

Review®

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PRAYER

"Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—Steps to Christ, p. 93.

"Ye have not chosen me, but I have chosen you, . . . that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

"To pray in the name of Jesus is . . . to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works."—Steps to Christ, pp. 100, 101.

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.

"We are to ask that we may give."—Christ's Object Lessons, p. 142.

Thoughts on a Bible Story

Bible stories are unique. They are simple enough to charm children but profound enough to challenge adults. They speak the language of all cultures. They are perfectly adapted to the needs and longings of the human heart. They set forth clearly the way of salvation so that the humble and uncultured may find God, but they point to mysteries so amazing that the greatest intellects and the most highly cultivated minds may probe them for a lifetime.

Bible stories have high interest value, but their chief purpose is not to entertain but to instruct. They were given to help us understand God so that we may love Him, trust Him, choose His ways, and adopt His attitudes.

One story that deserves retelling and careful study is the story of the ax head that floated, recorded in 2 Kings 6:1-7. In the King James Version it reads as follows:

"And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it."

What was God endeavoring to tell us through this experience? What lessons may we draw from it?

The story has its setting in one of the schools of the prophets, likely the one at Jericho, for of the four (the others were at Ramah, Gilgal, and Bethel) it was nearest the Jordan River. At Jericho and the three other schools the "sons of the prophets" studied sacred history, music, the law, reading, and writing. They also learned a trade. Theirs was a work-study program, combining the practical with the abstract, manual labor with intellectual effort, education for this life with education for eternal life.

One feature of the story sounds familiar—the school enrollment was too large for the facilities. More room was needed. And it was the youth who took the initiative in starting a building program. Fortunately the prophet did not dampen the youthful enthusiasm. He said, "Fine, go ahead." The youth recognized his authority, and he, perceptively, recognized the value of the project, and encouraged it. Apparently he had developed a good rapport with the youth (there was no generation gap), for they invited him to go with them, and he responded, "I'll be glad to." "Elisha went with them to Jordan, encouraging them by his presence, giving them instruction, and even performing a miracle to aid them in their work."—*Prophets and Kings*, p. 260.

We can only speculate as to what structure at the school was "too strait," or inadequate, and in need of expansion. It might have been the dormitory; or it might have been the as-

sembly hall. But one thing is clear: the students were willing to solve the problem themselves. Instead of organizing a march to get the attention of the "board," or striking for better facilities, they volunteered to do the work themselves. All they wanted was authorization.

At the Jordan River they promptly went to work. Soon the heavily wooded area rang with the exciting sound of axes biting into timber. And then there was the sound of falling trees.

Everything went well for a while. Spirits were high. Morale was good. Working unselfishly for the Lord created a special kind of joy.

Then it happened. As one of the young men swung his ax, the head flew off and splashed into the Jordan River. In anguish the youth cried out, "Alas, master! for it was borrowed."

Perhaps all work stopped. Silently the "sons of the prophets" gathered around their friend who, although too poor to own an ax of his own, had borrowed one so that he could participate in the Lord's work. If the young man was like most people, doubtless he began the usual series of "Why?" questions: Why did this have to happen to me? Why couldn't it have happened to someone with money? Why did the Lord permit this, since I was doing His work? Why didn't I stay home?

Supernatural Intervention Needed

Whatever may have been the questions, the young man did exactly the right thing in referring the problem to the Lord in the person of His prophet. Apparently it was beyond human capabilities to rescue the lost ax head. Was there no one who could swim? Was it near the time of barley harvest in early spring when the river was treacherous, being swollen from recent winter rains and melting snow in the mountains and overflowing its banks? (see Joshua 3:15). In any event, supernatural intervention seemed to be called for. A miracle was needed. So when the young men appealed to the prophet, Elisha asked, "Where fell it?"

Even though Elisha was a prophet, the Lord did not reveal to him where the ax head had fallen into the water. Elisha could obtain this information without special revelation. Prophets learn some things just as do uninspired persons. God was willing to work, but Elisha must first find out where the truant piece of iron had disappeared. So, in response to his question, "Where fell it?" he was shown the place. Elisha promptly cut a stick and threw it into the river, and the ax head floated to the surface.

What virtue was there in throwing a stick into the river? None, so far as we know. But apparently God was teaching a lesson of faith, obedience, and cooperation. If God issues a command, man is to obey, even if he appears foolish in so doing. "When the Lord gives a work to be done, let not men stop to inquire into the reasonableness of the command or the probable result of their efforts to obey."—*Ibid.*, p. 243.

"Take it up to thee," ordered Elisha. And the young man reached out and lifted the ax head out of the water. God had done His part. Now it was time for man to do his part. Man could retrieve the ax head as it floated on the water, and God expected him to do just that. "What human power can do di-

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This Week

Our cover theme emphasizes one of the most remarkable privileges now experienced by the human family.

In the beginning Adam and Eve walked and talked with God. He was their companion and teacher. However, when Adam and Eve distrusted their Maker and had to leave their garden home they also lost the privilege of direct, "face to face," communication.

Although sin brought direct communication with God to an end, He did not allow the gulf to be unbridgeable—He gave the human family prayer.

Prayer has many aspects. Part of prayer is worship; part is asking; part is telling; part is listening. But taken all together, prayer

is communication with God, our Creator and Redeemer.

"Prayer in essence is communion with God, conversing with Him as we would with a friend. Why do we associate and talk with our friends? . . . Why do those who love each other like to associate one with the other, talk together, sit together? For the simple reason that they love each other. No other explanation is needed."—M. L. ANDREASEN, *Prayer*, pp. 12, 13.

"Why pray? Because we are friends of God. There is nothing holier than friendship grounded in unselfish love. It is a bit of heaven on earth, a foretaste of the communion of saints in glory where the loves and sympathies which God has implanted in the

human breast shall find fullest and freest expression."—*Ibid.*, p. 14.

W. Duncan Eva, "Christianity and Human Dignity" (p. 4), is a general vice-president of the General Conference.

Born in South Africa, Elder Eva studied at Helderberg College, received a B.A. from Walla Walla College, and an M.A. from the Seventh-day Adventist Theological Seminary in 1950.

Elder Eva began his denominational service as an elementary school teacher in South Africa. He served in Africa for many years as an evangelist, president of the Southern Rhodesia Mission, East African Union, South African Union, and secretary of the Trans-Africa

Division. In 1965 he became an associate secretary of the General Conference; from 1967 to 1974 he served as president of the Northern Europe-West Africa Division.

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Letters

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

Kasai Reply

Re letters "Kasai Lesson," May 22 REVIEW.

While most of the questions that have been raised concerning the Kasai situation have been answered during the past two years in the columns of the REVIEW, for those who may have overlooked or may have forgotten what was said, I wish briefly to restate the situation.

1. The leaders of several religious groups in Zaire inquired about our church and its teachings, but not all the 100,000 persons were necessarily eager to become SDA's.

2. The Zaire Union and the Trans-Africa Division did everything in their immediate power to meet the opportunity, but were limited in men and means at their disposal.

3. The General Conference responded liberally and enabled the staff (African and overseas) to be appointed and essential transport to be provided.

4. Personnel cannot be sent indiscriminately: workers must be French-speaking, must be qualified, must have at least minimal housing.

5. Building materials are hard to obtain and are extremely expensive.

6. While visas for a modest

number of additional workers have been granted, we cannot expect an "invasion" to be approved.

Further support has just been voted on a generous scale, extra personnel are being recruited and basic housing provided, thousands of inquirers are being instructed as thoroughly and speedily as the available staff makes it possible, and baptisms are being held at an accelerating pace. Opportunities are not being heedlessly missed. The church is on the job.

B. E. SETON
Associate Secretary
General Conference

Needlework Cover

The May 1 REVIEW came today. We are overjoyed with the beauty of the cover and the inscription.

How nice for you also to print the picture of the Andersons.

ELDER AND MRS. W. H. ENGLAND
Deer Lodge, Tennessee

Thank you so much for all the love and joy expressed so artistically and beautifully on the cover of the May 1 REVIEW.

It seems a miracle has been wrought, and the old REVIEW we have loved so much for its excellent exposures on life and church activities has suddenly come alive, fragrant with God's love for His children and beautiful because indeed life also can be beautiful.

The arrangement and colors are in such good taste and ex-

quisite. Every petal and leaf and inch of ribbon is made perfect with infinite care and affection. The needlework is elegant, and the painstaking beauty of it is captivating. The flowers are so bright and fresh, colorful and extra special—a thing of beauty to behold.

The quotation, of course, is the center of attraction and keeps one spellbound—indeinitely.

This is not just a lovely picture but a rare artistic creation—a masterpiece given from your hearts.

I love it all. And to top it off, the REVIEW in blue, and in matching type, is unforgettable. With this attractive cover and the other fine improvements that have been made recently, I believe subscriptions will increase substantially, and I would like to see this cover used frequently, if not regularly.

JAMES C. TREFZ
Takoma Park, Maryland

Unaccustomed as I am to writing letters to the editor I am motivated to make a valiant try, a first for me.

Being a second-generation Seventh-day Adventist, I have viewed the cover of the REVIEW since memory begins. In recent months there have been a number of eye-catching and attractive covers but the May 1 issue set an all-time high as far as this reader is concerned. Not only was there some good color, which has also been true of other recent issues, but the message was one which will be framed and hung in a conspicuous

place in our home as a constant reminder of the work that Christ wishes to do with our lives.

Thank you for putting a most unusual wrapper along with comparable contents.

GERALD F. FULLER, D.D.S.
Silver Spring, Maryland

The cover by Ruth Anderson (May 1) was superb and a labor of love. The gem from *Christ's Object Lessons* seems to fit in with the floral design. Exquisite!

I am pleased with your new format and type usage throughout the REVIEW. Congratulations!

Further, thanks for the eye-appealing and dignified advertisements the REVIEW runs from time to time.

Despite the inflationary costs in the publishing business, I am hopeful that the REVIEW can someday afford to run some color illustrations from time to time.

Thank you for our weekly paper, my favorite church publication.

KEITH R. MUNDT
Toledo, Ohio

Thank You

For some time I had been wanting to express my thanks for the powerful messages of revival and reformation that have been appearing on the pages of the REVIEW. With the appearance of the article "God's Call for Separation" (March 20), I could hold back no longer. Thank you very much!

DALE S. FORRESTER
Lincoln, Nebraska



Christianity and Human Dignity

By W. DUNCAN EVA

The Bible, the charter
of human rights and freedom,
teaches that all
human beings are equal.

A GROUP OF CHURCH LEADERS met with high government officials in an African country recently seeking to make arrangements for the work of an Adventist institution to continue without the intrusion into its administration of a labor union. One of those officials, a Christian gentleman, with a fervor that would have done credit to an evangelist, argued that labor unionism is not at variance with Christianity. It should be easy and natural, he contended, for the church and unions to cooperate, for were not people, their happiness, their just rights and well-being at the heart of religion?

Such an argument may sound good, but for us the answer is a resounding NO! At the heart of true Christianity, for us as for Paul, is God, not man. Only when we love God with all the heart, with all the soul, and with all the mind, can we truly love our neighbors as ourselves. Then, and only then, are their rights safe. When people are put at the center they are in the wrong place and such religion or such philosophy leads ultimately and inevitably to the curtailing of their rights, to their debasement as human beings, not their elevation.

The great apostle understood thoroughly the implications of the great truth of placing God at the center: "For, as I passionately hope," he wrote to the beloved converts at Philippi, "I shall have no cause to be ashamed, but shall speak so boldly that now as always the greatness of Christ will shine out clearly in my person, whether through my life or through my death" (Phil. 1:20, N.E.B.). In that age of "gods many and lords many," when people were proud of the sophistication of their religions, confident in their great wisdom, and sure of the future of their society, Paul refused to be overawed, though he was both a disciple of the despised Nazarene and a poor prisoner in the great imperial city. The passion of his life was that "Christ shall be magnified" (K.J.V.). This is true Christianity, Christianity at its very best.

W. Duncan Eva is a general vice-president of the General Conference.

But he also understood the wider meaning of this truth and the baleful results of ignoring it as shown repeatedly in human history. How clearly he set forth the facts in the first chapter of his letter to the Romans. Looking back, doubtless to some of mankind's great rebellions against God, and thinking also of the trends of the time in which he lived, he says that human beings "stifled" the important truths concerning the everlasting power and deity of God. They denied the evidences of nature and creation and ignored the voices of conscience and reason. While boasting of their wisdom "they have made fools of themselves, exchanging the splendour of immortal God for an image shaped like mortal man, even for images like birds, beasts, and creeping things" (Rom. 1:18-23, N.E.B.).

Degradation Follows Abandonment of God

When humanity cuts its moorings to God, who can tell where people will drift? In the remaining part of the chapter Paul answers that question. In a few bold strokes he pictures the debasement and degradation that surely follows mankind's turning away from God, their Creator.

The picture is not a pretty one. "God has given them up to the vileness of their own desires, and the consequent degradation of their bodies," he writes, "because they have bartered away the true God for a false one." As in every godless society, when people exalt themselves, desire and passion become the law of life. Human beings consider themselves accountable to themselves alone and such apostasy gives rise not only to gross and disgusting sexual immorality but to revolting perversion and unnatural vice, men and women "receiving, of course, in their own personalities the consequences" of such sin (Rom. 1:27, Phillips). The societies of which Paul was thinking plummeted downward, breaking "all rules of conduct" as a consequence of their "depraved reason." They were "filled with" every kind of evil and were "one mass" of hateful, soul-destroying sin, defiant in their rebellion against God and right (see Rom. 1:24-32, N.E.B.).

No, it is not a pretty picture, but it is the picture, perhaps with slight variations, whenever human beings seek to dethrone God and exalt themselves in His place. It was so then. It is so now. Such degradation and debasement are the sure result today of the hypothesis of evolution with its concomitant atheism; they are the certain consequences of the materialistic pleasure-seeking, eat-drink-and-be-merry-for-tomorrow-we-die philosophies that prevail. And they are the outworking of any political philosophy, be it of the East or the West, no matter how high-sounding its ideals and claims, that brushes God aside and enshrines man in its temple.

It is precisely because God is abandoned or forgotten or left out that the true way is lost. The human being that all such philosophies and ideologies profess to respect, his dignity and value, his individual rights, his privilege to reason, to decide and choose for himself—all these ideals of humanism—sooner or later come to be held in contempt or are ignored, sacrificed, or denied. The individual becomes not a human being, but a man without a face, a number, a statistic, his future and his earthly (and perhaps also, his heavenly) destiny decided in the name of humanity and brotherhood by an impersonal machine.

Adventists Do Not Soft-pedal Rights of Working People

But does this mean that we as Adventists soft-pedal the rights of working people? Of course not. On the contrary we believe that the Bible is, in a very real sense, the charter of working men and women. It upholds their dignity and their rights. It condemns oppression and all unjust dealings and unfair practices. It bids the worker give an honest day's work and commands the employer to pay fair wages promptly. It ar-

raigns them both before the heavenly bar of justice and reminds them that He who reads every heart will judge righteously.

It goes further. It teaches that all human beings are equal, that the cross of Christ clothes them with a value that is incalculable and a dignity that only God can bestow. This is so regardless of every physical difference—race, color, sex, and every other earthly distinction—nationality, status, creed, education. The Bible bids us view people not only as they are or as they appear—poor and perhaps degraded, or arrogant and bold in sin and shame—but as they may become, purified and set free from all wickedness, redeemed by the blood of the cross. True respect for every man and woman, not contempt of them, this is genuine Christianity. And it is so because God, the Creator of mankind, and their Redeemer, is at its heart.

The rights of all people are not only precious, they are sacred. We must then, and we do, hold in high regard the unselfish endeavors of the many, past and present, who have done and may be doing so much in the true cause of human and civil rights. People such as Lord Shaftesbury, William Wilberforce, Abraham Lincoln, and Martin Luther King have made tremendous contributions. Whose Christian heart, incidentally, is not deeply stirred by King's "I Have a Dream"? Nor must we ever forget the gentle Florence Nightingale, "the lady with the lamp," her superb moral courage and loving devotion. And there is the selfless Marie Curie who worked with untiring purpose to bless suffering mankind. The quiet and unobtrusive service of both of these noble women has done more for the amelioration of suffering and the dignity of human beings than any score of the most eloquent sermons on human rights.

These were great human beings impelled by deeply Christian motives. And there are others, in many lands, who are making great contributions today. Their paths and ours may often be parallel, indeed at times they may even converge and run together. However, when we differ, not on methods first necessarily, but on what, or rather who, is at the heart of motivation, then those paths begin to diverge. Is it people or is it God and Jesus Christ?

In this darkening world, tensions are increasing and clashes of interest are sharper than ever. Looking ahead from the year 1903 to these days, Ellen White spoke of anarchy "seeking to sweep away all law, not only divine, but human." She referred to some of the problems of those times and ours and made a prediction that strikes fear into the boldest heart: "The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France."—*Education*, p. 228.

In preparation for such times and to keep clear purposes in today's confusion, Christians need sure guiding principles. In God's Word and His counsels to this church we have been given such principles, and towering among them is the one that guided Paul unerringly—"that now as always the greatness of Christ will shine out clearly in my person, whether through my life or through my death." The vindication of God, His righteousness, His justice, His law, His government, the principles of His kingdom—this is the greatest reason for our existence as Seventh-day Adventist Christians. The vital question is, Who is at the center? When God is there our religion and our living will ring absolutely true. □

FAITH-in Difficult Times

Habakkuk grappled with
deep problems of religious faith,
ultimately finding answers.

By MARY LOU PECKHAM

"Though the fig tree do not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation. God, the Lord, is my strength; he makes my feet like hinds' feet, he makes me tread upon my high places" (Hab. 3:17-19, R.S.V.).*

HABAKKUK'S WORDS ARE AN IMMORTAL TESTIMONY of faith by an ancient prophet of God. They contain, in brief summary, a description of national dissolution and drought, of hunger and despair; and yet despite the crisis this man's faith stands.

Who was this man who grasped the hand of God so firmly and would not let it go? What had been his experience that he could give us such a testimony of faith?

Little is known about the prophet Habakkuk. He may have been a priest and a teacher in Israel, who had spent his life trying to dissuade men from following their evil ways; or he may have been someone from one of the ordinary walks of life who, because of his own spiritual integrity, had been called to give a special warning to his people.

It is believed that he lived in Judah during the seventh century B.C., a time of deep apostasy among the children of God. Men who could have known the word of God were satisfied with the pagan superstitions of the age in which they lived. Darkness covered the land that was supposed to be the spiritual center of the world. Justice could not be obtained in the courts of the kingdom of Judah. Rich and powerful men oppressed the peasant classes, which resulted in hatred.

There were in Judah some men and women with a sturdiness of character that served as a bulwark against the trend of their times—individuals who had a sense of values so absolute that even the persecution of Manasseh could subdue them only by death, and "very much innocent blood" was shed in Jerusalem (2 Kings 21:16).

The prophets had warned the people of Judah, but the warnings were ignored. The prophets warned the king, and they were put to death. Men who feared God were mocked and

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scourged, imprisoned and stoned, slain with the sword or forced into exile.

No wonder Habakkuk cried out, "O Lord, how long shall I cry for help, and thou wilt not hear? . . . Why dost thou make me see wrongs and look upon trouble?" (Hab. 1:2, 3).

This was the evil world in which Habakkuk lived, but he had not become blind to even subtle sins; nor had he become proud of his own righteousness and unconcerned about the sinner. For when God told him that the Chaldeans would "march through the breadth of the earth" to bring judgment on Jerusalem, the prophet was perplexed (verse 6). Had Judah's cup of iniquity so overflowed that God could not protect His people from these wicked and heartless heathen?

Yes it had, God seemed to say. He had sent His prophets so many times and, although He still lingered in mercy, He knew there would be no repentance.

"Write the vision," God commanded Habakkuk, dreadful though it may be. "Make it plain upon tablets, so he may run who reads it. For still the vision awaits its time. . . . If it seem slow, wait for it; it will surely come. Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith" (chap. 2:2-4).

Do you have faith? Faith to live through the last great crisis of time? Faith enough to accept the promise, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9)?

Faith enough to follow God's command without inquiry into its reasonableness?

Faith like that of Elijah, to drown the sacrifice in 12 barrels of water?

Faith to believe that God can use you in a day of grave crisis if you will only sit and listen for His still small voice?

Faith to build a ship worthy of the roughest waters when rain had never fallen on the earth?

Faith to believe your children would be as many as the stars of heaven, even though your wife had passed the age for bearing children?

Faith enough to put your baby in a basket made of reeds and take it to the most guarded part of the river, the place where Pharaoh's daughter bathed?

Faith like David's, to believe that God will give you the kingdom in His own good time? It is not yours to take even though Saul is asleep at your feet.

Faith to know that you will not go hungry when there is only one crust of bread in your basket?

What is faith? It is not information or opinion. It may be a gift, but it is not a natural endowment.

Faith is renouncing all self-dependence. It is that which embraces Jesus Christ as a personal Saviour, that which appropriates His merits to ourselves. It is the transaction by which those who receive the Lord join themselves in covenant relation with God. Genuine faith is life itself (see *The Desire of Ages*, pp. 317, 347).

Faith is inspired by the Spirit of God and will flourish only as it is cherished. You can become strong in faith only by determined effort. You must pray long and earnestly. You must wrestle with God (see *The Great Controversy*, pp. 527, 621).

Do you have this faith? Faith enough to believe God loves you despite your unworthy life?

Would you have the faith that one Jew had who, during the second world war, inscribed upon the wall of a dark cellar in Cologne these words: "I believe in the sun, even when it is not shining. I believe in love, even when not feeling it. I believe in God, even when He is silent." □

* All Bible quotations in this article are from the Revised Standard Version.

Dietary Fiber

DIETARY FIBER is essential to good health. It is that which remains from plant material and cannot be digested by the enzymes of man's gastrointestinal tract. It is largely cellulose and related substances. All vegetable foods contain fiber of varying process; for instance, whole-wheat bread contains 1.6 per cent crude fiber, while white bread has but 0.2 per cent.¹ Crude fiber content represents between one fourth to one half the true dietary fiber present in food and is used in determining fiber values.

"An apple a day keeps the doctor away" has long been an adage, with but little thought given to its true significance. Apples have a minimal vitamin content, scant minerals, about 100 calories of various sugars and no protein or fat, but they are an excellent food. Mrs. White has counseled that apples are superior to any fruit for a standby, "fruit we would especially recommend as a health-giving agency."²

The greatest contribution apples make to human nutrition probably rests in their high fiber content. Although they contain some vitamin C it is their roughage that makes them particularly valuable. Fiber not only promotes regular elimination but science has shown it plays an active role in the prevention of such diseases as atherosclerosis, cancer of the colon, and diverticular disease.³

Atherosclerosis is a basic pathologic process of fatty degeneration and thickening with plaque formation in the walls of arteries. Our chief concern is the effect this has upon the blood supply to the heart and brain. Atherosclerosis has multiple causes, one of the most important being diet and particularly the ability of the body to handle fats in the quantity and of the type eaten. Cholesterol and its relation to the lipoproteins is very significant.

Atherosclerosis is recognized as being the most lethal disease affecting Western man. It has been said that 50 per cent of all deaths beyond the age of 45 can be attributed to it.³ Cholesterol arises from two sources; namely, ingested food and that manufactured by body tissues, particularly the liver. Bile takes part in the digestion and absorption of fat and cholesterol. Fiber in the diet has the ability to capture bile acids, fats, and cholesterol, thus preventing them from being absorbed in excessive amounts into the blood stream. It has been shown that people on high-fiber diets actually excrete in their stools more bile acids, more cholesterol, and more fats than those eating foods with less roughage.⁴

Cancer of the colon holds second place among malignancy killers in the United States. It takes an annual toll of approximately 47,000, mostly males. Burkitt⁵ has shown that a diet low in fiber changes bowel physiology and alters bacteria, resulting in enzymes that cause degradation of bile salts with the formation

Refined foods, especially those low in fiber, contribute to cancer and other lethal diseases.

of cancer-producing substances that can be demonstrated in the stool. These substances are held in intimate contact with the bowel mucosa for a longer period of time in individuals on low-fiber diets because of delayed bowel action, thus increasing the carcinogenic potential.

Similar findings have been reported in studies comparing death rates from cancer of the colon in different countries. Those living in Uganda, India, and Japan are largely vegetarians. Cancer of the colon in these

countries is very uncommon, whereas it occurs frequently in Great Britain and the United States, where much higher fecal concentrations of cholesterol and bile salts are found.⁶

Three English investigators demonstrated a significant increase in the excretion of bile salts on a high-fiber diet. They state that leguminous seeds are twice as rich as cereals in fiber content. They were able to reduce the serum cholesterol of volunteers from 206 mg. per cent to 160 mg. per cent, even while on a high butter fat diet, by giving them fiber-containing legumes seeds.⁷

Fiber exerts a favorable influence through its ability to bind water and thus adds volume to the stool. Stool weight increases 15 grams for each gram of fiber in the diet. An increased water content plus increased quantities of bile salts combine to exert a solventlike effect, resulting in a complete evacuation.

Scale, director of nutrition, Thomas J. Lipton, Inc., Englewood Cliffs, New Jersey, states that diverticulitis resulted in major surgery for 50,000 Americans in 1973. He suggests

ers, rural Africans never have the disease but their city relatives who have adopted refined diets have the disease with the same frequency as Western man. Similar comparisons have been reported with Oriental groups.⁸

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing." These foods, when unrefined, contain essential fiber. Many assume that for their stomachs' or bowels' sake they must subsist on highly refined foods, but such is not true. There is no scientific basis for such an assumption. The way we eat, improper mastication, and rapid consumption of meals are a far greater cause of irritation. Many clinicians have reported from their experiences with individual patients that fibrous foods such as lettuce, raw fruits, celery, cabbage, and nuts, do not necessarily irritate a peptic ulcer when they are properly chewed and mixed with saliva. Grinding or homogenizing food is necessary only when an individual's teeth are bad or missing.¹⁰ Again we are counseled, "For a dyspeptic stomach, you may place upon your tables fruits of different kinds, but not too many at one meal."

The loom of life weaves abundant health as its woof-carrying shuttle blends fiber into its fabric.

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The Fugitive Witness

Today's worldwide Nineveh is waiting
for us, the Christian fugitives,
to come back and testify of Heaven's
simple and urgent message.

By JAMES A. COLLINS

THE MAN LAY FACE DOWN IN THE SAND. The hot sun beat mercilessly upon his back, and the surging surf covered his legs with foam. Sea gulls circled above, as though pondering the probability of enjoying a banquet at the expense of the fallen stranger. A few bolder ones landed at a respectable distance and paced nervously to and fro, and waited.

As I reconstruct the scene, a small crab wandered by. The creature lifted a pincer and nibbled tentatively at one of the limp fingers that rested in the sand. The finger moved, and movement spread slowly to the rest of the body. The man's eyelids opened, and lifting his head, he gazed unsteadily at the scene. The little crab hurried away and the gulls kept their distance.

The half-drowned man crawled slowly away from the

water's edge until he reached the shadow of a date palm. Again he fell down, exhausted. Where was he? How had he gotten here?

Then he remembered. "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." ¹

The call to witness for God is an old one. There have been many Ninevehs through the ages. There have also been many Jonahs.

Nineveh, the corrupt, cruel, immoral, and idolatrous city, was doomed. Its people needed to be warned of the impending disaster. They were threatened by the same fate that befell Sodom and Gomorrah, the wicked cities of the plains. But they were not ready.

However, Jonah had not wanted to get involved. So he had boarded a ship for Tarshish. Better to go there and hide, away from duty, away from responsibility, away from God.

"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." ²

Today's world is being buffeted by the strongest winds of all times. It also seems more than willing to dump us Christians overboard to calm the tempest and save its skin. After all, we have become little more than a dead weight. The views that millions hold about the place Christianity occupies in the world may be summarized in the following statement by Bertrand Russell: "That the world is in a bad way is undeniable, but there is not the faintest reason in history to suppose that Christianity offers a way out." ³

We have hidden our message from the eyes and ears of Nineveh. After all:

- Christian nations engulfed the world in the two bloodiest wars of all times.
- Western morals have descended from the simple and lofty concepts of the Sermon on the Mount to the tangled quagmire of situation ethics.
- Most Christians' former confidence in God's control of events has become evolutionistic determinism.
- Since the glorification of man—Greek style—has always appealed to the multitudes, many misguided theologians have sought to popularize Christianity by whetting man's appetite for self-exaltation; therefore they have created a sterile hybrid—Christian humanism. Predictably, they must emphasize Jesus' humanity; however, it was His divine nature that triumphed over death and made Him our Saviour. His humanity identified Him with us, but His divinity identifies us with God.
- We have attempted to replace God as remaker of the world, forgetting that we were only supposed to help, and follow His blueprint for a perfect future.
- Some of us have even decreed the death of the Eternal One.

Danger Lurks in the Road of Self-complacency

Yes, we sleep in the bowels of the ship. However, in the road of self-complacency, lurks danger. While Jonah slept soundly, disaster was brewing right above him.

There is no happiness in hiding from God. The Lord asks us to be His witnesses, and if we choose to shun this role, we shall transform ourselves into perpetual Cains and Jonahs, always hiding from the Eternal's presence, resorting to wilful sinning, Pharisaic tokenism, and unending drugging of our sensibilities to escape from the presence of the Almighty.

Slinking forever behind the illusory protection of our carnal barricades, going time and again to drown the burning knowl-

The Shortest Road

By THAIS COLE

Such narrow, uphill roads ascend to God.
These roads of self-denial and remorse.
How many times we suffer out each step,
Each painful gain along the rocky course!

And yet, I think, when we shall reach that throne
And contemplate the various roads we trod,
Outshining even suffering and remorse,
Thanksgiving was the shortest road to God.

edge of our treason in the polluted waters of human concepts, traditions, and viewpoints, we shall have changed the glory of Jesus' garments for the sorry cover of a fig leaf; the eternal and highest reward for the perishable and unappetizing crumbs of the hogs' pittance.

From riches to rags, from princes of the Eternal to prodigal sons. What a road to negotiate!

God's message to the last Christians—the Laodiceans—is not a pleasant message to hear. Jesus' followers are depicted as ignorant of their true condition of wretchedness, nakedness, blindness, and spiritual poverty. Then comes the counsel to seek the real riches of God, to cover ourselves with righteous garments, to imitate the personal ministry of "the faithful and true witness" and to walk in His company.

The social application of Jesus' teachings has long been overdue. However, we should never allow the collective efforts of our religious community and its institutions to replace our personal, one-to-one commitment to work for our fellow men. To hide behind our hospitals, our welfare committees, or any kind of impersonal action that might allow us to dilute our identity and—comfortably so—our responsibility as well, is to cheat ourselves of the highest satisfaction known to man—the experience of Enoch, who walked with God; that of Cornelius, "a devout man . . . which gave much alms to the people";⁴ and that of Tabitha, or Dorcas, "full of good works and almsdeeds";⁵ or that of Florence Nightingale, or David Livingstone, or Dwight L. Moody, and thousands more who have become individual helpers of the Almighty and personal followers of Jesus.

Our Feet, Our Hands, Needed

It is *our* feet that must walk to the shacks of the needy and to the slums of the hopeless; we must use *our own* hands to hold the glass of water we offer to Jesus' little brothers and sisters.

It is infinitely better to surrender our sinful pride and self-indulgence, to decide to walk in the shadow of the cross and to face the opposition the Master endured, but to walk erectly and fearlessly, knowing that we need not hide any longer.

In His boundless love, God granted Jonah a reprieve. A great fish swallowed the reluctant witness after he was tossed overboard, and deposited him later on a solitary beach. "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord."⁶

Nineveh's streets were kind to Jonah's feet, kinder than the shifting planks of the Tarshish-bound ship. His message was simple and to the point. His surrender to God's call bore abundant fruits of repentance.

Today's worldwide Nineveh is waiting for us, the Christian fugitives, to come back and testify of Heaven's simple and urgent message, infinitely more glorious and potentially fruitful than Jonah's: God's mercy, Jesus' saving blood, the sanctity of His commandments, and the towering certainty of our coming redemption.

We don't have to go all the way to Tarshish, never to return. Neither need we face the terrors of drowning. Let us follow Jonah's footprints in the sand. They lead eastward from under the palm tree.

East, to Nineveh. □

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For the Younger Set

When Brownie Baby-sat

By ELLA RUTH ELKINS

BABY ANN began to fret and fuss in her little bed. Mother went over to the baby's crib and picked her up.

"Here, Janie," Mamma called to the baby's older sister. "Please take the baby out onto the porch and play with her for a minute, will you?"

"O.K., Mamma, I will." And Janie carried her little sister out to the front porch. It was a nice big wooden porch. There were a few knotholes here and there where very small toys could fall through, so after Janie sat her little sister down she hurried back into the house to get Baby Ann's blocks. They were too big to be poked down the knotholes by busy little fingers.

How much fun Baby Ann seemed to be having with her blocks! Even Brownie, their little dog, seemed to be enjoying things as he lay watching the two little girls play. In fact, he acted as if he thought he was their special baby-sitter as he lay there with his head on his two paws, watching every move the two girls made, lifting first one eyebrow and then the other.

All of a sudden, Brownie's ears perked up and a low growl came from his throat as he looked in Baby Ann's direction. Janie looked at Brownie in surprise. "Whatever in the world is the matter with you, Brownie?" She sat there with a pre-

tended disgusted look on her face.

Brownie didn't seem to hear a word that Janie spoke as he slowly stood to his feet, still growling. The louder Brownie growled, the heartier Baby Ann laughed. Janie turned to see what Baby Ann was laughing at, and to her horror, her little sister was reaching out for a long, curling snake that was coming out of one of the knotholes on the porch.

"Ann! No!" shrieked Janie, just as Brownie sprang between the baby and the snake, grabbing the snake by the neck and ripping it from the hole.

Baby Ann cried out in terror as the dog shook the snake violently, then he ran with it out onto the lawn.

By this time Mamma had come on the run. She saw in an instant what had happened, and she grabbed up the baby and ran into the house. Janie followed close behind.

Janie could see that Mamma was trembling all over as she tried to comfort Baby Ann, who had been frightened by all the commotion and Brownie's vicious growls.

After Mamma had quieted the baby, Mamma and Janie went back outside to see what had happened to the dog and the snake. Brownie was nowhere to be found. But the snake lay dead on the lawn. It was a rattlesnake, Mamma told Janie, and rattlesnakes are poisonous. The snake could have killed the girls.

That evening when Daddy came in from work, Janie and Mamma told him what had happened, and he went to look for the dog.

Soon he came back, alone. "I found him down by the creek. The snake must have bitten him. Brownie is dead now, but we can all be very thankful that he was such a faithful pet. He loved Janie and Baby Ann so much that he did his best to protect them even though it meant he lost his own life."



Love, God's Healing Agent for Sin

Before sin entered, God provided a remedy.

By OTTIS C. EDWARDS

WHEN AN INJURY exposes the living cells of the inner bark of a tree, fungi and insects enter. These may bring disease or even death to the tree. To protect the tree from such invasions God has placed within it healing agencies that are ready to go into action in the event of an emergency. Whenever a wound is inflicted the healthy tissue of the surrounding area immediately takes up the work of restoration of the injured part. The cells grow and divide and form what we call a callus. When the callus tissue from all sides meets, the healing is completed. In many conifer trees a substance called resin is produced, which fills up the wound and effectively blocks out disease organisms.

The human body is similarly protected. For example, the power of the blood to clot is only one part of a complex system of mechanisms that ensures that when injury to the vessels occurs, bleeding soon stops. The built-in mechanism works automatically. When an emergency occurs nature immediately begins to repair the damage that has been done.

In the spiritual realm God has made a similar provision. "Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but wherever there is sin, there is the Saviour. It is Christ's work 'to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised.'"—*Education*, p. 113. When sin came into the world the spiritual healing agencies of the universe, already in existence, began to function.

Man can play a part in the healing processes. The apostle Paul declares, "If a man be overtaken in a fault, ye which are spiritual, restore such an one" (Gal. 6:1). If we came upon someone who had fallen and broken an arm or whose joint had been dislocated we would not merely go to a friend and say, "Have you heard what happened to so and so?" No! We would try to do all we could to ease the pain and get the victim to a place where he could receive medical assistance. In other words, we would be cooperating with the healing agencies of nature.

If this is what we would do in the event of physical injury,

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why is it when it comes to spiritual injury, instead of giving needed help, we often merely tell the story to someone else. Thus, instead of aiding the healing process, we engage in a practice that will make the situation worse by bringing discouragement and possibly ruin to the one who so much needs our help.

God has planned that we contribute where possible to the healing processes of our wounded fellow man. "Ye which are spiritual, restore such an one." But by what method or by what power can we do this? We are told that "only the love that flows from the heart of Christ can heal."—*Ibid.*, p. 114. Love flowing from the heart of Christ through us to the soul provides healing for the wounded soul. "Only he in whom that love flows, even as the sap in the tree or the blood in the body, can restore the wounded soul. Love's agencies have wonderful power, for they are divine."—*Ibid.*

In nature, healing agencies are in readiness and begin immediately when any injury is received. With the power of love in our hearts we too will be healing agents ready at any moment to begin the work of restoration when the enemy of souls injures a fellow being. When we find someone who is faltering or who has fallen we will automatically and immediately begin to repair the damage by word and deed.

Love restored the earth to heaven; love brought the Son of God to earth; love caused Jesus to lay down His life to restore sinsick man to the Father; and love still restores men. Love, not accusation, gossip, or faultfinding, will bring man back to the church and Christ.

When the love of Christ dwells in the heart it will be as natural for us to restore our fellow man as for the healthy tissue in the tree to form a callus to wall off injury or for blood to clot and stop the bleeding.

"Would we learn the lesson, with what power for healing would our lives be gifted!"—*Ibid.* □

The Delusion By DUANE R. PETERSON

In the February, 1969, *American Heritage* appeared the following ad presented as the magazine's grand prize winner for the best-written advertisement of 1900 or thereabouts. It was entitled "The Delusion Mousetrap." It read in part:

"The mouse goes in to get the bait,
And shuts the door by his own weight,
And then he jumps right through a hole,
And thinks he's out; but bless his soul,
He's in a cage, somehow or other,
And he sets the trap to catch another."

Even with the enchanting style of its advertisement the Lovell Manufacturing Company, of Erie, Pennsylvania, didn't have the world beating a path to its door. Although it did sell millions of traps near the turn of the century, the company no longer produces mousetraps, but now makes such items as television cabinets—which may, of course, enclose equally deadly traps, not for mice, but for men. The Christian should beware of the pleasures of the world. How desirable they appear, but as with the mousetrap, how calamitous is the result of tasting!

"For, as I have often told you, and now tell you with tears in my eyes, there are many whose way of life makes them enemies of the cross of Christ. They are heading for destruction, appetite is their god, and they glory in their shame. Their minds are set on earthly things" (Phil. 3:18, 19, N.E.B.).

Tempted Like As We Are

Paul tells us that Jesus was "tempted like as we are, yet without sin" (Heb. 4:15).

A study of the four Gospels verifies this fact. John tells us that "He came unto his own, and his own received him not" (John 1:11). Let us suppose that we have been living in a far-away country for 20 years. We come home at last to visit our relatives, friends, and acquaintances. But when we arrive, for some unexplained reason none of them receives us; they slam their doors in our face. How painful! How it hurts! This was Jesus' experience.

His friends said, "He is beside himself" (Mark 3:21). The very slanderer who had tried to destroy the image of Jesus before the angels of heaven used Jesus' friends to discredit Him on earth. "He has lost His senses," these friends declared. A good way, Satan thought, to neutralize Jesus' influence on the human race. How discouraging must have been this situation for Jesus.

His motives were deliberately twisted. When He accepted the invitation of publicans and sinners and socialized with them in order to reach their hearts and bring them to the kingdom of God, His enemies said that He was "gluttonous, and a winebibber" (Matt. 11:19). It amounted to saying to those who believed in Him, "Is this the man you are accepting as your Master and Lord?"

How do we feel when our motives and words are twisted? Does this help us to understand the man Jesus better?

Under the spell of the great liar, and directed by him, the leaders of Israel, out of sheer resentment and hatred, attributed Jesus' miracles—particularly His casting out of demons—to the devil's activity. "He casteth out devils through the prince of devils" (chap. 9:34), they said. It is not difficult to imagine how pious people of that time must have reacted to such a statement made by some of the most outstanding leaders of the nation. Yes, the man Jesus was severely tempted.

But these circumstances were only a part of the temptations He experienced. He was betrayed, sold, accused, and condemned to die on the cross.

One of His disciples betrayed Him with a kiss and sold Him as if He were a slave. Another denied Him and declared with curses and imprecations that he had nothing to do with Him. How painful. How it must have hurt Him. How discouraging was all this to the man Jesus.

Of all His trials, the most painful were undoubtedly those caused by the disloyalty of His own disciples. If the Pharisees, the Sadducees, the doctors of the law, and the Roman authorities were against Him, this was to be expected. After all, the Captain of Heaven's hosts was making inroads into Satan's kingdom.

Christians must not be surprised if they confront the world's enmity and are viciously slandered. Once I read a leaflet whose author tried to prove that the "saviour" of Seventh-day Adventists is the devil. It hurt me; it was painful, but such falsification is to be expected. We are in the enemy's territory.

The almost unbearable happens when, as in the case of

Jesus, our brethren, our fellow workers, our own, twist our motives and try to present us or our pastor or the leaders of the church in a false light. How it hurts. How discouraging. But the man Jesus was sustained by His heavenly Father's grace. We too can be sustained by this same grace.

Let slanderers go on slandering. But we must never allow ourselves to fall into the temptation of talking evil of our brethren, fellow workers, or leaders. The end is near, very near. Let us use our energies to spread the gospel, and to love one another as Jesus loved us.

"Charity . . . thinketh no evil" (1 Cor. 13:4, 5). G. C.

How the Church Becomes Convincing—4

Organizational Concepts Overshadow Fellowship

In our last editorial we noted that unless the church makes a definite wake behind its movement through a secular society there must be something sadly amiss. God's way of life is so contrary to the spirit of this world that His genuine followers should be, if faithful, a distinctly different group wherever observed—in the home, office, neighborhood, or wherever they work or play.

There are several reasons for the centuries-old misunderstanding regarding the role of the church, a misunderstanding that has brought on either the indifference or disgust of the onlooking world. More than that, the misunderstanding has delayed the return of Jesus because, for too many, preaching the gospel has been understood primarily as a doctrinal proclamation rather than a character demonstration that vindicates a clear-cut, full-orbed, doctrinal proclamation. When the world hears only the doctrinal proclamation without the supporting character demonstration, the word separated from the deed, believability is reduced to near zero.

The first reason for the misunderstanding is theological: many church members conclude that overcoming sin is not possible in this life, that God does not expect His church to live truly victorious lives. They believe that Jesus lived a sinless life *for them* and therefore they are not expected to; in fact, they believe it is not possible. Therefore, the distinctiveness of the church is conceived primarily in terms of doctrinal correctness, institutional service, and dietary rituals such as no smoking, no alcoholic beverages, and no flesh food. Faith becomes more of an intellectual assent to doctrine rather than a personal, dynamic relationship with God through the Holy Spirit, a relationship that is seen by others to be love and obedience.

The second reason follows the first although historically it may seem to have been primary: many church members lost sight of the church as a fellowship and looked upon themselves as an organization. The vocabulary and spirit of big business and military operations were unconsciously borrowed and some very tragic consequences followed.

A good and regular member of the church (understood primarily as organization) thus looked upon his standing in terms of his faithfulness to the church's prescribed rules and inter-

pretation of doctrine. Faith was measured out in creedal points; to believe all those points fulfilled the expectations of the church organization. Whatever would lie beyond the expressed statements of belief became relatively insignificant. The member's sense of security thus rested on his knowledge that he believed what the church organization defined as correct doctrine. In a particularly deceptive manner, the mind became more important than the will and emotions. Soon, believing salvation truths became about the same as believing that the sun is 93 million miles away from the earth.

Something further happened. Someone has to guarantee the correctness of doctrine, and so the need for "holy" men who are set apart from the rest of the church members. Thus we see in the development of the Christian church what came to be called sacerdotalism—the rise of the priesthood system with all its hierarchical elaborations.

How the "holy" priesthood idea strengthened the church as organization and altered basic New Testament concepts is a subject too large for an editorial. But no Protestant should think that the distortions and problems of sacerdotalism are unique to Roman Catholics. Every Protestant church eventually finds its way down this same road, and only a clear understanding of how it develops can prevent it from happening.

Distortion of the Lord's Supper and Baptism

One example of how the misconception of the church as an organization rather than a fellowship affects basic doctrines is found in what has happened over the years to the Lord's Supper and baptism. It did not take long after the development of the "holy men" concept before these two meaningful events slipped from the intensely personal dimension into the institutional, sacramental world.

The Lord's Supper, originally an act of fellowship, both with God and with one another, soon became a means of salvation, a sacrament dispensed by "holy" men. Such a shift of emphasis came naturally when the church's self-concept shifted from a fellowship of dynamic faith to an organization that guaranteed salvation if certain acts were performed. Eventually, for all practical purposes, receiving the wafer (the emblem of our Lord's broken body) became more prominent than receiving the spoken Word.

More than that, the next step was only natural: If the Lord's Supper was sacramental (that is, a means of grace whereby a special blessing is bestowed on the participant) there must be properly qualified administrators of the sacrament. The act of administering the sacrament became more important than the act of receiving the sacrament. The priests became "holy" people who alone could handle holy things, a fact made more obvious when the priest alone, not the common church member, drank the wine of the Lord's Supper.

Baptism, instead of being the response of a committed, forgiven sinner, soon became an act performed indiscriminately by the church organization for every newborn child. Substituted for the joyous, personal act of faith was the organization's gift of security—salvation couched in material, mechanical terms.

One step follows another. To make sure that properly qualified "holy" men dispensed the sacraments, such as baptism, the Lord's Supper, penance, and marriage, there "had" to be an arrangement whereby certain men approved or disapproved the qualifications of aspiring priests on the basis of their organizational rules. And so the various levels of official authority and holiness were developed, culminating in the splendid organization of the papacy. The gulf between the common life and the holy life was fully established.

This short recital shows how far wrong a Christian group

can go when they misunderstand first, the nature of faith, and, second, the nature of the church. When faith is transferred from the dimension of personal relationship to that of factual instruction, consciously or unconsciously, something very alien to the New Testament has developed, a tragedy is in the making.

How this misunderstanding affects preaching, the church "offices," and the church's understanding of education will be discussed in future editorials.

H. E. D.

To be continued

Bible Story *continued from page 2*

vine power is not summoned to do."—*The Desire of Ages*, p. 535.

In recovering the ax head, God confined His efforts to that which man was incapable of doing. God could have caused the ax head not merely to float but to fly through the air and lodge firmly on the handle from which it had escaped. But He didn't. He did the minimum necessary to achieve success. He expected man to do everything within his power. In His dealings with us God does not disparage human effort; He encourages it. He does not do the work assigned to people; He waits for them to use their strength, and cooperate intelligently. The young man had to reach out and grasp firmly the ax head in order to obtain the benefits that God had placed within his reach.

The same principle applies in the spiritual realm. The promises of God's Word are within reach. But the only way for anyone to receive the blessings they contain is to reach out by faith and lay hold of them personally.

And what a wonderful lesson the story of the ax head teaches regarding God's interest in us! Here was a poor boy who was in despair over the loss of a borrowed ax head. Compared with other crises and problems, this might not seem large. But God was touched. The problem was not too trivial to demand His attention.

How well the story of the ax head underlines the message of the following paragraph:

"He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. . . . Nothing that in any way concerns our peace is too small for Him to notice. . . . No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—*Steps to Christ*, p. 100.

The God of Elisha still lives. He who made the ax head swim is ready to do many wonderful things for us. Let us, then, come to Him in faith, and cooperate fully with His will.

K. H. W.

Beginning By CARROL JOHNSON SHEWMAKE

Eternity began
When I reached
Up
And took God's
Outstretched hand.

Reader to Reader

Our daughter, who is black, is thinking of going away to college this fall. The closest Adventist school is about 200 miles away. However, most of the students there are white and thus social opportunities would be limited. While she was at an academy some awkward situations developed, and we don't want to have her go through that again. She is considering a black Adventist college in the South, but it is 2,500 miles distant. She would be so far from home and considerably more time and expense would be involved for her to come home during the school year. Which school should we suggest she attend?

► What college your daughter attends should be selected on the basis of what priority goal is in your daughter's life—her social life, or getting the best education possible. Both of these are important for her future.

I went to a school 2,500 miles away from my father on the West Coast, and there were always students or faculty members driving out West for Christmas or summer vacation. We all shared gasoline expenses (a fraction of the air fare), and took turns driving. By driving day and night, we got to California in two and a half days, which isn't so hard on young people. I will never forget the trips to and from school, the fun we had, and the beautiful scenery.

KATHLEEN KOEBBERLING
Bellbrook, Ohio

► If you could visit Oakwood I'm sure you would not hesitate to suggest that your daughter attend. As parents, we too had to face that decision concerning our son. He wanted to attend the Oakwood boarding academy at the age of 16 years, having previously attended a predominantly white academy only 85 miles away. Although my husband and I shed tears on our return trip home without our son, we felt that God would bless our decision. And I can say that we have never regretted sending him. He graduated from academy and returned for college. The school has helped him grow spiritually, physically, mentally, and I must add, socially.

MARY WORKS
Akron, Ohio

► There are many other colleges besides the one closest to you and the black one 2,500 miles away. I suggest you send your daughter to one of these. I have

graduated twice from our colleges and universities here in the States and I am not a native of the United States. My association with the young people there and most of the staff has been very pleasant.

Her culture shock may come when she returns to the local churches after this experience and finds that not everyone is as tolerant of racial differences, but by then she will be older and better able to handle this problem.

ELFRIEDE MATEJISIK
Columbus, Ohio

► As one of a small and steadily shrinking minority of white professors at Oakwood College, I would urge you to send your daughter to the one SDA school where she will find a completely congenial social life. She has already faced some of the problems inherent in our very imperfect society, and gained some skill in coping with them. She will, deplorably, no doubt encounter more in adult life. Isn't she entitled to a few years when she can relax.

You mention the expense and distance; I believe you will find the tuition rates at Oakwood enough lower than at our other colleges to compensate. Our break between fall and winter quarters last from just before Thanksgiving to just after New Year's. That means one trip home is possible, along with a chance for a December job.

There are cultural advantages. Few white professors, however free of prejudice, are knowledgeable about the contribution of blacks to the development of our country.

The friendships formed at Oakwood bind the young person to the black community nationwide. Important as romantic attach-

ments are, they are by no means the only meaningful relationships growing out of the years at college. So for the full development of your daughter, I recommend Oakwood.

IRENE WAKEHAM
Huntsville, Alabama

► All her life your daughter is going to have to relate to a world of black, white, brown, yellow, and red people. Where can she better learn to cope than in a mixed school?

ESTHER B. SLOAN
Louisburg, Kansas

► I suggest that this girl help her parents economically by enrolling in the college near her home, and that she take along her very best supply of courtesy, kindness, tact, and good humor as tools to destroy such prejudice as she may meet. After a semester or so, if she still isn't happy, it's always possible to transfer.

HELEN RADEMANN
Maywood, New Jersey

► As a black senior at a predominantly white Adventist college in the North, I would like to react to some points in your question. "Awkward situations" are disturbing but they do exist in isolated environments as well as society at large. Black youth must not let the fear of, or the unpleasantness of, those situations prevent them from learning how to compete with and excel among nonblack peoples. This builds foundations for a self-confidence and a self-identity that can never be shaken. If you are considering that black college just as a form of escape, you are doing your daughter a disservice. Society offers us no hiding places from "awkward situations."

Social opportunities are not necessarily limited at mostly white schools. I suggest that you write the other college and ask what percentage of their student enrollment is black, and what these students are doing for themselves and for the college as a whole. Where I am studying, there is a Black Christian Union. It is a complementary, not separatist, organization of black students, and a part of the Student Association. We also represent a good 20 per cent of the student body.

You should consider whether your daughter will react unfavor-

ably to being far from home, and, most important, what the colleges offer academically. You should write them and find out what programs they offer in the fields your daughter is interested in. Gather this information, consider it, and pray about it, then make your decision.

CALVIN E. LINDO, JR.
So. Lancaster, Massachusetts

► As a minister's wife, I am often asked by young people, "Where shall I attend school?" I encourage every person, Christian and non-Christian, to complete his education for self-satisfaction and expansion of his outlook on life. However, being a black SDA Christian, my first suggestion to a black SDA Christian is to attend our "black Adventist college in the South." My reason is this: Although I do not necessarily agree that we should separate ourselves as Christians, like it or not, we are separate. Black culture, or subculture, is somewhat different from the white; therefore, our preferences of activities and style of worship are different.

Education is important not only for preparation for making a living but it also serves the social fellowship area that is most definitely needed if a well-rounded Christian is to be developed.

Let's face it, a black college can serve these needs the best for a black person in helping him choose a lifetime partner. As long as your daughter desires to go to Oakwood and does not feel like she would be too far away from home, I say "right on."

JEWEL L. KIBBLE
Hampton, Virginia

NEXT QUESTION

If a teen-age child turns against religion and Christian standards of behavior and exerts a harmful influence on the younger children in the family, what steps should parents take to protect the younger children?

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.

Visitor to Torajaland Senses Religious Awakening

By DAVID D. DENNIS

RANTEPAO, capital of the Tana Toraja area of Sulawesi, Indonesia, is where I was sent recently to conduct evangelistic meetings. While the Seventh-day Adventist Church has a small group of believers meeting in this largest of Toraja's villages, with a population of more than 20,000, through the years the membership has grown only slightly. I was also invited to conduct at the same time a Week of Prayer for Toraja Academy, near the village of Mebali, 24 miles away.

Transportation for the daily commuting posed a problem. This was solved when I found a businessman in Rantepao who had an old motorbike he was willing to rent to me on a daily basis. As I jostled along the highways and byways of Toraja I was able to observe the colorful yet pagan surroundings.

Tana Toraja, or Torajaland, is a bright and lush region in a remote and mountainous part of Sulawesi, the orchid-shaped equatorial island of Indonesia called Celebes by the Dutch colonists. Toraja is one of the most isolated areas of the Indonesian archipelago. It lies in the west-central section of the island, more than 200 miles north of Ujung Pandang, the capital city of the province of South Sulawesi. The road to Torajaland, surrounded by high and treacherous peaks, passes through timeless and tranquil Indonesian villages. It is accessible only by a body-jarring ten-hour bus trip.

Shimmering rice terraces climb the spring-green slopes. Groves of bamboo wave in the wind like Victorian feather fans. Highland valleys, frequently veiled by rain clouds, produce bountiful crops. Torajaland's agrarian population of 300,000 subsist mainly on rice, but also plant

maize and cassava. Meat is eaten only at the time of a special feast, of which there are many in Toraja. A farmer's wealth is measured in terms of his ownership of livestock (water buffaloes and swine).

Isolated by the sea and walled off by mountains, the Toraja people lived for centuries in a rigidly stratified society ruled by nobles. This isolation is still evident today in the strange forms of heathenism they practice. Traditional feasts are a part of a religion they have developed over many centuries. Fundamentally ancestor worship, their rituals are divided into two basic classifications: one dealing with death and symbolized by darkness, descending smoke, and the setting sun; the other a celebration of life, with its symbols of light, rising smoke, and the morning sun.

The architecture of a traditional Toraja dwelling is a unique sight to the visitor. It resembles an ark floating in a sea of tropical foliage. The

eaves curve upward, like the prow and stern of an ancient ship, projecting dramatically beyond the ends of the house. The roof points upward at the two ends to act as chimneys for the smoke of the cooking fires.

The lower floor is for storage and food for the animals kept under it, and the second floor is for family living. There is a large central room with one or two bedrooms at each end. The typical Toraja home is sparsely furnished. Only a few rude benches and a table grace the main room.

Interlocking layers of split bamboo covered with flat strips of pounded bamboo form the roof and act like a thousand sloping gutters to keep the house snug and dry through torrential rains. The carved wooden head of a carabao (water buffalo)—symbol of Toraja wealth—is attached to the house's ornate façade. Below the wooden head are affixed the horns of animals donated for the funeral feasts of family members and friends.

Some well-to-do home owners have separate rice-storage



Happy young men of Toraja wave at the camera as they ceremoniously carry a squealing pig to one of the locale's many festive feasts.



Mourners watch the casket as it is lifted to its resting place in a limestone cliff tomb in Londa.

David D. Dennis is auditor of the Far Eastern Division.

houses. These granaries, facing the home, are smaller versions of the house, and like it, are elevated on stout wooden pilings. The typical village in Toraja, dating back for generations, is a family affair. The houses stand in a row with the granaries in another row some distance away. Homes are increased in number as the family grows.

Limestone cliffs are numerous along the roadsides. The Toraja bury their dead in crypts chiseled into these limestone walls.

Along the road from Rantepao to Mebali, at a place called Londa, in the dismal shadow of a limestone wall, I made a chilling confrontation with Toraja death. More than a dozen human effigies, carved from hardwood, gaze fixedly from a long wooden balcony

halfway up the cliff. Like a supremely remote and implacable jury, they seem to be weighing the meaning of life and death. The effigies, called *tau-tau*, are erected before the cliff tombs at the time of burial and serve to recall the memory of the deceased. Skulls gleaned from past burials stare eerily from their sepulchers in a limestone cavern. A dank odor permeates the cave, and a garish green light diffuses through it.

All my surroundings impressed me with the struggle of our pioneer workers in this remote land and the great challenge today of bringing the gospel of Jesus to Torajaland. Indeed, the Adventist message has progressed slowly in Toraja. When the academy in Mebali had its humble beginnings in 1958 the

coming of Seventh-day Adventists met with severe opposition and criticism by the people of the community.

Becoming a Seventh-day Adventist involves giving up pagan practices, including the funeral feasts and ceremonies. To be baptized means, in many cases, complete separation from one's family.

During the time I was in Toraja I felt God's presence in many ways. On my last Sabbath in Rantepao I had the privilege of baptizing the first five persons to be converted from this new attempt to reach these people of Toraja. Two of the candidates were young people from the academy, who, after associating with dedicated teachers and sincere classmates, gave their hearts to the Lord during the Week of Prayer.

One of these students, a young man whose father has threatened to disinherit him for leaving his family's religion, embraced me at the conclusion of the baptismal service in the fast-flowing waters of the Sadang River and with tears of happiness in his eyes said: "Pastor, you said it was hard to follow Jesus. I have no choice. I must follow Him—at any price!"

During our public meetings in the little church building, as yet unfinished, there was overflow attendance every night. More than 80 persons made decisions to accept Jesus as their personal Saviour, and they faithfully attend the nightly doctrinal Bible classes. Some are bringing other family members and friends. It will require months for the pastor and the few church members, numbering just over 20 prior to the evangelistic crusade, to follow up the many interests adequately.

The district pastor, Elwin Gara, amazed at the apparent awakening in Toraja in spite of the overt attempts of the leaders of the strong local religion to prohibit their constituents from attending the meetings, feels the day has come when the seeds cast on seemingly stony soil are beginning to take root. Pastor Gara, who has worked long years among the people of

Toraja, feels that the doors of opportunity are now open to the gospel and that this can be the Seventh-day Adventist Church's greatest day of soul-winning activities.

Late at night after my last evangelistic meeting, I sat reading my Bible by the flickering candlelight of my room. Suddenly my eye fell upon an underlined verse. It was Psalm 2:8. As I meditated upon the words I sensed the way God was fulfilling this appropriate promise in Torajaland: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

WASHINGTON

NSF Grant Awarded WWC Field Station

A \$5,000 National Science Foundation (NSF) grant has been awarded for the Walla Walla College marine biological field station in Rosario Beach, Washington.

Already matched by donations and gifts of personal labor during the volunteer construction program last summer, the grant will help finance electrical service in the new laboratory building now being completed at the biology station, according to Larry McCloskey, assistant professor of biology.

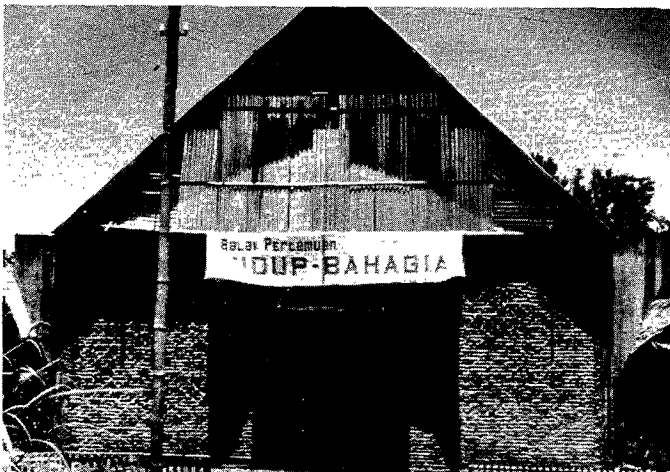
"Like other proposals for grants, the request from WWC was thoroughly reviewed by NSF officials," Dr. McCloskey explained. "It met the vigorous standards of NSF and was successful in competition with proposals from other organizations seeking financial support. It is, therefore, apparent that the contribution of the marine biology station is significant to the total national picture of research," he said.

About half the value of the \$300,000 laboratory facility has been provided by contributed labor. It is expected to go into use for the first time this summer, Dr. McCloskey says. Interior facilities are now being completed.

C. ELWYN PLATNER
Public Information Director
Walla Walla College



This typical village in Torajaland has lodgings on the right side of the main avenue and granaries for storing rice on the left side.



The author held evangelistic meetings in the Rantepao Seventh-day Adventist church, even though construction has not been completed.



A high light of the author's visit to Islamic countries was a talk with Moslem leaders of Kuwait. He was accompanied by Afro-Mideast Division and Middle East Union personnel on this month-long tour.

Temperance Is a Concern of the Islamic World

By ERNEST H. J. STEED

AWAKENING to world issues, the Islamic and Arabic people are finding a new sense of mission. With increasing evidence of moral decay worldwide, Moslem leaders see this as their hour of opportunity to alert all people to God's demand for morality through the rejection and opposition of antisocial practices as outlined in the Koran—alcohol, gambling, and injustice to the oppressed.

This is the concept I was constantly aware of as, with the Afro-Mideast temperance director, Robert Taylor, and the Middle East Union temperance director, Jack Mahon, I visited Turkey, Persia, Kuwait, Lebanon, Syria, Jordan, Egypt, Sudan, Arabia, and Libya.

Seventh-day Adventists have seen the temperance issue primarily as a spiritual and moral principle. We feel that habits of intemperance through alcohol, tobacco, and drugs destroy purity and holiness. Therefore, we have a great point of agreement with Islam and should emphasize it. As we did just this, we

found friendship, fellowship, and a desire to work cooperatively with us for the advancement of temperance.

"I feel great sympathy for you and your cause," said Saudi Arabia's minister of education. "I know you must meet great opposition from liquor interests and those

who like to live with alcohol. But I, my government, and the people of Saudi Arabia want to commend your efforts through the prevention of alcoholism programs and assure you of our wholehearted interest and support."

In Egypt a group of 30 educators from two universities, along with medical personnel and social workers, met to hear our message of temperance. It was inspiring to feel their brotherhood, their dedication, and to hear their pledge to work with us. I talked with the minister of health in Kuwait of God's plan for the gathering out of a people for purity and holiness and found his fullest endorsement. We literally did as Paul did; we preached "of righteousness, temperance, and judgment to come."

The minister, through his good offices, brought us the opportunity of a half-hour television presentation, of meeting other officials, and of spending a half day in conference with Islamic leaders. Here it was that we discussed our points of agreement. Temperance reform is so strong with them that they had alcohol banned nationally and fought successfully to have no alcohol served on their international airline.

In Libya, the ministers of

planning and science, and health and education agreed to cooperate in holding temperance seminars and programming. They then arranged for me to visit with His Eminence Mahmoud Sobhy, an Islamic leader, who appeared with me on a half-hour television program. Then we spent five hours in friendly discussion about temperance, the nature of God, divorce, the second coming of Jesus, and the Bible. There is much that we do not agree on, but there is also much that we agree on.

All our contacts during this visit to the Middle East countries, including visits to Rotary clubs, lectures to universities and colleges, and visits with officials and news reporters, called attention to the work and mission of Seventh-day Adventists and their stand for healthful living. Many felt that we were better Moslems than they. Rather than justify ourselves, we pointed to the rewards of this way of life—spiritual and moral strength, along with physical, mental, and social development.

Many Moslem countries have turned socialistic because they see socialism in opposition to antisocial practices, and they hope the strengthening of social values will make new men for the new age. In this regard, Adventists



The author and Libyan Islamic leader Mahmoud Sobhy discussed temperance on a half-hour TV program.

Ernest H. J. Steed is General Conference Temperance director.

have a major responsibility to show the antisocial nature of intemperance, as well as the purpose and value of Christian principles to the life in preparation for the new world.

The general secretary of the Socialist Union of Libya, Major Hawadi, welcomed me and the work of temperance to Libya. He is a devout Moslem. We talked of common principles. He, like many Moslems, believes Jesus will return soon.

This month-long visit brought us further evidence that temperance is needed everywhere. We can reach the Moslem mind through the temperance ministry as we reveal its objective—a life of morality in preparation for the soon return of Jesus.

SPAIN

Interests Result From Valencia Crusade

As the result of a three-month evangelistic campaign opened in Valencia, Spain, December 3, 1974, 24 new members are attending churches in the area and hundreds of people are interested in Adventism.

To arouse interest, three Five-Day Plans to Stop Smoking were held in November, two in Valencia and the other in nearby Puerto de Sagunto. At the close of the first Five-Day Plan in Valencia, a resident of nearby Sagunto made arrangements for the evangelistic team to hold an anti-smoking campaign in his city. Then a miniplan was held in the airatorium in Valencia, where the crusade was to be held. The miniplan was to lead to lectures on social and moral issues, and then to the study of the Bible.

Although the air tent seats 750 people, it was necessary to hold two meetings an evening for the duration of the campaign. Local pastor Carlos Sanguesa and eight others, including ministers, Bible workers, and a full-time secretary, visited and studied with the hundreds of people who expressed an interest in the messages being presented.

Midway through the cru-

sade, on January 18, eight new believers were baptized. Three more baptisms have been held, bringing to 24 the total number of additions to the church. On February 22 an invitation to come forward was extended to all who wished to be baptized on March 22. Fifty-four responded. When a second appeal was made for those who desired baptism at a later date, 140 persons stood. Two baptismal classes were then organized.

On Sabbath, January 25, the first Sabbath morning worship service was held in the tent. Approximately 200 non-Adventists attended. The Sabbath morning meetings continue with between 170 and 200 people in attendance.

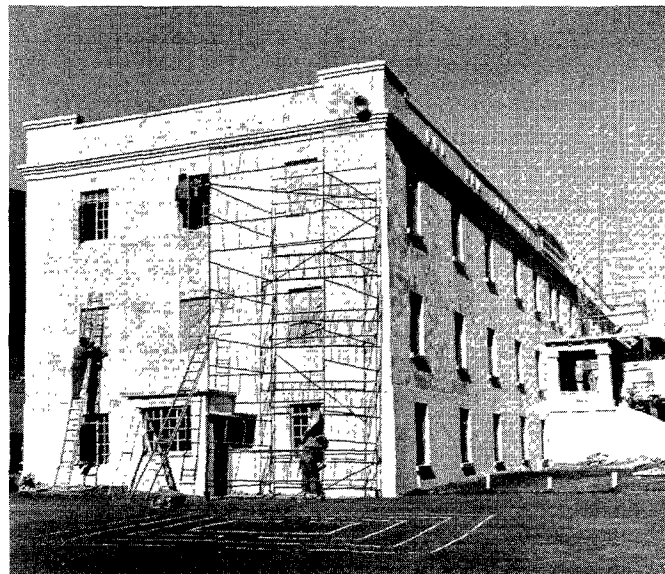
Meetings continue four times a week in addition to the two baptismal classes. Follow-up work is under the direction of José A. Perez and the local pastor.

To acquaint the people with one of the activities of the church, a trip to the Spanish Adventist Seminary in Sagunto, 20 miles away, was arranged. On Sunday morning, February 15, more than 400 persons gathered at the tent. After worship, some 200 boarded the three chartered buses. The rest followed in a 50-car caravan.

The seminary had prepared a short program of welcome. The choir sang several songs, and Roberto Badenas, one of the Bible teachers, told of the importance of Christian education and reviewed the aims of the seminary. One of the students shared what it meant to him to study at a Christian institution and told of his plans for the future.

After campus tours, the group gathered under the trees to eat lunch. In the afternoon they played games and walked through the mountains surrounding the school. Before returning home, they attended another worship. All seemed to enjoy the different activities of the day and to appreciate the insight into one phase of the Seventh-day Adventist Church program.

ARTURO SCHMIDT
Associate Ministerial
Secretary
Euro-Africa Division



HELDERBERG MAKES CAMPUS IMPROVEMENTS

Funds from the Thirteenth Sabbath Offering overflow to the Trans-Africa Division last year are being used to erect a new young women's dormitory (top photo) at Helderberg College in South Africa. Construction of the new dormitory, which will house more than 120 young women, is being supervised by Louis Thayer, a volunteer worker who has constructed buildings for the church in many countries of the world.

The young men's dormitory at Helderberg College is being renovated. Improvements include a new coat of paint outside and inside the building, new electrical wiring, new door frames, doors, and ceilings, and wall-to-wall carpeting and modern furniture in the rooms.

DESMOND B. HILLS
Departmental Director
Trans-Africa Division

Upper Columbia: Portrait of a Growing Conference

By MORTEN JUBERG

ADVENTISM in the Northwestern United States had its roots in lay work more than a century ago.

In 1869 Franklin Wood, a farmer in Windsor, California, moved to the Walla Walla valley of eastern Washington. Having just joined the Seventh-day Adventist Church, he wanted to share his new-found beliefs with his father-in-law. As a result of his missionary work, a small group of Adventists began to meet regularly.

Heeding the pleas of the Walla Walla valley believers, the General Conference in 1873 voted to send Elder and Mrs. Isaac Van Horn to the area to conduct evangelistic meetings. The couple arrived in Walla Walla on April 8, 1874, and two weeks later they pitched a tent and began meetings.

On May 17, 1874, a congregation of 35 members was officially organized, with Elder Van Horn as the first pastor. Men of the church journeyed to the nearby Blue Mountains and cut down trees to provide lumber for a new church. This house of worship, dedicated on July 3, 1875, was the first Adventist church to be built in the Northwest.

Today, a century after its beginnings, Adventism continues as a strong and vital force in the Upper Columbia Conference. Within this territory, one of every 74 residents is an Adventist, the highest of any conference in North America. Membership in the conference is presently 14,500 and growing quarterly.

The territory of the Upper Columbia Conference is quite diverse, taking in parts of three States. Included in the conference confines are the portion of Washington east of the Cascades, northern Idaho, and northeastern Oregon.

Even as the first church in

the conference came into existence through evangelism, the steady growth of the field is due largely to a carefully planned program of public meetings. This has been the pattern for many years.

During the past few months a number of major evangelistic campaigns were conducted in the conference and left their impact on the field as scores were baptized under the blessing of God.

The conference does not build its entire evangelistic program on the larger campaigns. The two conference evangelists, Robert Boggess and William McVay, carry on a year-round program of soul winning, helping to strengthen the work of God in the smaller churches.

Another group that adds tremendously to the collective witness of the conference are 140 physicians and dentists. These and other paramedical workers constantly channel

interests to the pastors and evangelists, providing a continuing stream of interests. A number of these men and women have served short-term assignments as mission physicians for the General Conference, as well.

The medical work continues to grow with an average of one new physician or dentist moving to the conference each month.

The pioneers in the conference who helped establish it had an eye to the future. They started the first church school in Walla Walla in 1881, just seven years after organizing the original congregation. Today 23 modern elementary schools, including seven junior academies, serve the educational needs of the membership. (Two more schools are in the planning stage for 1975-1976.) Walla Walla Valley Academy and Upper Columbia Academy operate on a sound financial base to provide secondary education. The conference is fortunate to have within its territory Walla Walla College, so the educational spectrum is complete.

Also located in Upper Columbia in Pendleton is Harris Pine Mills, the General Con-

ference-owned facility whose auxiliary mills provide work opportunities for hundreds of students. The parent mill furnishes employment to many adults and students, while other factories at College Place and Upper Columbia Academy add their dollars to the school income.

Hospitals, Youth Camps

Walla Walla General Hospital, the Adventist medical facility in the field, has recently been associated with the Northwest Medical Foundation, which operates hospitals in Tillamook and Portland, Oregon.

One of the plus factors for youth work in the conference is centrally located Camp MiVoden. Just 40 miles from Spokane, this camp on the shores of Hayden Lake is host to hundreds of boys and girls each summer. In addition, it serves the conference year round as a retreat center.

In order to update facilities at Camp MiVoden, a new multi-level housing unit has been completed. A continuing program of construction over the next few years will replace many of the older buildings.

The pioneers who came to the Northwest were independent, looking for a better land in which to live. This spirit still continues today. Adventism in Upper Columbia operates from a position of strength. More often than not, the nicest and most active church in a community will be the Adventist congregation. Evangelists find a different attitude prevailing than that found in other parts of the United States. The spirit of independence still manifests itself. Those who are introduced to the third angel's message are not overly concerned about what their neighbors or friends may think. They are used to making their own decisions and make good solid members of the church.

A number of other factors have contributed to the solid growth of the Upper Columbia Conference. A small population, just over a million, makes it possible to reach many of them through evangelism and the use of radio and television.

A strong financial position

Christian Record Materials Reach Pitcairn

On January 9 a picture appeared in the REVIEW showing the preparation of reading materials for shipment to Pitcairn Island for a blind brother named Roy P. Clark. Readers are no doubt aware that mails are both infrequent and irregular to that lonely island. John J. Dever, the island's pastor, writes that the records arrived on the same day that Mr. Clark's wife of more than 60 years died. His heavy loss was made lighter by the arrival of the Bible and several Spirit of Prophecy books and magazines, all on long-playing records. Mr. Clark writes, "Your gift has enlightened my life more than you can ever realize."

Readers in the English-speaking world are reminded that the services of the Christian Record Braille Foundation are free to all blind and visually handicapped people who for a variety of reasons are unable to read normal inkprint, whether they be on Pitcairn, in America, or anywhere else. The regular Sabbath school quarterly and *Life and Health* are available on 16-2/3 r.p.m. records as well as in Braille.

The Christian Record Braille Foundation, Inc., an institution of the General Conference, stands ready to serve. Readers are invited to send inquiries to Box 6097, Lincoln, Nebraska 68506.

F. G. THOMAS

General Manager, Christian Record Braille Foundation

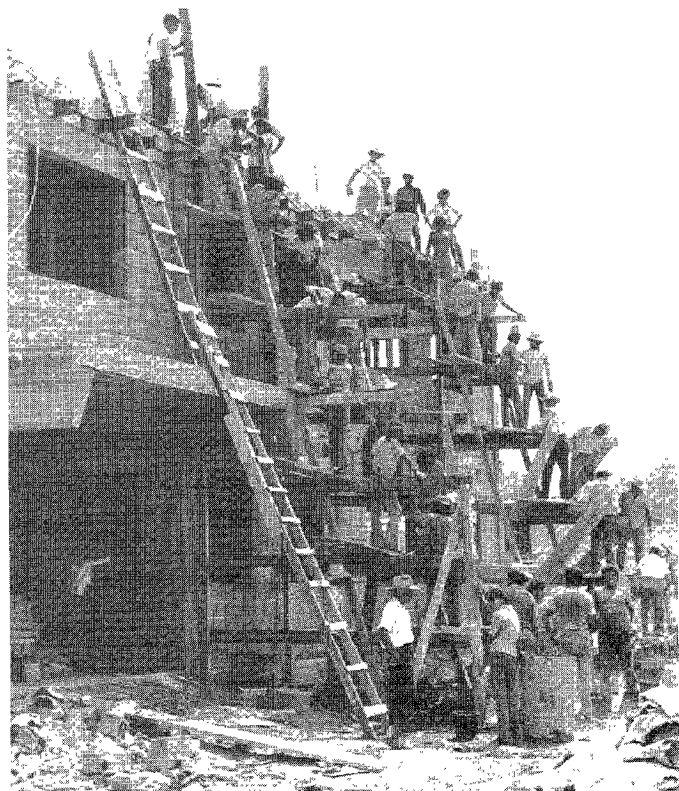
Morten Juberg is communication director of the North Pacific Union Conference.

provides funds for innovation without jeopardizing the program now in effect. An example of this is in the field of health education. Last year the conference established the Spokane Health Center in a well-located site that serves as the hub for health work as well as youth activity in the largest city in the area. A similar center is in the planning stages for Walla Walla as well.

In order to extend the health beliefs of Adventists beyond the borders of church territories, a mobile health van has been purchased. The plan is

to send this unit, manned by MV Taskforce personnel, to every community in the conference to provide free health testing. This will be followed up by literature distribution, a branch Sabbath school, and eventually a church.

All of these factors make for a strong conference, but basic are the loyal, conservative members who believe in the messenger of the Lord and who look for the return of Jesus. This type of people started the work in the Northwest, and their modern-day progeny still carry it on.



MONTEMORELOS MEDICAL SCHOOL ENLARGES INITIAL ENROLLMENT

The board of trustees of the University of Montemorelos in Mexico met with five union presidents on the university campus March 18 and approved, among other items, plans for enlarging the initial enrollment of the medical school in September from 25 to 36, out of the more than 130 applications received.

The board also viewed the progress made on buildings being erected for dining facilities, the medical school, hospital expansion, and a new classroom building. The latter is seen above as it appeared on March 11.

CHARLES R. TAYLOR
Education Director
Inter-American Division



HAWAIIAN SINGERS SHARE THEIR FAITH

Under the leadership of Al Genovia, director and manager, the Happyside Singers, students at the Hawaiian Mission Academy and Elementary School, made their debut in 1971, singing in Adventist churches on Oahu and in public parks in Honolulu. They have since extended their singing to non-Adventist churches, hospitals, and rest homes, at the Oahu State Prison, as well as on television and radio. They also participated in two major Voice of Prophecy crusades.

Sponsored by the Central church, they gave their own Youth for Christ crusade at Dole Park in Honolulu during the summer of 1974, which resulted in several young people attending church.

Climaxing their successful missionary endeavors in 1974 was the release of their first record album, entitled "God Is Real."

The Happyside Singers are regularly featured during the request hour on KAIM, a religious radio station in Honolulu, and KORL on Sunday mornings.

CAROLYN ABRAHAM
Kaneohe, Hawaii

JAMAICA

Senator Opens Youth Congress

Senator Arnold Bertram, parliamentary secretary in the Prime Minister's office, officially opened the Central Jamaica Youth Congress at the Spanish Town church on March 26.

Uniformed Pathfinders formed a guard of honor to welcome the Senator. In his opening address, he praised the Adventist Church for always seeking to form a part of the solution, rather than a part of the problem. He attributed this to the fact that from an early age Adventist youth have learned to "rightly divide the word of truth."

The congress theme, "Youth! Revive and Survive in '75," was emphasized throughout all the services. George Brown, Inter-American Division youth director, appealed to the youth to be

fully committed to the Lord. Both he and C. A. Holness, West Indies Union youth director, led out in MV and Pathfinder workshops.

Other high lights of the congress were a temperance oratorical contest, a Bible quiz, an elocution contest, and a panel on SDA education.

On Sabbath evening, at the close of the commitment charge, Pastor Brown lit with his own lighted candle the candle of the union youth director. Pastor Holness subsequently lit the candles of the conference president and youth director, who in turn lit the candles of the local MV leaders, who lit those of the other members of the delegation. Then the 200 delegates all marched out singing "Pass It On," pledging by that symbol that they will light the world with the Advent message.

K. C. HENRY
Communication Director
Central Jamaica
Conference

Far Eastern

● Church members of Rerer, East Indonesia, examined their giving habits during a recent stewardship revival and decided to multiply their offerings by as much as 1,000 per cent. Church offerings have increased from 3,000 (US\$7.32) to 30,000 rupiahs per week, and Sabbath school offerings have risen 265 per cent.

● At the close of a ten-day character-building school, 64 boys and girls in Ekamai, Thailand, received certificates. Reportedly 27 of these children are now attending Sabbath school regularly. To meet the needs of the boys and girls, two schools were conducted at the same time, one in the Thai language and one in English.

● After a successful anti-drug-abuse campaign last year in Kuala Lumpur, Malaysia, Jonathan Ng, temperance secretary of the West Malaysia-Singapore Mission, gained permission to conduct a similar program in the government schools of Kota Bharu. Pastor Ng reports that this campaign has not only helped the youth in his audiences, but has also created a good public image of the newly organized church in Kota Bharu. "Our young people who are attending these public schools were greatly encouraged to see their church doing something like this for their community," stated Pastor Ng.

Inter-American

● Student literature evangelists in the Inter-American Division lead all other overseas divisions in the world, not only in number (1,109) but also in number of hours worked (299,327) and in scholarships earned (663).

● Mrs. Gilbertina Sánchez, of Panama, prepared 205 persons for graduation from Bible correspondence courses and was present to see them receive their certificates at a large graduation ceremony. Eleven of them have already been baptized, and 50 others

are attending a crusade being conducted by a layman.

● The laymen of Inter-America have contributed greatly to the division's reaching its 1970-1975 goal of 200,000 baptisms. Lay men and women in this division have conducted 76,658 crusades, given more than 12 million Bible studies, established 543 new congregations, and prepared 100,120 people for baptism during the past five years.

● Special circumstances have made necessary a reorganization at Montemorelos University. At the board meeting held there from May 5 to 8 the following appointments were made: José Luis Muñoz, rector of the university; Kepler Hernández, dean of the School of Medicine; Mrs. Argetia Ramos Guzmán, director of the School of Nursing; C. P. Eliud San Juan, director of the School of Business Administration; and Gilberto Corona, medical director of the hospital.

● The evangelistic crusade that just ended in Panama City has been unique in that several simultaneous efforts were conducted in different sections of the city and adjoining towns. The last figures available show 441 baptisms, with another baptismal ceremony scheduled. The news media gave the crusade free publicity in the newspapers, and on radio and television. Four interviews were granted by government officials, and several were present for the official close of the campaign held in the Panamanian Government's congressional hall. The English section of the crusade, which was held in a large tent, had an average attendance of 1,100.

Trans-Africa

● The South West Africa Field has adopted a five-year plan to develop unentered areas. Four ethnic groups in South West Africa—Namas, Damaras, Kavangoes, and Kavokovelders—have had no direct contact with the three angels' messages. Churches in South West Africa have un-

dertaken to assist with additional funds for the implementation of this outreach program during 1976 to 1979.

● The welfare department of the Transvaal Conference has been working for some time now on plans for a massive housing project for the aged in Muckleneuk, Pretoria. The project provides for 50 single and 15 double flats, and a service center.

● Thirty-eight converts were baptized recently in the Manzini Central church in the Republic of Swaziland. At the close of the baptism, which was the culmination of MIS- SION '74, ten persons responded to an appeal by A. E. Maseko to be baptized.

● Two best sellers among the African people in South Africa are *God's Answers to Man's Questions* and *Steps to Christ*, available in Zulu, Xhosa, Sotho, and Chuanan. Literature evangelists sell up to 20 of these books in one day.

● The Kwa Zulu Government, controlling one of the African homelands in the Republic of South Africa, was represented at the Umlazi Township church dedication. Her Royal Highness Princess C. Buthelezi (Magog) was present and told how she accepted the Advent message. The Umlazi Township, on the south coast of the Republic of South Africa, has a population of 200,000.

North American

Atlantic Union

● Mildred Schweiger, president of the auxiliary of the New England Memorial Hospital, Stoneham, Massachusetts, recently presented Hospital Administrator T. O. Moore a \$1,000 check toward the auxiliary's new project, the purchase of a \$20,000 pulmonary-medicine unit. According to Mrs. Schweiger, the auxiliary has completed its commitment to raise \$17,000 for a radio and telemetry communications system for the NEMH emergency room.

● Senior citizens of the Bethel church in Brooklyn,

New York, were honored recently. During the Sabbath school period, gifts were given to the senior citizens present. After church they were treated to a luncheon and attended a special musical program.

● The Swampscott, Massachusetts, church recently was the scene of a Century 21 program conducted by D. Cross and H. Silver. Attendance exceeded 50 at each meeting. J. D. Henricksen, of the New England Memorial Hospital, also assisted. Cooking demonstrations were given by Mrs. Florence Silver.

● One hundred and nine seniors graduated during the eighty-eighth annual commencement on Sunday, May 11, at Atlantic Union College. Weekend speakers were James Londis, professor of religion and new pastor of the Sligo church in Takoma Park, Maryland; Robert H. Pierson, General Conference president; and Winton H. Beaven, dean of Kettering College of Medical Arts, Kettering, Ohio.

Canadian Union

● As the result of a Five-Day Plan to Stop Smoking and a four-day cooking school, there are now 12 non-Adventists studying *The Ministry of Healing* in Fort Saint John, British Columbia, where there is just a small company of believers.

● The Maritime Conference has begun work on Grand Manan Island, an area where not a single Seventh-day Adventist has been living. Situated in the Bay of Fundy, the island is 18 miles from the New Brunswick shoreline, just off the coast of Maine. Meetings began there in February, and now a mobile chapel is being constructed.

● Twenty-five persons have been baptized in New Westminster, British Columbia, as a result of evangelistic meetings held by the conference evangelist, T. R. Knoll, assisted by Arthur Spenst, E. L. Stewart, and Dirk Zinner.

● Ketti Ippisch, nutritionist from the Loma Linda Foods Company in California, gave

four public lectures for churches of the Vancouver district. Approximately 60 per cent of those in attendance were non-Adventists, hearing the church's health message for the first time.

Central Union

- The spring work-a-thon at Enterprise Academy in Enterprise, Kansas, raised almost enough funds to buy a bus for the academy. The special day was set aside to paint, wash windows, and clean yards for people in the community.

- Awards were presented recently to Union College students: Roxy Doneskey, Band Member of the Year; Sharon Champ, National Business Education Award of Merit for outstanding achievement in business education; Patrice Hieb, Janet Hoffman, and Lucia Amrein, Miss Secretary 1975 awards.

- The Linwood church in Kansas City, Missouri, set aside a recent day as Youth Day, during which the programs of the church were directed by the youth. Aaron Thompkins, a youth elder of the church, preached the sermon.

- Home Economics II students from Platte Valley Academy, Shelton, Nebraska, recently accepted an invitation from the Shelton public schools to give a vegetarian cookery demonstration to the junior and freshman home economics classes.

Lake Union

- A series of four vegetarianism lectures were held in the Fox Valley Institute in Appleton, Wisconsin, recently. The series was sponsored by the Community Services center of the Appleton church and was conducted by Glen Wintermeyer, health educator at the River Pines Community Health Center in Stevens Point; Richard Walden, specialist in internal medicine at River Pines; and Paul Conner, an Appleton dentist.

- Ten persons made decisions for baptism following an evangelistic series in Oconto,

Wisconsin, headed by Conference Evangelist Art Bushnell.

- The Lake Union Conference has voted an appropriation of about \$35,000 to be given to Wisconsin Academy to assist in the construction of new buildings. No target date for construction has been finalized, but funds from the Academy Development-Church Expansion Offering are continuing to accumulate, and perhaps within 18 to 24 months construction can begin.

- Fire completely destroyed the old Boyne City, Michigan, church early Sabbath morning, April 26. The building had been used as a Community Services center and was filled with clothing, blankets, and bedding. The bulk of the material had been packaged for the spring clothing drive and shipment to the New York City clothing depot.

- Forty persons were baptized into the Essex church on the east side of Detroit, Michigan, following a four-week MISSION '75 series of meetings.

North Pacific Union

- Nearing completion is the new \$450,000 Olympia, Washington, church.

- In recent months 12 persons have been baptized from among the large Mexican population between Yakima and Tri-Cities in the State of Washington. A Spanish-speaking church is situated at Toppenish in the middle of this area. The pastor is Eman H. Collins. The church has grown by 40 per cent in less than a year.

- Twenty-four new members have been added to the church during spring meetings in the Lower Yakima Valley.

- Work bees are getting the work done on the Woodburn, Oregon, Spanish church. As many as 50 volunteer workers can be seen helping with the construction of this new physical plant, one of Oregon's Adventure in Faith projects.

- Some 900 delegates from the Oregon Conference churches met recently at a constituency meeting and set

into motion a far-reaching school fund-raising program. The program is for secondary schools and calls for an annual offering, designated funds from maturing trusts, and other funds from miscellaneous income.

- Robert L. Reynolds, president of Walla Walla College, and his wife, Beatrice, recently completed an itinerary in nine Far Eastern countries. They made the tour at the request of the Far Eastern Division and the General Conference Department of Education.

- A team of educators visited Walla Walla College May 9 to conduct an evaluation of the college's counselor-certification program and resources, which have been developed by the Northwest Adventist Consortia. The consortia, which recommends certification for counselors, includes representatives of the WWC department of education, the North Pacific Union office of education, and the North Pacific Association of Seventh-day Adventist Educators. If approved, the program will be for either three or five years. The State Board of Education's decision is expected to be handed down later this summer.

Southwestern Union

- J. V. Schnell and Jim Brown, of the Oklahoma City Central church, held a three-week spearhead meeting to prepare the way for the organization of a church in the university town of Edmond.

- Merlin Starr, pastor of the Shattuck, Oklahoma, district, concluded a three-week Reach for Life crusade in Woodward with the baptism of six persons.

- On April 13 a special constituency meeting was called by the Arkansas-Louisiana Conference president, W. H. Elder. More than 300 delegates assembled at the Shreveport First church. A progress report of the conference for 1974 presented by President Elder indicated that the membership total now stands at 5,830, with 456 baptisms during the past year. He reported

a tithe of \$1,650,015 plus a Sabbath school mission offering of \$159,900. The master plan for the development of Ozark Academy was then unveiled to the constituents. The proposed project would provide for an administrative area, an instructional area, a library and media center, and an assembly hall and music center.

Loma Linda University

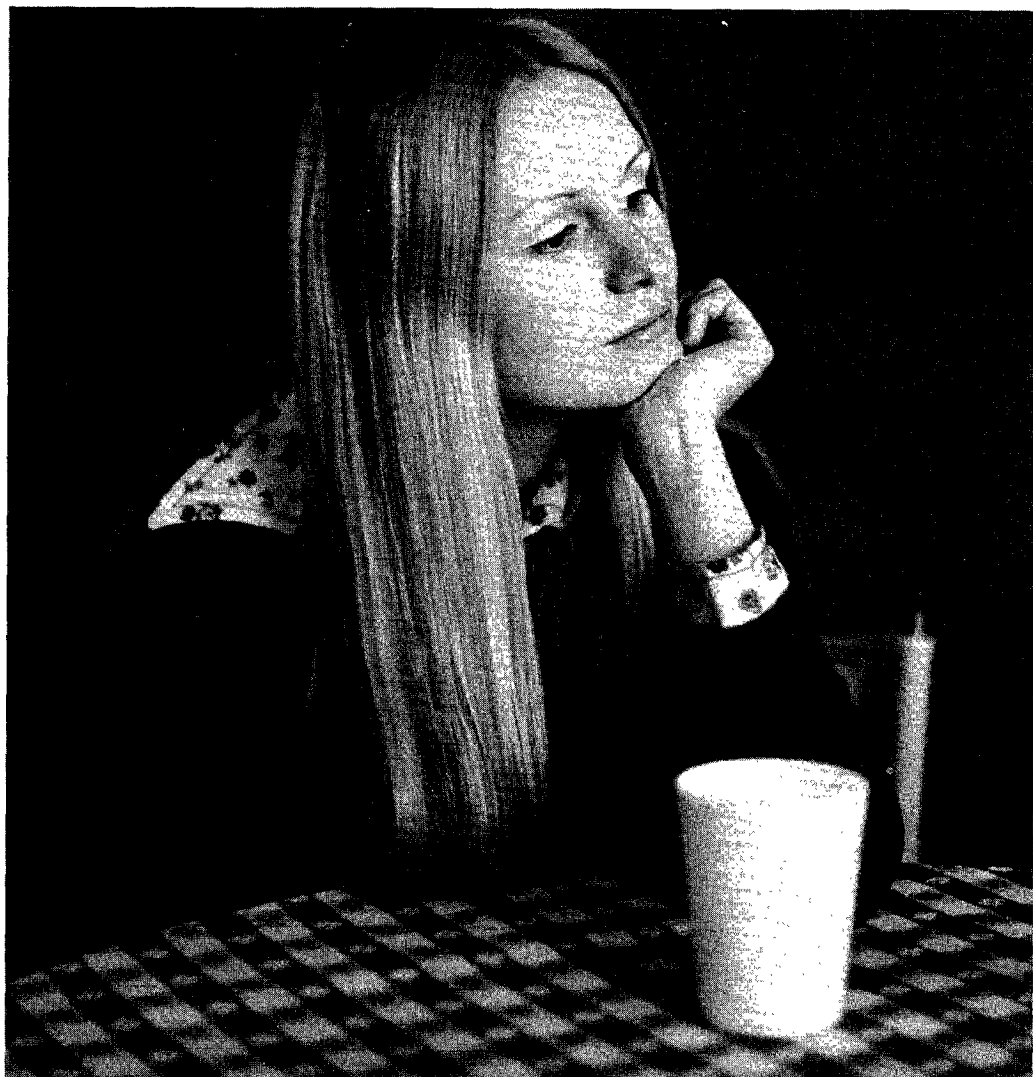
- A specific and highly sensitive test that investigators think will aid in the early detection of acute myocardial infarction (heart attack) has been developed at Loma Linda University School of Medicine. Without the test, it usually takes several days to make a definitive diagnosis as to whether a person has suffered an actual heart attack. The myoglobin test can determine this within two hours.

- The curriculum of the department of environmental and tropical health in the School of Health has been approved by the State Department of Health. This allows students majoring in environmental health to take the state's sanitarian registration examination.

- The department of family practice has been reinstated as a program affiliated with Loma Linda University School of Medicine. Walter P. Ordelleide has been named chairman and is presently organizing a curriculum in family practice for medical students.

- Robert A. James, associate professor of restorative dentistry, has offered evidence refuting the common belief that bacteria enter into the gums where artificial implants protrude through the tissue. His research was presented at the Seventh Annual International Biomaterials Symposium at Clemson University in South Carolina.

- Loma Linda University's radio station has begun a community fund-raising drive to convert their equipment for stereophonic broadcasting. They hope to raise \$16,000; so far listeners have contributed \$11,000.



KURT REICHENBACH

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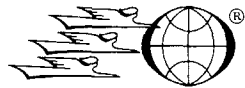
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self-addressed envelope.

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

Clin. spec., psych.	Nurses, LPN
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Diet., admin.	Nurses, ped.
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Hskpr., exec.	Nurses, superv.
Inhal. thers.	Nursing-serv. dir.
IV thers.	Occup. thers.
Key-punch oper.	Orderlies
Med.-rec. lib.	PBX ops.
Med. transcrib.	Pharmacist
Nurses, CCU	Phy. thers.
Nurses, ICU	Radiol. technol.
	Sec., ward

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.

Camp Meeting Schedule

Atlantic Union

Greater New York (English)	June 20-28
Greater New York (Spanish)	June 29-July 6
New York	June 20-28
Northeastern	June 20-28
Northern New England	June 19-28
Southern New England	June 20-28

Canadian Union

Alberta (Bowden)	June 20-28
British Columbia	June 20-28
Manitoba (Saskatoon)	June 27-July 5
Manitoba (Clear Lake)	July 9-12
Maritime	August 1-9
Newfoundland	August 8-10
Ontario (Oshawa)	June 20-28
Quebec (Montreal)	August 15-17

Central Union

Central States	June 19-28
Colorado	June 17-22
Wyoming	August 5-10

Columbia Union

Allegheny East	No Camp Meeting
Allegheny West	June 29-July 6
Chesapeake	June 19-28
Mountain View	June 21-28
New Jersey (Spanish)	June 19-22
Ohio	June 20-28
Pennsylvania	June 12-21
Potomac	No Camp Meeting

Lake Union

Illinois (La Fox)	June 12-21
Illinois (Little Grassy)	August 20-23
Indiana	June 13-21
Lake Region	June 19-28
Michigan (Grand Ledge)	August 7-16
Wisconsin (Portage)	July 31-August 9

Northern Union

Iowa	Weekend Meetings After GC Session
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North Pacific Union

Alaska	July 25-28
Montana	June 20-28
Oregon	June 19-28
Upper Columbia	June 13-21
Washington	June 13-21

Pacific Union

Arizona	June 12-21
Central California	August 7-16
Southeastern California, Anaheim	September 12, 13

Southwestern Union

Oklahoma	August 1-9
Southwest Region	June 20-28
Texas	August 8-16

Notice

Correction

□ An item on the May 15 Back Page in-
correctly identified Lee F. Greer, Jr., as a
pastor in the Kentucky-Tennessee Con-
ference. He is lay activities leader of the
Greenville, Tennessee, church, which is in
the Georgia-Cumberland Conference.

Literature Requests

Literature requests cannot be acknowledged,
and will be published only if forwarded
through one's local conference office. Indi-
vidual requests ordinarily will be published
only once during each calendar year. When
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general missionary supplies.

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Sullivan Parrilla, Puerto Cabezas,
Nicaragua, Central America.

India

A. Nityanandam, SDA Mission,
Santamagullur Post, via Narasaraop-
pet, Guntur District, Andhra Pradesh,
India.

Philippines

Pastor Eliseo G. Galutan, 73 San
Jose Drive, Alaminos, Pangasinan,
P.I.: material for branch Sabbath
school, Vacation Bible School, Hym-
nals, Bibles, Spirit of Prophecy books,
Bible games, religious records, *Signs*.
Angelita Federico, Odoingon, Rom-
blon D-808, P.I.

Mrs. T. M. Candilasa, 840 Burgas
St., Butuan City, P.I.: quarterlies,
children's devices, colored maga-
zines, *Signs, Liberty, Life and Health*,
*Insight, Little Friend, Primary Treas-
ure*, Bible games, songbooks, MV
books, greeting cards, child evangel-
ism material.

Raymundo Inonje, Isio, Cawayan,
Neg. Occ., 6005, P.I.

A. G. Bofetiado, Southern Min-
danao Mission, Box 52, General San-
tos City, P.I.: Spirit of Prophecy
books, Bibles, songbooks.

Mrs. E. C. Bofetiado, Southern
Mindanao Mission, Box 52, General
Santos City, P.I.: colored pictures,
visual aids for children, greeting
cards, children's books, songbooks,
Priceless Primaries, lesson tapes, les-
son activity book, magazines.

Mrs. L. T. Llamis, Southern Min-
danao Mission, Box 52, General San-
tos City, P.I.: Chapel records, Spirit
of Prophecy books, Bibles, song-
books, greeting cards, children's visual
aids.

Child Evangelism Center, Box 401,
Manila, P.I.: greeting cards, pictures,
Bibles, Bible portions, Spirit of
Prophecy books, booklets, health pa-

pers, children's and adult's literature.

Gershon Hallasgo, Dumingag, Zam-
boanga del Sur, P.I., c/o Dumingag
SDA Elementary School: outlines
for Bible class, Bibles, songbooks,
papers, Spirit of Prophecy books,
greeting cards, felt visual aids, colored
pictures.

Elisa P. Detros, Nueva Estrella,
Pantukan, Davao del Norte, P.I.

Phoebe C. Orbon, Southern Luzon
Mission, Cor. Marquez and L. Rivera
Sts., Legaspi City, P.I.: greeting
cards, Spirit of Prophecy books, Bi-
bles, *Signs, Guide, Insight, Review*,
songbooks.

F. Domingo, Jr., Rangay SDA
Church School, Rang-ay, Lupon, Da-
vao Or., P.I.

South America

G. E. Keizer, Surinam Mission,
Box 1909, Paramaribo, Surinam:
visual aids, Sabbath school devices,
Spirit of Prophecy books, children's
songbooks, books for choir, quar-
tets, duets, and trios, inspirational
books.

South Pacific

Samoa Mission of Seventh-day Ad-
ventist Church, Box 600, Apia, West-
ern Samoa: *Signs, These Times, Lis-
ten, Message, Liberty, Guide, Primary
Treasure, Little Friend*, denomina-
tional books.

Western Solomon Islands Mission,
Kukudu Postal Agency, Gizo, British
Solomon Islands Protectorate, c/o
Annette Watts: *Primary Treasure, Lit-
tle Friend, Guide*, colored pictures.

Sri Lanka

Elder Daniel S. Ariyaratnam, 540
Peradeniya Road, Kandy, Sri Lanka:
*Review, Insight, Guide, Primary Treas-
ure, Little Friend, These Times, Mes-
sage, Life and Health*.

Elder R. S. Fernando, Lakeside
Medical Centre, 40 Victoria Dr.,
Kandy, Sri Lanka: health books, Bi-
bles, *Review, Insight*, other mission-
ary papers.

Pastor C. C. Kurunathan, Post Box
1253, Colombo, Sri Lanka.

Coming

June

28 Thirtieth Sabbath Offering
(Euro-Africa Division)

July

5 Church Lay Activities Offering
12 Adventure in Faith Offering

August

2 Dark County Evangelism
2 Church Lay Activities Offering
9 Oakwood College Offering
30 Christian Record Braille Founda-
tion Offering

September

6 Lay Preachers' Day
6 Church Lay Activities Offering
13 Missions Extension Offering
13 to Review and Herald Periodicals
Oct. 11 Campaign
20 Bible Emphasis Day
27 JMV Pathfinders
27 Thirtieth Sabbath Offering
(Inter-American Division)

The Back Page

AWR Broadcasts Vienna Reports

Adventist World Radio has announced plans to broadcast daily reports from the

General Conference session in Vienna, Austria, July 11 to 17, and July 20.

Utilizing the 250,000-watt short-wave transmitters in Sines, Portugal, and on the

island of Malta, these reports in English will make available up-to-date information of the Vienna proceedings to church members around the world. Included in the programs will be on-the-spot recordings of meetings and music in the Stadthalle, plus condensed reports of general and business sessions.

Here is the schedule: 49-meter band *daily*, 2:30 to 3:00 P.M. Eastern Daylight Time; 31-meter band *daily*, 5:30 to 6:00 P.M. Eastern Daylight Time; 31-meter band *Sundays*, 5:00 to 6:00 A.M. Eastern Daylight Time; 49-meter band *Saturday*, 2:00 to 2:30 P.M. Eastern Daylight Time.

[The schedule for broadcasts over radio stations in North America will be printed in the July 3 REVIEW. —EDS.] ALLEN R. STEELE

Plans approved by the constituency included increasing emphasis on evangelism. H. H. SCHMIDT

PPPA Announces Billing Increase

A 34 per cent increase in net billing for the first four months of 1975 has been announced by Pacific Press Publishing Association, Mountain View, California. Sales for the period totaled \$3,654,281. The increase represents a gain of approximately \$1 million over the comparable period for 1974, according to W. J. Blacker, general manager.

With a sales territory covering much of the United States west of the Mississippi, plus Canada, Mexico, Central America, and parts of South America, Pacific Press publishes material in 28 languages. JAY PRALL

English-Language Sabbath Meetings in Germany

Many who will be traveling in Europe this summer plan to worship with fellow believers on Sabbaths. In Germany some may wish to attend services where English is spoken. The following list gives locations where American servicemen have Sabbath services and names persons who can provide additional details. All are welcome to attend these meetings. CHARLES MARTIN

Place	For Further Information, Contact
Augsberg US Army Dependent Housing Area Centerville Chapel Sabbath School—9:30 A.M. Worship—10:30 A.M.	Mrs. James D. Neighbors c/o LTC J. D. Neighbors HQ 502 Group USASA Box 37 APO 09178 Tel: 52-44-77
Bitburg US Air Force Base Air Base Housing Area Chapel Sabbath School—9:30 A.M. Worship—10:30 A.M.	Capt. J. C. Szana USAF Hosp. Bitburg #6088 APO 09132
Frankfurt US Army 97th Gen. Hosp. Chapel Sabbath School—10:00 A.M. Worship—11:00 A.M.	Civilian Chaplain Robert Chism Johann Klotz Strasse 13 6 Frankfurt/Main (Niederrad) W. Germany Tel: 67-38-87
Landstuhl US Army 2d Gen. Hosp. Ctr. Chapel Sabbath School—9:30 A.M. Worship—10:30 A.M.	Maj. F. H. Stutz Box 6 US Army Gen. Hosp. Landstuhl APO 09180 Tel: 06371-3479
Berlin US Army, Andrews Bks. Chapel Finckstein Allee Sabbath School—9:30 A.M. Worship—11:00 A.M.	Capt. J. E. Robinson 279th Sta. Hosp. APO 09742 Tel: 813-6270
Nurnberg US Army, 130th Gen. Hosp. Sabbath School—10:00 A.M. Worship—11:00 A.M.	Sgt. Roy F. Layman 536th Gen. Disp. APO 09177 Tel: 09802-361-879 876 Ansbach
Bad Krauznach US Army Hosp. Chapel Friday evening—6:45 P.M. German SDA Church on Eich Str. Bad Krauznach Sabbath services—9:00 A.M.	Capt. John Greenlee Army Health Nurse US Army Hosp.
Heidelberg German SDA Church #4 Kaiser Strasse Services—9:00 A.M.	Mark DiBiase Tel: 06221-61410
Stuttgart US Army Hosp. Chapel Bad Cannstatt Sabbath School—10:00 A.M. Worship—11:00 A.M.	T/Sgt. J. D. Anderson 5th Gen. Hosp. D-3 APO 09154

In Brief

Died: James Rossier Campbell, 87, in Cottonwood, Arizona, on May 30. A worker in Africa for 40 years, Elder Campbell learned to speak five African languages.

Alabama-Mississippi Constituency Meets

At the twenty-first constituency meeting of the Alabama-Mississippi Conference, held May 25, W. D. Wampler was re-elected president. Also returned to office were L. A. Stout and R. P. Center, secretary and treasurer, respectively. The departmental staff was retained, with the recommendation that the educational program be strengthened. The composition of the executive committee was altered somewhat.

During the triennium the membership surpassed the 5,000 mark, and stood at 5,119 at the end of 1974, with organized churches presently numbering 60. Tithe receipts for the triennial period registered a 39 per cent increase over the previous three years. The total for 1974 was \$1,305,717. Progress was also reported by the various departments.

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