

Review[®]

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



During a recent Ministerial workshop in Warsaw, Poland, Seventh-day Adventist ministers in the union were given a new translation of the Polish Bible by Stanislaw Dabrowski, left, union president.

THREE EVENTS in the Adventist Church in Poland in recent months—a workshop, an ordination, and the publishing of a new Bible—have marked the church's further growth and progress. September 8 to 12, some 120 ministers and active laymen met in Warsaw for the annual ministers' workshop. The meetings were conducted in the newly redecorated Warsaw church and were rich in spiritual experience for all attending. Many of the papers and discussions reflected topics emphasized during the General Conference session and Ministerial Asso-

Three Events Mark Growth in Poland

By RAY DABROWSKI

ciation precession in Vienna, Austria, in July. Included were discussions of the autumn-winter evangelism season in 27 towns and cities in Poland.

During the conference

eight new workers joined the ministerial family. Most of them were recent graduates of the Polish Spiritual Seminary; one recently graduated from the Christian Theological Academy in Warsaw. Most of these young ministers will take their posts in areas where there is no SDA church.

The Ministerial workshop coincided with the publication of the *New Polish Bible* by the British and Foreign Bible Society. The publication of this Bible is considered by Protestant bodies as an important event in the history

Continued on page 23

Two Beautiful Experiences

Andrews University and Omaha, Nebraska

I had a beautiful experience today. Let me tell you about it. Our son, Robert, is in charge of the Department of Geography in Andrews University. For some time now he has had a noon-hour prayer and study group meeting in his office. From four or five to twelve and thirteen college young people meet to discuss Bible promises and instruction and to share their insights one with another. After each one has participated they join in prayer for their friends and loved ones.

Today there were thirteen young men and women present for the meeting. There were future doctors, teachers, social workers, ministers, businessmen, and other professions in the group. All were very enthusiastic.

The meeting opened with prayer, then they introduced one another and welcomed Karen and Bob, who were joining the group for the first time today. Then we turned to the main purpose of the meeting—sharing Bible texts that had become especially helpful and relevant to each one. It was a blessed experience, and I was impressed with the keen spiritual insights the Holy Spirit had given these young people. The texts selected were ones that contained a personal message for each one for the day.

Before the meeting turned from Bible study to prayer, different ones told of answers to prayer they had experienced since they were together the day before. Fathers and mothers of these young people would have been deeply touched had they listened in. The joy expressed by all when a father's heart had been touched by the Holy Spirit, when a mother who was ill was much improved, when a brother, sister, friend, or neighbor was yielding to the appeals of God's Spirit. It was a precious experience.

Then I shall not soon forget some of the prayers to which I listened. They were sincere and earnest—right from the heart. One prayer especially impressed me. "Dear Lord," one young woman prayed, "I'm sorry I have delayed your return. I am sorry I make so many mistakes. Please forgive me and help me to do better and not keep you waiting longer."

They prayed for fathers, mothers, sisters, brothers, teachers, roommates, friends—and for me. It was a blessed experience.

As I left this group of young collegians, I thanked the Lord for every one of them. May their tribe increase. What would happen, I thought, if in every Seventh-day Adventist school, health-care unit, publishing house, food factory, office, and home around the world there were more such prayer and study groups?

What would happen if all our people, young and old, were more with the Word and in prayer? A new power would come in among us as a people! We would be overcomers. Sin, compromise, and worldliness would go. The Lord would know we truly want Him to return. A

new Spirit of power would come in among us, the work would be finished, and Jesus would come.

Omaha, Nebraska. I didn't get to finish my message at Andrews University four days ago. From Berrien Springs I flew to Omaha, Nebraska, to spend the Sabbath with the church here and to meet another important appointment scheduled for tomorrow.

Sabbath was a beautiful day. It opened Friday evening when I attended the Hassenpflug-Reid evangelistic meeting in one of the local high schools. My heart was warmed and stirred again as I listened to Elder Hassenpflug present a message on the divinity of Christ. It reached my heart.

It was a pleasure to worship with the warmhearted members in this Midwestern city on Sabbath in Sabbath school and the morning worship service, and to share one of those bountiful fellowship dinners in the church basement at the noon hour.

Then came another beautiful experience. I was invited to a Sabbath afternoon study group that meets in different homes each week. At the present they are studying a new book just off the press—*We Still Believe*. They devote their attention to one chapter each week and take turns reading portions and discussing the contents. It was a lively group, and here again deep insights into the Word were shared.

I thought, what a blessed way to spend an hour or two Sabbath afternoon—studying, sharing, and praying instead of chitchatting on subjects not particularly relevant to true Sabbath observance.

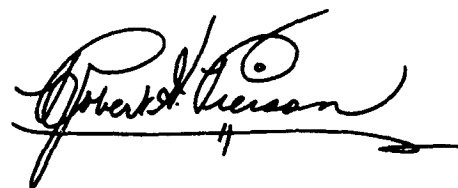
We need more Bible study groups around the world. Ellen White says:

"Let small companies assemble in the evening, at noon, or in the early morning to study the Bible. Let them have a season of prayer, that they may be strengthened, enlightened, and sanctified by the Holy Spirit."—*Testimonies*, vol. 7, p. 195.

The study of God's Word will enable us to grow spiritually and to approach the perfect Pattern God has given us in Christ Jesus:

"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine."—*The Desire of Ages*, p. 347.

May the Lord make us diligent students of His precious Word! Let us organize Bible study groups in every church! What a blessing such study would be to God's people!



President, General Conference

This Week

Since November 3 the editor has been in Africa meeting appointments and visiting institutions in the Trans-Africa and Afro-Mideast divisions. He first attended the Trans-Africa Division Council in Blantyre, Malawi, flying by way of London and Nairobi, Kenya.

If mail service is efficient, the December 4 REVIEW will contain an Editor's Viewpoint giving some reactions to the council. During the next two weeks the editor will be in Nairobi, observing and reporting on the Fifth Assembly of the World Council of Churches, as he did the Fourth Assembly in Uppsala, Sweden, in 1968.

Before leaving Africa he will stop briefly in Tanzania, Rhodesia, and South Africa, and

touch down in Rio de Janeiro en route home. His schedule calls for him to return to Washington December 12.

Leonard P. Tolhurst, "God Reseen and People Remade" (p. 4), has been teaching theology at Avondale College, Cooranbong, New South Wales, Australia, since 1969.

He received a licentiate of theology from Avondale College in 1952, a B.A. from Pacific Union College in 1954, and an M.A. from the Seventh-day Adventist Theological Seminary in 1955.

He served as a missionary to India from 1956 until 1961. Before taking up his present duties, he was a pastor-evangelist in New Zealand.

In his article Elder Tolhurst

discusses how the encounters that different Biblical figures had with God remade their lives and applies their experience to ours. "Reseeing God and being remade must not be a once-for-always experience for us. Every time we enter God's presence, either in His sanctuary or in our private meetings with Him, we must see Him anew. . . . Unless we resee God in this way we cannot be remade—we cannot become changed."

Kay Tonn, a student in her senior year of theology at Pacific Union College, writes this month's young-adult article, "Is Witnessing as Hard as Digging Ditches?" (p. 17), in which she discusses witnessing as something that we are as well as something we do. Our life-style

must validate missionary deeds.

Besides authoring articles for the REVIEW and *Insight*, Miss Tonn has authored several booklets published by Pacific Press, including *Try God—You'll Like Him* and *I Ran Away From Last Week*.

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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.]

Save Adventist World Radio

It has come to my attention in recent REVIEWS that apparently our project AWR (Adventist World Radio) is in real financial trouble. There has been a description of the good work being done by this project, and the fact that unless financial assistance comes quickly it will have to be closed down has been presented. Yet there are no instructions as to where and how to send contributions to this specific cause. Possibly there are many others who would like to contribute but need more information. How much money is required to run this program yearly? monthly? weekly? And where do we send contributions? I don't see a spot for it on our regular offering envelopes. Due to the crisis, would it be too slow to send these funds through regular channels? Surely, it must be Satan who wills it to close at a time like this when that part of the world is in such a crucial situation.

HELEN C. PETERS
Salt Lake City, Utah

► According to M. E. Kemmerer, General Conference undertreasurer, it costs \$260,000 per year, \$21,666 per month, or \$5,000 per week to keep Adventist

World Radio on the air. Contributions may be made through the regular channels (designate Adventist World Radio on the church offering envelope), or directly to the General Conference of SDA, 6840 Eastern Ave., NW., Washington, D.C. 20012.

No More Temptation?

To say that the redeemed will have the power to choose between right and wrong in the kingdom of heaven, but will never choose wrong because of having gone through the experiment of evil (Bible Questions Answered, September) seems like a fine line to draw, and I am sure that every Seventh-day Adventist minister has drawn it. I myself have always preached this very thing in my evangelism when talking about man's restored state in the kingdom.

But there are some things we will have to leave unexplained to the finest detail, and one of these seems to be, at least in my thinking, the apparently conflicting thought that one can have the power of choice and yet be free from temptation. But to me the evidence, both in the Bible and the Spirit of Prophecy, seems to support this conclusion. You stated, "Once we no longer have our mortal bodies, with propensities to sin, to contend with, temptation will have lost most of its power."

Here are two short statements that seem to indicate there will be no temptation in heaven:

"The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God." —*The SDA Bible Commentary*, Ellen G. White Comments, on John 3:14-17, p. 1132. (Italics supplied.)

"Never will evil again be manifested. . . . A tested and proved creation will never again be turned from allegiance to Him." —*The Great Controversy*, p. 504. (Italics supplied.)

Is it fair to say, To be tested one must be tempted? And to be free from test is to be free from temptation? Therefore if we are never tested again we will never be tempted again.

THOMAS P. IPES
Pittsburgh, Pennsylvania

Jewelry

As a European, I was shocked by the provincialism expressed in the four letters to the editor published in the October 2 REVIEW ("GC Session and Jewelry"), but heartened by the response in "Editor's Viewpoint" across the page. We are happy that the REVIEW's aim is to serve the whole church and not just our people in North America. Many of them, used to the Adventist world's most expensive homes, biggest cars, and flash-

est brooches, have not learned to distinguish between Christian principles and their application within differing cultures.

I have learned since visiting the United States, however, that in the American culture of the 1970's some who don't wear wedding rings have various pagan arrangements called "living together," "cohabitation," et cetera, whereas perhaps the majority of those who wear wedding rings at least uphold the Christian institution of marriage. In the light of the current situation, is it possible that even in North America the custom of wearing wedding rings has legitimately become "imperative," at least to those who would publicly and visibly take their stand with other conservative Christians on the side of the sanctity of the marriage bond?

GUNTER LANG
Berrien Springs, Michigan

Is the church letting down its standards? I must disagree with you and say, "Yes, it is." If it weren't we wouldn't have the controversy we are having today over the wedding ring and use of cosmetics among church members. Why do our junior-age girls ask why they can't wear lipstick, eye shadow, fingernail polish? Is it not because they see the adult women using it?

I have become so discouraged recently over all this that I have

Continued on page 13

God Reseen and People Remade

Every time we enter into
God's presence we must learn
something more about Him.
Unless we resee God in this way
we cannot be remade.

By LEONARD P. TOLHURST

IN ISAIAH 6:1-8 is presented a wonderful picture of Isaiah's vision of God upon His throne. The glory and majesty of the scene is vividly described. The adoration and worship of the angels is also portrayed, as they cover their feet and faces and cry "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (verse 3).

Isaiah was already a follower of God. He was a believer in the true sense of the word, and his heart had been dedicated to God. This is why he was called by God to be a special messenger to Israel. However, when in this vision Isaiah was shown the great majesty and glory of God, seated upon His throne, "high and lifted up," there came unto his soul a new sense of his own sinfulness and of his great unworthiness, and of his utterly "undone" condition. The only words he could utter were, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (verse 5).

After this recognition of his sin and guilt something wonderful happened. One of the seraphim took a live coal from off the altar, and laid it upon Isaiah's mouth and declared, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (verse 7).

What a joyful experience this must have been to Isaiah! What a wonderful assurance of sins forgiven! As Isaiah on this occasion received a new vision of God, which called forth words of repentance, followed by his being cleansed of all sin and unrighteousness, so we also may enter into a similar experience. This experience may be described in the words: "God reseen, and people remade."

If we will look again at Isaiah 6 we will notice the effect that this experience had on Isaiah. In verse 8 he hears the voice of the Lord asking, "Whom shall I send, and who will go for us?" Immediately Isaiah responds, "Here am I; send me."

Leonard P. Tolhurst teaches theology at Avondale College, Cooranbong, New South Wales, Australia.

This response, so readily made, was the direct result of the experience we have just discussed. When a person enters into this type of worship experience, where he really sees God afresh and is thereby himself remade, he will be willing to do God's bidding, regardless of personal considerations, sacrifices, or cost. Such a spirit as this is what is needed today in God's church, in order that the message of God's saving grace may be quickly taken to all the world, and the work thus finished. The lack of this consecration on the part of God's people may be largely owing to our failure really to see God anew when we come to worship Him week by week, and as a result, we are not ourselves remade into His image as we ought to be.

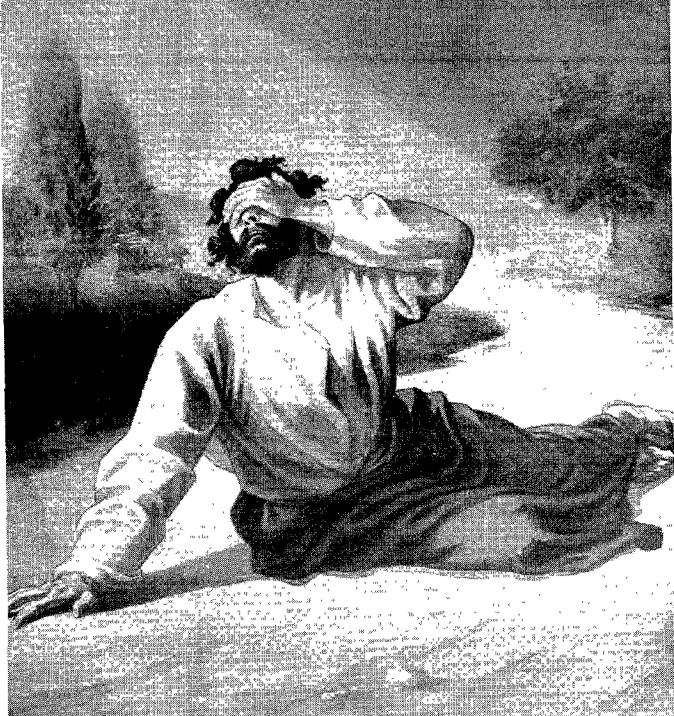
How many statements we could quote from the Bible and the Spirit of Prophecy that tell us in plain terms that God is not able to work through us to accomplish His purposes as He would like to do, because we as His people are not prepared! Every time we approach God we need to enter into the type of worship experienced by Isaiah—to *resee* God, and to allow Him to *remake* us according to His will. When thus remade we will be willing to follow Him each step of the way He leads.

Saul met God on the Damascus road. He saw Him as he had never seen Him before, and as a result, from that day on he was a remade man. We ought to note that this experience produced in him the same willingness to do God's bidding as was seen in Isaiah. "Lord; what wilt thou have me to do?" (Acts 9:6). No one will argue that Saul was not remade by this experience. From "breathing out threatenings and slaughter against the disciples of the Lord" (verse 1), he was changed into the believer who "straightway . . . preached Christ in the synagogues, that he is the Son of God" (verse 20). This was no small change, because Paul himself knew that it would endanger his own life, and ere long he had to flee from those who were plotting his death. Yes, Paul entered into the experience of true worship—God reseen, and a man remade.

We will now turn our thought to the disciples of Jesus and see how they through gaining a new vision of God,

After Isaiah recognized his sins, an angel took a live coal from the altar and touched his lips, thus symbolizing cleansing from sin.





When Saul met Jesus on the Damascus road he saw Him as Lord. The encounter changed Saul's perspective. He became a remade man.

in the person of their Master, Jesus Christ, had their lives changed, or remade.

In Matthew 14 is recorded the story of how Jesus fed the 5,000 men with five loaves and two fishes. He then directed his disciples to enter a boat and cross the lake while He dispersed the multitudes. The evening hours found Him in a place of solitude in the mountains where He engaged in prayer.

Meanwhile, contrary winds on the lake made progress for the disciples almost impossible. As they struggled against wind and wave, fearful that at any moment their vessel might sink, they were alarmed to see a form walking toward them on the water. It was Jesus coming in answer to their prayers for help, but they did not recognize Him. The disciples "were troubled, saying, It is a spirit; and they cried out for fear" (verse 26). When Jesus' reassuring voice was heard saying, "Be of good cheer; it is I; be not afraid" (verse 27), Peter called out, "Lord if it be thou, bid me to come unto thee on the water" (verse 28). Peter was called, but his lack of faith at the sight of the waves caused him to sink, and it was the hand of Jesus, stretched out to him, that saved him in his hour of peril.

The narrative continues, "And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God" (verses 32, 33).

The Disciples Remade

This experience gave the disciples a new conception of their Master. They now saw Him as One who hears and answers *their* prayers; as the One ever ready to help *all* who may be in trouble or perplexity, and this wrought some changes in them, which called forth worship. God was reseen, and the disciples were remade.

Toward the end of His earthly life, as the time drew near for Jesus to offer Himself as the ransom for the world, He made plans to eat His last Passover with the 12 disciples. It was His plan that these men should carry on His work after His ascension, yet their hearts were not prepared. They still had much to learn.

Throughout the time they had associated with Jesus they had frequently spent their energies disputing among themselves who was to be the greatest in the kingdom they expected Jesus soon to establish (see Mark 9:34).

Now as they all met together in the upper room, because the disciples' hearts were filled with pride and jealousy, no one was willing to act the part of the servant and to wash the others' feet as was the custom of that day. Jesus was troubled as He saw the way in which Satan had obtained control of their hearts. There was much He wanted to tell them that night, but He knew that they were not prepared to listen. Jesus also knew that somehow He must break through the barriers they had set up, and reach and soften their hearts. If only they could be convicted of the sin and selfishness of their hearts, of the pride and jealousy they harbored within; and if only they could be led to see their true condition, by contrast with what He wanted them to be, the way would then be prepared for Jesus to open His own heart to them, to instruct them, and thus prepare them for the great trial of their faith that lay just ahead. The only way that Jesus could do this was to give them a new vision of God that would change their hearts.

In John 13:4, 5 it says, Jesus "riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

In this way Jesus gave a demonstration of the humility that the disciples should have possessed. As they looked upon His doing that which their pride had not allowed them to do, their hearts were smitten with shame and remorse. A sense of their guilt and sinfulness came upon them, and their hearts were moved. By the silent act Jesus had been able to do what words at this time could not have done. The disciples had been given a new glimpse of God, and their hearts had been touched. God had been reseen, and the disciples had been remade. It was after this experience of worship together in that upper room that Jesus spoke to the disciples the beautiful words of comfort and hope found in John chapters 14 to 16.

"Let not your heart be troubled: ye believe in God, believe also in me" (chap. 14:1). "I will come again, and receive you unto myself" (verse 3). "And whatsoever ye shall ask in my name, that will I do" (verse 13). "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (verse 16). "I will not leave you comfortless: I will come unto you" (verse 18). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (verse 27).

The worship experience into which the disciples entered in the upper room that evening had prepared their hearts to hear and appreciate these wonderful promises from the lips of their Master.

Reseeing God and being remade must not be a once-for-all experience for us. Every time we enter God's presence, either in His sanctuary or in our private meetings with Him, we must see Him anew. We must learn something more about Him and of His great love that we did not know before. Unless we resee God in this way we cannot be remade—we cannot become changed. To see God anew and to be renewed ourselves by the experience, this is true worship. □

The Fleshpots of Egypt

Seventh-day Adventists have explicit instruction on health, which, if followed, will extend life.

By JOHN F. GREENE, JR.

THE PREVALENCE OF HEART and blood-vessel disease in the United States has reached epidemic proportions. More than one half of all deaths are directly attributable to this problem. For many years Adventists have had information that could help control and largely prevent disease resulting from the process of atherosclerosis.

The development of blood-vessel disease is related to a large number of variables. Two of the most important controllable factors are cigarette smoking and dietary habits. There is explicit instruction in the Spirit of Prophecy to deal with each of these problems. The purpose of this article is to discuss one aspect of the counsel given on diet reform with respect to heart and blood-vessel disease. It should be emphasized that there was available essentially no scientific support for the instruction at the time it was given to Ellen White.

The exact cause of atherosclerosis, the process leading to hardening of the arteries, is not completely understood. However, an important factor is the blood level of a sterol called cholesterol. This substance is normally present in the blood and indeed is necessary in certain quantities. What the optimum level is, is widely debated, but it has been shown that the higher the circulating level of cholesterol the greater the likelihood of that person's developing blood-vessel disease,



The food given to humans by their Creator in Eden is still the best possible diet for them today. Temperate eating brings good health.

even within the generally accepted normal range.¹ Relatively small increases in cholesterol levels can be related to marked increases in heart disease.

Most of the cholesterol and other lipids are carried in the blood attached to protein molecules called lipoproteins. These have been separated into three groups; alpha, beta, and prebeta.

The alpha group hasn't been shown to be related to heart disease and in human beings is present in relatively small quantities. The largest and most important group related significantly to heart disease are the beta lipoproteins. They carry most of the cholesterol and are made in the liver under the influence of dietary fats. A diet high in saturated fats (animal sources) causes an increase in cholesterol and beta lipoproteins, while intake of unsaturated fat (vegetable sources) tends to lower the level of these blood lipids.

Several studies have been done comparing lactovegetarians with nonvegetarians, which have shown significant differences in the cholesterol and other blood-lipid levels of the two groups. One such study was done in Norway comparing a group of more than 100 lactovegetarians, many of whom were Seventh-day Adventists, to a control group, all of whom ate meat.² The results were analyzed in many ways, but the average over-all cholesterol level for men in the control group was 241 milligrams per 100 milliliters of blood, while the average in the lactovegetarian group was 184 milligrams per 100 milliliters of blood. This was an average of 23 per cent lower value for cholesterol in lactovegetarians compared to meat eaters in this study. In women, the difference between the control group and lactovegetarians was 50 milligrams per 100 milliliters of blood, a value slightly less than in men. A large number of variable factors must be considered when interpreting such data, but it is obvious from this and other similar studies that a lactovegetarian diet is better than a diet that includes meat.

The Ideal Diet

The record is clear from Scripture and the Spirit of Prophecy that the best diet for people even after the fall, was one devoid of meat. "Not till after the Flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh. In choosing man's food in Eden, the Lord showed what was the best diet."³

There is some scientific evidence related to what we have already discussed to support the Biblical view that people are by nature vegetarians. Measurements of the blood lipids of animals show the fat-carrying proteins (lipoproteins) present in some carnivorous and omnivorous animals have certain characteristics in common that are distinct from those of herbivorous animals and man. In meat-eating animals the ratio of beta to alpha lipoproteins is low. This ratio in herbivores and people is high.⁴ This would suggest that people, having a system of lipoproteins similar to animals that eat no meat, are by nature vegetarians. It should therefore not be surprising if blood-vessel disease results when a system designed for carrying fats derived from vegetable sources is insulted with those derived from animal sources.

When science supports and makes clear some of the reasons for the instruction we have been given, it becomes more and more evident that the Instructor must

have been our Creator. While studying these themes I have been impressed that only the One who made us could have given such scientifically accurate and detailed dietary counsel. From the One who established the laws regulating the chemical reactions in each living cell comes the warning that eating meat can and does result in disease and premature death. We have discussed only one way in which meat eating can produce disease, but other ways are clearly portrayed such as the warning that "cancer, and other fatal diseases are thus communicated."⁵ This warning, as well as others not completely "proved," should nonetheless be considered valid by those of us professing faith in this message.

Ancient Israel was given a largely nonflesh diet of manna. They complained and murmured until the Lord allowed flesh foods, with certain restrictions. The eating of fat and blood, those elements richest in cholesterol and saturated fat, was strictly forbidden. This is not merely another bit of evidence of the divine inspiration and scientific accuracy of the Scriptures but is an

insight into the way God deals with His rebellious children. He had given them the best possible diet, but they demanded meat. In His infinite love and patience, He yielded to their demands, yet tried to protect them as much as they would permit by withholding the two most harmful elements. To the Israelites at that time, God's restrictions may have appeared arbitrary. To us, they are evidence of His love and concern. That same loving concern for the children of ancient Israel has been bestowed on the children of spiritual Israel.

In the light of the explicit instruction, how can we persist in the unlimited indulgence of appetite in the area of flesh foods and keep murmuring for the fleshpots of Egypt? □

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² Knut Kirkeby. Blood lipids, lipoproteins, and proteins in vegetarians. *Acta Medica Scandinavica Suppl.* 443, 1966.

³ *The Ministry of Healing*, p. 311.

⁴ Kirkeby, *op. cit.*, p. 7.

⁵ *The Ministry of Healing*, p. 313.

When You're Young By MIRIAM WOOD

Sometimes It Hurts

BEING UNSELFISH isn't difficult—when one gives only lip service to it. "Preferring one another" doesn't cause any discomfort—when one only talks about it. After all, doesn't every Christian want to do his part to see that others get a "square deal"? Of course.

In actuality, in the cold, hard light of the everyday world, with all its scratchy edges, and its high degree of competitiveness, a Christian may find himself very deeply interested in his "favorite charity"—himself—and he may find, to his discomfort (if he's honest enough to admit it), that the person he *really* "prefers" is "me, myself, and I." All sorts of rationalizations can take care of this, of course. "The Lord expects us to be intelligent about our relationships in the business world." "There are no medals being given to people who haven't the 'smarts' to grab opportunities as they present themselves."

If enough people modify an idea sufficiently, the idea seems to go out of existence, for all practical purposes. And so Christ's philosophy that the human being cannot understand God unless he puts the welfare of others ahead of his

own has been enormously diluted, even by those who profess to typify positive, total Christianity.

In view of this, it's almost astonishing to find that the world still contains people who make it a practice to "prefer others." Let me tell you about a young friend of mine. He didn't tell me this story; he doesn't know that I am aware of the incident; only his immediate family (and I) are in possession of the facts. Therefore it's obvious he wasn't playing to the grandstand. (Unselfishness doesn't hurt quite so much when you have a cheering section in the background, you know.)

Scott (which of course is not his name) approached his college summer school graduation feeling that he had things pretty well under control. He's applied to LLU School of Medicine and is hoping (that's a weak verb for his emotions) that he'll be accepted in next year's class. He's worked very hard at both his schoolwork and at a part-time job. In case you aren't aware of it, educational expenses are astronomical these days, and his family, while comfortable, haven't money to throw around. Scott has felt a strong sense of fiscal re-

sponsibility ever since he was very young; he took a technical course—in addition to his premedical studies—so that he could earn well while in school.

He'd been promised a full-time job the instant he graduated from college; he'd planned to put every cent in the bank to help defray that big first year at LLU. He'd been a much valued part-time employee; now he would be full-time. Then, without warning, the director called him into his office. It seemed that the latter had a friend who "needed a job." He was being given Scott's job.

Of course, it isn't necessary to describe Scott's feelings. But he didn't waste time feeling bitter. He hustled around, discovered that an excellent job in another department was being advertised. He'd had some previous experience at another institution that would give him a big edge in qualifications. Elated, he picked up the application.

And that's when it happened.

As he loped across the campus, he caught up with a friend of his, a young girl whom he knew to be entirely on her own. She has no help at all in trying to get an education. She burst out breathlessly, "Scott, I'm so excited; I'm applying for . . . and if I get it I'll be

able to . . ." and she went on to describe how much better things would be if she got the job—the one Scott planned to apply for.

He didn't indicate by even the quiver of an eyelash that in his own hands were the same application papers. He just slipped them behind his back, wished her good luck warmly, and went home.

At the dinner table, Scott's parents naturally were eager to hear how the application turned out.

"I didn't apply," Scott told them quietly. "You see, I think Louise and I are the only ones applying. She needs the job desperately. She has no one else but herself. I live here at home, have my room and board and maintenance given to me. So I just don't see how I could possibly risk taking a job away from someone who needs it so badly. The experience I had before would give me a clear edge on qualification. So that's that."

Nobody at the table spoke for a few seconds. Then Scott's father said gently, "Other jobs will open up, I'm sure."

Unselfishness isn't easy—when you practice it. "Preferring one another" can cost a great deal. But it's worth it, for it brings us closer to Jesus and makes us more like Him.

The Liberated Woman

The Christian must guard against humanistic concepts that turn the eyes from Jesus to self.

By PHYLLIS NEWMAN

"THESE FOUR WALLS HAVE BECOME my prison," blurted out the young Adventist wife. "I become so impatient with the children; I yell and scream at them. My husband is so busy with his work and doesn't understand my desperation. I feel I must escape. My mother says I have no alternative but to stay with my husband and raise my four children."

But she chose an alternative. Sue packed up "her half" of the household goods and drove off with a girl friend to an apartment that she would share with other career girls. She got herself a job and left her husband sitting in a whirl of wonder surrounded by four pair of tearful, bewildered eyes.

Sue had married very young and quickly had had her family. Indeed she was now only 25; her oldest two children were in primary school, and the youngest two were toddling along behind. She had never really had to work to support herself, and her rich father had provided more or less every whim.

Kathy, on the other hand, had put off marriage until she completed her M.A. in child development. After working a few years, using her skills, she married an up and coming Ph.D. They both entered denominational work, and eventually children came to them. Kathy had read all the Spirit of Prophecy counsel regarding the importance of the mother in the child's life, especially during the child's first eight to ten years. But after the second child came, she decided she couldn't stand to stay in the house day in and day out with those wee babies.

During her M.A. work in a secular university she had read the research on working mothers and their offspring. What she read seemed to indicate that a child's development was not particularly hindered by working mothers, provided the parent surrogate was a continuous person (not changed every few months), and was warm and caring of the child. Furthermore, certain researches hinted that bright girls such as Kathy might be better mothers if they had an out-of-the-house job, because they wouldn't feel so frustrated "wasting" their talents on the menialities of child rearing. They could still spend daily "meaningful" time in qualitative, if not quantitative, terms with their offspring.

But can we, who believe that Jesus Christ is the same yesterday, today, and forever, who believe that some values are absolute because they are a reflection of God's character, leave our children's value system and character development to chance, and to the baby-sitter? Can we allow secular re-

searchers, who see values as relative and who expect not only each generation but each individual to choose the values valid for them, to determine our course of action?

Kathy returned to the university. She earned her Ph.D. while her children developed under the watchful eye of the nursery school teacher. And then she began her professional career. Her husband was amenable, even supportive, to this arrangement.

Sue's children no doubt suffered a sharper sense of maternal deprivation than Kathy's. Not only did they not see their mother during the day, they didn't see her at all except on her occasional day off. Sue's educational background did not provide her with the philosophical and psychological rationale for her actions that Kathy's did. Furthermore, her abrupt departure did not lead to matrimonial sympathy or harmony. But the goals of the two women and possibly many of the motives were similar.

This desire of married women to have an identity, a role, separate and distinct from that of the family was what sparked the current women's liberation movement. "Extras" were quickly tacked on such as equal employment opportunities, equal pay, equal this and that.

The Price Is High

The price paid for such freedom may be high, notes Betty Friedan, in the *Feminine Mystique*, one of the earlier women's lib authors. Working women may have to take a lot of hostility from other women, and many "had to live with the active resentment of their husbands," she stated. They may further need to seek a place to care for their children, nursery schools, or other women who come and care for them. But she states: "This is our time, our only time on earth."

Friedan finds in the occupation of "housewife" a vacuum, a sense of purposelessness, and an emptiness. She sees the solution to this in education and then in the use of this education in a vocation that is taxing to the utmost of the woman's intellectual abilities. This pursuit of things of the mind she equates with purpose.

Self-development, or as the humanistic psychologist Maslow would label it, "self-actualization," is declared to be the rationale for existence. As I see it, the philosophical roots of women's liberation spring from this humanistic concept of "self-actualization." Thus it might be well to note a brief statement from one of its major exponents: "Many European existentialists are largely reacting to Nietzsche's conclusion that God is dead, and perhaps to the fact that Marx also is dead. The Americans have learned that political democracy and economic prosperity don't in themselves solve any of the basic value problems. There's no place else to turn but inward, to the self, as the locus of values."—*Toward a Psychology of Being*, p. 14.

It is the last sentence in particular that should alert the Christian. Could he ever make "self" the "locus of values"?

But someone responds, "Certainly developing all one's potential is not satanic. It is what the Lord admonishes us to do."

That's right, but. And the "but" is two-pronged. For the humanist, "this is our time, our only time." But the Christian has an eternity in which to develop, and it is possible that some of the patience, self-denial, and self-control needed in raising children are attributes the Lord has a special interest in developing within us this side of eternity. Second, for the humanist the "self" is the prime concern. Even husband and children are secondary. But for the Christian, it seems the value system is differently arranged: Jesus, Others, You (self is last).

Phyllis Newman is a pastor's wife and a homemaker living in Elyria, Ohio.

By beholding we become changed. And whom are we beholding? Are we beholding the One who "though he was in the form of God, did not count equality with God a thing to be grasped, but *emptied* himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:6-8, R.S.V.)? The One who "came not to be served but to serve, and give his life a ransom for many" (Matt. 20:28, R.S.V.)? Or are we listening to the cultural voices seducing us to self-development, self-deception, and self-worship. Are we who were buried "with him by baptism into death" (the death of self) going to let that self be resurrected or will we by His grace continue to be "dead to sin and alive to God in Christ Jesus" (Rom. 6:11, R.S.V.)?

For the Christian, be it male or female, husband or wife, married or single, there is only one way to freedom and true liberation—"if the Son makes you free, you will be free indeed" (John 8:36, R.S.V.). We may not only be free because

He has forgiven us of past sins, but we may be free from continuing in sin, including the sin of worshiping our own self concept, or worshiping other people's opinions of us and our accomplishments. We may be free to be what we believe God wants us to be in ourselves and in our relationships with others—beginning with the family.

So to the Sues and Kathys I would like to say, Could it be that the role of Mother, especially in the preschool years, does not need to be viewed as "purposeless" and "empty"? Granted there are the menial, routine duties such as washing and scrubbing, ironing and tidying. But if these can be done with dispatch, leaving the remaining time and mental energy to be focused on the relationships of family living; the cultivation of the continued love and mental exchange between husband and wife; the physical, mental, and spiritual development of the children; and what time is left to encouraging our friends and neighbors in the love of Jesus; "nonworking" mothers may enjoy a great sense of meaning and purpose even in their children's preschool years. □

For the Younger Set

Under the Train!

By HELEN KELLY

MR. DAVIS OFTEN rides the train from Mosely to Parkington. Of all the trips he's made, he remembers best the one when a little girl fell under the train car. I will let him tell the story.

On this particular trip I noticed a friendly sailor in his blue uniform talking to a little girl who wore a red coat and hat. At first she was bashful, but after he shared a sweet roll with her, she was soon laughing. By the time the conductor came through the car calling out in his singsong voice, "Litchfield—Litchfield," I could see that the sailor and the child were good friends.

The stop at Litchfield Station is normally only 30 seconds long, half a minute. It doesn't give passengers much time to get off or on.

"We get off here," the child's mother told the sailor. "We've enjoyed meeting you." Taking her daughter's hand, she started down the swaying car as the train pulled into the station.

"Good-by, Bonnie," the sailor called. "Be a good girl."

Bonnie turned and waved back, her red hat framing her happy face.

Hardly had the girl and her mother disappeared

down the steps when I heard a woman scream, "She's fallen under the train!"

Looking out the window, I saw the mother waving her arms and crying out.

Someone else yelled, "Don't start the train! Someone's under it!"

I jumped up and yanked the emergency cord for all I was worth. The sailor jumped up too. He raced out of the train car, and I followed. By the time I got to the steps he was already squeezing himself under the car next to the huge wheel. I could see him pulling the child close to him.

"They'll never get out before the train starts!" someone behind me called out in fear.

Some folks were shouting, "Hold the train! Hold the train!"

Meantime the brave sailor had flattened himself out between the heavy wheels, his body completely sheltering the little red figure. If the train should move he hoped it would pass over them without touching them.

Just then a conductor ran over, crying out, "They're holding the train! They're holding the train!"

A murmur of relief went up from the watching group. "Thank God!" someone near me whispered.

The sailor crawled from behind that frightful wheel and lifted the sobbing child to the conductor. He passed her to the open arms of her anxious mother. I picked up the grimy red hat that had fallen, while the conductor helped the grease-stained sailor out.

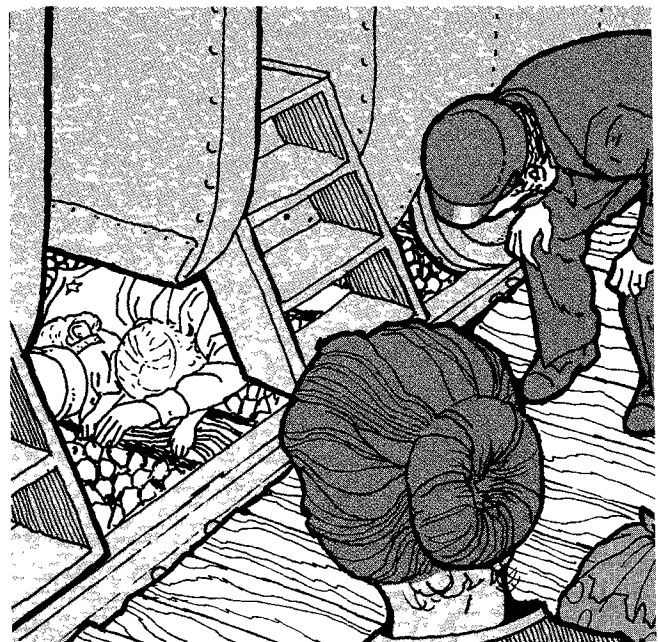
"Th-thank you so much," the mother gasped. "May God bless you."

The blackened sailor grinned at her. "Glad I could do it."

The conductor signaled, the train whistle blew, and I

hurried back on board. The sailor was close behind. He waved from the steps as the train jerked forward. "Better watch those steps, little girl!"

As he headed toward the small washroom in the rear of the car, I sank back in my seat by the window. I didn't pay much attention to the countryside as it sped past. Instead I seemed to see a Man talking to His friends, saying, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).



Misuse of Drugs

THE TWENTIETH century might well be called "the century of drugs." It has been estimated that in the United States alone there are 75 million adults taking drugs regularly, at least once a week, and most of them daily. More than 15 million of these take aspirin regularly, and more than 10 million are on programs to reduce blood pressure.¹ Drugs, as currently manufactured and prescribed, are intended to produce better health, provide a longer life span, reduce the morbidity associated with disease, and enable man to cope physically, as well as emotionally, with his problems. These goals are not always accomplished, and not infrequently achievement of these goals is postponed indefinitely because of adverse reactions to medication.

We are advised that the free use of poisonous drugs lays the foundation of a vast amount of disease and ills more serious than the problem being treated.² Ellen White refers to "poisonous drugs" as the archenemy of health and the cause of much of the woe afflicting mankind. In her series "How to Live" she provided instruction regarding the effects of drugs popular at that time, which included nux vomica (strychnine), calomel, and opium. She consistently took an uncompromising stand against the use of poisonous substances as a means of promoting health and declared success in the treatment of disease to be proportionate to adherence to God's methods.³

It has long been recognized that drugs are capable of doing harm as well as bringing benefit to those who are ill. Although poisons of the last century are not commonly used today, the many newly synthesized preparations now being introduced as diagnostic and therapeutic agents possess qualities of greater toxicity than those from natural sources.⁴ At the same time it is known

that many diseases and conditions thought to be fatal a few years ago have been found to respond favorably to newly developed medications. Thus lives are spared and years are added to human productivity.

Advances in the field of pharmaceutical science during the past several decades have drastically changed the practice of medicine. Although their contribution is generally accepted as essential to progress, new drugs may produce unwanted reactions of an unpredictable and serious nature.⁵ Experts on drug monitoring, with the aid of computers, are constantly searching for signs of drug toxicity as a means of identifying risks and assessing advantages. With every new drug the question is asked, "Is this drug superior to existing treatments for this disease under given circumstances?" Medical ethics requires a positive answer as the condition of its continued use.

There are thousands of drugs on the market today. Adverse reactions range from nausea, insomnia, and jaundice to serious blood changes. Reactions may develop in the person taking the drug or may not be evident until a malformed baby is born, as in the thalidomide tragedy. In 1890 God's people were warned: "Drug medication, as it is generally practiced, is a curse. . . . Drugs need seldom be used." And, "Drugs may not be as dangerous wisely administered as they usually are, but in the hands of many they will be hurtful to the Lord's property."⁶

Although drugs are manufactured and prescribed for therapeutic benefit, adverse drug reactions frequently occur. A recent U.S. Congressional hearing recorded, "It is now known that billions of wasted dollars, hundreds of thousands of unnecessary hospitalizations for adverse drug reactions, and thousands of lives needlessly lost, are the price society

pays for the promotional excesses of the drug industry." Investigators have shown that the average medical patient admitted to a hospital in the United States receives nine different drugs per hospitalization. Applying this finding to total medical admissions in the entire country amounts to more than 90 million courses of drug therapy per year.⁷ Unfavorable reactions were observed in 3 per cent of all medical patients.

Even though vast amounts of medication are administered daily, the amount of toxicity is actually small. To reduce drug toxicity significantly, the number of drugs people take must be reduced. The World Health Organization's drug-monitoring unit received reports on 6,000 different drugs by the end of 1973, reports that when analyzed helped to provide guidelines and precautions for the use of specific medications.

Some drugs are potentially more dangerous than others, and necessarily so. Drugs used to treat cancer are dangerous because they are capable of damaging and destroying not only malignant cells but certain normal cells, as well.⁸ However, with adequate precautions and by continuously evaluating the effect of the cancer-

destroying drug, the potential for benefit outweighs the chances of serious toxicity.

Drugs may appropriately be used as emergency measures. Their free use frequently indicates inadequate appreciation of normal physiology and a desire to shortcut nature's road to abundant health. Combining drugs to compensate for ineffectiveness may be tempting, but it's poor practice.⁹ Minimal medication should be our goal. We are counseled, "Use them less and less, and depend more upon hygienic agencies; then nature will respond to God's physicians—pure air, pure water, proper exercise, a clear conscience."¹⁰

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Although living in "the century of drugs," we should aim for minimal medication and try to depend more on hygienic agencies.

The Shield of Faith

There is an evil power out to attack
us, and we must raise
our shield of faith against him—
every moment of each day!

By ROSE BENNINGTON

RECENTLY I HAD AN UNPLEASANT experience that, even now, I cannot account for. The day had started out beautifully. I was on my way to church, and while driving, was happily reviewing the past nine years.

This was my ninth *spiritual* birthday. I was happy and contented in the Adventist faith. From the beginning everything had slipped into place so naturally. It seemed that I had belonged all my life. How thankful

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I was for a religion that gave me such a close contact with God. At times it seemed that I could almost reach out and touch Him.

"Oh, come on, now!" an insidious voice seemed to whisper in my ear. "Aren't you going overboard in your enthusiasm? You aren't being realistic and you know it. You have a real problem, and have been praying earnestly for the past five years. If you have such a close contact with God, then why hasn't He answered your prayers?"

Instantly my happy mood vanished, and I felt curiously flattened. Our Sabbath school lesson that day was centered in 1 Corinthians 13—one of my favorite chapters in the Bible—and the man giving the lesson was one of my favorite teachers—a dedicated Christian. Yet his efforts were wasted on me this morning. I didn't get even one tiny bit of spiritual food from that lesson.

Later I listened to a sermon that left me equally cold. Usually I got so much food for thought from this pastor's sermons. But today I had been untouched. Not one bit of his message had brushed off on me. I kept glancing at my wrist watch, waiting anxiously for the hour to end. Then I slipped out during the closing hymn.

Bewildering and Frightening Questions

But what was my hurry? What in the world had happened to me? I asked myself these questions on my way home, and the answers I got bewildered and frightened me. Maybe I had joined the wrong church. I had met so many wonderful people, and loved them all dearly, but had I joined *them* and not the church? Now, tiny doubts were fitting through my mind, and each doubt pushed my faith farther down in the gutter.

While dinner was cooking I wandered into the living room, picked up a magazine, and idly leafed through it. I had no intention of reading—I wasn't in a reading mood—but suddenly I was doing just that! I was reading every word of a short article that instantly turned my world right side up again and left me rejoicing!

This writer said, "One day I sat thinking of God's power and majesty; of His wonderful love and care for us all when, suddenly within my mind a voice seemed to say, 'But that's all bunkum. Just idle dreams, and you know it!'"

"For a few moments the bottom seemed to drop out of my world. All I had lived for and believed in—the cause I had tried to serve—was simply a mockery. My heart grew cold.

"I cannot remember any such incident when my faith appeared so void and worthless. Suddenly, however, my mind raced ahead, and I sensed with horror how empty my life would be without all that had given it its deepest meaning. Then I rallied my stricken faith. 'Oh God!' I cried, 'I do believe, I will believe!'"

"In another moment my world turned right side up again, and I knew that my beliefs had reality behind them. I cannot explain this incident. I simply recount what had occurred. But it strengthens my belief that a personal, evil force is out to attack God's children by any and all means. Let us raise the shield of faith against him!"

I too cannot explain the incident I related. I sincerely hope it will never happen to me again, but I also hope I will never forget the lesson I learned that day. There is an evil force out to attack us, and we must raise our shield of faith against him—every moment! □

The Victory Crown

By JEAN PURDHAM



When God looks down from heaven
To try the hearts of men,
His Spirit moves in gladness
To find again, again

People in every nation,
In every race and creed,
Who wistfully seek heaven;
Cry out from deep-felt need.

This is the task we're given,
This is our blessed right:
Take messages from heaven
To hearts that seek the light.

Let us so live, O Christian,
That watchers will exclaim,
"Behold they love each other—
How proudly bear His name!"

Soon in the clouds of heaven
While angel myriads sing,
We shall see Him, our Saviour,
Our great and mighty King.

Sabbath by golden Sabbath,
With all the barriers down,
All true hearts will adore Him,
Who wears the victory crown.

The Day of Judgment in Miniature

Showing our tickets, we asked an Air France representative at the Charles de Gaulle Airport in Paris to give us two seats to Buenos Aires on the first possible flight.

"But you haven't made a reservation," she said. "The computers tell me that there are no seats, either on Air France or on any other line, until next Friday."

And it was Sunday night! We hadn't imagined that Latin Americans were rich enough to fill 20 planes for a whole week. We asked her to do her best, and she kindly put our names on the waiting list for a flight that same night.

Eager to return home, we were among the first to reach the counter that night. As we saw others take their places, we regretted all the more that we had not made reservations. Our names were only on the waiting list. We had to wait until the last minute before departure to discover whether there would be space aboard that flight.

These were anxious moments for us. We remained near the counter, watching one after the other of the seats being assigned to the passengers. We hoped that the passenger line would in some way suddenly be shortened so that we could be called to board the plane.

Seven minutes before departure, as our hopes began to mount, an Air France attendant arrived at the desk and said, "Don't give out any more seats, because this flight must carry a double crew."

Our hearts sank. "A double crew"—that meant that there were no more places and that we would have to stay in Paris at least a day more.

When we returned to talk with the Air France agent about our problem, she said: "The problem with you is that you have tickets, but you don't have reservations."

Her observation was appropriate as well as ominous. As Christians we have tickets, but do we have reservations? We have tickets—that is, we are members of the church and probably attend worship services most every week. Once in a while we may participate in some missionary endeavor. Perhaps we aren't as wholeheartedly committed to our religion as are certain others, but we are no worse than many people that go to church. Yes, we have tickets. But it is possible that we are only on the waiting list.

Holding reservations is a different matter. It means that we are not casual Christians, but that we live in full fellowship with Jesus Christ. It means that our entire lives are committed to the Christian cause. It means religion at breakfast, at lunch, and at supper. It means that the third angel's message pervades everything we do, tell, and think. It means that, by the grace of God, we have a place in the kingdom of heaven.

Today the investigative judgment is in session in heaven. In a special way, all of us are as passengers

whose names are on the waiting list. The judgment will determine whether we have a reservation, that is, whether we are prepared to be citizens of heaven.

How can we be sure that we have not only tickets to heaven but also reservations? In other words, how can we be sure that we belong to the kingdom of heaven? There were ten virgins waiting for the bridegroom (Matt. 25:1-13). Five were wise and five were foolish. The foolish had tickets only, the wise had not only tickets but reservations. The foolish were not prepared, the wise were prepared.

Seventh-day Adventists in South America often put on their cars a card saying: "Be prepared; Jesus is coming soon." Are we prepared? Do we have a ticket and a reservation for heaven? "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (chap. 24:44).

G. C.

Meet Mr. Sin

One of the frequently quoted texts of the Bible is Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Often this verse is quoted to prove that the penalty for breaking the law of God is death. That death is the penalty for sin, there can be no question. This thought is repeatedly emphasized and illustrated throughout the Bible. Natural death comes as the consequence of sin; the second death is the ultimate penalty.

But when Romans 6:23 is seen in its context there is more in it than a simple statement of sin's penalty. In chapter 6 sin is personified and is represented as a king who rules over his subjects: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). The Greek word translated "reign" is *basileuō*, "be king," "rule," related to the word *basileus*, "king."

Sin is represented also as a master who rules over his slaves. Speaking of those who refuse to serve such a master, Paul says, "Sin shall not have dominion over you" (verse 14). The Greek word for "have dominion" is *kurieuo*, "lord it over," "be master." This word is related to *kurios*, "lord," which, among other things, designates a slave master.

Whereas on the one hand there is Mr. Sin (we call him Mr. Sin because in this Romans passage sin is personified), who demands allegiance, on the other hand is God, who asks for the allegiance of His creatures.

After making his appeal, "Let not sin [Mr. Sin] therefore reign [*basileuō*, "be king"] in your mortal bodies," Paul admonished, "but yield yourselves unto God" (verse 13).

Thus every person is confronted with a choice of masters. He can choose Mr. Sin as his master or he can choose God. He cannot choose both (see Matt. 6:24); it must be one or the other.

It is at this point that verse 16 fits in, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin [Mr. Sin] unto death, or of obedience unto righteousness?"

Of course, not to choose to serve Christ is to choose to serve Mr. Sin. Mr. Sin claims as his servants all who do not serve God.

The gospel promises freedom from servitude to Mr. Sin. Speaking of those "who obeyed from the heart that form of doctrine which was delivered" (verse 17) to them, Paul said, "Being then made free from sin [Mr. Sin], ye become the servants of righteousness" (Rom. 6:18). The first clause reads literally, "Having then been freed from sin [Mr. Sin]."

In Romans 6 Paul is describing the life of freedom from Mr. Sin's control. Only Christ can give this freedom. No other system of religion can. Judaism as it was practiced at that time could not give this freedom. In Romans 2 Paul points out that the Jews were practicing the very things for which they were condemning the Gentiles. Appealing to the Jews to accept the grace of Christ, Paul declared, "For sin [Mr. Sin] shall not have dominion [Greek, *kurieuō*, "lord it over," "be lord"] over you: for ye are not under the law, but under grace." In other words, Paul is saying to the Jews who have accepted the grace of Christ, When you are under grace, Mr. Sin is no longer your master, which he would be if you were under law. In the context "under law" means under Judaism as practiced in Paul's day.

With this background let us come now to verse 23:

"For the wages of sin is death." According to the context Paul is here talking of the wages or salary Mr. Sin as master pays to those who serve him. Ironically it is death.

Sin being personified as a master, the figure of speech is continued to represent Mr. Sin as doing what masters are wont to do to those who work for them, namely to pay them a salary. The word here translated "wages" (*opsōnion*) is often used in Greek literature for the ration paid a soldier. For example, John the Baptist admonished the soldiers to be content with their wages (*opsōnion*) (see Luke 3:14).

How foolish for anyone to work for such wages! Why not serve God instead? From Him the reward does not even come as wages, but as a gift, and the gift is of inestimable value—eternal life. This gift is given to everyone whether he works in the vineyard all day or for only one hour (see Matt. 20:1-16).

Should Romans 6:23, then, not be used to show that the penalty of sin is death? That death is sin's penalty will always remain a fact. But if this is all that is extracted from the text the force of Paul's powerful figure is lost. How absurd Paul makes the service of Mr. Sin appear! No one in his right mind, at least so it would seem, would wish to work for such wages; no one would wish to be enslaved to such a tyrant!

But many are enslaved. Many professing Adventists are enslaved. They need to be freed and come under grace. They need to come under grace now, for the final reckoning day when the last pay-off is made is hastening on apace.

D. F. N.

Letters continued from page 3

thought seriously of asking that my name be removed from the church membership list. I have asked myself, "Do I want to belong to a church that preaches the truth, but whose members do not practice it?" I know that I am far from perfect, but I can attain if I continue to strive for perfection through the righteousness of Christ.

I have also asked myself, "What church would I go to? This church has the truth. No other does." Why don't our leaders come out and tell it like it is?

KAY MILLER

Arlington, Virginia

Which shows greater vanity and pride? Which costs more year in and year out? Which takes more money out of the offerings? Is it the shining gas guzzlers that Sabbath after Sabbath adorn the landscape around Adventist churches in this country or is it the wedding rings worn by believers in some foreign countries?

Where does pride dazzle the more, from the rings worn by believers in some foreign countries or from the chrome and tinted glass displayed on the oversized automobiles parked

in front of Adventist churches in this country?

Two standards? Yes, there are two standards, whether we admit it or not. The economic standards on which the Adventists live in this country are hardly attainable by our believers in some countries across the seas. I have lived for years on both sides of the Atlantic, and I feel that the criticism expressed in these four letters came from the wrong side.

HANS L. RASMUSSEN
Sacramento, California

I do not condone the wearing of jewelry in fashion or display, at the same time I do not condemn the wearing of a wedding ring. I feel such a ring is a constant reminder of the vows taken by the wearer.

GEORGE H. SWAIN
San Diego, California

I read with dismay your weak defense in the question of wedding rings being worn in foreign countries. It is the custom here in this country, too, to wear wedding rings. So what is wrong with wearing a ring here if foreign countries can get away with it? The letters to the editor

express exactly my thinking too. Do our conference meetings have to turn into a three-ring circus, with all the pageantry and dress-up nonsense? The picture of the minister half naked to look like a savage really turned me off. Our church has hit a new low if this is what it takes to preach the gospel to the world.

VELMA GAINER
Hartville, Ohio

I appreciated your F.Y.I. editorial on standards. To be honest, I was a little surprised that you were so candid in the church paper, but it needed to be said, and I am glad that you said it.

JAMES LONDIS
Takoma Park, Maryland

I agree wholeheartedly with your policy of reporting the facts and not suppressing or withholding information.

When I saw the beautiful photo in the final report from the General Conference session I thought, What a lovely picture of pleasant-looking people in native costume! I didn't even notice the jewelry (must be something wrong with me)!

But apparently there were some who were so busy looking

for the "fly in the ointment" they could not appreciate the picture at all. Reminds me of a church member (several ministers ago) who said, "I can't hear a thing our preacher says. His gold tie clasp keeps shining in my eyes." Did she expect him to anchor his tie with a dull safety pin or perhaps a paper clip?

FLORENCE E. THORN
Upper Darby, Pennsylvania

You state that the church is not letting its standards down. Would you also state that the church is so healthy that the shaking will not come (*Testimonies*, vol. 1, pp. 181, 182)?

My opinion is that it is hard to defend the indefensible!

R. W. HOOPER
Rushville, Nebraska

► *The REVIEW takes seriously the message of the True Witness to the church of Laodicea. It recognizes that some individuals within the church are careless about standards, but believes that the church has not altered its standards. It calls continually for each member of the church to respond to Christ's invitation to repent and be an overcomer (Rev. 3:20, 21).*

Principles of Interior Design—7

Contrasting Harmonies in Color Schemes

The color schemes that are most pleasing are the ones that give the impression of belonging together.

By WILMA ROSS WESTPHAL

AS THE TITLE indicates, contrasting color schemes are chosen from opposite sides of the color wheel, as in a combination using warm and cool colors of different values and intensities.

The Complementary Color Scheme. These colors will contrast, but one tone or value should be of greater strength or intensity than the other, just as one color should cover a greater area than the other. Examples:

Background color, 60 to 80 per cent, gray-green (light value); secondary color, 30 per cent, yellow (grayed down); accent or emphasis color, 5 per cent (in the event that 60 per cent is used in the basic color), orange (quite clear).

Or, background color, 60 per cent in a sandalwood brown; secondary color, 30 per cent (deeper brown tone); accent, 10 per cent in a clear turquoise. Experiments may be attempted with all the colors in this way, so long as the rules of proportion and intensity are followed.

The Double Complementary Color Scheme. These contrasting schemes are difficult to achieve in perfect coordination without too much repetition giving a choppy effect. When used they are generally employed in large reception rooms, public buildings, or in the formal social type of home with high ceilings and large-scale rooms. I once saw this successfully achieved in a large airport reception room in Europe, but in this case the room was so large that one did not see double complements at the same time.

Wilma Ross Westphal, N.S.I.D., is a teacher of interior design living in Angwin, California.

Examples of the Double Complementary Schemes. Two adjacent colors might be chosen with their complements thus: background, or basic color, 60 per cent, as in the use of a dulled green; secondary color, 25 per cent, as in blue-green (deeper value); major accent, 10 per cent, as in brick red (not in full intensity); minor accent, 5 per cent, as in red-orange (full intensity). In the above example the basic or outstanding color is green, which should be dulled in value since it is used in the largest quantity. The blue-green may be brighter in value, but still somewhat toned down. The major accent is also toned down, so that the red is about half strength. The fourth color, or minor accent, may well be the hue's brightest intensity, or color strength, which in this case would be red-orange. Other experiments may be made in the same way.

The Split Complementary Harmony. In this scheme an intermediate color or primary color in combination with the colors on either side of its direct complement is used. Following is an example of a split complementary harmony: basic or background color, 60 per cent, yellow tint (light value); secondary color, 30 per cent, red-purple (plum toned down); accent color, 10 per cent, blue-purple (bright intensity).

Or, background color, 60 per cent, hyacinth-blue (grayed down); secondary color, 30 per cent, purple (or on the lilac side); accent color, 10 per cent, yellow (with tint of orange). Other color combinations may be used on the same basis, always bearing in mind the principle of percentages, and varying tints and shades.

Split harmonies involve the splitting of the complement of a given color. Primary colors are hues without component parts, and are not composed of colors on either side of the wheel; the binary colors are made by mixing the primary colors.

The Triadic Harmony, or Color Scheme. There are four triads possible. These are red, blue, and yellow, which is a primary triad. Green, orange, and purple make up the binary triad, and there are two possible intermediate triads: yellow-orange, blue-green, and red-purple. Also yellow-green, blue-purple, and red-orange. Here again the principles of proportion, color intensity, and tints should be kept in mind at all times.

Primary Triad: Basic or background color, 60 per cent, blue-gray (dulled in value); secondary color, 10 per cent, straw-yellow (dulled in value); accent color, 10 per cent, red (somewhat dulled in value). Other combinations are effective, so long as the principles mentioned above are followed.

Binary Triad: Basic color, 60 per cent, gray-green (light in value); secondary color, 30 per cent, violet and white; accent color, 10 per cent, nasturtium (reddish-orange).

Intermediate Triadic Color Scheme: Basic or background color, 60 per cent, yellow-orange (warm value); secondary color, 30 per cent, blue-green (rich jade); accent color, 10 per cent, red-purple (magenta at full intensity).

Or, basic background color, 60 per cent, yellow-green

(caprice yellow); secondary color, 30 per cent, blue-purple (plum, dulled in value); accent color, 10 per cent, red-orange or nasturtium (bright value).

Summary of Color Formulas. It should be noted that no color schemes or formulas for the decoration of a room are given in stipulated amounts employing the use of 50 per cent for one color, and 50 per cent for another. Such proportions show a lack of artistic sense, or balanced color sense. When these half-and-half proportions are used, each color is competing for, or demanding, full attention simultaneously, and the result is exceedingly confusing to the beholder. It is frankly frustrating to the eye and to the nervous system.

Seldom, if ever, should two colors be used in the same room in equal intensities, unless in the case of very massive rooms, such as those for commercial use, where the two colors are far enough apart so that the eye does not see them both at once. Such combinations of colors of equal intensity and of equal proportions are extremely unattractive, creating a feeling of confusion and frustration.

The true color specialist will combine the principles of color balance, using light and dark colors; color rhythm and repetition; contrasts through the use of complementary colors; color value, or "color weight"; color proportion relative to the law of areas; color emphasis, by use of accents; color harmonies, using related and contrasting colors; use of neutrals, such as grays, blacks, and whites, including off-whites, to add drama and balance, interest and unity to the complete room.

Remember that color is emphasized in proportion to brightness of color against the contrast of dull backgrounds, or the dullness or lightness of hue. Quiet backgrounds show up bright objects to advantage. Emphasis may be achieved by the use of one main color even though made up of different values, with one outstanding accent.

The color schemes that are most pleasing are the ones

"Our own homes and surroundings should be object lessons, teaching ways of improvement, so that industry, cleanliness, taste, and refinement may take the place of idleness, uncleanness, coarseness, and disorder. By our lives and example we can help others to discern that which is repulsive in their character or their surroundings, and with Christian courtesy we may encourage improvement."—The Ministry of Healing, p. 196.

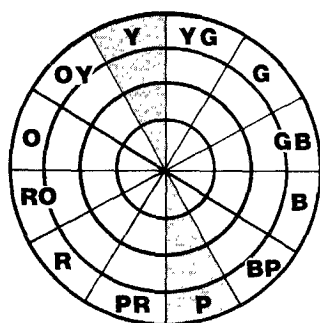
that give the impression of belonging together, such as warm colors, adjacent on the color wheel. These include reds and yellows and are said to appear to belong together, while the cool colors around the blues and greens have a natural likeness. Color harmonies may be obtained through combining warm colors with other warm colors in correct proportions, and color values, and the same holds true of the cool colors used together in the same way.

Contrasting schemes may be created through combining a cool shade or color in a warm scheme, or a warm shade in a cool scheme. Perhaps a tint of yellow-green so popular in today's harmonies is used to create a cool yet cheerful background, and this could well be combined with a pleasing shade of gold chosen from the warm tones on the color wheel. This would result in a pleasing harmonious contrasting scheme.

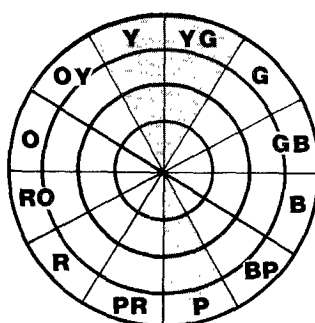
The accompanying diagrams of the average color wheel show the main colors of the color spectrum, along with the different types of color schemes, and the method used in creating them. □

Concluded

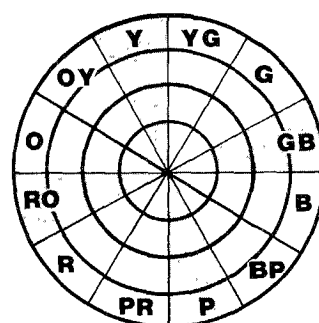
Legend:
Y-Yellow
YG-Yellow-green
G-Green
GB-Green-blue
B-Blue
BP-Blue-purple
P-Purple
PR-Purple-red
R-Red
RO-Red-orange
O-Orange
OY-Orange-yellow



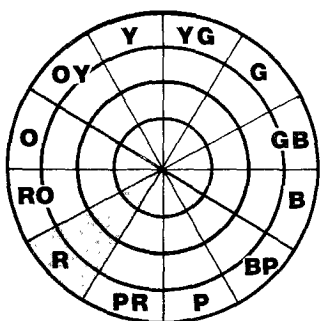
Complement



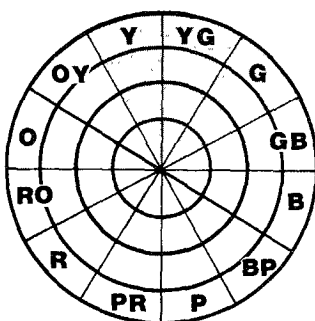
Split complement



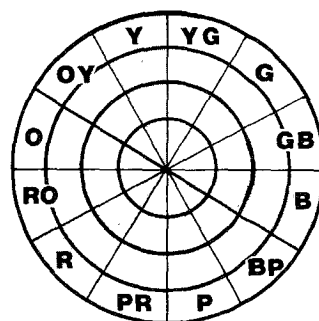
Double complement



Monochromatic



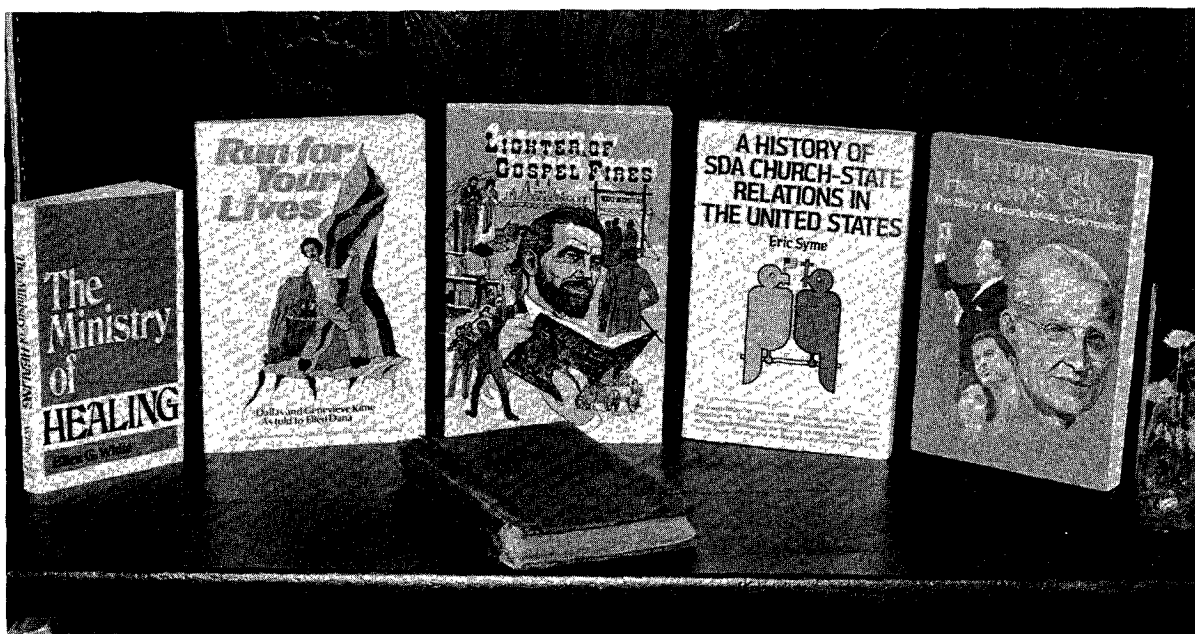
Analogous



Triadic

The color wheels to the right are known as Cheskin color wheels, which feature the deeper intensities of a hue or color on the outside of the wheel. The full intensities of the colors are on the outside, then the colors gradually become lighter, graduating to the tints toward the center and on into the off-whites in the center.

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Is Witnessing as Hard as Digging Ditches?

It is impossible to bear witness about someone of whom we know nothing.

If our witness as Christians is to be effective we must know Christ.

By KAY TONN

EVER HEAR SOMEONE stand up and tell you about a fantastic witnessing program and how much *you* are needed to help? I expect all of us have, and sometimes we have been made to feel guilty because we didn't *want* to go witnessing!

Perhaps we have gotten this idea of witnessing all upside-down-and-backwards. We think witnessing is merely something that we *do*—an activity—when at times it may require merely *being* something.

We put “witnessing” in the same category as “digging,” which usually serves to make any witnessing we do as hard and unwanted as digging ditches.

About what do we, today's Christians, bear witness? And how do we do it? And to whom? And why?

First of all, it is impossible to bear witness about someone of whom we know nothing. If our witness as Christians is to be effective we must know Christ. And our knowledge needs to be more than intellectual. We need to enter the experimental experience of the kingdom of heaven before we are able to bear witness concerning our Lord.

It would be impossible to be a witness in a courtroom unless we had firsthand knowledge of that which we were speaking. The power of Christian witness comes when we know Him of whom we speak. The apostles' messages were mighty because they were able to say with conviction: “It was there from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the word of life. This life was made visible; we have seen it and bear our testi-

mony; we here declare to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we declare to you, so that you and we together may share in a common life, that life which we share with the Father and his Son Jesus Christ. And we write this in order that the joy of us all may be complete.”¹

So, before we are witnesses we must know Jesus as our friend. The way this happens is the same way we make other friendships—by spending time together. Friends who have no communication quickly grow apart, and without sharing, strangers never become friends. In order to be Jesus' friend we simply open His Word and learn of Him—whose burden is light! As we open our hearts to His love He will draw us to Him, so that we will respond with thanksgiving and praise.

That's the theory. And it sounds so simple. But putting all of our energy into fighting the fight of faith is to fight the toughest battle of life. (See *Testimonies*, vol. 5, p. 513; 1 Tim. 6:12.) Since the devil knows that we can survive spiritually only as long as we maintain a faith relationship with Christ, he seeks to divert us by putting huge obstacles in our way, filling up our days, causing us to stumble, making us feel defeated and depressed, hoping we will blame Jesus for our trials. Too often the devil succeeds.

When we know Jesus to be a friend, no matter what happens, we are ready to bear His testimony. “No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit we shall not be able to hold our peace. If we have tasted and seen that the Lord is good we shall have something to tell.”²

Sharing What Christ Has Done

Bearing witness of Christ is mostly sharing what He has done for us. He calls us to live before others in an open manner, showing how He has helped us. We comfort them with the comfort we have received from Christ. “If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing.”³

And if we are connected with Christ through daily study and prayer, the witness we bear will largely be an unconscious one. We won't often be able to come to the end of the day and say proudly, “I witnessed today!” If anything, we will continually ask that Christ work through us, because we will have to believe *by faith* that He is working. (Matthew 25 tells of how unconscious God's people are of what *they* have done.) Of course, there will be those high times when we see someone become friends with Jesus as a result of our words and

Kay Tonn is a senior theology major at Pacific Union College, Angwin, California.

life. But when we stop to think about it we realize it is *His* words in us, and *His* life in us that touched the life of our friend.

Who can help others? Only those who have an experiential knowledge of Christ's love will be able to bear His witness to others. "The one who has been tempted and tried, whose hope was well-nigh gone, but who was saved by hearing a message of love, can understand the science of soulsaving. He whose heart is filled with love for Christ because he himself has been sought for by the Saviour and brought back to the fold, knows how to seek the lost. He can point sinners to the Lamb of God. He has given himself without reserve to God and has been accepted in the Beloved. The hand that in weakness was held out for help has been grasped. By the ministry of such ones many prodigals will be brought to the Father."⁴

Introducing Jesus to Others

Well, now that we realize we cannot bear Christ's witness unless we know Him, just how do we go about it? "Christ's method alone will give true success in reaching the people. The Saviour *mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'*"⁵

"Christ's method *alone*." The word "alone" isn't there by accident. No other way works! Christ met people at their point of need. Christ meets us at our points of need. And, in us, He desires to reach others at their points of need.

Best and Worst

By R. J. HASTINGS

"The better we know a person, the more we like him." Is that statement true or false? That all depends on what we're looking for in a friend or marriage. Knowing more is not the same as liking more. Merely to say that the better you know a person the more you like him is to presume that what you learn about him is always for "the better." Not so. The more we know about some people, the less we might like them, unless we're careful.

Much depends on our attitude. It is inevitable that the persons we know the best about, we also know the worst about. If I'm continually poking around to find faults to criticize, that's what I'll find. Seldom do we find gold when looking for junk. Nor do we often stumble on American Beauty roses while poking around in poison ivy.

If my friendship with a person cannot tolerate knowing his worst—as well as his best—then I'm doomed to live without friends. And if I cannot accept the weaknesses of my wife or husband—as well as his strengths—then I'm doomed to live alone.

Knowledge alone has no power to destroy the love between two persons. Love is the "greatest of these," including knowledge (1 Corinthians 13:13).

When two people trust each other completely, fear is booted out the back door. For if we trust a person, we're not afraid of what we might discover about him, or what he might find out about us. Love and trust look for needs to be filled, for hurts to be healed. Love accepts the worst in a person, as well as his best.

No other friendship or marriage is worth even a second thought.

The only way we are going to know a person's need is through getting close to that person. It is impossible to introduce two people to each other if one of them is a stranger. So, before we can introduce Jesus to someone, that person needs to be our friend. We don't have to go far away to share Jesus. There are people in our homes, our close friends, who need to know that we care, really care, about what happens to them.

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."⁶

Why is it so important that we go tell others about our experience with Christ? Unless we give away what we have received there will be no room for more. Our spiritual lives come to a standstill when we do not share. Everything Christ received from His Father He gave away. He is our example. Unless we are willing to be used as God's gift to others we are walking dead people.

But what is so marvelous is that "the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator."⁷

If our spiritual experiences have grown stagnant and sour perhaps it is because we have dammed up God's love within us. He will not force us. We may choose to hide. But to hide, to refuse Him the right to shine through us, is to choose death. Every spiritual revival that dies does so because we balk at the idea of vulnerably sharing what Christ has done for us personally.

It is a precious witness we may bear. The only way that we can share it is through Christ's method, and in His power. We share His life within us and in doing so we are brought closer to our Lord than ever before. We will discover needs that we never knew we had, and learn more of what it means to have Christ fill us completely. We will hunger after His righteousness. We will come to God in faith and will be strengthened. In time of trial we will run to God in study and prayer. We will grow in Christ, as He develops a rich experience within us. And the witness we bear will be an outgrowth of our friendship with Christ—not empty words and actions.

Now, don't misunderstand. There is room for organized witnessing programs. But there is no way we can bear Christ's witness to the world unless He is dwelling in us, motivating us, befriending us, guiding us, fulfilling us. If He is not in us there is no life to what we say about Him, for only His words are spirit and life! □

REFERENCES

- ¹ 1 John 1:1-4, N.E.B.
- ² *Steps to Christ*, p. 78.
- ³ *The Desire of Ages*, p. 340.
- ⁴ *The Ministry of Healing*, p. 179.
- ⁵ *Ibid.*, p. 143. (Italics supplied.)
- ⁶ *Ibid.*, pp. 143, 144.
- ⁷ *Steps to Christ*, p. 79.

Growth Is Reported at Australasian Session

By WILLIS J. HACKETT

HIGH UP in Australia's beautiful dividing mountains 497 delegates met recently to transact the business of the seventh session of the Australasian Division. The meetings were held in the ballroom of the Marysville Hotel near the city of Melbourne.

Standing under a large motto, "While It Is Day," R. R. Frame, division president, called the meeting to order and then challenged the delegates with the unfinished task. He urged them to seek new power—while it is day—to present God's last warning message to the world. The islands of the South Pacific, part of the division, present a tremendous opportunity for soul winning in these days of emerging independence.

Reports from mission fields, as well as the homeland un-

Willis J. Hackett is a general vice-president of the General Conference.

ions, portrayed a picture of growth and advancement. There has been a 23.16 per cent increase from 1970 to 1975, with a grand total of 111,733 members at the end of 1974. This is an increase of 21,013 members during the quinquennium and averages 78 members added to God's church every week during the five-year period.

"Evangelize and Live" has been the slogan that has inspired the many unions to move forward in their soul-winning activities under the blessing of God. The mission fields have now achieved the proportion of one Seventh-day Adventist to every 59 people in their territories. The Western Pacific Union Mission has one Seventh-day Adventist to every 33 of their population. The whole division has one Seventh-day Adventist for every 179 people. Division membership includes 681 Yugoslavs, 638 Poles, 95

Spanish, 90 Chinese, and 89 Russians. The migrant work is well staffed and growing.

The division's 932 churches have increased by 75 since 1970. A total of nine denominational aircraft are now operating in the division, carrying the Advent message to islands and highlands.

The 300-bed Sydney Adventist Hospital has been rebuilt and serves thousands of people annually. H. E. Clifford, medical director, reported a total of 1,217 nurses trained in this institution over the past few years. Their health-education program has reached out into the community with 40 Five-Day Plans to Stop Smoking and many weight-control programs, nutrition courses, and health-fitness clinics. A 48-bed hospital, which will extend the soul-winning potential of the division's medical work, is now under construction in New Zealand.

One of the outstanding institutions in the division is the Sanitarium Health Food Company, which operates 12 factories and more than 70 retail outlets. It is the major cereal producer in Australia and New Zealand. One half of the



E. Stockton, great-grandson of Australia's first SDA convert, delivers a final challenge to Australasian session delegates.

profits of this large, successful industry are appropriated directly to the division budget. Without its income, much that has been accomplished in the mission program, medical program, and building program could not have been accomplished.

During the past five-year period 140,155 tons of food have been produced in the factories, an increase of 27.4 per cent over the previous period. Total sales amounted to \$209,678,000, an increase of 68.6 per cent over the previous five years.

F. C. Craig, general manager, pointed out that competition and emerging economic conditions make operating a profitable business a difficult task. "It could not have been done without the special blessing of the Lord," he said. "This business belongs to the church and is, indeed, God's gift to His people."

The industry employs 1,600 people, who not only use their technical expertise in operating a successful business but also act as effective witnesses to God's last-day message.

The blessing of the Lord was also evident in the financial report presented by L. L. Butler, division treasurer. In a time of severe economic turn-down and raging inflation, the total tithe for the quinquennium amounted to almost \$34 million, an increase of 81.4 per cent over the previous five-year period. He pointed out that percentage advances in both tithe and mission offerings have exceeded the inflation rate. Mis-



Newly appointed officers and departmental directors of the Australasian Division are pictured with the author, W. J. Hackett (second from left, front row). Front row: L. L. Butler, treasurer; R. R. Frame, president; K. S. Parmenter, secretary. Standing: W. E. Rudge, C. R. Stanley, R. A. Vince, J. W. Nixon, G. R. Miller, E. G. McDowell, D. E. Bain, A. S. Jorgensen, S. H. Macfarlane, F. C. Craig, R. A. Abbott, W. T. Andrews, R. W. Taylor, M. G. Townend, and R. A. Evans.

sion offerings, indicating a healthy growth, increased 64.94 per cent, or a total of nearly \$5 million. This financial gain has enabled all areas of the work to move ahead.

The growing number of workers needed by the expanding work of the division is provided largely by the senior college at Avondale and by Longburn College in New Zealand. E. A. Magnusson, president of Avondale College, reports a strong theology program for the training of ministers. He also reports that the education courses offered for teacher training are now recognized by government entities within Australia and New Zealand. The quality of scholastic work done at the college is respected in educational circles throughout the division. Accredited courses in science, business, music, and applied arts make Avondale College an attractive liberal-arts college with a specific and unique training for the SDA youth throughout the division. The college is approaching an enrollment of 700, which reflects a significant growth in the past two years.

The division also has an intensive training program for the workers in mission fields under its charge. Many of the executive posts in local missions, schools, and publishing branches are being filled by national workers. The recent independence given Papua New Guinea makes it imperative to enlist as rapidly as possible nationals in all branches of the church's growing work in that territory.



Western Pacific Union delegates decide who will be their representative on the nominating committee.

The most significant personnel changes made at the session were the appointment of two new mission field union presidents. D. E. Hay, former president of the Samoa Mission, was elected president of the Western Pacific Union Mission. L. A. Smith was elected president of the Papua New Guinea Union Mission. He was formerly a mission president in that union. Elder and Mrs. O. D. F. McCutcheon are returning to Australia, their homeland, after spending 30 years in mission service in the South Pacific Islands. The McCutcheons were given special recognition and appreciation at the session for their long years of mission service. Gordon A. Lee, former president of the Western Pacific Union Mission, has been

called to the division as the stewardship secretary.

Those attending the session emerged with the definite conviction that God has a wonderfully dedicated group of workers in Australasia. They are praying for the outpouring of God's Holy Spirit in that part of the world, that the work may soon be finished.

ARGENTINA

Church Is Established in Provincial Capital

The city of San Salvador de Jujuy (pronounced Hoo-hooey), the last of the nine capitals of provinces in the North Argentine Mission to have established Adventist work, does not represent an unconquered challenge anymore. Now the church of 239 baptized members has a building.

In 1970, Isidro Monzon, then mission publishing director, invited Antonio Dortona to settle in Jujuy and work as a part-time literature evangelist. Six months later the mission president received a letter from a Rosario, Santa Fe, resident who offered a house in the center of Jujuy to be used by the church without charge.

Mr. Monzon established himself there as a literature evangelist, and he formed a company of 25 members. By

the middle of 1974 Antonio Esposito was appointed pastor in Jujuy, and on March 15, 1975, lectures were begun in the Austral Union auditorium, seating 750. For the first three months the director of the campaign was Ruben Pereyra, South American Division evangelist, who was assisted by eight workers from the mission. The attendance reached 2,400, and meetings were held in three shifts.

The Christ-centered approach powerfully attracted the public, and the Holy Spirit was allowed to do His work through the staff of workers who left their churches and families in order to help in an intensive way in Jujuy. After nine weeks, 111 were baptized on May 24. Sixty-seven more were baptized on June 7. Another 36 were baptized on June 28. There are now 239 church members in Jujuy.

After the baptismal certificates were handed out at the first baptism, the 70-member choir, including many newly baptized members, gave a recital with Elder Esposito as their conductor. They are preparing to give concerts on the radio and in other institutions.

Elder Pereyra concluded his participation in the series on June 7, and then Elder Esposito continued the meetings.

A church was constructed by remodeling the aforementioned house in downtown



The Craig family show an interest in J. Mave's Papua New Guinea independence badge. From left: R. D. Craig, Trans-Tasman Union Conference secretary-treasurer; J. Mave, Papua New Guinea Union Mission associate secretary; A. R. Craig, Bougainville Mission president; and B. K. Craig, South Australian Conference youth director.

Jujuy that was acquired by the North Argentine Mission. The main hall, seating 200, is already too small for the membership. More church buildings are needed, not only in Jujuy but also in other cities and towns. The sacrificial giving of church members and the blessings of the Lord are needed to face the new challenges that are being raised.

BENITO C. KALBERMATTER
Secretary-Treasurer
North Argentine Mission

NEW HEBRIDES

Blind Simeon Sees a Song

On the remote island of Aoba, in the New Hebrides group of islands in the Western Pacific, a Seventh-day Adventist, blind from birth, has been given a vision by God.

Simeon, a member of the Waluriki church, has always displayed a keen interest in music and is the song leader for his local church. At the time of his dream he was concerned by the inability of the church to reach every member of his home island with the gospel. During the night he was awakened by a heavenly being who directed him to memorize words for a new song that would encour-

age and inspire the people of God.

Next morning Simeon asked the village people to write out the words he had memorized during the night, and then proceeded to put them to music. The result is a very moving and powerful song entitled "This Gospel of the Kingdom Shall Be Preached to All the World." It has become a favorite of Seventh-day Adventists throughout the New Hebrides and possibly will spread to other centers as it becomes known.

Despite a fall over a cliff on one occasion and the obvious handicap of his blindness, Simeon volunteered to join a visitation group at Waluriki during a recent visit by the author. W. LIVERSIDGE

Communication Director
Western Pacific Union
Mission

CALIFORNIA

Retired Workers Meet for Two Days

The second annual South-eastern California Conference sustenuees' retreat was held at Pine Springs Ranch, in the mountains about 15 miles east of Hemet, California, for two days, beginning at noon on Tuesday, September 16. Approximately 130 were in attendance.

M. V. Jacobsen, conference public affairs and temperance director, was the director of the retreat. He had arranged a program well suited to the needs and desires of senior citizens. There were times for worship, games, meetings, swimming, exercise, and movies, as well as a long noon hour for relaxation.

George Adams spoke at the two morning devotional hours and at the fireplace story hour on Wednesday evening. S. D. Bietz spoke on the topic "Southeastern California Conference on the Move." William Steinbach, teacher of painting and drawing, from San Diego, took two hours to explain and demonstrate his art.

Several meetings were devoted to health by doctors who gave down-to-earth medical



CHAMBER OF COMMERCE HONORS ST. HELENA ADVENTIST

Eva Jennings, a member of the St. Helena, California, Seventh-day Adventist church for 47 years, was voted Citizen of the Year by the St. Helena Chamber of Commerce. This is the first time the award has been presented to a woman.

According to the local newspaper, Mrs. Jennings was chosen because of her many years as St. Helena's Florence Nightingale. Throughout the years, her nursing skills brought comfort and recovery to the stricken in the up-valley area. A devout Christian, she has devoted her life to alleviating illness.

JAMES L. POGUE

Pastor

St. Helena, California

instruction and counsel; R. G. Ruhling spoke on heart problems; Henry de Jager and his assistant discussed hearing troubles and hearing aids; and Kenneth Wical spoke on the "Impending Tooth Shortage." At these meetings time was given for questions and answers, as well as a discussion of the subject presented.

Donald Brown gave two lectures on nature. D. W. Hunter, recently retired from the General Conference Secretariat, gave a firsthand report of the General Conference session held recently in Vienna, Austria. He also spoke on important developments in the work of the church around the world and was the speaker at the prayer meeting on Wednesday evening. On one evening a colored-slide program on the session in Vienna was pre-

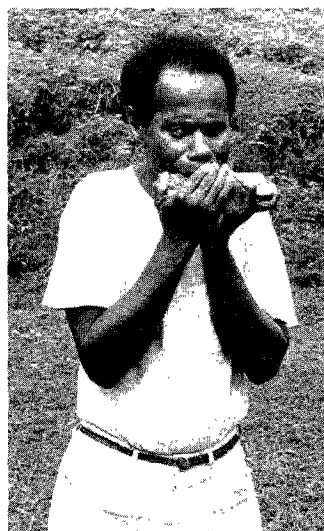
sented, accompanied by a narration on tape by Elder Jacobson.

Of those in attendance, 25 had active service records of 40 years, 11 of 45 years, and five of 50 years. Among the campers were those who had spent a major part of their service in some overseas location, including Argentina, Brazil, Costa Rica, China, Colombia, Ethiopia, India, Malawi, Mexico, Pakistan, Peru, Philippines, Rhodesia, and Thailand.

The oldest in attendance at the retreat were Elder and Mrs. William M. Andress, 93 and 92, respectively, both born and reared in Iowa, but now residents of Riverside. They expect to celebrate their seventieth wedding anniversary on February 12, 1976.

W. E. MURRAY

Loma Linda, California



Simeon plays on his harmonica a melody he has written: "This Gospel of the Kingdom Shall Be Preached to All the World."

Sierra Leone's New Leprosy Program Dispels Fear

By EDWIN G. ESSERY

EMPLOYING modern techniques for the treatment and control of leprosy, a special center is established to coordinate and direct the ac-

Edwin G. Essery, M.D., who lives in Watford, Hertfordshire, England, has served as a relief physician at Masanga Leprosy Hospital.

tivity of all workers in the leprosy-control program. Masanga Leprosy Hospital forms the basis of this new plan in the country of Sierra Leone. A number of outpatient teams operate under the direction of a specialist in this type of work. These teams of specially trained paramedical personnel go by

Land Rovers and motorcycles to various strategic areas and operate outclinics for the ambulant treatment of leprosy cases from the villages. Severe or infectious cases needing hospital care are brought back to Masanga Hospital.

Under this plan the villagers become accustomed to having their own people continue to live and to work with them while receiving treatment. In this way, the fear and superstition surrounding the disease are gradually dispelled.

In the hospital itself is offered a coordinated system of treatment. This consists of the various medications, surgery for the correction of the various deformities caused by leprosy, and the treatment of intercurrent infections.

Physiotherapy is a very important part of leprosy treatment, both before and after surgery and to assist in rehabilitation. Masanga's physiotherapy and rehabilitation building, which was opened by the president of Sierra Leone on February 28, 1974, is under the direction of David Gronert.

Another important part of the modern approach to the

leprosy problem is education. Leprosy patients, in view of the peculiar nature of the disease, need special instruction to guard themselves against injury, especially by burns, and foot blisters. The hospital is now planning a center for lectures and films as part of this program.

The hospital also has a rehabilitation scheme, with facilities for shoe repairing, tailoring, and carpentry. People whose leprosy is no longer infectious, but who are left with partially crippled hands or feet, can regain their confidence and self-respect when they are taught a simple trade and can take care of themselves and their families.

Leprosarium Established

In 1957 the Sierra Leone Government made a leprosy survey and estimated that at that time there were at least 80,000 lepers in the country. It was decided that a leprosarium was needed to treat and care for at least some of these people immediately.

Thus, with the help of a few doctors, and under the wise guidance of Robert Lowes, Lepra representative for



Top: The outclinic team, under the direction of Ole Kendal, prepares for its day's activities. Bottom: Nurse Beryl Sjolander talks with patient Ali Kamara at Masanga Leprosy Hospital, Sierra Leone.

Sierra Leone's president speaks with the United States ambassador at the opening of Masanga's physiotherapy and rehabilitation building.



Sierra Leone, a beginning was made in 1960. Unfortunately, the Government had some difficulty in finding medical personnel with sufficient interest in the problem of leprosy to continue the good work, so in 1965 the Seventh-day Adventist mission took over the operation of the leprosarium at the Government's request.

In 1971, because of a change in the method of treating people with leprosy, it was decided to discontinue the name leprosarium, with its connotation of segregation, and to rename the institution Masanga Leprosy Hospital. (The name Masanga comes from the little river, Sanga, which flows through the campus.)

Even among Western people the name leprosy often has been shrouded in mystery. Leprosy may be described as a chronic, partly contagious, infectious disease whose causative organism is *Mycobacterium leprae*. This bacillus was first discovered by Hansen, and therefore leprosy is often called Hansen's disease. It should be emphasized that leprosy is not a killer disease; it is, however, a seriously crippling and disfiguring disease. In certain countries it is dreaded because of its apparent mysteriousness and its association in the minds of many people with evil spirits or punishment from God. The victim of leprosy is thus often ostracized from his family and may wander away to suffer in misery for years. It was this widespread fear of contact and association with lepers that initiated the idea of the leprosarium, where lepers could be segregated from society. Masanga hospital's new leprosy-control program is putting these people back into society.

We must be frank and state that even with all the advances in medical science and in the treatment of leprosy itself, we cannot yet visualize the complete eradication either of leprosy or of the many other serious diseases that afflict mankind. In the case of leprosy, many factors other than medical science are involved. In countries where the standard of living is low, and

where the birth rate is high with the inevitable overcrowding, conditions militate against the complete elimination of leprosy.

As Christian missionaries, we would be remiss in our duty if we failed to offer our patients the certain and sure cure for the deeper malady, the leprosy of sin. That we can offer this sustains us in our work. Even in the environment of a leper hospital, our hearts are cheered from time to time as we see the bright (though perhaps disfigured) face of someone who has found the Christian hope.

Three Events

Continued from cover

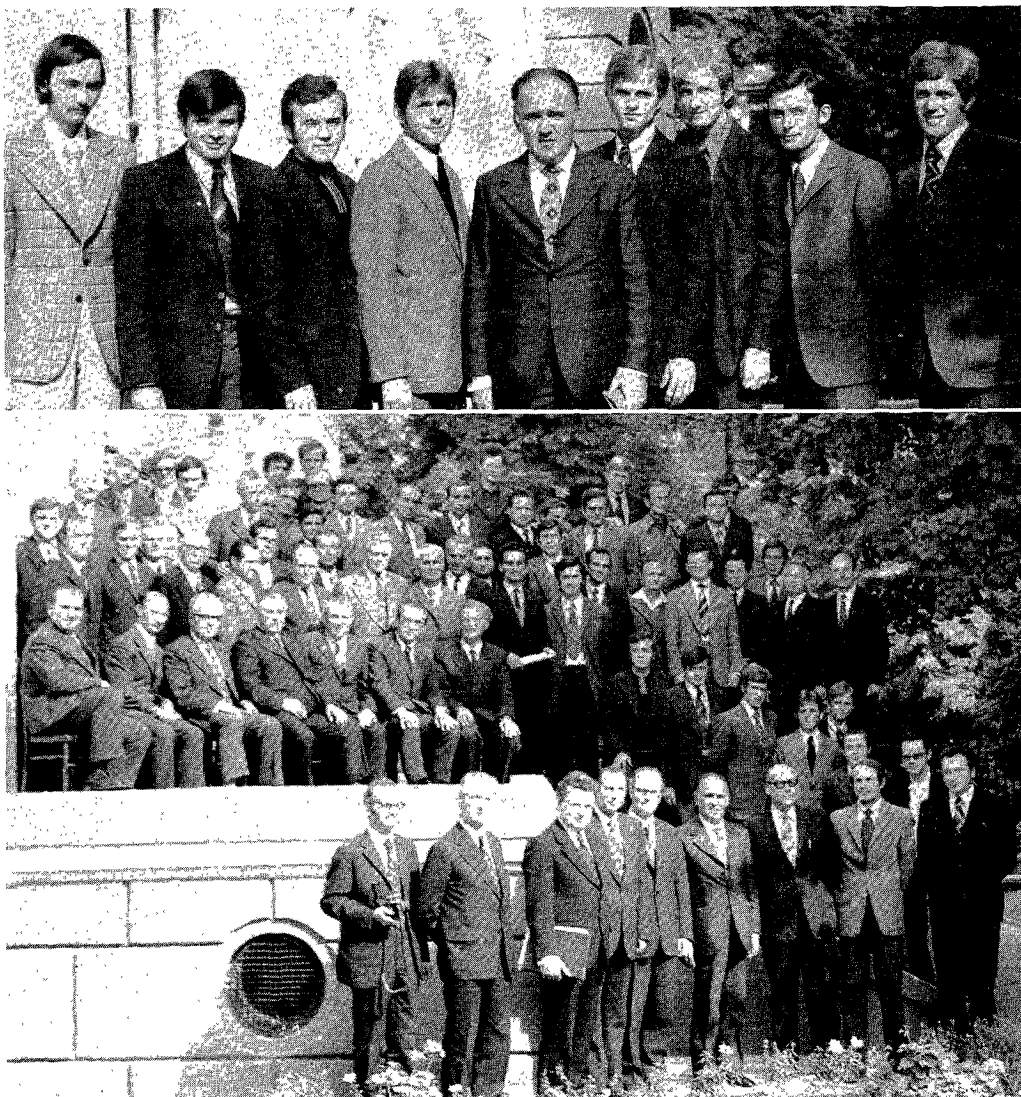
of Polish Christianity. During the conference each minister was presented with a copy of the new Bible, and the director of the Bible Society in Warsaw spoke at the meeting. The new translation of the Polish Bible comes some 343

Ray Dabrowski is managing editor of Znaki Czasu ("Signs of the Times"), Warsaw, Poland.

years after the Gdańsk Bible, used by most Protestant churches.

The bindery of the Polish Publishing House in Warsaw was honored to bind the first copies of this new translation and will bind 10,000 copies of the 50,000-copy edition.

Adventist Church members have been encouraged to use this translation instead of the old translation, which was written in a language not used by present-day Poles. Seventh-day Adventists participated in the work of the translating committee during the 25-year project.



Top: The eight young workers who were ordained to the ministry in Poland recently pose with Stanislaw Dabrowski, center, union president. From left to right: E. Ciuk, R. Prosol, J. Zietek, R. Jaroslawski, M. Rusek, C. Krocze, A. Rudnicki, and J. Trzpił. **Bottom:** Ministers from the Polish Union who attended the recent Ministerial workshop assemble on the steps of the church in Warsaw.

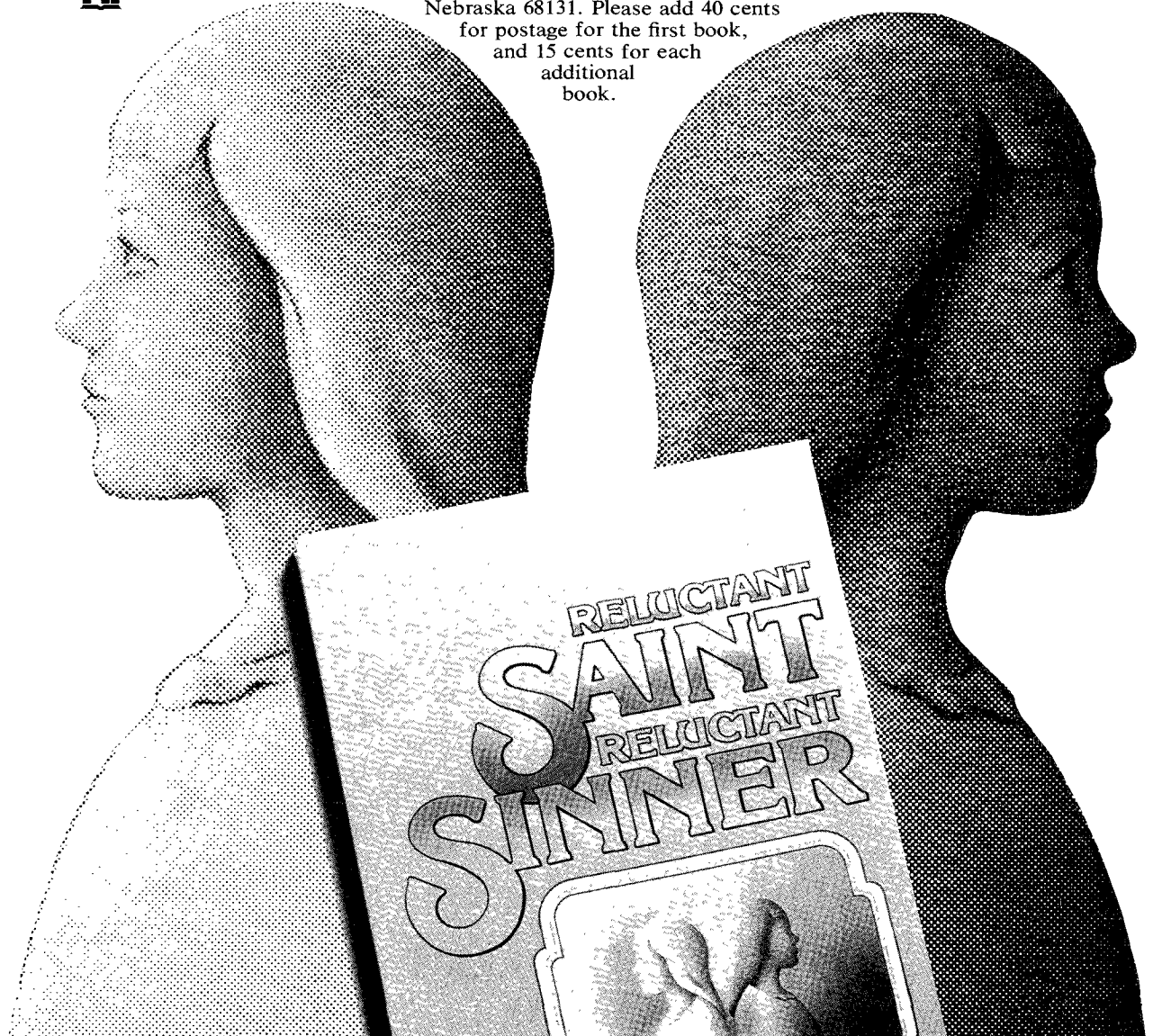
Growing up Adventist does not guarantee a personal religion

Revealing youthful frustrations and feelings, Miriam Wood writes of her own quest for a Christian approach to life in **RELUCTANT SAINT, RELUCTANT SINNER**.

Her experience is not unique. This 1930's story probably reads like your 1970's story, or 1920's story, or 1950's story, or . . . **Price \$2.95**



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Dateline Washington By F. C. WEBSTER

YEARBOOK. Employing some of the latest technology, personnel in the Archives and Statistics office are operating computer terminals this year for making corrections for the 1976 Yearbook. These terminals operate over telephone lines to a computer in Virginia, where the entire text of the Yearbook is stored on disks and is instantly available for updating.

In recent years the annual Yearbook revisions have been made at the Review and Herald by merging corrections on tape. The new on-line method increases the speed with which corrections can be made and improves accuracy. When each section of the Yearbook has been corrected, the computer will instruct a typesetting machine to produce camera-ready galleys, from which plates will be made. Plate-making, printing, binding, and distribution will be in the care of the Review and Herald as in the past.

STUDENT MISSIONARIES. One of the responsibilities of the Appointees Committee and the General Conference Youth Department is the processing of student missionaries that are sent out from our colleges to work in various world fields. This outreach has snowballed dramatically during recent years, until currently 190 student missionaries are serving in overseas mission posts.

ASI EXECUTIVE MEETING. On September 23 the ASI (Association of Privately Owned Seventh-day Adventist Services and Industries) held an executive committee meeting at the General Conference headquarters, with J. J. Aitken, newly elected executive secretary and treasurer of ASI, presiding. In attendance were 13 members of the executive committee, including Roger Goodge, president of ASI.

During the General Conference worship period September 23 and 24, John Freeman, of Michigan, director of Maranatha Flights, told the General Conference staff the thrilling story of Maranatha Flights' latest project, that of building a church in Kodiak, Alaska, during a record ten-day period. His story was illustrated by slides.

VISITORS. Recent visitors to Washington: Wellesley Muir, Missionary Volunteer secretary of the Bermuda Mission. Elder Muir passed through Washington after having attended the Youth Ministry Seminar at Andrews University.

Dorothea van Gundy Jones visited a recent session of the General Conference Committee and shared with church leaders some of her concerns regarding nutrition.

Elder and Mrs. Paul Horton and family visited church headquarters for a few days prior to returning to Nairobi, where Elder Horton will serve as youth and radio/TV director of the East Africa Union.

Donald G. Swan, manager of Africa Herald Publishing House, Kenya, Africa, visited briefly the General Conference Publishing Department before returning to Kenya.

WHITE HOUSE VISIT. During the recent Annual Council, Robert H. Pierson, president of the General Conference, and Kenneth H. Wood, editor of the Review, accompanied by North American Division college and union presidents, were invited to the White House for an interview with President Gerald Ford. Arrangements for the interview were worked out by Dr. Donald O. Eichner, vice-president for development and public relations of Walla Walla College, and Congressman Tom Foley, of Washington State.

Colorful New Storybooks Just For Little People

Boys and Girls Wanted, Gladys Henry Curtis

Jesus Needs Helpers, Gladys Henry Curtis

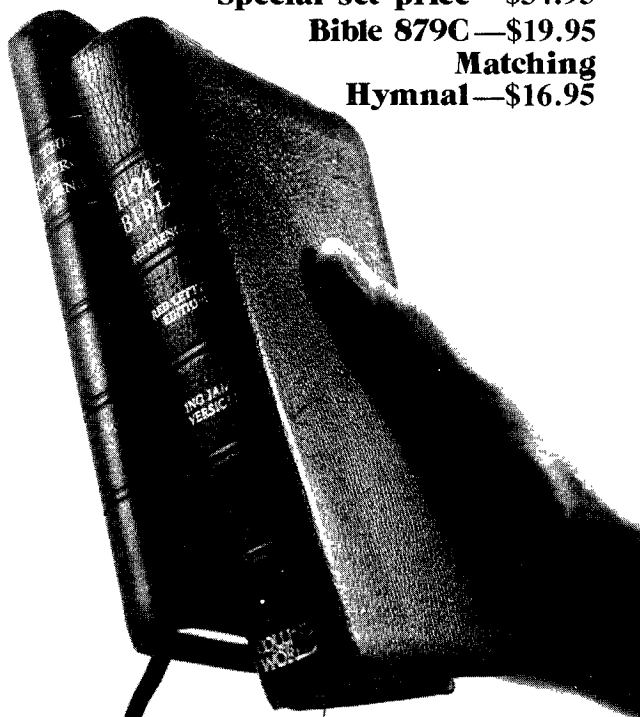
The Little Homemaker, Hazel Hartwell Simon

"Tell Me About Ellen White," Marye Trim



These delightful little storybooks will capture the imagination of young children with thrilling stories and eye-catching color illustrations throughout. You will want to get them all! They are only \$1.25 each.

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Afro-Mideast

● In spite of political unrest in Lebanon, the East Mediterranean Field had its summer camp in Baskinta, 45 kilometers northeast of Beirut. Fifty juniors, 15 seniors, and a camp staff of 20 spent ten days, August 14 to 24, together in the clean mountain air. It is planned to buy a permanent campsite for the young people in Lebanon.

● The evangelist for the Middle East Union, Chafic Srouf, is spending nine weeks in Jordan, holding two evangelistic campaigns and two Weeks of Prayer, visiting church members, and conducting Sabbath services and a baptismal service.

● D. K. Bazarra, executive director of the East African Union, reports evangelistic success in East Africa. The Roger Holley team and school of evangelism report a thousand in attendance in Kisumu, one of the large cities in Kenya. In Kampala, Uganda's capital, D. I. Isabirye reports 112 persons indicating their desire for baptism.

Euro-Africa

● On Sabbath, October 4, a new church was dedicated in Braine L'Alleud, Belgium, for the use of the more than 50 members there. The president of the Belgian-Luxembourg Conference, Georges Cazaerck, preached the dedicatory sermon. A host of visitors from neighboring churches were present, as well as Georges Vandenvelde from the union and Jean Zurcher from the division. Leon Lienard, pastor, will continue his evangelistic activities in the new church.

● Some church property has been destroyed recently in Angola, and the home of Dr. David Parsons in Bongo has been sacked and burned.

● The Manga Educational Center near Beira, designed to be the seminary for future Mozambique workers, has been nationalized, in spite of

efforts to retain it for its original purpose. However, camp meetings were held as usual in Munguluni, in the North Malagasy Mission, where the largest concentration of church members is found.

● Alain Menis and his wife have arrived in La Réunion, where they will join the teaching staff at the school in Le Tampon.

● Marienhoehe Missionary Seminary in Germany is full to capacity, and plans are under way to add several additional classrooms. The new school year opened with 54 seminary students and 370 secondary-school students. The new business manager, Daniel Schüttler, has taken up his duties there and with his predecessor, Karl Hasenknopf, was present at the first college board meeting of the year.

Far Eastern

● In mid-August, as a result of two and a half years of work by Pastor Rangsit and his church members, eight prisoners of the Bangkok, Thailand, city prison were baptized in a 50-gallon drum. Next quarter another eight prisoners plan to be baptized, according to Dennis Nickel, student missionary.

● A new church will be organized in Ormoc City, Philippines, as a result of a recent Better Living evangelistic crusade. David D. Dennis, at that time Far Eastern Division auditor, now in the General Conference, was the speaker for the first three weeks of the major crusade. He was assisted by Clemencio S. Rosco, the Central Philippine Union Ministerial secretary, who continued with a strong follow-up campaign. At the end of the first three weeks 109 persons were baptized at a nearby beach. The last baptism of the crusade was conducted recently, and the total number of persons baptized reached 202. Plans have been made to organize another church in Ormoc City to accommodate the new members.

North American

Atlantic Union

● W. G. Nelson, professor of education and former president of Atlantic Union College, has accepted full-time appointment from the General Conference Board of Higher Education to chair a commission to make recommendations on higher education in Canada. He will act as a consultant in an advisory position. In January he will return to Atlantic Union College to take up teaching duties.

● The musical group called Husbands and Wives, of the Jefferson Avenue church in Rochester, New York, has been invited to travel abroad under contract with the United States Government.

● Pioneer Valley Academy in New Braintree, Massachusetts, has begun its school year with 262 students, who come from 12 States, two provinces, and Bermuda. This is the highest enrollment in the academy's history. On the drawing board for the academy is the construction of an auditorium-gymnasium.

Canadian Union

● Erwin Morosoli, Quebec SDA Church Association temperance director, has been promoting Five-Day Plans to Stop Smoking in that Canadian province. Mr. and Mrs. Stephan Starenkyj, his daughter, and son-in-law, have now joined him in this work. Mrs. Starenkyj, a counselor in hygiene and vegetarian diet, has written a book entitled *Meditations on the Laws of Health*.

● Peter Lewis, a Canadian literature evangelist who went to a beginners' institute at the Pacific Press Publishing Association, won the grand prize for an essay he wrote at the institute.

● On Sabbath, April 5, the first Korean Seventh-day Adventist church in Canada was established. Approximately 70 persons became charter members, reports Bong Woo Pho, secretary-treasurer of

the new Korean congregation. The church began in 1968 as a Sabbath school class in the Willowdale church school. Members meet in the Northminster United church in Willowdale with Hyung Chong Pak as their pastor.

Central Union

● Joining the staff of Porter Memorial Hospital in Denver, Colorado, are C. Ray Cain, management analyst; Lary D. Luce and Herman W. Doering, management trainees.

● Recently the Cheyenne, Wyoming, church was dedicated with W. O. Coe, Central Union Conference president, as speaker. A. C. McClure, conference president, was the Sabbath morning speaker. The recorded history of the Cheyenne church goes back to 1894.

● The Kansas Conference publishing department sponsored two fair booths this past summer, one in Topeka at the Mid-America Fair and the other at the State fair in Hutchinson.

Columbia Union

● Teachers and principals of schools of the Chesapeake Conference held their annual fall convention at Columbia Union College, Takoma Park, Maryland. At an awards banquet held during the convention, Agnes Hill received her 30-year teaching-service pin, and Anna Hill and Mrs. Van Meerbeke each received 25-year pins. The three teachers are sisters.

● Hackettstown Community Hospital, Hackettstown, New Jersey, has acquired a Pho/Gamma scintillation camera for diagnostic purposes. The new \$92,000 nuclear equipment uses radioisotopes and helps diagnose problems with the brain, thyroid, lung, heart, liver, spleen, kidney, and skeleton.

● At Washington Adventist Hospital the infection rate of patients after they enter the hospital is down to 1.8 per cent, according to Lynell King, the hospital's infection-control officer. The American Hospital Association reports

that in most hospitals at least one of every 20 patients is a victim of an infection picked up during the hospital stay.

● George Lindsey, of the Lynchburg, Virginia, church, has received the professional designation Certified Assessment Evaluator. Only 541 appraisers in the world have received this recognition.

North Pacific Union

● A new industry established by laymen near Columbia Academy, Battle Ground, Washington, has provided employment for students there and has been expanded to Rio Lindo Academy in California. The industry, called Naturecraft, assembles shadow-box nature scenes with materials gathered in the wilds. Three brothers—Gene, Clair, and Kent Johnson—established the industry.

● Reports indicate that large numbers attended the many Vacation Bible Schools conducted last summer in the North Pacific Union. One VBS at Irrigon, Oregon, drew 91 of the town's 270 population.

● A new medical light has been established in Baker, Montana. Jerry Hiner set up practice there in July. He is the only physician in the county, and his family are the only Adventists. They are already at work toward establishing a church.

Northern Union

● Five of the 20 persons baptized during the DeWitt-Edwards evangelistic campaign in Minot, North Dakota, are direct results of contacts by Denver Roberts, a literature evangelist. Mr. Roberts' sales to date total approximately \$20,000, and they should reach \$30,000 by the year end.

● The Dakota Medical Foundation, a group of medical personnel, in cooperation with the Adventist Better Living Center, has established a country health store at Wahpeton, North Dakota. The store sells nuts, grains, and vegetarian foods, and features stop-smoking pro-

grams and cooking and nutrition classes.

● Early reports indicate that at least 47 persons have been baptized as a result of the Coulter-Knight evangelistic campaign in the Edina area of Minneapolis, Minnesota.

Pacific Union

● More than 130 students have enrolled at Holbrook Adventist Indian Mission School, Holbrook, Arizona. Three new staff members have joined the group: Hannah Hagstotz, assistant dean; Wellington Matheson, boys' dean; and Charles Castle, maintenance.

● Initial registration figures show Monterey Bay Academy enrollment at 496 students, making the ocean-front school near Watsonville, California, the denomination's largest boarding-only secondary school for the second year in a row.

● Noel Gardner, Pacific Union College summer graduate, is a student minister of the Sunnyvale, California, church.

● The Bakersfield Southside church in California, valued at an estimated \$100,000, was completely gutted by fire in July. Few interior furnishings were salvageable.

● Nine students from Loma Linda University's La Sierra campus spent the summer involved in a plan to break down barriers between the university and the city. They moved into a house in the heart of the inner city for their summer tutoring and day-camp activities.

Southern Union

● Twenty persons were baptized in Greensboro, North Carolina, as a result of evangelistic meetings conducted by the Turner brothers and Dick Dale.

● Additions to churches in the Southern Union through baptism and profession of faith totaled 5,061 during the first nine months of 1975, an increase of 681 over the same period last year. The South Atlantic Conference had the

highest number, 1,550, followed by the Florida Conference with 1,112.

● Twenty-two women and one man received certificates upon completion of a home-nutrition-instructors' course conducted by Ella May Stoneburner, August 18 to 21. The course was sponsored by the Alabama-Mississippi Conference department of health.

● L. E. Tucker, of the Quiet Hour, has completed a series of meetings in Memphis, Tennessee, in which 29 were baptized September 20. He was assisted by three area pastors, Roy Thurmon, John Estrada, and Forrest Howe.

Southwestern Union

● A Five-Day Plan to Stop Smoking was conducted recently by Willmore Eva on the Sandia Base in Albuquerque, New Mexico. A total of 139 attended, all employees of the Sandia Lab, a division of the Atomic Energy Commission.

● An SDA Theological Seminary and Southwestern Union College Field School of Evangelism held a crusade under the direction of Elden Walter, Southwestern Union Conference Ministerial secretary. Approximately 40 decisions for Christ were made.

● Texico Conference student missionaries are home again after a year of service in Korea. Alice Burton, of Amarillo, Texas, and Pat Gallegos, of Santa Fe, New Mexico, taught English and Bible in Seoul, Korea.

● Revival meetings are being held in several of the churches of the Arkansas-Louisiana Conference this year by P. A. Kostenko and J. W. Griffin, conference lay activities director and stewardship director, respectively. Emphasis has been on motivating and training church members to dedicate self and possessions to God and then to become engaged in soul-winning activities.

Andrews University

● Of the 100 graduates from AU's Master of Business Administration program so far, nearly all have been placed in positions in today's job market. More than 50 students have been admitted to the program for the school year 1975-1976, the largest number ever. Nearly half of these are from outside North America.

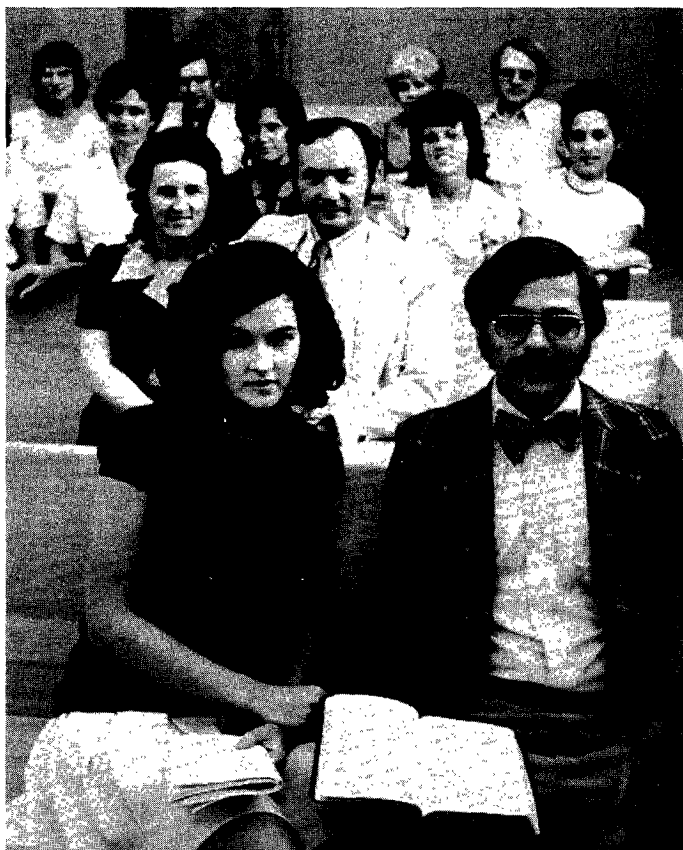
● Greg Martin, a freshman at Andrews University from Fairbanks, Alaska, rode 5,000 miles on his Norton 850 motorcycle to Andrews University this fall. Greg is registered at Andrews for an art major.

● An area chapter of the professional fraternity in education, Phi Delta Kappa, has been installed at Andrews University. Twenty-nine educators from AU and other educational establishments throughout southwestern Michigan were initiated into the fraternity.

● The James White library at Andrews University has installed a computer terminal that may cut cataloguing costs considerably and greatly speed the shelving of new books. The terminal connects by telephone to computers at the Ohio College Library Center, Columbus, headquarters of a shared cataloguing system.

● The AU Biology Department has recently purchased a \$36,000 electron microscope, which has a magnification power of 60,000 times specimen size, or 240,000 by camera enlargement.

● A Charles and Doll Wittschiebe scholarship grant is awarded annually by the dean of the Theological Seminary to needy and worthy Seminary students. This scholarship was made possible by a former Seminary teacher, Charles E. Wittschiebe, and his wife, who gave to the Seminary as an endowed fund all royalties from *God Invented Sex*.



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1. **பெரிய செய்தி:** இந்தியாவுக்குள் இருந்து வெளியேறும் போது, அந்த நாட்டின் மொத்த உள்நாட்டு உற்பத்தியின் (GDP) 10% வரை வரி செலுத்த வேண்டும்.

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CORRESPONDENTS, NORTH AMERICA UNIONS

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UNIVERSITIES

Andrews, Opal Young; Loma Linda, Richard Weismeyer

CIRCULATION

MANAGER, Edmund M. Peterson
FIELD REPRESENTATIVE, Joel Hass

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TO CONTRIBUTORS

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

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

Health Personnel Needs

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Carpenter
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Engr., elec.
Housekprs.
Key-punch oper.
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Med. elec. tech.
Med. technols.
Nurses, all catag.
Nursing-serv. dirs.
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Orderlies
OR tech.
Pharmacists
Phys. thers.
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Radiol. technol.
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Soc. wrkrs., MSW

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

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

To New Posts

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

Rex Bell, pastor, Little Rock, Arkansas, formerly pastor, Colorado Conference.

Virgil Carner, staff, Union College, Lincoln, Nebraska, from Dayton, Ohio.

Bernie Clark, district pastor, Kansas, from Texas.

J. B. Currier, pastor, Colorado, from Nevada-Utah Conference.

Elwin R. Hewitt, pastor, Colorado, from New Jersey.

William Johnsson, faculty, Theological Seminary, Andrews University, from Spicer Memorial College, Poona, India.

John Oddie, district pastor, Worland-Ten Sleep-Thermopolis, Wyoming, from England.

A. George Rodgers, consultant, Seventh-day Adventist Hospital System, Canada, formerly administrator, North York Branson Hospital, Willowdale, Ontario, Canada.

NATIONALS RETURNING

Basil C. Arthur, to serve as surgeon, Port-of-Spain Adventist Hospital, Trinidad, and Doris Arthur and four children, left June 30, 1975.

Joan Annette Francis, to serve as teacher, Barbados Secondary School, Bridgetown, West Indies, left August 24, 1975.

Yoshitaka Kobayashi, to serve

as teacher, Japan Missionary College, Chiba-ken, left Los Angeles, California, September 14, 1975. Ikuko Y. Kobayashi and daughter left July 22, 1975.

Pedrito U. Maynard-Reid, to serve as a teacher, theology department, West Indies College, Mandeville, Jamaica, and Violet Maynard-Reid, left Miami, Florida, September 10, 1975.

FROM HOME BASE TO FRONT LINE

Merrill E. Barnhart (Occidental Col. '68), to serve as music teacher, Japan Missionary College, Chiba-ken, and Bonnie E. (Jones) Barnhart, and two sons, of Harvey, North Dakota, left Los Angeles, California, August 31, 1975.

Eleanor J. Dewees (PUC '66), returning to serve as elementary school teacher, South China Island Union Mission, Taipei, Taiwan, left Seattle, Washington, August 31, 1975.

Edward J. Heisler (Kingsway Col. '42), returning to serve as business manager, Penang Adventist Hospital, Malaysia, and Ethel Florence (Blabey) Heisler, and four children, left Los Angeles, California, August 19, 1975.

Darayl Dwain Larsen (AU '64), returning to serve as departmental secretary, Pacific Colombia Mission, Cali, Colombia, and Sandra JoAnn (Smith) Larsen (PUC '62), and two children, left Miami, Florida, July 31, 1975.

Notice

STATEMENT OF REVIEW OWNERSHIP

☐ Statement of Ownership, Management, and Circulation of the ADVENT REVIEW AND SABBATH HERALD published weekly at 6856 Eastern Avenue NW., Washington, D.C. 20012.

The names and addresses of the publisher, editor, and managing editor are: Publisher—Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012; Editor—Kenneth H. Wood, 6856 Eastern Avenue NW., Washington, D.C. 20012; Managing Editor—None. The owner is the General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, a nonprofit, charitable corporation. There are no bondholders, mortgagees, or other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities.

| | Average No. Copies Each Issue 12 Months | Single Issue Nearest to Filing Date |
|---------------------------------------|---|---|
| Total number copies printed | 104,316 | 102,000 |
| Paid circulation through agents, etc. | None | None |
| Paid circulation to term subscribers | 99,599 | 98,738 |
| Free distribution | 483 | 428 |
| Total number copies distributed | 100,082 | 99,166 |

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

JOEL W. HASS, Associate Circulation Manager

ington, left Los Angeles, California, August 28, 1975. (He will study at French Adventist Seminary until the end of the year.)

Pierre Alain Ramseier (CUC '67), returning to serve as principal, Kivoga College, Burundi, and **Janice Yvonne (Holman) Ramseier**, and two sons, left New York City, August 17, 1975.

Thomas Brooke Sadler (AU '67), returning to serve as principal, Lakpahana Adventist Seminary, Sri Lanka, left San Francisco, California, June 1, 1975. **Patricia JoAnn (McFadden) Sadler**, and two children, left Detroit, Michigan, July 22, 1975.

Royce C. Thompson (AU '51), returning to serve as treasurer, Southeast Asia Union Mission, Singapore, and **Elaine A. (Christensen) Thompson**, and son, left San Francisco, California, August 31, 1975.

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

Darlene Alison Huber (LLU '75) (SS), to serve as dental hygienist, Seoul Adventist Hospital, Korea, of Steubenville, Ohio, left Los Angeles, California, September 18, 1975.

Clyde N. Morgan (Napa Coll '75) (SS), to serve as elementary school teacher, Ponape, Eastern Caroline Islands, and **Catherine Elaine (Bouma) Morgan**, of Watsonville, California, left San Francisco, California, September 8, 1975.

Karl Douglas Ordelheide (LLU '76) (SS), to serve as medical student elective, Bhuket Adventist Hospital, Thailand, and **Barbara Jo (Clark) Ordelheide** (WWC '73), of Loma Linda, California, left Seattle, Washington, September 9, 1975.

Wesley A. Wolcott (U of Dayton '65) (SOS), to serve as teacher, Palau Mission Academy, Koror, West Caroline Islands, and **Norma (Allen) Wolcott**, of Keene, Texas, left Los Angeles, California, September 15, 1975.

STUDENT MISSIONARIES

Jeffrey S. Hardesty (PUC), of Angwin, California, to serve as teacher, Bahamas Academy, Nassau, left Miami, Florida, September 21, 1975.

Bernard D. Helms (WWC), of College Place, Washington, to serve as teacher, Arusha Seminary, Tanzania, left Seattle,

Washington, September 7, 1975.

Mark L. Huckins (LLU), of Cerritos, California, to serve as teacher, English Language School, Haad Yai, Thailand, left Los Angeles, California, August 3, 1975.

Sidney D. Lloyd (WWC), of Stockton, California, to serve as a hospital worker, Gopalganj Hospital, Faridpur District, Bangladesh, left Seattle, Washington, September 14, 1975.

Donald E. Mansell (CUC), of Beltsville, Maryland, to serve as laboratory technician, Montemorelos University, Mexico, crossed the border at Laredo, Texas, August 15, 1975.

Gerty Mauze (AU), of Berrien Springs, Michigan, to serve as elementary school teacher, Nigerian Union Mission, Ikeja, Lagos State, left New York City, August 17, 1975.

Charles B. Miller (WWC), of Sheridan, Oregon, for maintenance work, Mwami Hospital, Chipata, Zambia, left Portland, Oregon, September 16, 1975.

Cheryl D. Platner (PUC), of Eureka, California, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 17, 1975.

Maria V. Ramirez (UC), of Denver, Colorado, to serve as general duty nurse, Southeast Mexican Conference, Villahermosa, Tabasco, Mexico, left Dallas, Texas, August 15, 1975.

Constance R. Saxton (UC), of Lincoln, Nebraska, to serve as teacher, English Language School, Osaka, Japan, left Los Angeles, California, September 5, 1975.

David M. Smith (Kingsway Col.), of Oshawa, Ontario, to serve in maintenance work, Lulengele Seminary, Kananga, Zaïre, left Montreal, Quebec, September 11, 1975.

Douglas P. Taylor (WWC), of College Place, Washington, to serve as teacher, Nourafshan School, Tehran, Iran, left Seattle, Washington, September 3, 1975.

Deborah Sue Townsend (CUC), of Columbia, Maryland, to serve as English teacher, Hong Kong Sam Yuk Secondary School, left Los Angeles, California, August 26, 1975.

Drue O. Wagner (WWC), of Juneau, Alaska, for nursing duty, Gopalganj Hospital, Faridpur District, Bangladesh, left Seattle, Washington, September 14, 1975.

Deaths

AYALA, Carlos—b. New Mexico; d. Sept. 1, 1975, Glendale, California, aged 49. He was a graduate of Pacific Union College and had an M.A. in secondary school administration and in linguistics of Spanish. He was dean of boys at Sandia View Academy in New Mexico and pastored churches in California and New Mexico. From 1956 to 1959 he was head of the theology department of our college in Chile. Then he became president of the South Chile Conference. In 1966 he transferred to Costa Rica to become director of Central American Union College. From 1970 to 1973 he taught Spanish at Walla Walla College, and in 1973 became director of the Spanish department for the Southern California Conference. Survivors include his wife, Esther; two sons, Carlos and Jairo; two daughters, Esther and Martha; his parents, Mr. and Mrs. Carlos I. Ayala; and three sisters, Martha Castillo, Esperanza Benevides, and Luz Venegas.

FLEMING, Carrie Ann—b. Jan. 2, 1889, Knoxville, Iowa; d. Aug. 23, 1975, Portland, Ore. She was the widow of Elder W. D. Fleming, who was a publishing director and district pastor. She worked at the Voice of Prophecy office after her husband's death. Survivors include a brother, Lymnan L. Adkins; three nieces; and two nephews.

GERNET, Sterling K.—b. July 19, 1904, Allentown, Pa.; d. Sept. 27, 1975, Walla Walla, Wash. He received his doctorate at Temple University, Philadelphia, and taught at Lake Ariel and Enterprise academies, then at Union College, Lincoln, Nebraska. Later he taught at Pacific Union College; Walla Walla College, College Place, Washington; and Atlantic Union College. In 1947 he married Eleanor Dorothea Wentworth, who predeceased him. After her death he married Genevieve Sargeant, who survives. Other survivors are two daughters, Alice Jean Gernet and Susan K. Gernet; and two brothers, Dr. Donald and Pastor Bruce.

HARVEY, Myron Joseph—b. Jan. 16, 1905, Bartow, Fla.; d. Aug. 30, 1975, Orlando, Fla. He was associated for many years with Southern Publishing Association, and had served in all but one of the conferences in the Southern Union as either conference treasurer or Adventist Book Center manager. Survivors include his wife, Dorothy; son, Charles; daughter, Judith Tiapalus; 14 grandchildren; two great-grandchildren; and a brother, Harold.

HAYNES, Donald Frederick—b. April 2, 1907, Camden, N.J.; d. Aug. 5, 1975, Glendale, Calif. He was a graduate of Atlantic Union College, the Adventist Theological Seminary, and the George Peabody College for Teachers, Nashville, Tennessee. His pastoral-evangelistic work took him to Michigan, North Carolina, Tennessee, Colorado, Virginia, Washington, D.C., and California. He was the son of Elder and Mrs. Carlyle B. Haynes. Survivors include his wife, Lilah Baer Haynes; daughter, Dona Schultz; and grandchild, Jennifer.

LECKLIDER, James Donnell—b. July 19, 1900, Jonesboro, Ind.; d. June 9, 1975, Corrales, N. Mex. In 1927 he graduated from Emmanuel Missionary College and thereafter served the church in various capacities. In 1948 he moved to Corrales to help at the Spanish American Seminary, which later became Sandia View Academy. Survivors include his wife, Margaret; three daughters, Bernice Schaak, Jean Upton, and June Peak; and 10 grandchildren.

MOUNTAIN, Arthur—b. May 28, 1890, Wellington, New Zealand; d. Aug. 8, 1975, Paradise, Calif. He was a graduate of Avondale College, Australia, and began his ministry in China with his wife, Leila K. Minchin Mountain. He was ordained in 1930. After the death of his wife, he married Thora Thompson. Following his service in China, he was president of North Borneo Mission and of North Borneo-Sarawak Mission. He spoke Chinese Mandarin, Cantonese, and Malay, and authored the book *Possess Your Soul in Patience*. Survivors include a son, Dr. Vernon Mountain; two daughters, Vivienne Rich and Valerie Robinson; nine grandchildren; six great-grandchildren; a sister, Nellie Blunden; and a brother, Edgar.

REAVIS, June—b. June 11, 1889, Bay City, Mich.; d. April 3, 1975, Deer Park, Calif. She worked at St. Helena Sanitarium and Hospital from 1919 to 1933. Survivors include her husband, D.C.; son, Leonard; granddaughter, Judy Davidson; and two great-grandchildren.

SAHLY, Joseph—b. Nov. 1, 1914, Humboldt, Sask., Canada; d. July 29, 1975, Deer Park, Calif. He married Helen Constable. In 1947 he was called to direct food services at Resthaven Sanitarium, Sidney, B.C., Canada. In 1952 he was called to direct the cafeteria at Canadian Union College, Lacombe, Alberta, Canada. He became manager of College Furniture Products in 1954. In 1971 he was called to direct food production at St. Helena Hospital and Health Center, Deer Park, California. Survivors include his wife; their children Don and Gary; and her children by a former marriage, Clayton, Orrene, and Sylvia.

Coming

November

15 to Jan. 3 Ingathering Crusade

December

6 Ingathering Emphasis
6 Church Lay Activities Offering
13 Stewardship Day
20 Thirteenth Sabbath Offering (Australasian Division)

1976

January

3 Soul-winning commitment
3 Church Lay Activities Offering
10-17 Liberty Magazine campaign
17 Religious Liberty Offering
24 Medical Missionary Day

February

7 Bible evangelism
7 Church Lay Activities Offering
14 Faith for Today Offering
21 Christian home and family altar
21-27 Christian Home Week

The Back Page

Beirut Workers Still on the Job

C. D. Watson, president of the Afro-Mideast Division, reported on November 3 by telephone that things were relatively calm in the area of Beirut, Lebanon, where the division, union, and local field offices and Middle East College are situated. All workers were safe and well and of good courage. Everyone is hard at work, and there is an excellent spirit at Middle East College.

The East Mediterranean Field reports encouraging results and good prospects in evangelism.

Owing to breakdown of mail service in Lebanon, until further notice, letters intended for the Afro-Mideast Division, Middle East Union, Middle East College, or East Mediterranean Field should be sent in care of Box 1984, Nicosia, Cyprus.

R. F. WILLIAMS

Sustentation Policy Revisions

At the time the 1975 Annual Council was held in Washington, D.C., October 9 to 16, some revisions were made to the Sustentation Policy.

One of these revisions that applies specifically to the North American Division eliminates the penalty for breaks in service, so that after January 1, 1976, a worker may be eligible for sustentation benefits if he has a total service credit of at least 15 years, is 65 years of age, and began his denominational service before he passed his fifty-first birthday.

This means that some persons who have previously not been eligible for sustentation benefits because of breaks in service, or because they discontinued their denominational service before they reached the normal retirement age of 65, may be eligible after January 1, 1976.

Application forms for sustentation benefits may be secured from the local conference in which the denominational worker resides. The application should be filed with the local conference

office, together with a signed personal service record, or some type of verification of the worker's denominational employment. The application is processed by the local conference and the union conference. It is then sent to the General Conference for final consideration.

The Sustentation Plan was established by the Annual Council of 1910 and began its operation January 1, 1911. It has served the church continuously and effectively since that date. At the present time there are more than 4,600 persons receiving benefit checks each month from the General Conference Sustentation office in Washington, D.C.

J. C. KOZEL

Youth Interest in the Scriptures

The Review and Herald Publishing Association circulation department reports a printing order of 58,000 youth Sabbath school quarterlies for the first quarter of 1976. This represents a 36 per cent increase over five years ago, when the total printing order stood at 37,000.

It is believed that the increase is a result of continued improvement in the lessons and an increased interest in the Scriptures on the part of the youth and the churches they represent.

BEN J. LIEBELT

Ingathering in Denmark

On his most recent trip to Denmark, Jens Madsen, West Nordic Union president, observed the 150 students and teachers of the Danish Junior College in Vejlefjord participating in this year's Ingathering crusade. He reports that the three-day field experience generated a profound spiritual revival in the lives of these young people.

Their united effort brought in more than 140,000 Danish kroner (approximately US-\$24,000), thus helping the evangelistic outreach of the church around the world.

V. W. SCHOEN

New Home and Family Service

A new organization within the General Conference—the Home and Family Service—has begun to function.

For several years church leaders and many concerned laymen have been studying ways to strengthen the Adventist home in a world marked by rapid deterioration in home and family life. Archa Dart and W. John Cannon, working through the Education Department, dedicated many years of tireless service to the Adventist home. The new organization is a separate service that was approved at the General Conference session in Vienna. (For organization and objectives see the REVIEW AND HERALD for August 7-14, 1975, page 939.)

A husband-and-wife team, D. W. and Betty Holbrook, have been named to organize and lead out in the new General Conference service. Dr. Holbrook is president of Home Study Institute, and Mrs. Holbrook, REVIEW AND HERALD columnist ("Especially for Women"), has been active in camp meeting and church workshops on the Adventist home.

The Holbrooks see their role in HFS as organizing, producing, and testing materials, and in the training of many others who are interested in seminars and other types of educational activities designed to strengthen the home and family life.

Over the next few years Dr. and Mrs. Holbrook plan to develop a wide variety of materials, using the Spirit of Prophecy and the broad experiences of a large number of well-trained professionals within the church who are interested in family life.

ROBERT H. PIERSON

In Brief

New Positions: Leon Cornforth, former Arizona Conference lay activities director, replaces Ray Hixson as associate manager of the Pacific Press Publishing Association periodical department. Mr. Hixson has accepted a church

pastorate. □ Ross Wollard, general manager, Southern Publishing Association, formerly book department manager, Pacific Press Publishing Association. He succeeds C. L. Paddock, who has retired after 44 years of service in the publishing field. □ A. J. Patzer, administrative assistant to the General Conference vice-president for North America, formerly president, New York Conference.

Died: C. L. Torrey, 80, on November 8 in Loma Linda, California. Elder Torrey, who served as secretary-treasurer of the Southern Asia, Far Eastern, and Inter-American divisions, was treasurer of the General Conference from 1950 to 1966. □ I. M. Evans, 78, on November 8 in Asheville, North Carolina. He served as president of three conferences, Georgia-Cumberland, Alabama-Mississippi, and Arkansas-Louisiana.

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