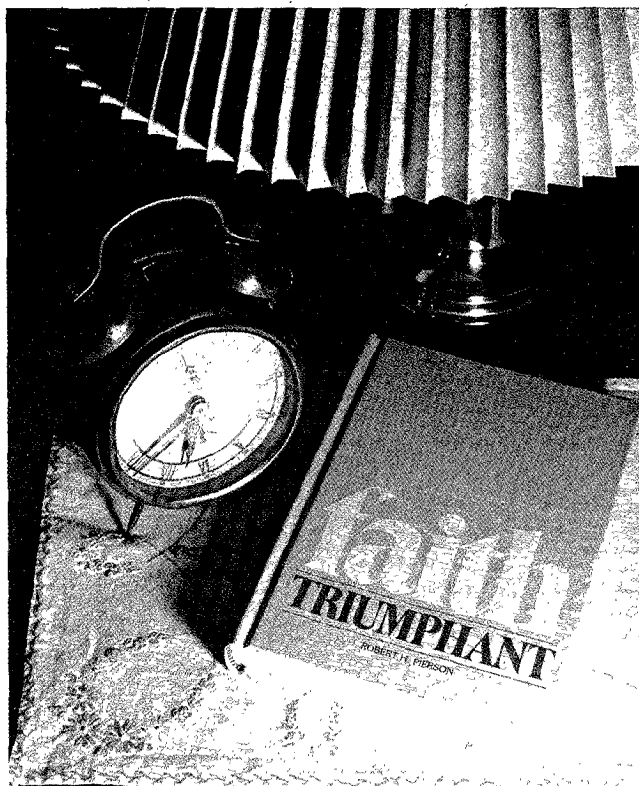
Begin 1975 with the Morning Devotional

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

1975 Senior Devotional

"Faith Triumphant" by Robert H. Pierson

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

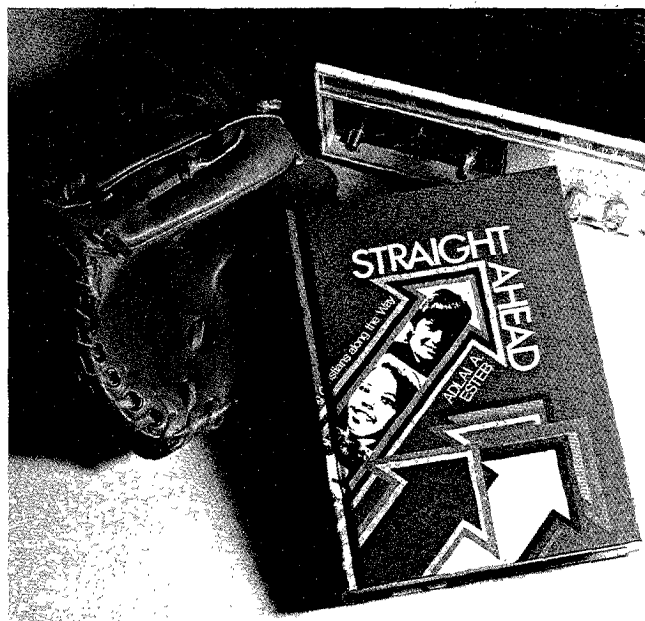


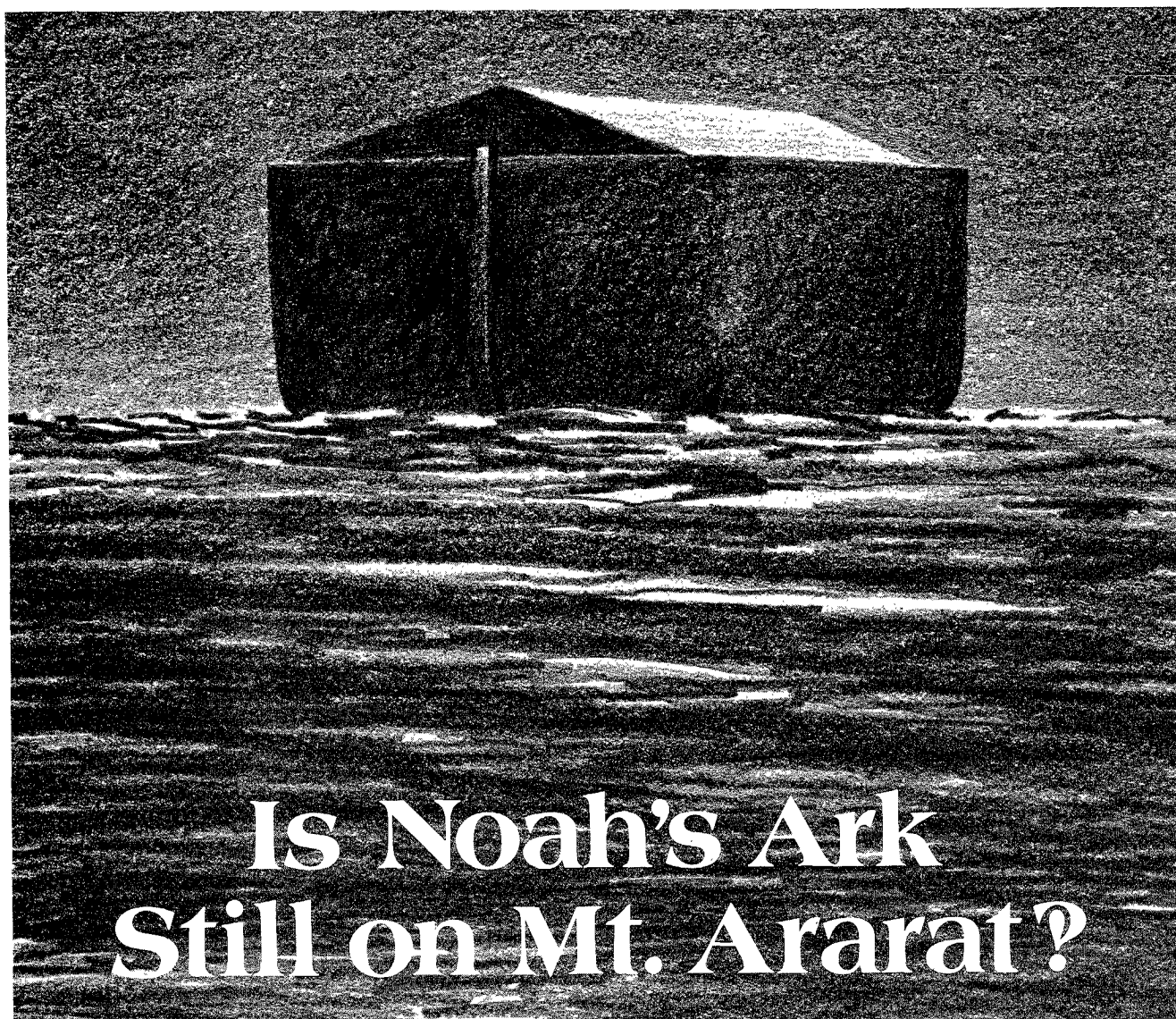
1975 Youth Devotional

"Straight Ahead" by Adlai A. Esteb

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

Order from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please add 30 cents for the first book and 15 cents for each additional book for postage and handling. **rh** Tax if applicable.





Tim Larson

Is Noah's Ark Still on Mt. Ararat?

If you've wondered about such a possibility, you'll come to some startling conclusions when you read Rene Noorbergen's

THE ARK FILE

Now available at your Adventist Book Center. The ark story as told in many cultures, the theories of its present existence, the expeditions, the prospects for finding it—all these and more are examined in Noorbergen's gripping style.

A significant new book. \$6.95

SPECIAL FREE OFFER

For a limited time, you will receive with your purchase of *The Ark File* a copy of the fascinating new book, *Hymns at Heaven's Gate*—free of charge. This life story of George Greer and his music is a \$2.95 value. It's free when you order *The Ark File*.

Get your copy 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

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 Wilkinson

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 Lohne, E. W.
Pedersen, R. A. Wilcox, R. S. Lowry,
M. L. Mills, C. L. Powers

EDITORS, SPANISH EDITIONS

NORTH AMERICA, Fernando Chajj
SOUTH AMERICA, Gaston Clouzet
INTER-AMERICA, C. R. Taylor

CORRESPONDENTS, WORLD DIVISIONS

AFRO-MIDEAST, R. W. Taylor; AUS-
TRALASIAN, Robert H. Parr, M. G.
Townsend; 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

Air-cond. mech.	Nurses, LVN
Carpenter	Nurses, med.-surg.
Cashier	Nurses, OB
Cook	Nurses, OR
Dietitians, admin.	Nurse-superv.
Groundskpr.	Nursing-serv. dirs.
Housekprs.	Orderlies
Inhal. ther.	Painters
Lab. tech.	Pharmacist
Med. technols.	Phy. thers.
Med. transcribs.	Psych. tech.
Nurse aides	Pub.-rel. dir.
Nurses, asst. head	Radiol. technols.
Nurses, ICU	Sec., exec.

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

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

Roger W. Barnes (R/SS), to
serve as relief surgeon, Saigon
Adventist Hospital, Saigon,
Vietnam; **Oca Barnes**, of Loma
Linda, California, left Los An-
geles, October 29, 1974.

**Conrad Duane Clausen (LLU
'72) (R/SS)**, of Loma Linda,
California, to serve as science
teacher, Adventist College of
West Africa, Nigeria, left Los
Angeles, October 1, 1974.

**Henry Roger Hadley (LLU
'74) (R/SS)**, of Loma Linda, Cali-
fornia, to serve as relief physi-
cian, Saigon Adventist Hospital,
Saigon, Vietnam, left Los An-
geles, October 29, 1974.

Kathy Hinson (R/SS), of Or-
lando, Florida, to serve as
nurse, SMC Nicaragua SM
Project, Francis-Sirpi, Nica-
ragua, left Miami, July, 1974.

**Donald E. Melnick (LLU '74)
(R/SS)**, to serve as medical
missionary, Saigon Adventist
Hospital, Saigon, Vietnam, and
Penang Adventist Hospital, Pe-
nang, Malaysia; **Pamela (Rau-
pach) Melnick (LLU '74)**, of
Loma Linda, California, left Los
Angeles, October 20, 1974.

Esther Pedersen left New
York, October 27, 1974, to join
her husband, **E. W. Pedersen**
(SOS), acting president, Afro-

Mideast Division, Beirut, Leba-
non.

Joseph A. Rhyne (R/SS), of
Huntsville, Alabama, to serve as
relief physician, Davis Memorial
Hospital, Georgetown, Guyana,
left Miami, July 8, 1974.

**Leona Elizabeth Rickett (SMC
'74) (R/SS)**, of Collegedale,
Tennessee, to serve as nurse,
SMC Nicaragua SM Project,
Francis-Sirpi, Nicaragua, left
Miami, May 23, 1974.

**Virgil E. Robinson (PUC)
(SOS)**, to serve as teacher, Solusi
College, Bulawayo, Rhodesia,
and **Alta Ruby (Ellegard) Robin-
son (PUC)**, of Takoma Park,
Maryland, left New York City,
November 18, 1974.

**Richard Victor Romero (Phoe-
nix Coll. '73) (AVSC)**, to serve
as music teacher, Montemorelos
College, Montemorelos, Mexico;
**Judith (Strand) Romero (LLU
'71)**, of Phoenix, Arizona,
crossed the border at Laredo,
Texas, October 1, 1974.

Ethel F. (Hansen) Thayer, of
Minneapolis, Minnesota, left
New York, October 16, 1974, to
join her husband, **Louis Earl
Thayer (R/SS)**, Helderberg
College, Cape Town, South
Africa.

**Charles Raymond Trubey
(Purdue U. '66) (R/SS)**, to serve
as agricultural instructor, Ad-
ventist Educational Center,
Cortes, Honduras; **Ramona Dee
(Greer) Trubey (AU)** and three
children, of Cicero, Indiana,
crossed the border at McAllen,
Texas, July 8, 1974.

NATIONALS RETURNING

Michael Campbell, to serve as
biology instructor, West Indies
College, Jamaica, West Indies,
left September 24, 1974.

Pedro A. Gomez, to serve as
treasurer, Montemorelos Univer-
sity, Montemorelos, Mexico, left
August, 1974.

Rupert Adolphus Ryan, to
serve as principal, Harmon High
School, Scarborough, Tobago,
West Indies, and **Nolva Annette
(Matthews) Ryan** and three boys,
left August 1, 1974.

Theodore Sargeant, to serve as
ministerial intern, South Carib-
bean Conference, Trinidad, W.I.,
left Toronto, Canada, October
20, 1974.

Brian Stevenson, to serve as
teacher, Helderberg College,
Cape, South Africa; **Eunice
(Hahn) Stevenson** and three chil-
dren, left Washington, D.C.,
November 11, 1974.

Deaths

BROBERG, Svend Aage—d. Oct.
9, 1974, Randers, Denmark, aged 78.
After spending several years as a
pastor and MV secretary in Den-
mark, he was called to similar res-
ponsibilities in the old Scandi-
navian Union. He was among the
first to go to Sierra Leone (then
considered "the white man's
grave"), where he worked for six
years. From 1941 to 1946 he pas-
tored churches in the State of
Washington, U.S.A. For five years
he was president of the East Den-
mark Conference. Then he was
president of the Ethiopian Union.
In 1956 he returned to Denmark,
where he has pastored a number of
churches. Survivors include his wife,
Laurette; and two daughters, Ruth
Willis and Esther Wilby.

FOGIN, Marjorie E.—b. Nov. 18,
1912, Portland, Me.; d. Oct. 2,
1974, St. Petersburg, Fla. She stud-
ied at Atlantic Union College and
was a Bible instructor in Connecti-
cut. She taught in a number of
church schools in Florida. Survivors
include her husband, Clyde; mother,
Rae Kennedy; sister, Eunice Norton;
and four brothers, Michael, Merle,
Hollis, and Charles.

KROHN, Clarence—b. April 5,
1903, Almond, Wis.; d. Oct. 7, 1974,
Napa, Calif. He was a graduate of
Emmanuel Missionary College and
obtained his Master's degree from
Michigan State College. He was a
missionary to China in 1936 and was
interned by the Japanese during
World War II. He was farm man-
ager at Pacific Union College for a
time. Survivors include his wife,
Janie; daughter, Eva Mae Leech;
son, Walter; seven grandchildren,
and a sister, Arloine Tess.

LANG, Emma W. Specht—b. June,
1891, Prairie du Sac, Wis.; d. Sept.
24, 1974, Berrien Center, Mich. In
1919 she completed the normal
course at Union College, and the
following year married Gottlieb J.
Lang. She taught at Sheyenne
River Academy and several church
schools in North Dakota and Idaho.
Survivors include her husband; a
son, Harold, of Andrews University;
and three grandchildren.

VORIES, Mrs. C. L.—d. Sept. 28,
1974, Loma Linda, Calif., aged 74.
She is survived by her husband,
Elder Vories, who was a pastor-evan-
gelist for 37 years and Upper Col-
umbia Conference evangelist.
Other survivors are a son, Eldon;
six grandchildren; three great-
grandchildren; and a brother, Elder
W. W. White.

Coming

January

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

The Back Page

Growth Cited in Inter-America

At the recent Inter-American Division year-end council, B. L. Archbold, division president, reported progress in some very interesting areas. Since the 1970 General Conference session in Atlantic City, 291 new areas in the division have been opened. It is projected that 88 more new areas will be entered before the Vienna General Conference session in July, 1975.

Since Atlantic City, 217 new churches have been organized and 525 new companies have been formed. By Vienna, 177 more companies will have been organized into churches and 520 more new companies will have been formed.

Eight hundred ninety-three Sabbath schools have been organized during the past four years, and it is anticipated that there will be 220 more new Sabbath schools before Vienna. Since 1970, 265 new church buildings have been dedicated in Inter-America. This total will climb to 412 by the 1975 General Conference session if present plans for dedications materialize. *Adelante Inter-America!*

ROBERT H. PIERSON

Annual Retreat for Servicemen in Europe

The annual retreat for Adventists serving in the U.S. Armed Forces in Europe has been scheduled for March 24-28, 1975, in the U.S. Army Retreat Hotel at Chiemsee near Berchtesgaden, Germany. Chaplain (CPT) Robert W. Roberts (2nd Brigade/3rd Armored Division, APO New York 09036) will be the retreat master in charge of this meeting. Friends and relatives of Adventists serving in U.S. Armed Forces in Europe should notify them of the time and place and name and address of Chaplain Roberts so they can make arrangements to attend this meeting.

Information on this can also be secured from the

civilian chaplain at the Seventh-day Adventist Servicemen's Center, Ralph T. Heiner, Johann Klotz Strasse 13, 6 Frankfurt/Main (Niederrad), West Germany.

CLARK SMITH

E. G. White Books Provide Material for Many Sermons

The Ellen G. White books are deeply appreciated by many clergymen of other faiths. Some Adventist brother or sister must have given last year's devotional book, *God's Amazing Grace*, to a Lutheran minister of his acquaintance. Retired missionary L. H. Olson, who for several summers has carried the responsibility for Seventh-day Adventist church services in Yosemite National Park, reports:

"Late this past summer a minister and his wife came to our tent to visit us, and as they entered the tent he looked toward our book shelf. He pointed and remarked, '*God's Amazing Grace*, by Ellen G. White. In that book there is material for many sermons.'"

How right he was. *God's Amazing Grace* has proved to be the best-loved Ellen G. White devotional book published thus far. A total of 59,520 books were sold during 1973 and 1974.

ARTHUR L. WHITE

New VBS Record Set on West Coast

A new Vacation Bible School record has been set by the Pacific Union. Clarence C. Kott, union Sabbath school director, reports 308 Vacation Bible Schools conducted in 1974. This is the largest total for a union in the North American Division.

More than 24,000 children were enrolled, 15,785 of them from non-Adventist homes. This almost 70 per cent non-Adventist enrollment is a good average.

Vacation Bible School played an important part in helping lead 94 people to their decision to be baptized.

B. J. LIEBELT

NAD Ingathering Report—7

The total amount of Ingathering raised through December 28 is \$7,328,797, or \$14.87 per member in the North American Division. The total amount raised through the seventh week of last year's campaign was \$7,383,514.

The amount raised this week is \$422,666, as compared with \$441,187.31 raised in the seventh week of last year's campaign.

There are now three "millionaire" union conferences—Columbia, Southern, and Pacific.

Twenty conferences have exceeded their final totals for last year, and five unions and 35 conferences showed gains over last year's achievement for this period.

Conferences that reached the Silver Vanguard goal this week are Arkansas-Louisiana, Chesapeake, and Southern New England.

C. C. WEIS

Summer Work Program Involves 1,806 Youth

During the summer of 1974, 1,806 Adventist youth were directly engaged in church work in North American MV Taskforce projects; 656 of these were volunteers and 1,150 were on scholarships. This youth involvement included witness teams, "dark county" evangelism, inner-city projects, door-to-door contacts, radio and television interest follow-up, assisting pastors, youth-center operation, Vacation Bible Schools, staffing youth camps, and other assignments.

Another group of Taskforce workers served from nine to 12 months. These 47 volunteers and 37 scholarship workers carried on a total of 144 Taskforce projects during this period.

The one-year-old MV Taskforce program involves Adventist youth from 16 to 31 years of age who wish to serve the church from ten weeks to two years. It is the North American counterpart of the 15-year-old stu-

dent missionary program serving overseas divisions. The student missionary program includes only students from Adventist colleges or universities, while MV Taskforce involves non-students, as well as students.

CHARLES MARTIN

California Baptisms

The Southern California Conference, which had reported 1,567 baptisms by the end of the third quarter, is hoping to pass the 2,000 mark by the end of 1974. It is hoped that the final tally will exceed this number.

N. R. DOWER

In Brief

Newly Appointed: Robert L. Dale, president, Wisconsin Conference, formerly president, Indiana Conference.

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, 6850 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 _____