

Review[®]

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



National Nutrition Week March 7-13

See article on page 4.

“Power” and “Intimidation”

Two new best-selling books in the United States carry the same general message—Life is short; make it meaningful by achieving success and grabbing power. The books are entitled *Power! How to Get It, How to Use It* and *Winning Through Intimidation*. The “power” book was written by Michael Korda, and the “intimidation” book by Robert Ringer. Both books argue that the route to success is through hustle and trickery, not through hard work or superior performance. Author Ringer counsels readers to “ignore your altruistic instincts,” and Author Korda says, “My argument is with people who do not view the world cynically.”

Both authors emphasize the need for various trappings of power—e.g., lavish offices, expensive clothes, private airplanes. Both recommend manipulation, role-playing, and deceit as legitimate ways to achieve one's goals. And both place self above all else. To get what one wants is of ultimate importance, no matter what the cost to others.

Though these books contain much error, they do contain one truth: success depends more on individual effort than on innate talent. Ellen G. White has said: “Success depends not so much on talent as on energy and willingness” (*Prophets and Kings*, p. 219). Many a person with talent never achieves success because he sits back and waits for life's good things to fall into his lap; he excuses himself from difficult tasks; he attributes the success of others to “pull” rather than to “push.”

But while these books—and others like them—contain some truth, they also contain many half-truths, many distortions of truth, and many errors. And the principles of success that they advocate are thoroughly un-Biblical. The Bible teaches that God is to be placed at the center of life. These books teach that self is the center. The Bible teaches that loving and caring are desirable attributes. These books teach that ruthlessness has value. The Bible teaches that character is of ultimate importance. These books teach that display and ostentation are supremely important. The Bible teaches that power belongs to God, and that human beings are responsible to Him for the way they use it. These books teach that power is to be seized and used for personal advantage, with no accountability to God. The Bible teaches humility. These books teach arrogance and pride.

What is the true purpose of life? Is it to grab power, intimidate others, and become rich? Ellen White answers: “Our Lord teaches that the true object of life is ministry.”—*Christ's Object Lessons*, p. 326.

Would that more people, even professed Christians, truly believed this. The world desperately needs people who will devote their lives to service. It needs men and women who will seek to relieve the pressing needs of the poor. It needs men and women who will lift the burden

of sinners by telling them the wonderful story of Jesus. It needs teachers and physicians and dentists and nurses and farmers and builders and writers who will cheerfully sacrifice their ease, their homes, their funds, to serve in lands where advantages are few and the challenges are enormous. The fact that so few people commit themselves to unselfish ministry perhaps reveals that Satan's philosophies have been adopted by the majority of the human race. Books such as those by Ringer and Korda merely give expression to beliefs that are widely accepted.

But Inspiration takes sharp issue with these beliefs. Enlarging on the theme of life's purpose, Ellen White says: “The inquiry with everyone should be, How can I invest my life so that it will yield the greatest profit? How can I do most for the glory of God and the benefit of my fellow men? For life is valuable only as it is used for the attainment of these objects.”—*Temperance*, p. 137.

Again, using the illustration of the seed, which, having been cast into the ground, dies and brings forth fruit, Ellen White says: “All who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation.”—*The Desire of Ages*, p. 623.

How to Succeed

Now for a brief inspired suggestion on how to make a success in business: “There is no branch of legitimate business for which the Bible does not afford an essential preparation. Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success.”—*Education*, p. 135. Here are five principles, but nowhere in the list are such elements as standing in “power circles,” wearing “power shoes,” carrying an expensive brief case, working in lavish offices, or having five-dollar calling cards. Instead, diligence (working hard), honesty (being straightforward in money matters and inter-personal relationships), thrift (spending carefully, cutting overhead, and saving something), temperance (keeping in physical health), and purity (maintaining spiritual health, or developing a good character).

In his letter to the Corinthian church the apostle Paul wrote: “The foolishness of God is wiser than men” (1 Cor. 1:25) and “the wisdom of this world is foolishness with God” (chap. 3:19). A comparison between God's wisdom, as set forth in Scripture, and man's, as set forth in Ringer's and Korda's books, reveals the sharp contrast between the two. Regrettably, many people, having no adequate frame of reference by which to evaluate the “power” and “intimidation” counsel, will follow it. But let Christians who believe God's Word commit themselves anew to the true object of life and Heaven's principles of success. What the world needs is people who on their knees in circles of prayer will seek Power, not people who stand in “power circles” seeking to intimidate their fellows.

K. H. W.

This Week

The coming week, March 7-13, is National Nutrition Week in the United States. In recognition of this week, we are publishing (p. 4) a condensation of a speech delivered by Alice G. Marsh, professor of home economics at Andrews University, Berrien Springs, Michigan, at the Adventist Association of Food Service Supervisors' Workshop at Southern Missionary College, in August, 1975. In her speech Mrs. Marsh compares eating fads to following calf trails. Instead, with our present knowledge of nutrition, we ought to be traveling superhighways.

Mrs. Marsh began her teaching career at Hinsdale Academy in 1929. In 1930 she went to Union College, Lincoln, Nebraska. Ex-

cept for a five-year break, when she was a research assistant and instructor at the University of Nebraska, Mrs. Marsh taught at Union until 1950, when she moved to Andrews University.

Joan Myers Witzel writes of an exciting adventure in prayer and trusting God, "He Moves My Mountains" (p. 11). When the Hinsdale Sanitarium and Hospital asked if Mrs. Witzel and her husband would move to Hinsdale, Illinois, from California so that Dr. Witzel could be director of Medical Education and possibly set up a family practice residency, their immediate response was No.

However, they took the matter to the Lord in prayer. The story of His leading will strengthen the faith of all who read it.

Updating the outcome of the story, Mrs. Witzel writes, "In August, 1975, the Family Practice Residency for Hinsdale Sanitarium and Hospital was approved by the American Medical Association. The residency will begin January 1, 1976, with three graduates of Loma Linda University. Praise the Lord!"

Melba A. Olmsted, author of "I Will Love You If . . ." (p. 17), is dean of women at Loma Linda University (LLU), a position she has held since 1966. Prior to that, she served as assistant dean of women at Walla Walla College and a residence hall dean at LLU. In her article Mrs. Olmsted discusses the harm that comes to children from parents and other authority figures who give their

love only when the child meets their approval. This conditional love not only damages a child's self-esteem, it can also give him a warped picture of God, who will also appear to the child as a giver of conditional love rather than as a Father who is loving, forgiving, and accepting.

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Scan news briefs from the religious world

GROUPS ASK PRICE CEILING FOR NONPROFIT MAILERS

WASHINGTON, D.C.—Four U.S. religious press associations joined six other nonprofit mailing organizations in urging the Senate Committee on Post Office and Civil Service to establish a ceiling for nonprofit mailers, warning that many publications will "cease to exist" if relief is not forthcoming.

A letter outlining their views was sent to Sen. Gale W. McGee (R-Wyo.), chairman of the committee, and signed by Charles

Emmet Lucey, counsel for the Catholic Press Association, Associated Church Press, Evangelical Press Association, and American Jewish Press Association.

Also signing the letter are representatives of the International Labor Press Association AFL-CIO; Agricultural Publishers Association, Inc.; National Legislative Commission, the American Legion; Disabled American Veterans; Veterans of Foreign Wars of the United States; and American Veterans of World War II, Korea and Vietnam.

BIBLE REGAINS POSITION AS MOST TRANSLATED WORK

PARIS—The Bible has recovered its position as the world's most translated work, according to figures for 1972 released by the Paris-based United Nations Educational, Scientific and Cultural Organization (UNESCO).

Exiled Soviet writer Aleksandr Solzhenitsyn is the most widely translated living author. His works now appear in 35 languages.

During 1972, UNESCO said, there were 109 new translations

of the Bible. In the same year there were 62 new translations of Karl Marx, 59 of Friedrich Engels, and 57 of Lenin.

SALVATION ARMY BEGINS "SHARE YOUR FAITH YEAR"

NEW YORK—The Salvation Army has designated 1976 as "Share Your Faith Year," with its 2 million members throughout the world urged to "do more than ever before to reach people with the gospel." The program was described in an open letter issued in London, England.

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.]

Worth It at Any Price

The REVIEW is a delight and a first for reading in our home. Through the years it has given us spiritual blessings, important denominational information, and hours of instructive reading enjoyment. We read or told its stories to our three daughters as soon as they could understand them. Later we did the same with the articles. Now they have the paper in their homes and are reading it. Recently I noticed that

one of my daughters was clipping and filing articles from the REVIEW. I feel grateful that we taught them to love the REVIEW and that they still love it.

MARGARET PIERCE
Portland, Tennessee

Please keep the REVIEW coming weekly for all who love it as I do. The shut-ins and those who do not have the privilege of attending church especially need it.

My husband is a shut-in, and some of my children stay with him in the morning so that I can attend church.

I read the REVIEW Sabbath afternoons after I have studied my Sabbath school lesson. If it comes during the week, I read it then and reread it on Sabbath

afternoon. Then I pass it on to a family who used to be Adventists. They love to read it. I pray that the paper will be the means of bringing them back to the church.

VADA GENTRY
South Lebanon, Ohio

For Life

We do not want the REVIEW ever to stop as long as we live.

CLARENCE O. TRUBEY
Loma Linda, California

How Old Is the World?

Re "How Old Is the World?—2" (Dec. 18).

To "allow for the possibility that our planet may now contain atoms and minerals that were in

existence during a 'without form and void' state of the planet prior to Creation week" does not seem to correlate with the Scripture: "For in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11).

Furthermore, if the Sabbath is "a memorial of His creating the world in six days" (*Evangelism*, p. 239), of which creation is the Sabbath a memorial if certain "atoms and minerals" of our planet existed "prior to Creation week"? One must agree with the author when he writes: "To me, [it] seems to be an effort to pump more water than the well contains."

ROBERT F. CORREIA
Kingston, Ontario

In Nutrition Are We Traveling Calf Paths or Superhighways?

A nutritionist reviews

the long history behind the modern
art of nutrition.

[Condensed from a graduation address given at the Adventist Association of Food Service Supervisors' Workshop at Southern Missionary College, August 25, 1975, on the occasion of the presentation of Home Nutrition Instructor's Certificates from the Department of Health, General Conference of Seventh-day Adventists. The AAFSS is sponsored by the Seventh-day Adventist Dietetic Association.]

By ALICE G. MARSH

THE POEM "The Calf Path," reproduced on the facing page, has a lesson for those in the field of nutrition and food management. Although the science of nutrition is young, I am certain some nutritionists have unnecessarily followed calf trails, instead of beating a sensible trail for themselves.

The history of nutrition shows that its devotees have followed everything from silly calf trails to brilliantly lighted, effectively communicating superhighways. From our vantage point today, we can see the contrast. Hopefully tomorrow we will take the highway that education and good common sense directs us to take.

In 1911 Funk named an essential nutrient entity V-I-T-A-M-I-N-E because he thought vital amines (proteins) had been discovered. In fast succession a number of "vitamines" were discovered, but because they were not protein in nature, the final *E* was deleted. Vitamins are nutrients, rather unrelated, but they have in common that they cannot be listed as carbohydrates, fats, proteins, minerals, enzymes, coenzymes, or hormones.

In 1932 Dr. Charles Glenn King, an active nutritionist still living, determined the formula for vitamin C. It was that of ascorbic acid. He then synthesized it in the laboratory. The decade of the 1930's, when the nation was in

the throes of the great depression, was a brilliant decade of nutrition discovery. Before the end of the period all the vitamins presently recognized were identified, except the problem new vitamin, vitamin B₁₂, so very small in its daily requirements, yet so vital to total health.

After each discovery, "sellers of purple" (pills) followed in the wake. Some were selling supplements, "because," as one seller said, "we can never understand the mystery of a vitamin. They are sparks from the Throne of God, completely clothed in a mystery that will never be unveiled." Such practices put proper nutrition education into reverse gear.

Are we any better off in this respect in 1976? Unfortunately, the sellers—of supplements, books, ideas, false teachings—are blocking traffic, causing accidents, taking lives on the highway of life by advocating dangerous practices, such as adopting harmful reducing diets and drugs, fad formulas for babies, and prescribing herbs for self-medication when serious medical problems exist.

In the 1920's the treatment of the anemias occupied a top research priority in some areas. One set of researchers found iron therapy to be most effective in the treatment of simple low-hemoglobin anemia. Another set of researchers found the same iron compound to be of little or no value in treatment. Confusion? Yes, the traffic signs got mixed up. No one knew until later that the successful team was using an iron compound that was slightly contaminated with copper. The unsuccessful group contained perhaps the more careful scientists who were using the more highly purified forms of iron with no copper contamination.

Later, a research team at the University of Nebraska, of which I was a member, found that 2 milligrams of copper a day were sufficient to aid in the utilization of iron, enabling the iron to be placed effectively in the hemoglobin molecule. The signs were straightening out.

The Microminerals

Today microminerals are a red-hot issue. As someone has said, "The devil does not care which side of the road we are on, just so we are in the ditch!" On one side we can care not at all, on the other side we can be extreme; and both sides can be equally dangerous.

Fluorine is a case in point. Progress is two generations behind, while many town fathers and city administrations voted and countervoted, while ill-informed "Carrie Nations" hammered and knocked. After a civilized world was correctly informed that fluorine in the form of a fluoride is needed in water to the tiny extent of one part per million—a drop in a bathtub full—two generations of children grew up with unnecessarily decayed, missing, and filled teeth. Old people broke bone-softened hips. A nation missed the bus.

There is some poor driving right now on zinc as a micronutrient. There is no doubt that zinc is an essential nu-

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trient. We know where it is found, but its availability from various foods is not yet fully determined. This lack of full knowledge gives perfect opportunity for quacks to hog the road. And this is true of the whole field of microminerals right now. Now is the time to put into practice what we know to be true—that a wide variety of foods, especially in season, selected each day from the four Food Groups (protein, milk and milk products, fruits and vegetables, breads and cereals), will in almost every case provide all nutrients.

A few days ago I felt that I had gone back into covered wagon days, when mothers and babies died and were buried under crude crosses along a slightly visible trail.

What happened? A young mother, in late pregnancy, who already had two small children, had for some time imposed upon herself, her children, and her unborn a deficient diet. This young woman had responded to the thumb signaling of talkative, ill-informed but persuasive hitchhikers always available on the highway of life. They had convinced her that her family could eat no food of animal origin—no milk, milk products, or eggs. She could use no part of the plant that would sacrifice the life of the plant—the leaves, the stem, root or tuber. Only the raw fruiting bodies of the plant were to be used.

They further persuaded her that because cooking was supposed to be destructive to nutrients, foods such as cereals and legumes were to be only soaked or quickly

given a hot-water treatment. They allowed no salt. Meal preparation seemed to be a haggard race to eat the food before a vitamin was lost! A two-meal-a-day program was advocated. The little ones could eat nothing from 2:00 P.M. until 8:00 or 9:00 A.M. the next day.

I was heartsick when I saw this mother, her haggard children, and the little lump that indicated a pregnancy. Fortunately, a godly minister and a nutritionist were able to show her from Scriptures, from the writings of Ellen White, and from science that she must change and do so at once. That evening the children were given a supper of milk, bananas, sandwiches, and regular, good, seasoned, cooked food. No more did they have to go to bed hungry every night and wake up too exhausted to eat the next tasteless meal!

It is dangerous to pick up hitchhikers on the pathway of life.

A Well-marked Road

The road to good nutrition is now well marked. There are secondary and tertiary roads. There still are cow paths. But usually we travel the straightened highways with abundant and adequate road signs. Sometimes there are breaks in the concrete when no one knows the correct answer to a nutritional or management problem. But until a wider concept is obtained, we are directed into a single lane that is safe. In the meantime we must not allow ourselves to be misdirected. Stay with the traffic

The Calf Path

By SAM WALTER FOSS

One day, through the primeval wood,
A calf walked home, as good calves should;
But made a trail, all beat askew,
A crooked trail as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.
But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;
And then a wise bellwether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bellwethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made;
And many men wound in and out,
And dodged, and turned, and beat about,
And uttered words of righteous wrath
Because 'twas such a crooked path.
But still they followed—do not laugh—
The first migrations of that calf,
And through this winding wood-way stalked,
Because he wobbled when he walked.

This forest path became a lane
That bent, and turned, and turned again;
This crooked lane became a road
Where many a poor horse with his load

Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.

.....

Each day a hundred thousand rout
Followed the zigzag calf about;
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf, near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.

A moral lesson this might teach,
Were I ordained and called to preach;
For men are prone to go it blind
Along the "calf paths" of the mind,
And work away from sun to sun
To do what other men have done.

They followed in the beaten track,
And out and in, and forth and back,
And still their devious course pursue
To keep the path that others do.
But how the wise old wood gods laugh
Who saw the first primeval calf!
Ah! many things this tale might teach,
But I am not ordained to preach.



officers, the official signs and signals, and out of the police "roped off" areas.

The Home Nutrition Instructor in our churches and communities has a serious work to do. Unless he stays by good guidelines and knows how to use reliable composition tables correctly, he can quickly become a dangerous person to have around.

Lacto-ovo-vegetarian foods that fit into the four groups are good foods. Our work is to keep foods fresh, natural, and simply but attractively prepared. The food specialist and the housewife must choose from fact and knowledge rather than by whim or fright.

The spurious road signs must be avoided. They offer too much. They mix fact with fiction in the form of wishful thinking and in the form of money-making schemes.

We wish nutrition had the cure for arthritis and could prevent cancer. We wish it could cure all ills. But nutrition alone cannot. Nutrition in health and disease can do wonders, but there are limitations both in knowledge and in the ability fully to apply the knowledge.

Professional journals, books, and informational materials are available. The discriminating person must

know how to evaluate these sources. As Seventh-day Adventists we must hold close to the excellent dietary principles given us in the inspired writings of Ellen G. White. These are our road maps.

Today we have gone from the highways to the airways in nutritional information. We are so bombarded with the knowledge of food and nutrition that we can scarcely get to a destination fast enough. Nutrition science is now divided into specializations. No one person can encompass it all. Those who fulfill professional roles must read selectively. They must learn to distinguish the true from the false. They must not expect miracles, but they can hope for helpful breakthrough of information from time to time. They must always be alert for those who are driving the wrong way, those who are speeding dangerously, those who are thoughtless of others, and, above all, those who are inebriated with a love for notoriety in matters of nutritional information.

Today, as was true centuries ago: "For men are prone to go it blind, along the pathway of the mind." Solomon advises, "Discretion shall preserve thee, understanding shall keep thee" (Prov. 2:11). □

Bible Questions Answered By DON F. NEUFELD

How could Jesus be "about thirty years of age" in A.D. 27?

The inventor of the B.C./A.D. dating system in use today was Dionysius Exiguus, a sixth century A.D. monk. It was his purpose that the Christian Era should begin with the birth of Christ, but he selected the wrong year for Jesus' birth. He was about four years too late.

How does one calculate the year of Jesus' birth? This can be done only approximately with the chronological data found in the Bible. According to Matthew 2:1, Herod was king when the Wise Men came to Jerusalem. But Herod died in 4/3 B.C. spring to spring. Hence Jesus must have been born before this date, perhaps in the autumn of either 4 or 5 B.C. This date can also be fitted into the information contained in Luke 3:1, that the baptism occurred in the fifteenth year of Tiberius Caesar. If Luke used the normal Jewish method of reckoning, the date would be A.D. 27/28, fall to fall.

From either 4 or 5 B.C. to A.D. 27 would give us the "about thirty years of age" of Luke 3:23.

The date A.D. 27 is significant in the church's interpretation of prophecy, for it is tied to the 70 weeks of Daniel 9:24-26, which, in turn, are related to the 2300 days of Daniel 8:14. The first 69 of the 70 weeks are calculated to reach to the autumn of A.D. 27, the time Jesus began His public ministry following His baptism.

There is also astronomical evidence for the date A.D. 27. This is arrived at in this way. Jesus' ministry of three and one-half years brings us to A.D. 31 for the crucifixion. The crucifixion occurred on the Jewish Passover. The date for this feast in Christ's day was tied to the phases of the moon. In other words, the month in which the Passover occurred began with the first appearance of the crescent of the new moon. The fourteenth day of that month on which the Passover was celebrated would be a time of full moon. Astronomers can go back and tell us what the phases of the moon were for any year.

Since Jesus was crucified on a Friday, the question is, In what year toward the end of Christ's ministry did the full moon occur on a Friday

in the first month in the Jewish calendar? The year A.D. 31 was one such year, although the year A.D. 30 was also. Of the two, Adventists have chosen A.D. 31. (For reasons see *The SDA Bible Commentary*, vol. 5, pp. 248-254.)

Does not Deuteronomy 12:15, which says, "Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after," contradict Leviticus 11:3-8, which permits the eating of clean animals only?

The Deuteronomy passage needs to be studied in its context. Moses is telling the Israelites that God is going to choose a place in the Promised Land to which they will be expected to bring their burnt offerings, their tithes, their heave offerings, and their vows (Deut. 12:11). They were warned not to offer their burnt offerings in any place they might choose (verse 13), only in the place God will designate.

It is immediately after this instruction is given that the Israelites are told that nevertheless they may slaughter animals and eat their flesh in their gates, wherever they

may live. The animal does not need to be presented at the tabernacle first in the place the Lord will choose. Furthermore, what they may eat is not restricted to such animals as may be presented as an offering to the Lord. It might include such animals as the roebuck and the hart, as the latter part of verse 15 indicates. Such animals were never presented as offerings.

The question is, Does the language of Deuteronomy 12:15 imply that in their homes the Lord permitted the Israelites to eat unclean animals? It need not be taken in this way. If any Israelite understood it in this way, he would soon be corrected, for in Deuteronomy 14 Moses repeats the restrictions of Leviticus 11:3-8, forbidding the eating of the flesh of any unclean animal. The word translated "Lusteth after" simply means "desire." There is no implication in the Hebrew of a lust for anything evil. It is assumed their desires would be circumscribed by what God had commanded.

Send questions to the Editor, *Review and Herald*.

Music, a Symbol of Life

Music, having been a successful tool of Satan down through the ages, most certainly will be a part of Satan's deceptive arsenal until the end of earth's history.

By H. LLOYD LENO

AS WE STUDY the discussions of music in the writings of Ellen White, we must conclude that music was intended to be more than an incidental part of a person's life. The use of music by Christ Himself, as well as by the angels of heaven, as recorded in the Bible and the writings of Ellen G. White, shows that even among sinless beings music, as a means of expression and communication, goes beyond the range of power of speech. Furthermore, the instructions as to how human beings were to employ this gift indicate that they could not be complete, fulfilled beings without expressing themselves through music.

Music is an expression of the struggle-fulfillment rhythm of life experience. In the life of every human being we can observe tension-relaxation, anticipation-satisfaction. If kept in proper balance, these feelings and experiences provide continuity, change, security, challenge, repose, and excitement that are vital to sound mental health and the development of the full potential of any person.

It is significant that many philosophers recognize that in some way music is *symbolic* of human experience. Suzanne Langer states that in all cultures people have sought to *symbolize* their experiences through the arts.¹ Doris Soibelman concluded that "human behavior is related to the *symbol* inherent in musical sounds."² Sidney Finkelstein calls this "the imagery of music." He explains that "the key to the expressiveness of all music, including instrumental, is that permanently imbedded, are speech inflections, patterns of body movement and human imagery manifest in almost every activity of life."

H. Lloyd Leno, A.Mus.D., is associate professor of music at Walla Walla College, College Place, Washington.

Through "patterns of sound and silence" we can say that music embodies ideas. These are commentaries on a society, showing what it means to live in it. It is a response of the inner person to the outer world.³

In his perfect state, man would have expressed only the most lofty thoughts and emotions, but since man became a fallen being his expressions could at times represent his sinful nature. It is the symbolic musical representation of the sinful nature of man that we must recognize as having immoral content or negative influence.

In our efforts to understand the influence of music, we cannot expect to find the obvious cause-effect relationship that we observe, for example, in the action of chemical poisons on the body ("listening to rock doesn't make *me* want to smoke pot or remove my clothes"). Unable to observe this kind of result either in themselves or in others, many conclude that music has no influence at all. If, indeed, response to music were completely unpredictable, if it had no influence whatsoever, then some logical explanation must be offered for the widespread use of it in situations where it is obviously supposed to have some effect.

The author of *Music in Hospitals* puts it this way: "The dynamic influence of music is recognized in many familiar practices of our civilization. Why is there so much music used in churches, political meetings, motion pictures and theaters? Because these varied uses of music increase people's receptivity to other stimuli and thus may indirectly strengthen the effect of the message, whatever it may be."⁴

Is the meaning of music due to the natural characteristics of sound, or is it culturally or socially derived? We must conclude that it derives from both. No one can deny that the patterns of music for a given activity vary from one culture to another. Songs of worship and those of courtship are to a great extent socially evolved. However, "the fact that sounds are produced by different tensions of the body, of chest, throat, lips and fingers, indicates that there must be a relation between these body tensions and the affecting tone quality of the tones they produce. Certainly, the music that one people uses for a war cry cannot become a lullaby for others."⁵

Basic Qualities Affect All Peoples Similarly

Cultural conditioning to the contrary notwithstanding, human beings still have much in common; and the basic qualities of music, pitch, rhythm, volume, tone color, and to some extent melody and harmony, affect the physical and mental processes of all peoples in a remarkably similar manner.

It should be noted that the more abstract the music, the more education is required to make that music meaningful to a person. For example, much of the meaning of absolute music (concertos, symphonies, et cetera) would tend to elude the inexperienced listener until he acquires more information. However, even though the *musical* meaning of so-called classical music may not be understood by the musically untrained, it has been demonstrated that *mood* response is quite universal and that theoretical knowledge is not a prerequisite to enjoyment.

Apparently, the more functional the music, the more universal and consistent the behavioral response will be. Because the human body is rhythmic by nature, the rhythmic element in music is the most influential.



YOU'LL WANT TO HAVE IT FRAMED

This Christian Home Calendar is the first of a four-year series on our Adventist heritage. Produced on paper suitable for framing, the 1976 calendar depicts the church where Sabbathkeeping was first practiced by Adventists back in 1844. Learn about your church's past and keep an eye on the present with the 1976 Christian Home Calendar. Order now through your local Adventist Book Center or Book and Bible House—only 75c each, so get one for each friend and dear one.

Offer expires August 31, 1976.



1844 Seventh-day Adventist Church—Washington, New Hampshire

CHRISTIAN HOME CALENDAR

JANUARY 1976

SUN	MON	TUE	WED	THU	FRI	SAB
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11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

LIBERTY MAGAZINE CAMPAIGN, JANUARY 10-17

Small text block containing a testimonial or advertisement for Liberty Magazine, mentioning 'New Year's Resolutions' and 'The Adventist'.

It has been demonstrated that constantly repetitive, rhythmic material is hypnotic. In extreme cases, trance or destructive activity results. A more subtle influence is that produced by the lower volume swing and soft rock beat. These have a milder but no less real effect. The listener is mildly sedated, lulled into a dreamy state of mindless enjoyment where the conscience is relaxed or completely dormant.

Since music can affect the moods of a person, it follows that it can affect our attitudes. When the mood of the music and the association are combined, thoughts are suggested. However, even when there is no specific association, the mood of the music can engender general feeling states. Positive or desirable moods would include solemnity, joy, and animation (controlled excitement). Undesirable counterparts to those could be sentimentalism, frivolity, and violence (uncontrolled excitement).

In these emotionally unhealthy states the person is subject to other specific stimuli (as Van de Wall stated), either verbal or nonverbal suggestions for undesirable thought and action. This could be compared to a state of mild intoxication; the intoxicant does not *cause* the user to do anything in the sense that he is *driven* to an act, but it lowers his resistance to temptation. Ellen White's statement, quoted previously, certainly describes this type of situation: "It prepares the participants for unholy thought and action."⁶

Reacting Intelligently

In addition to the moral implications, there is another important consideration—the emotional maturity of the person. In order for a person to develop emotionally, it is essential to have opportunities to react intelligently to the influences about him. If a person's reaction to music is limited to "I like it" or "It makes me feel good" he cannot claim to have reacted or responded on a level any higher than many animals, or mentally retarded or injured persons. Thus, if a person's musical diet consists largely of material that requires nothing higher than a purely sensuous response, he is certain to remain in this emotional rut at least so far as his musical experience is concerned.

Music that has little more than sensuous appeal must rely heavily on sensational effects or "gimmicks" for interest. These are created by a sensational treatment of (or overemphasis on) one or more of these elements of music: rhythm, harmony, melody, or tone color. This sensation-oriented music affects a person differently from music that has lasting worth.

Sensation-oriented music has immediate appeal for the listener and requires nothing of him, not even his attention. Repeated experiences with this material do not add to a person's knowledge, expertise, or awareness of beauty. It retards emotional maturity because it merely provides one emotional "binge" after another, a series of sensations that are private and incommunicable. In contrast to music of *sensation*, there is music that provides an *experience*, esthetically. In this music there is an appeal to the intellect, as well as to the senses, and its repetition adds to a person's musical sensitivity and awareness. This type of experience can be shared and thus can be used to improve human relationships.

About 75 years ago Ellen White warned: "We have no time now to spend in seeking those things that only

Ten Minutes of Witnessing

By MARY HUNTER MOORE

A painter noticing a carpenter putting his tools in his toolbox early one afternoon, thought he might be sick and offered his help. The carpenter explained that he was a Seventh-day Adventist, and since it was only about a half hour till sunset, he must get home before the Sabbath began. The painter asked, "What's a Seventh-day Adventist?"

In a few sentences, before he finished putting away his tools, the carpenter gave his answer. The statement that impressed the painter was the carpenter's assertion that there is nothing in the New Testament to support Sundaykeeping. Then the carpenter went home.

The painter asked his wife that Friday night, "Did it ever occur to you that we might be keeping the wrong day?"

"No! It isn't possible."

"Where does the New Testament tell us to keep Sunday?"

"Why, the New Testament is full of it!"

"I was asked this afternoon to find just one text."

The carpenter never dreamed how the seed he planted grew. He and the painter never met again, for the painter went to another job on Monday. He never learned the carpenter's name. The painter and nine of his relatives began keeping the true Sabbath as a result of that brief witness.

In the great reunion day, after I have greeted my resurrected dear ones, I want to ask my angel, "Where is the carpenter? I want to show him the harvest from his few minutes of earnest seed sowing."

please the senses."⁷ Science has revealed that unless we use the higher powers of the mind we will respond to music merely as a pleasant or an unpleasant sensation, and that even without paying attention to the music we will respond emotionally to it. Even when we become aware of music we cannot turn our ears away from the source as we can turn our eyes away from a sight. This means that the "back door" of the mind is always open to the intrusion of music. For many, therefore, listening habits and tastes are determined before they realize it; this is particularly true of children.

When we consider these facts, serious ethical and moral questions should be rather obvious. Teachers of music, live performers, and those who prepare recorded music help to shape the tastes and attitudes of thousands of children, youth, and adults. What motivates those in these categories in their selection of music? Is it the desire to uplift or the desire for popularity? Is it commercialism with no consideration for Christian ideals? Conditioning the mind of a person can retard a person's spiritual growth or even cause him to reject salvation! This sobering thought should cause all who can and do influence others, to take their responsibility seriously, making certain that as mature Christians "their perceptions are trained by long use to discriminate between good and evil" (Heb. 5:14, N.E.B.). The ability to evaluate, therefore, becomes even more critical in the field

of music, than in certain areas where one has more opportunities for self-defense.

Commenting on Peter's admonition, "Gird up the loins of your mind" (1 Peter 1:13), Ellen White says, "Those who would not fall prey to Satan's devices, must guard well the avenues of the soul."⁸ Unless we heed this warning by choosing a course of action to prevent falling prey to it, we are most certainly doomed to manipulation by the pop-music industry. Some time ago Harvey Swados called the pop-music industry, "a vast apparatus devoted to the manufacturing of public taste and through the conditioning of that taste through constant reiteration (the disc jockey and the juke box) which creates a mass demand for mediocrity and worse."⁹ The importance of establishing desirable habits as soon as possible is underscored by Ellen White: "What we do once, we more readily and naturally do again. . . . Whatever a man becomes accustomed to, be its influence good or evil, he finds it difficult to abandon."¹⁰

Part of Satan's Arsenal

Unless the Christian fortifies his mind with truth, feeding upon divinely inspired counsel, he will find it difficult to make decisions in this area. We must remember that even as a fallen being, "Satan well knows the material with which he has to deal in the human heart. He knows—for he has studied with fiendish intensity for thousands of years—the points most easily assailed in every character."¹¹

Music, having been a successful tool of Satan down through the ages, most certainly will be a part of Satan's deceptive arsenal until the end of time. In one of her visions describing God's people just before final deliverance, Ellen White heard the sounds of music and revelry coming from those who had rejected salvation: "We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music and loud laughter, mingled with cursing and cries of anguish and bitter wailing."¹²

I have endeavored to provide some useful information in the hope that it will aid some in making wise decisions about the music in their lives. But, as important as it is, information is not enough. Basically, the problem of choosing music is a spiritual one, and the question we need to ask is "How can we know God's will so that we can tell what is 'pure, true and lovely'?" I believe the answer can be found in Romans 12:2: "Adapt yourselves no longer to this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect" (N.E.B.). □

Concluded

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For the Younger Set

Daisy Goes to School

By NANCY L. CHASE

"DAISY, go home!" shouted Tommy Hughes, his blond hair blowing in the cool wind. "My teacher will become angry if you follow me to school."

It was almost time for the bell to ring. Tommy looked back to make sure Daisy wasn't following him. "You go home, Daisy. Go home!" Tommy yelled as he ran into the schoolyard.

After calling the roll Mrs. Johnson passed out pencils, paper, and spelling books. "Study the new words, children, and write them in your notebooks."

Tommy was busy doing his work when he felt something move close to his legs. He looked down and saw it was Daisy. "Oh, no," he cried, "Daisy followed me again."

"Tommy Hughes, is that your dog?" asked Mrs. Johnson. "Yes, she followed me to school," apologized Tommy. "Well, you can't keep her here; you'll have to take her home. Please make sure she doesn't follow you again." So Tommy took Daisy home and tied her to the orange tree in the back yard and hurried back to school.

After recess Mrs. Johnson settled down to read the class a story. Suddenly something was scratching at the door. "Sally, please open the door and see who's trying to come in." As the door opened, in ran Daisy, up and down the rows of students until she found Tommy's seat. "Oh, no. She's done it again," cried Tommy. Luckily the bell rang, and school was over for the day. Tommy gathered his books and began to leave. "Tommy, I'd like to talk to you a minute," said Mrs. Johnson. This is it, thought Tommy, I'm in trouble now.

With a stern look, Mrs. Johnson walked over and put her hand on his shoulder. "Tommy, you must do something about your dog. If she

continues to come to school we'll have to call the dog catcher and take her away. Please see that she doesn't get loose again."

That night when Tommy knelt to pray he asked for help with Daisy. "Please, God, keep Daisy home from school."

The next morning before school Tommy went out in the back yard and tied Daisy to the tree as carefully as he could. "Now, Daisy, you stay here, and when I come home from school I'll play with you."

All morning Tommy kept looking at the schoolhouse door waiting for Daisy to show up, but no Daisy appeared. As he skipped home that afternoon he said to himself, "God surely helped me with my problem. I'll have to thank Him tonight."

As Tommy ran into his yard, he whistled and called to Daisy, but she wasn't there. The rope was torn where she had been tied. "Daisy, where are you?" called Tommy. "I'm home now; we can play." Tommy looked everywhere, but Daisy was gone. Tears began to run down his freckled face. "Daisy probably ran away because I wouldn't let her go to school with me," cried Tommy. Just then he heard a whimper. It came from behind the house. Tommy ran to see what it was. There was Daisy lying on a pile of leaves with six baby puppies at her side.

"So that's why you didn't come to school today," exclaimed Tommy. "Good. Now you won't have time to go to school!"



He Moves My Mountains

In recent years I have come
to depend more and more
upon prayer.

By JOAN MYERS WITZEL

“NO,” WE HAD SAID, “it’s impossible for us to pull up roots now and start all over in a new place.”

We had driven from our home in beautiful northern California to attend the Alumni Postgraduate Convention at Loma Linda. Some of the administrative staff from Hinsdale Sanitarium and Hospital were there also, trying to interest people in coming to the Midwest. They had been looking for the “right man” for quite some time to be their director of medical education and also to explore the possibilities of setting up a family practice residency. The job sounded interesting to my husband—in fact, a real challenge. But there were so many reasons why we couldn’t go—at least not now.

My husband had a busy practice in Ukiah. To satisfy his love for teaching, he had taken over the anatomy and physiology classes at the new community college. He was involved in health education and temperance.

Our children were happy in their rural setting. A ten-grade church school and an active Pathfinder group provided their educational and social needs. The idea of moving them to the Chicago area was repulsive to me, not only because it would be in a big-city atmosphere but also because the older boy and girl were teen-agers and would have to go through the struggle of making new friends.

As we left Loma Linda that week, my husband, Everett, said, “We will pray about this, and if we are supposed to be in Hinsdale—we’ll be there!”

On their way back from a trip to Tennessee, my husband and Ed, our older son, flew to Chicago for a look around the Hinsdale Sanitarium and Hospital. Since he had interned there 12 years before, he was already acquainted with a few people, and was given a royal welcome.

Joan Myers Witzel is a homemaker living in Oak Brook, Illinois.

After spending a day with a realtor looking for a suitable house, and feeling somewhat discouraged with the housing situation (everything had a city atmosphere), he decided to call Dr. Charles Anderson, who had been trying to sell his home for four months. Excitement mounted as he and Ed looked through his house, which was situated on a quiet dead-end street among trees in a woody atmosphere. If I must bring my children to the city, at least our home would be a retreat if we could live here, were Everett’s first thoughts.

Just two hours before my husband had called Dr. Anderson about looking at the house, he had been prepared to initial a final agreement selling the house to another party. As he picked up the pen, the realtor pulled the contract away from him and said, “No, let’s wait.” Later when asked why she had done that, the realtor said she didn’t know.

When a person signs a real-estate contract, the next step is to apply for a loan (that is, unless one is going to pay cash for a house). The Illinois legislature had recently passed a law that put a ceiling of 8 per cent on real-estate loans. Any good businessman knows that if a bank can make more money loaning to out-of-State customers, that is the course it will take. And that is the course that the Chicago banks were taking. Call after call to various banks and loaning institutions turned up no money. The officials stated that even their best customer’s executives had been unable to get loans. My husband finally was able to fill out a couple of application blanks, but he received no promises. As he left Hinsdale that week, he told the realtor, “If we are supposed to come to Hinsdale, we’ll get a loan. If we’re not supposed to come, I don’t want it!”

Three weeks later we had the loan!

Enter: One Pair of Dragging Feet

A week after the loan was approved, our older daughter, Judy, and Everett and I flew to Chicago on our way to the Alumni Centennial weekend at Andrews University. Not having seen our “new” house as yet, Judy and I were eager, to say the least. Would we be as enthusiastic about it as Everett and Ed had been? One trip through the house told us that it was everything they had said, and set our womanly thoughts in motion with plans for fixing it up like home!

However, it is one thing to think about making a move, but it is another thing when one starts thinking about leaving friends and family—and being unsettled for months while packing and unpacking—and keeping the present house like a showroom day after day while prospective buyers are poking through my domain.

There was also another problem that kept bothering me. Some people seem to be able to sell a house and move on with the greatest of ease! Not me! We have a long history of not being able to sell things—we usually end up selling at a loss or giving things away! Now we had two houses and something had to be done about selling one. With all this weighing on my mind, I decided to have a special prayer session.

Recently I had attended a series in my home church on the ABC’s of prayer. This whole concept of prayer was new and thrilling to me, and I had already had several direct answers to prayer in some simple everyday problems. Now I had a big problem, and, to me,

selling the house was an almost insurmountable obstacle to our going to Hinsdale. (To be truthful, I would have been happy to stay!) So I prayed the first of a series of typically human prayers. "Lord," I said, "if You really want us to go to Hinsdale, would You sell our house for us within one week—or two." (I decided I'd better add that second week so as not to make it entirely impossible!)

Several days later, after a bit of nudging from my husband, I finally got around to calling a realtor to come and list our house. After sundown Sabbath, we received a call from a realtor who wanted to show our house the next day. We set a time and a nice couple came to look. Then they wanted to go through again. Later that day they returned with their daughter to analyze the home for a third time.

That scared me. I thought, "Oh, no! These people

really like our house. But what if they give us too low an offer? Or worse yet, what if they give us a really good offer, then that means we *have* to go to Hinsdale!"

Tired and upset, I went to bed early that night, but not before I prayed another of my human prayers. "Lord, if these are really the people for our house, let them give us an offer that we can't resist!"

Next day the realtor came over and fairly danced through our front door. "Have I got a good one for you!" he said. And the offer was for \$3,000 more than Everet and I had agreed could be our rock bottom price! The realtor went on to say, "I must tell you about this offer. Yesterday when those folks looked at your house, they really loved it, but they didn't want to pay the price. We went down to the office and wrote up an offer for you—but it was ridiculously low, and, besides that, they wanted you to throw in your garden tractor, the refrigerator and freezer, finish landscaping the back yard, and finish building the back fence. And I just knew you wouldn't go for that." (He was right!) "So late last night, I went over to their house. We threw out all the extra demands and raised the price on the house!"

At that point I had already started packing mentally! The Lord had really done it—sold our house in a week at a price we couldn't resist. Then the realtor brought me back to earth. "There is one contingency on this contract though. The purchase of your house is contingent upon their selling their house within thirty days."

Mentally, I started unpacking again.

"However," he said, "I have in my hand a cash offer for their house just received this morning!"

One Last Hurdle, Lord

After the sale of our house, we began to lay plans for the actual move. Our buyers wanted us to be out by June 15. (Their buyers were pushing them too.) It was now the first week of May and we had six weeks left to find a doctor to take over the medical practice. Our telephone bill for the month of May was "out of sight." Everet called every lead, including one in Singapore. We were booked in the office through Friday, June 14. The patients that needed to be seen on a regular basis after that date were given appointments and told that they would be seen either by Dr. Witzel or the new doctor. (We planned on staying on a couple of extra weeks with Everet's parents if we had to.)

The month of June rolled around and we still had no solid prospects. By now my pessimistic nature was surfacing again. The moving van was scheduled to arrive June 12. Should we send the office equipment along with our household goods?

Again I prayed, "What shall we do, Lord?" and received an immediate impression—we should leave the office intact.

By Sunday the ninth of June, we were packing in earnest—frantically, in fact! Late that morning we received a telephone call from a doctor we didn't know. He said, "I want to talk to you about buying your practice." Of course, my husband dropped everything and met the doctor at the office a half hour later.

The first question Everet asked was, "Where did you graduate?"

"Loma Linda University."

"How did you find out about my practice?"

Tampering With Witchcraft

By J. N. HUNT

Ever since going through the reprint of Ellen White's recently republished *Sketches From the Life of Paul*, I find that two paragraphs keep haunting me. Like a warning cry, they have shaken my soul. They contain lessons for today from Paul's conflict and victory over the sorcery and magic of old Ephesus:

"The mystic voices that spoke at Endor and Ephesus, are still by their lying words misleading the children of men. The mysteries of heathen worship are replaced by the secret associations and séances, the obscurities and wonders, of the sorcerers of our time. Their disclosures are eagerly received by thousands who refuse to accept light from God's word or from His Spirit. While they speak with scorn of the magicians of old, the great deceiver laughs in triumph as they yield to his arts in different form. . . .

"The visible and the invisible world are in close contact. Could the veil be lifted, we would see evil angels employing all their arts to deceive and destroy. Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. All who venture into scenes of dissipation or irreligious pleasure, or seek the society of the sensualist, the skeptic, or the blasphemer, by personal intercourse or through the medium of the press, are tampering with sorcery. Ere they are aware, the mind is bewildered and the soul is polluted. The apostle's admonitions to the Ephesian church should be heeded by the people of God today: 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.'"—*Sketches From the Life of Paul*, pp. 139, 140.

Are there items in our homes that cause us to forget God? Through today's media are we venturing into scenes of irreligious pleasure, the society of the sensualist, the skeptic, or the blasphemer? Is the great deceiver laughing in triumph as he sees us yielding to his bewitching power? Are we imperceptibly tampering with witchcraft in our living rooms? Has Satan laid his trap so cleverly that we are unaware of our danger? Let us have "no fellowship with the unfruitful works of darkness."

"Well, recently I've come to believe more in prayer."

The doctor told how he had been retired and decided to go back into practice. After advertising in the *Alumni Journal*, and accumulating a Manila folder full of various offers, he had settled in a small town in northern California and had been practicing there for a couple of months. His motor home had served as home while looking for a suitable house. However, after all this time, he still had not found one and was becoming discouraged, living so far away from his family.

The week before he called us, he had been invited to join in sundown worship with a family, at which they had discussed the text "Ask, and ye shall receive." If it's something that's good for you, just ask the Lord, they had concluded. So Saturday night he prayed, "Lord, if I'm supposed to stay here, help me find a house—or if I'm supposed to go elsewhere, show me what to do." Sunday morning he got up and pulled out that Manila folder. A letter from Ukiah drew his attention. It stated that although there were no specific open-

ings at that time, there was a general need for general practitioners there. He telephoned the writer of the letter and discovered that Dr. Witzel was at that time looking for someone.

With the thought in mind that we wanted to leave in one week—on June 17—my husband asked, "How soon do you think you could take over my practice?"

Came the reply, "Well, I really should give them a week's notice—I could start here June 17."

Epilogue

The Witzels now live near Hinsdale in the "miracle home" purchased from Dr. Charles Anderson. The children have adjusted to their new environment and have made many new friends. The family practice residency is well on its way to a reality. Mrs. Witzel states, "I have never had a move work out so smoothly as this one. It was like we just sat back and watched the Lord work out His plan. He moved all my mountains and His timetable was exact." □

When You're Young By MIRIAM WOOD

African Safari—I

I COULDN'T afford to take a trip to Africa—but how could I afford *not* to when the opportunity appeared right out of the unexpected? Rationalizing, I assured myself that I've certainly never regretted any other trip I've taken to see Seventh-day Adventist work around the world, though, of course, it has meant that I haven't been able to buy "things" that I might otherwise possess. (Somehow "things" seem less and less important, anyway.) At any rate, I had read about Africa for years. All those hours with the Moffatts and David Livingstone, and visualizing ships rounding the Cape of Good Hope and everyone crowding on the deck to see Table Mountain—well, that settled it. To say nothing of my firm, lifelong conviction that I would not really have lived until I'd taken a trip in Africa in a Land Rover. Alas for adolescent dreams! By the time I'd jounced and jolted and hit my head on the top of the vehicle repeatedly and had all my inner anatomy completely rearranged, I was cured. But I am sure I would do it again, if it was *fun*.

My traveling companion,

for rather obvious reasons, was the editor of the *REVIEW AND HERALD*. One disadvantage in that arrangement is that he has exercised his prerogative (rightful, I must add) as a bona fide reporter and has given a full account of the trip, so I am left with bits of this and that. Nonetheless, I do have some things I want to talk about and some conclusions I want to discuss. Although some of my observations may strike you as somewhat irrelevant in a column for young people, in a very short time you are going to be the ones who make the decisions and formulate policies, so before it's too late, I'd like to have a small input into the future.

First of all, Africa is not a continent, it's an *experience*. There are so many disparate cultures, so many races, so many forms of government, so many rivalries and bitter memories, so many apparently insoluble problems, that one's mind boggles. To say nothing of the size of the land mass. I got the distinct impression that cartographers never have gotten it all together where Africa is concerned. I don't see how in the world you can fly for hours and hours in practi-

cally any direction and still have Africa beneath you. Well, there is much that I do not understand in life, so this additional mystery will not undo me.

One of the most agonizing decisions you are faced with when you visit mission fields is trying to decide what the most pressing needs are—the things you want to help with, if possible. Believe me, I came out of Africa with the firm resolution *never* to criticize our administrators for the decisions they make. (I probably won't live up to that resolution, but it's better than not trying at all.) When you have to plow as many considerations into the total picture as they do, it is simply a miracle that despair does not overtake them. Don't forget that each mission hospital director is pleading in agonized tones, "But I simply *must* have . . . or I cannot run this hospital any longer." And every school headmaster is crying, "Unless you give me a budget for . . . there's no solution but to close the school." If there were only two hospitals and two schools, the matter could be resolved, but multiply the number over and over, to say nothing of other sorts of installations, and see where you come out.

And, of course, we haven't even talked about personnel. Some mission stations are so understaffed that people find themselves doing things they never in the world could do under normal conditions. The only way I can make this vivid to you is to suggest that were I on a mission station I could teach English, history, geography, reading, et cetera, give simple medical aid, teach simple sewing (not without a certain amount of personal suffering, however), give public talks—but if I were assigned to keep some machinery (metal-type motor things) in operation, this would be the height of the ludicrous. And yet I obtained the distinct impression that this could happen under certain stringent circumstances.

The amazing part of it all, though, is the sparkling good cheer of the mission people. They never lose their sense of humor—or, at least, not for long. They learn to be amused by situations that one might sit down and cry about in home-base countries. I'm not saying that they're superpeople. I'm saying that the circumstances bring out the best in the human being. He becomes a bigger, greater person than he otherwise would have been. More next time.

Spending the Church's Moneys

Concerned church members are
asking certain questions regarding
the way church moneys are spent.

By H. D. JOHNSON

HAVE YOU EVER HEARD the following questions being raised?

“Why does the church emphasize mission giving and then turn around and use part of the funds for nonmission work?”

“Why does the church spend so much of its money overseas when there is so much work to be done in the homeland?”

“Why do congregations spend so much money in the homeland on lavish churches and institutions when overseas the needs are so great and equivalent funds accomplish so much more?”

“Why can't we give our Sabbath school offerings to some project of our choice instead of having them go into a general fund?”

Questions such as these are asked seriously and sincerely by many thinking Seventh-day Adventist members who are concerned about the spiritual and financial welfare of the total church organization to which they belong.

Such questions deserve answers, even though the questioner in all cases may not be satisfied with the reasons that may be given for specific policies.

It may be that in certain areas present policies need re-examination. Certainly the questioner deserves more than the brush-off, “Well, we've always done it that way.”

In one article I cannot hope to answer fully all of these questions, which in reality are only examples of many queries directed to the General Conference treasurers and other church leaders. I aim to speak frankly in the hope of enlightening church members generally concerning the financial problems confronting the Seventh-day Adventist Church. I also wish to emphasize that the men who guide and guard the finances of the church are dedicated, godly men who are concerned that the best policies be pursued. They are constantly examining and re-examining the financial structure of the church from the point of view of the priorities involved in the expenditures of funds, energy, and the human resources

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of the church, so that as leaders they may be ready to act should changes be indicated.

Before taking up specific questions, let us examine some of the basic principles of the Seventh-day Adventist organization, its mission, and its plan of finance. These have been developed through a study of the Scriptures and the Spirit of Prophecy, and by experience.

The individual member is responsible directly to his Creator in the matter of the payment of tithe. The tithe is to be brought into the “storehouse” (Mal. 3:10). “This is not a request [made] of man; it is one of God's ordinances whereby His work may be sustained and carried on in the world.”—*Testimonies to Ministers*, p. 307. Ellen White said further, “This tithing system, I saw, would develop character, and manifest the true state of the heart.”—*Testimonies*, vol. 1, p. 237.

Thus all church members are called upon, whether they be rich or poor, doctors or bakers, farmers or ministers, to bring to the Lord a tithe of their increase.

Seventh-day Adventists have understood the gospel commission, “Go ye therefore, and teach all nations, baptizing them . . .” (Matt. 28:19), as applying to them individually and collectively. They believe that they are to be instruments for what is sometimes described as the “finishing of the work” by their witness and by their systematic tithe paying and contributions.

The Responsibility of Leadership

In the Seventh-day Adventist Church organization, leaders are elected by congregations and by constituencies in the local, union, and General conferences. Leaders are charged not only with the spiritual guidance of the church but also with the management of the business of the church. Theirs is the responsibility of a balanced, careful, and most advantageous expenditure of the funds placed in their charge from the tithes and donations of member and nonmember alike. Such leaders must not handle thoughtlessly or carelessly the funds provided by members, many times at great sacrifice. “There are men . . . who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. . . . Men are needed who can take the management of the institutions where industrial work is carried on. . . . God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise.”—ELLEN G. WHITE, in *Review and Herald*, May 8, 1900.

Ellen White also declared, “The Master will require each of His stewards to give an account of his stewardship, to show what he has gained with the talents entrusted to him.”—*Testimonies*, vol. 2, p. 284.

Thus there is a dual track of responsibility:

1. The church member—to bring the tithes and free-will offerings into the storehouse, and
2. The denominational leader and his committee—carefully to expend the funds in a way to bring a balanced growth to the work and to contribute toward the gospel's spread to every “kindred, and tongue, and people.”

This dual track represents a partnership of responsibility, and, of course, there is an overlapping of interests; for the denominational leader is a member, too, and brings his tithe and offerings. Aside from his giving,

the lay member sometimes functions as a member of a conference committee or of an advisory group, and his counsel is sought and is valued by administrators.

So far so good. The church has a God-given plan of finance, dedicated members, and enthusiastic, aggressive, zealous leaders. So why do questions arise? It may be a lack of communication. Perhaps those who have to do with church finance should do more explaining in the church's publications.

Efforts have been made in this direction. Kenneth H. Emmerson, treasurer of the General Conference, published a series of articles in the REVIEW a few years ago. Later this series was reprinted in booklet form. These booklets are still available either from the conference treasurer or from the General Conference Treasury who have a limited supply that will be distributed on a first-come, first-served basis. The booklet's title is *Financing a World Church*.

But back to the problems and the questions. Some have written us saying, "I have just about lost confidence in the local conference, the union conference, and the General Conference." I hope such a feeling isn't widespread. Here at General Conference headquarters, we take our responsibilities seriously. Every morning we have a devotional period at eight o'clock. Also at the beginning of each committee or subcommittee meeting we pray. These prayers are in addition to our individual devotions. We recognize we are mere human instruments and that without God's guidance we would fail.

At times in these committee meetings there are strong differences of opinion. We look at different sides of a question. Majority vote must prevail. We know of no other way of ascertaining God's will. We want to do what God expects of us.

Now, as to money given for missions not all being sent to the mission field. Since a large part of the Sabbath school offering is given in North America, many years ago those in authority reasoned that it would be a good thing if a part of the mission funds raised in the North American Division came back to the fields in which the money was raised. In the early days of the plan the funds that came back were used for the payment of debts primarily in denominational schools. Today the "comeback," which is currently 19.7 per cent of the total mission funds given, is used for such things as helping pay church school teachers' salaries, for assisting in church building projects, and for ministerial internships. No doubt some of the originators of the plan reasoned that such a plan might stimulate mission giving. (The more you give, the more you get back for local needs.) If it did, then perhaps the mission field benefited, too, because of the extra funds generated.

Then we have that nagging question of a proper balance of funds spent here in North America and those spent to develop further the work across the seas. This is a difficult balance at which to arrive. We must have a strong work in the homeland to support a strong work overseas. Sometimes it seems that the new church buildings erected are rather plush. We must remember, however, that representative church buildings in America will tend to attract all classes of people, including people with more means, and this class will then further augment the funds available for overseas work by their ability to give more.

On the other hand, we recognize that in some places in the world a \$1,000 donation will provide most of the necessary materials to build a modest little church, with the members supplying most of the necessary labor.

The question of giving to this or to that lies ultimately in the hands of the individual church member who votes with his offering envelope and channels his offering where he thinks it will do the most good.

Operation Extra Lift

Through the years there has been among certain Seventh-day Adventist members a desire to give to specific projects without their money getting all mixed up with a lot of other people's money in a big pool. This idea has been viewed with some trepidation by those responsible for church finance. They have been fearful that if the way were opened for funds to flow to special projects without restriction, the *basic* offerings such as Sabbath school offerings, which form the backbone of mission operation support, might dry up. It was feared that the mission field with the most imaginative public relations man might get the lion's share of the special projects donations.

About three years ago it was decided to open the door officially (at least a crack) to contributing to special projects in a program known as Operation Extra Lift. Briefly it works like this:

1. Each world division submits a short list of needy projects in their territory.
2. These are assembled at the General Conference with a brief description of each project.
3. A folder is sent out to those who indicate an interest in this type of giving.
4. The donor picks the project of his choice and sends his donation to OEL at the General Conference.
5. If the project has not already been fully covered, the funds are sent on through denominational channels to the chosen project.

With little publicity substantial sums have come in and have been sent on to the chosen projects. It is emphasized, however, that this is Operation *Extra Lift*, not funds drawn from Sabbath school or some other regular offerings.

With the donations from Operation Extra Lift many small churches have been erected in the villages of South India. A new school water system is being installed in Africa.

So, you *can* give a special donation for a special project if you wish. But keep the "regulars" coming, too!

Those who handle the finances of the denomination face tremendous challenges in today's world. The problems are such that at times it seems there *are no solutions*.

Your leaders are constantly re-evaluating old policies and studying new financial trends inside and outside the church. They ask themselves if the church is drifting into dangerous financial practices. In these days of escalating costs they constantly seek ways and means of *decreasing* costs or at least holding them where they are. (It isn't easy!) They search the Spirit of Prophecy to see whether the church's various financial practices and use of funds are in harmony with the divine plan.

They need your prayers, your support, and, yes, your confidence. □

Hero Instincts

Every year a number of persons around the world are given a silver medal and \$1,000 by the Carnegie Hero Fund Commission. Such recognition has been called the civilian medal of honor and often has been considered the highest honor anyone could receive. The records show that heroes come in every age, sex, color, creed, and walk of life.

Awards have been given to an 8-year-old boy, to men and women in their 70's, to the high and the low. The drama in each case surpasses the words taken to describe it. In one instance, a hobo lost his legs while saving someone from being struck by a train. Years later he leaped from a bridge, artificial legs and all, to rescue a drowning person.

"There is no known common denominator among today's heroes," said the Commission president, Stewart McClintic, recently. He continued: "Psychologists tell us only a certain percentage of people are capable of reacting positively under stress, but they don't know why. Self-preservation is supposed to be the first law of nature, but the Commission's cases all involve something deeper than that. The heroic person sees someone in trouble and just can't stand by and do nothing. There's an inner spark, an intangible yet elemental response. Heroes act in crisis situations from deep-rooted instincts, from inner compulsions."

When the heroes are asked about their own feelings that prompted their acts of courage, most of them say that they did not consider the risks involved, until after the act was over. For instance, Craig Carrier, of St. Louis, Missouri, jumped repeatedly into a 15-foot cesspool, filled with foul-smelling sewage to rescue a 2-year-old child. Young Carrier recalls, "All the time I was in the cesspool I just kept telling myself I had to do it. But after it was all over and I had time to think, I was scared to death."

There is always something bitter-sweet about these heroic moments. For example, not long ago on a rain-slick highway, just outside of Columbia, South Carolina, a 25-year-old truck driver, Allan Martin, instinctively swerved his tractor to avoid hitting a passenger car that had crossed the middle lane. But his quick thinking rolled his rig over, rupturing his fuel tank, which burst into flames. Semi-conscious from the impact, the young driver managed to crawl out of the cab but collapsed amid the flames.

Ignored the Danger

The crowd had already gathered when 35-year-old Naomi Clinton, a smallish restaurant manager, arrived. When Mrs. Clinton heard the injured driver calling for help, she asked the onlooking men to help her rescue him. None would, fearing more gasoline explosions.

Ignoring the danger, she bolted from the group and ran through the flames toward Martin. In spite of her 110 pounds, Mrs. Clinton straddled the much heavier driver and pulled, with superhuman strength, until he was well out of danger. His clothes were burning, and she fell on

top of him full length, smothered the flames, and then gave first aid until the ambulance came.

Martin was hospitalized for some time while the second- and third-degree burns that covered much of his body healed. Mrs. Clinton also suffered burns on her arms, neck, and legs.

Why didn't men much stronger than Mrs. Clinton rush to Mr. Martin's aid? One thing is sure, these men thought more of themselves than of the person in trouble. On the back of the Carnegie medal are these words: "Greater love hath no man than this, that a man lay down his life for his friends." These words were first said by Jesus of Nazareth, that young Man of 33 who let the world know that love is stronger than death, that integrity is more precious than fame, that doing His duty as the God-Man was more important than life itself.

Perhaps we will never have opportunity to be dramatically heroic. Yet, every day we can be responding to the needs of others; in specific ways we can be mentally preparing ourselves to be truly useful in case of the chance emergency.

This predisposition of the mind and nerve to help others will speed the reactions necessary when the crisis happens. We may be a hero, in the eyes of some. But for those who know, it will be the natural, spontaneous act of one who has prepared himself to love his fellow men wherever the need.

H. E. D.

The Old Flour Mill

By MILLIE VINNARD KURTZ

Old flour mill upon the hill,
Scrubbed clean by wind and rain,
Think not that you shall always grind
The harvest's golden grain.

For o'er a century you have stood,
Your ancient wheels proclaim;
Each turn brings forth a shuddering groan
That tilts your leaning frame.

The miller scoffs when I suggest
Your work is nearly done;
Because you've worked so many years,
He thinks you'll always run.

Old groaning world, through space you've whirled
For countless centuries, till
Some people say you'll never end;
The Bible says you will.

And soon old mills will cease to grind,
Their timbers cease to strain;
This creaking world shall be made new,
And Christ alone will reign.

I Will Love You If...

Many young people suffer emotionally because their parents extended to them conditional love. One result is a poor self-image.

By MELBA OLMSTEAD

JEANIE CAME INTO MY OFFICE WITH TEARS in her eyes. When the door closed, the tears turned into a cloudburst. She was obviously frustrated and very angry. "It isn't going to be *my* wedding! It'll be my mother's wedding. I wanted a simple wedding gown—but, no, my mother insists I have an expensive, elegant gown I don't even like. I wanted a lovely garden wedding, but mother insists I have a large church wedding. . . . Oh, I'll be so glad when it's over!"

Michelle was furious as she stomped into my office. "What can I do?" she said. "My fiancé's parents won't accept me. When I go to their house they talk to Jim but ignore me."

"But why, my dear?" I asked. "Don't they like you?"

"Oh, they want Jim to marry a doctor's daughter, and my father is an engineer." After she had calmed down a bit and wiped the tears away she continued, "Now they say if we get married they won't come to our wedding. What am I going to do?"

Judy too had a problem. She began, "You know Tom and I have been dating for four years, and we had planned to get married after I graduate—but that is still a year and a half away. We feel we just can't wait any longer. We want to get married this summer. Tom has a good job working as a mechanic and will continue to work until I finish school. We can manage it, but my mother is about to have a fit. She wants me to marry a professional man and she won't help me with the wedding unless I wait until after graduation—but, dean, we can't wait."

Karen practically ran into my office early one afternoon. I wondered why she wasn't in class. "Dean, I just don't like nursing at all. I've always wanted to be a teacher, but mother has always wanted me to be a nurse. You see, she started the nurse's course back when they wouldn't allow a girl to continue in school if she got married. Well, she got married

and never finished school, so it is *very* important to her that I become a nurse." She choked up, then added, "But I just *can't* continue with nursing. I hate it. But if I transfer to another college and become a teacher my mother will disown me. It seems that no matter what I do, I can never satisfy her. I never do anything right."

Monica poured out a story of never being able to satisfy her father. She was so emotionally upset she couldn't concentrate on her studies. No matter what she did, it wasn't good enough. She had a very tender conscience and through the years had been made to feel that practically everything she did was wrong. She found no peace from reading the Bible or the Spirit of Prophecy books, as they seemed to condemn her in the same way her father did. All she read seemed to shout, "You are sinning. . . . You are doing wrong. . . . You'll never get to heaven if you keep doing this." Her next comment I had heard before—too many times—"If I can't please my earthly parents, how can I possibly ever please God?"

If there is one problem above others that I have seen in my 18 years as a dormitory dean it is the problem of conditional love. An alarming number of young people have received this kind of love, which really isn't love at all. I spend much of my time trying to convince young adults that they are worth something, but it is difficult to change quickly the low self-image they have had for 20 years.

Many Forms of Communication

When the children are little their parents communicate by actions, tone of voice, a look of disappointment, if not by the words, "I will love you *if* you don't get your clothes dirty," "I will love you *if* you eat all your vegetables," "I will love you *if* you get A's and B's." Such an attitude is reinforced by bribing them—offering \$1 or \$5 or \$10 for each A. Often it is the average student, incapable of getting A's, who feels this conditional love, for, try as he will, he cannot compete with those who are brighter in some subjects than he. Father says to his little boy, "I will love you *if* you are the best player on the Little League baseball team." Often a pretty mother, disappointed that her little girl is rather plain, favors a sister who is prettier.

Some parents offer their children a new car as bait for getting nothing below a B when they go to college. Others offer their son a trip to Europe if he will wait a year to get married. Of course, the parents are hoping he will forget about the little farmer's daughter and marry the daughter of someone higher on their social totem pole. Many divorced women say to their children, "I will love you *if* you promise not to visit your father or have anything to do with him."

Parents are not the only ones guilty of giving conditional love. Some teachers show preference to the bright student. Some church pastors show favoritism to young people who hold up the church standards. Often church members show conditional love to fellow church members. The story goes on and on ad infinitum like a broken phonograph record, "I will love you *if*. . . . I will love you *if*. . . . I will love you *if*. . . . I will love you *if*. . . ."

Children who have grown up with conditional love find it

difficult ever to feel anything they do is good enough. Often parents expected too much of them at ages when they were not capable of doing better. Parents should remember the words of wisdom, "Do not treat your children only with sternness, forgetting your own childhood and forgetting that they are but children. Do not expect them to be perfect or try to make them men and women in their acts at once."¹

One famous author has described the person who has received conditional love in this way: "Some of our best people are where they are because of these efforts to gain approval. However, they are committed to a lifetime of mountain climbing, and when they reach the top of one mountain they are confronted by still another mountain. . . . 'No matter what I do, I'm still NOT O.K.'"²

Another author made this observation: "To say that one will perish without love does not mean that everyone without adequate love dies. Many do, for without love the will to live is often impaired to such an extent that a person's resistance is critically lowered and death follows. But most of the time, lack of love makes people depressed, anxious and without zest for life. They remain lonely and unhappy, without friends or work they care for, their life a barren treadmill, stripped of all creative action and joy."³

Let us consider a few suggestions that might help alleviate this great problem that exists among us:

Don't expect more of your children than you do of yourself. There are many parents who themselves have low self-esteem. They should read more about God's great love as recorded in the Bible and the Spirit of Prophecy writings. They may need help from a minister or a Christian psychologist or psychiatrist. "Those who desire to control others must first control themselves."⁴

Understand God's Great Love

An individual must receive love in order to give love. If one has not received unconditional love from his parents it is of utmost importance that he understand God's great love for him. Read the Gospel of John and the three Epistles of John, as well as 1 Corinthians 13 again and again. We are to love our neighbor as ourselves, but how can we love our neighbor if we don't love ourselves? I am not talking of an unhealthy conceit, but of the realization that "God so loved the world that he gave his . . . Son."⁵ He must have felt that we were very important to make such a sacrifice. When we can accept ourselves, then we can accept our children. "Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. . . . They need gentle, encouraging words."⁶

Accept your children's strengths and weaknesses, their talents and lack of talents. "Commend your children whenever you can. Make their lives as happy as possible."⁷ "There are some children who need more patient discipline and kindly training than others. They have received as a legacy unpromising traits of character, and because of this they need the more of sympathy and love."⁸

Do not live vicariously through your children. Remember that they may have different interests and talents from you. Allow them the freedom of choice as God has done with each of us. "He [God] desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened."⁹

You may need to change your values. Is beauty or status more important than character? Should parents try to force

square pegs into round holes? Did Luke the physician accomplish more good than Paul the tentmaker? God needs people of many talents in His service.

Be more concerned about your children's actions in terms of how they will affect their future lives than about what friends and relatives will think.

Accept the child when you cannot accept his deed. Instead of saying, "You were a very naughty girl today," say, "I do not approve of the way you acted today. You are usually so courteous to people; why were you discourteous today?"

Follow Christ's example. Think of how much He loved Judas even though He knew he had already made plans to betray Him. "Jesus hungered for his soul. He felt for him such a burden as for Jerusalem when He wept over the doomed city. His heart was crying, How can I give thee up?"¹⁰ "A long-suffering Saviour held out every inducement for the sinner to receive Him, to repent, and to be cleansed from the defilement of sin. This example is for us. When we suppose one to be in error and sin, we are not to divorce ourselves from him. By no careless separation are we to leave him a prey to temptation, or drive him upon Satan's battleground. This is not Christ's method."¹¹ Later the same night Jesus looked upon His beloved disciple Peter, who had just denied Him: "At the same time Peter's eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there."¹²

Keep the lines of communication open. This is especially important, and the only way parents can continue to have some influence on their children during the teen-age years and beyond. I know the joys and heartaches of being a parent. When my daughter was a little girl I told her that she and I would disagree sometimes and she would probably do things that would upset me, but I would always love her just the same. This unconditional love helped us to maintain a successful mother-daughter relationship even through the turbulent years of adolescence when I had to say No many times. She knew that the reason I said No was because I loved her. I have no doubt that she will give her baby daughter the same unconditional love.

Have faith in your children. Show them how they can improve. Help them to see what they can become. See the best in them as Christ has in us. "You should ever impress upon your children the fact that you love them."¹³

Accept the decisions your children make. I can hear some parents say, "Dean, do you mean you expect me to accept the fact that my son is going to be a mechanic when I had so much wanted him to become a physician?" "Do you mean that I must accept the good-for-nothing fellow my daughter is determined to marry?" Yes, I mean everything I have said. I believe that is what Christ would do. If you feel your children are in error, counsel with them by all means. However, be sure they are your children's errors and not your own.

Not "I will love you if . . ." Instead, all parents should have as the ideal, "I will love you as Christ has loved me." □

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- ¹ *The Adventist Home*, p. 196.
- ² Thomas A. Harris, *I'm OK—You're OK*, pp. 45, 46.
- ³ Smiley Blanton, *Love or Perish*, p. 8.
- ⁴ *Child Guidance*, p. 247.
- ⁵ John 3:16.
- ⁶ *The Adventist Home*, p. 196.
- ⁷ *Counsels to Parents and Teachers*, p. 114.
- ⁸ *Ibid.*, pp. 115, 116.
- ⁹ *The Desire of Ages*, p. 22.
- ¹⁰ *Ibid.*, p. 645.
- ¹¹ *Ibid.*, pp. 655, 656.
- ¹² *Ibid.*, p. 713.
- ¹³ *The Adventist Home*, p. 197.



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California Teen-agers Study How to Work

By P. E. PLUMMER

YOUNG PEOPLE at five academies in the Southern California Conference are learning to work, as well as to study. This is because for the past eight or ten years constituents of the conference have requested the conference office of education to give serious study to providing vocational training for young people during their academy and postacademy years. As the conference educational leaders studied this, they thought of the counsel given in the Spirit of Prophecy: "Daily, systematic labor should constitute a part of the education of the youth. . . . Much can now be gained by connecting labor with schools."—*Fundamentals of Christian Education*, p. 44.

When America was basically agrarian there were many opportunities for prac-

tical experience in work and career development available to young people in the course of their chores on the farm or their contact with citizens in small towns. These opportunities are no longer available to many of the young men and women in the metropolitan Southern California Conference. It is for this reason that the work-experience education program has been established.

The thought of establishing a vocational high school and/or junior college was studied, but it seemed impractical for two reasons. First, the Adventist subculture seems to "frown" upon vocational schools; and second, it appeared that there was no way to finance a vocational school in the conference.

As educators thought of the counsel in the Spirit of Prophecy—"Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of

practical industry" (*ibid.*, p. 317)—they wondered why they could not utilize the many industries and businesses that operate near Adventist academies.

The conference board of education discovered that there was an Adventist man with many years of experience in career counseling and work-experience education in the public schools, who was retiring and who had a commitment to Christian education. They hired him, Tony Nunn, to be the director of the work-experience program for the conference's academies.

Three Categories

Work experience was set up in three basic categories—exploratory, vocational, and general.

Exploratory work experience is intended to provide the student with a variety of experience that will assist him in career decision-making. These pupils are not necessarily paid and may not be productive to the business or industry where they are stationed.

Vocational work experience provides those students who have a specific career in mind with experience to verify their decision and to teach them specific skills in their chosen vocation.

The third type of work experience is a general program that provides experience in the ethics of work. In this phase the student must be productive, must be able to perform a task that is of value to the employer, and must have a marketable skill.

Work experience is educational. Academic credit or pay for the job is secondary to the experience's educational value.

As conference educators implemented the program they remembered the counsel: "Every youth, whether his parents were rich or poor, was taught some trade."—*Education*, p. 47.

They searched the conference for job stations in the summer of 1973 and began the program in an active way with four day academies in September of 1973. Each

academy designated a teacher-counselor to serve as a work-experience coordinator. These coordinators found the students who were interested in work experience, got them registered, and gave them some classroom instruction on applying for jobs, filling out job applications, and preparing for job interviews.

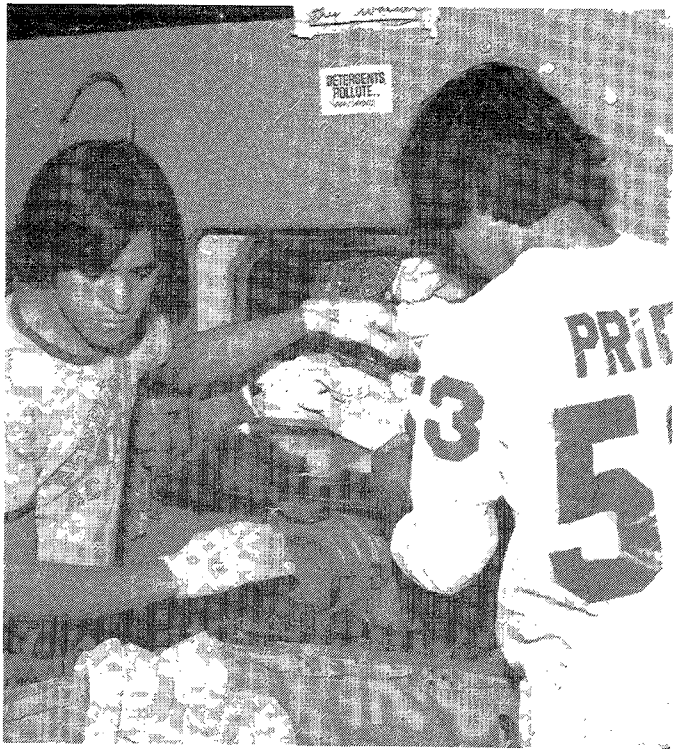
As the program developed, more work stations became available than Mr. Nunn could supervise. He visited each student at his work station with the immediate work supervisor, evaluated the student's work, and assigned a grade so that the student would receive academic credit through the school he attended. As the program grew, an assistant director, Marvin Smith, was added. Mr. Smith spends all of his working hours in the field looking for new job stations and supervising working students.

During the school year 1974-1975 Newbury Park Adventist Academy, the conference's boarding school, joined the four day academies, and as the year ended, almost 500 students in job stations were being supervised by Mr. Nunn and Mr. Smith. These students received academic credit, and most of them received pay for their work.

The major goal of the work-experience education program is to help the students: (1) recognize that the school's curriculum is relevant to career requirements and responsibilities; (2) appreciate the importance of work to personal fulfillment and growing independence and maturity; (3) analyze career opportunities and requirements and compare them with personal potential and expectations; (4) identify with and participate in adult roles and responsibilities; (5) learn to relate in a positive manner to supervisors and fellow employees; and (6) understand how their chosen vocation relates to the mission of the Seventh-day Adventist Church and how it can best contribute to accomplishing the church's goals.

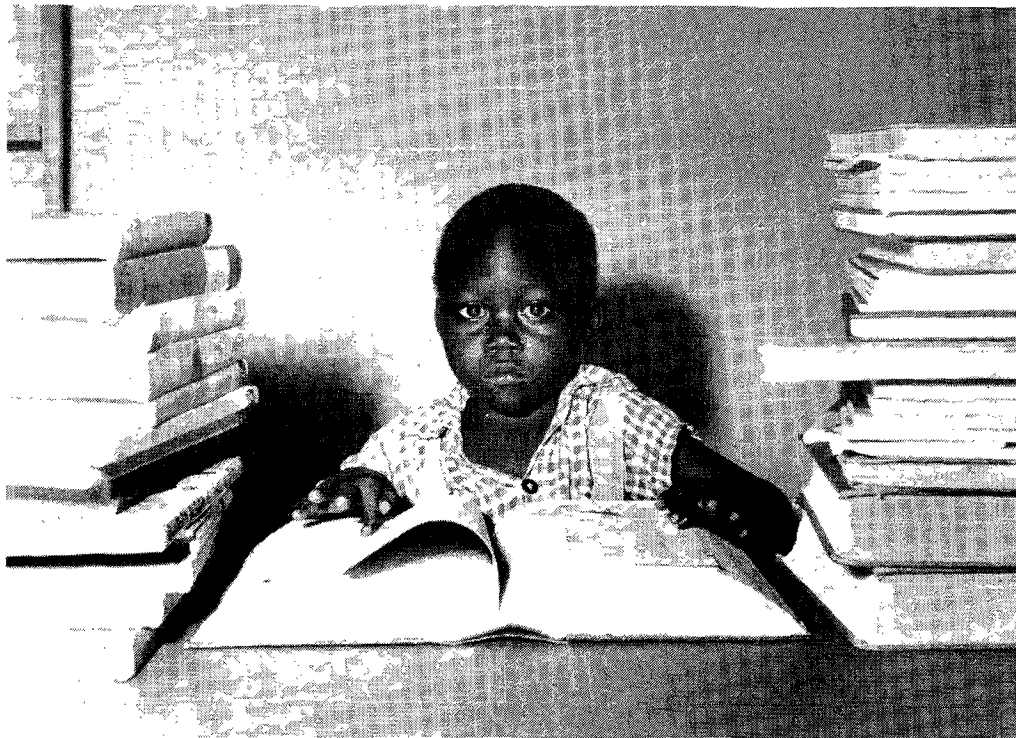


Young people with a career in mind, such as working with older people in a nursing home, have a chance to try it and see how they like it.



In a work-education program established for the young people in five academies in the Southern California Conference, students are learning how to work as well as to study. At the end of the 1974-1975 school year, almost 500 young people were working in jobs, such as (clockwise, beginning at upper left) washing clothing at a laundry, making brooms, checking out at a drugstore, preparing to bake bread, and typing.





Education in Africa must keep up with rapid changes on the continent and open doors to a new kind of life.

Opportunity Africa

By JEAN CRIPPS

IN THE mid-1850's, David Livingstone, son-in-law of Robert Moffatt, started to write his name and works across the face of central Africa and to penetrate northward. He was the greatest missionary/explorer to open up central Africa to the gospel and trade. He saw the depravity and suffering of the slave trade, which shocked him as he watched human beings bartered in the open markets for gold. He was instrumental in helping to heal this "open sore of the world."

Many churches followed closely on Livingstone's heels. The Seventh-day Adventist Church did not lag far behind. In 1894 the church opened its first mission for the African people—the Matabele—on a station to be called

Solusi, which was to become a household word in Adventist circles.

Later, 4,000 acres were ceded from Solusi's 12,000 so that work could begin for the Mashona tribe in the same country. So it was that in 1910 Inyazura station welcomed 23 students. Now its seats are filled with more than 400, and many more are knocking at the doors for admittance. A constant upgrading has taken place in academic courses, but, as in so many cases, the buildings have served beyond their term. The girls' dormitory and the facilities for teaching physical and domestic science are among those that should have been replaced before this. Funds from the first quarter, 1976, Thirteenth Sabbath Offering overflow will be used for this purpose.

The days are gone—but in some instances not so long ago—when students sat on

tree trunks and used their leg for a slate. Adventist schools must expand and keep pace with the rapid changes taking place in Africa today. Education is a most sought-after commodity, since it is the door to a better life.

In the southern part of the continent, where many tribes made their home after migrating from the central lake regions, W. S. Hyatt and Richard Moko traveled from village to village in a little wagon, known as the "Gospel Wagon." The people welcomed them, but asked for permanent churches in which to worship. They said, "Even the birds of the air have nests, but we have no homes." Without such permanency there was no prestige attached to the church.

Today, with the unprecedented building of new cities for the African people, there is a great need for "nests" where they can worship. In 50 new cities (and more are planned) good sites are available, but to obtain them the church must erect buildings within two years, or the sites will be forfeited.

The church is challenged to meet the deadlines for building churches set by the various authorities. Aware of the need for speed, the church is laying plans to meet an opportunity that may never come its way again. The day for meeting under trees has long passed; modest houses of worship are a necessity for any congregation. African members are giving more and more financial support to their church, but for this "once in a lifetime" opportunity they require the support of members around the world. This is the second project to benefit from Thirteenth Sabbath Offering overflow funds.

One of these large territories where churches should be built is the Transkei, a fertile and beautiful land with rolling green hills on which cows, sheep, and goats graze.

Just before 1916, W. C. Tarr received his marching orders and was asked to cross the Kei River into the Transkei. With a little cart and two horses he left with his wife and small son and daughter to see whether a church could be established in the territory.

I. B. Burton joined the Tarrs, and together they erected a tent and gathered the people for meetings.

For many months the land had baked under a relentless sun until it was sucked dry of moisture. As the vegetation disappeared, the animals dug with claw and hoof for roots and tubers to eat. Many did not succeed, and the smell of death lay over the land. The people were in despair!

At the invitation of the two Adventist workers, they came to the tent, but constituted a worried audience. The time came for prayer. After the announcement of it, a man rose and asked:

"Have you noticed the drought? We and our animals are suffering. We will not survive unless it rains. Now you pray for rain and we will see whether your God hears you!"

W. C. Tarr turned to I. B. Burton and said, "There is not a cloud in the sky. The moon is shining, and there is no sign of rain."

I. B. Burton replied, "I

Jean Cripps is an author, editor, and former office secretary in the Trans-Africa Division.

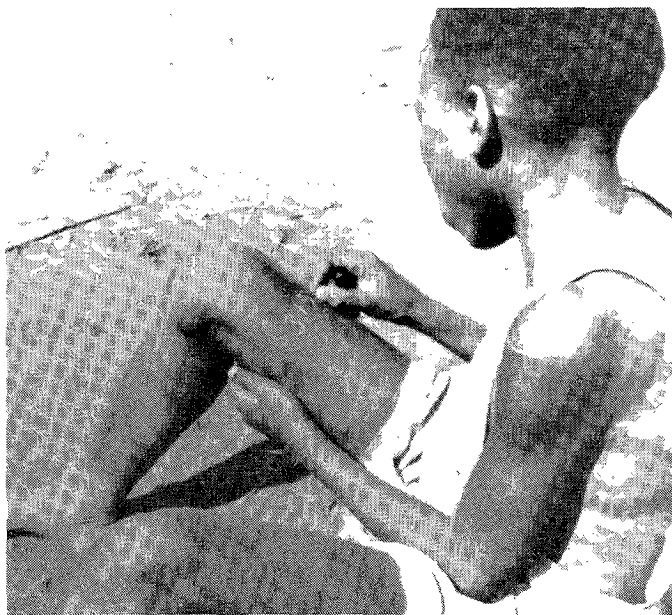
have faith, and I will pray for rain."

Before the somewhat lengthy supplication ended, the patter of rain was heard on the tent canvas. It grew louder and louder until it sounded like quick drumbeats. Soon it sounded like a torrent, drowning out the speaker's voice.

It rained steadily for a long

time until water ran into the tent and around the ankles of the congregation. They were jubilant and smiling as they watched the earth soak up the life-giving moisture.

This experience made a great impact on those in the district, and the news spread far and wide. It was the opening wedge for the work in the Transkei.



The days are gone—but in some instances not so long ago—when African students in SDA schools sat on tree trunks and wrote on their legs.



In the southern part of Africa, such as the Cape Peninsula, new Adventist churches will be constructed.

PORTUGAL

Europeans Help Clothe Refugees From Angola

European Welfare Societies recently aided sister societies in Portugal in giving bedding and clothing to Angolan refugees in Portugal.

Last autumn the leaders of the work in Portugal sent an urgent appeal to the officers of the Euro-Africa Division, asking them to send clothes, shoes, and warm blankets to help the numerous refugees from Angola. Thousands of people who up to that time had been quite well off found themselves deprived of everything overnight. Since they came from the tropics, they did not even have clothing necessary to face the European winter.

Local churches did all in their power to help at least those Adventists who had been uprooted. The director of lay activities in Portugal, Benito Raymundo, and his helpers systematically visited the refugee camps in order to contact their Angolan brethren and sisters. Their idea was to refer these members to the nearest Adventist churches so that they could be helped by the local Dorcas Societies. Soon they discovered that there were too many refugees

needing too many things, and that the Portuguese welfare societies had insufficient supplies for the task. Consequently, the Portuguese workers sent their appeal to the division.

As soon as this request reached the division office in Bern, Switzerland, it was relayed to those fields where Dorcas Societies had permanent reserves for such emergency situations. The Franco-Belgian Union sent to Portugal in October five tons of clothing and materials provided by its members. Then the Swiss Union collected and transported by truck to Lisbon five more tons of supplies.

Church leaders in Portugal were overwhelmed by the willingness to give and by the quantity of these gifts. Several national welfare organizations who wanted to requisition this large quantity of merchandise for their own use caused a delay before the Adventist refugees could receive these gifts from their fellow believers.

Pastor Raymundo now writes, "The distribution continues, although we have already given out thousands of blankets and articles of clothing. The recipients are certainly well worthy of the aid given. In Angola they were, in the main, leaders of businesses and flourishing concerns and owned their own houses. Some of them even were very well to do and enjoyed maximum comfort. They have had to leave everything to save their lives, so their present situation is a really trying experience for them. Some are ashamed of their present condition, which they cannot yet accept; however, the majority are thankful to be alive and are willing to start life again from scratch, and these are the ones who very gratefully accept the help that our work has afforded them."

Pastor Raymundo went on to tell about several people who received aid. A father with five children who owned and directed a business in Angola where several Adventists worked, had to leave the country by plane on very

short notice, taking with him only a small brief case. He and his family accepted with tears of gratitude the winter overcoats that the Adventist welfare workers gave them.

Another refugee, a young man, kindly offered the workers his services. His work was to tie up and transport heavy packages of clothing. Completely dedicated to his charitable work, he no longer thought of himself at all. After several weeks, an Adventist church member noticed that he still came to church each Sabbath in a summer suit, although the temperature had dropped considerably. When given a warm, fur-lined overcoat he wanted to keep wearing it all the time. He said with a shy smile, "It seems to me that suddenly I am home again in Angola, I feel so warm inside it."

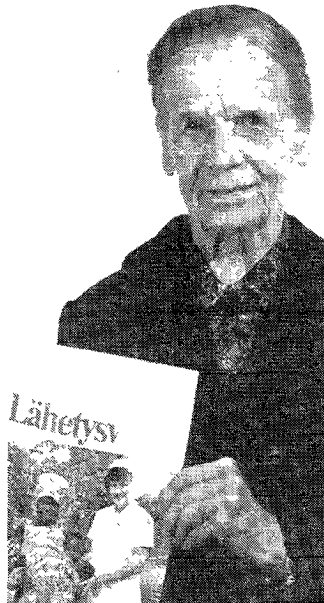
Another family, of considerable means in Angola, turned up one day in the room where the Dorcas Society was sorting out clothes for the refugees. Since these people had absolutely nothing, they were allowed to select what they needed. Suddenly Pastor Raymundo noticed that the couple hugged each other with joy, for they thought it was nothing less than a miracle that they had the privilege of being clothed warmly without having to pay anything. Pastor Raymundo looked away so as not to embarrass them, but his heart was overcome with emotion.

Among the refugees there was also a woman who was married to a non-Adventist. For years her husband had grumbled at her, not only because she returned her tithe but also because she worked voluntarily for the Dorcas Society of her church. This woman confided to Pastor Raymundo in a most relieved tone, "My husband is greatly touched. He said to me just now, 'I would never have thought that the day would come when we would need material help from your church, and that this would be the only organization to lend us a helping hand in our distress.'"

Church members in Portugal express their thanks on

behalf of the numerous refugees who have benefited from the welfare service, for the generous aid that this organization has given them. They also thank those who have collected, transported, and distributed these articles.

HARALD KNOTT
*Lay Activities Director
Euro-Africa Division*



FINNISH WOMAN INGATHERS 58 YEARS

Lydia Laitinen, 80, has taken part in Ingathering crusades since 1917. This cheerful woman in Finland began her long years of service by selling magazines and other mission literature. Every year she has spent weeks of her time in Ingathering work, not even letting sickness prevent her from going to homes, to donors. All of Mrs. Laitinen's weeks of Ingathering, put together, would total several years of service.

When Mrs. Laitinen began Ingathering for the 1975 crusade her voice could not be heard, but after she went to homes and offered a prayer her voice was kept clear for the time she spent in collecting money for God.

P. O. PELTONEN
*Lay Activities Director
Northern Europe-West
Africa Division*

VENEZUELA

Fourteen-Year-Old Boy Wins 20 Persons

As a result of the faith of Jacinto Cobos, a 14-year-old boy living in the El Nula region of the Páez district, Apure, Venezuela, all the members of his immediate family, many relatives, and a large number of neighbors have been baptized—nearly 20 in all.

While he was spending a few days with relatives they gave him a small Bible, which he took home with him. He began to read it for hours at a time, and developed such an interest in it that his parents became disgusted at his attitude and asked whether he thought he could earn a living or obtain food and drink from that Book.

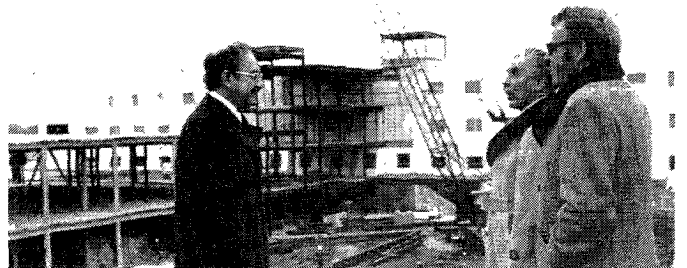
To this criticism he answered, "This is my spiritual food and drink." Since they prohibited him from reading in their presence, he took his precious Book into the woods.

When his parents saw that Jacinto no longer smoked or drank liquor (vices he had already acquired), they began to think differently. They began to enjoy hearing him sing hymns and to appreciate his kneeling reverently in prayer, but they let it be known that they themselves did not wish to become actively involved.

The Cobos children became ill, and the family began to suffer other hardships. Jacinto sought help by requesting an Adventist, Elias Carvajal, to visit their farm. Mr. Carvajal stayed with them a number of days, counseled with them, and prayed with them. By the grace of God, the family was restored to health. These incidents fortified the family's faith to the extent that they wanted to learn about this marvelous God, the God of the Seventh-day Adventists. Jacinto was baptized in the next baptismal service.

The Lord blessed his faith and desire for a better life.

JOSE M. HURTADO
*District Pastor
West Venezuela Mission*



KANSAS CONSTRUCTION PROGRESSES

J. Russell Shawver, left, executive director of Shawnee Mission Medical Center, Shawnee Mission, Kansas, shows the expansion progress to H. V. Reed, center, president of the board, and Board Member W. O. Coe, Central Union Conference president.

The medical center is being enlarged from 241 beds to nearly 400 beds, with additional space for therapeutic, diagnostic, surgical, and related nursing. Scheduled for completion in late 1976, the expansion, remodeling, and financing will cost more than \$27 million and will add more than 200,000 square feet of floor space.

The kitchen and laundry are scheduled to move into their new facilities in June. The two additional nursing floors will be ready for patient occupancy in July, and the business office and several departments will be moved into the new building in late August.

Owned and operated by the Central Union Conference, Shawnee Mission Medical Center is situated only ten miles from Kansas City.

EDWIN M. SHAFER
*Director of Development and Communications
Shawnee Mission Medical Center*

How to cook Mexican style without cholesterol or animal fat. Use Loma Linda Vege-Burger. Sabrozo!



TACOS

- 1 package taco shells
- 2 fresh tomatoes, peeled (or 1 cup solid-packed canned tomatoes, well drained)
- 1 onion, minced
- 3 tablespoons vegetable oil
- 2 teaspoons each paprika and lemon juice
- 1/4 teaspoon each oregano, cumin and salt
- 1 envelope G. Washington Broth; dark
- 1 cup Loma Linda Vege-Burger
- 1 cup cooked red beans
- 1 clove garlic, minced

Mash tomatoes with potato masher. Sauté garlic and onion in oil. Stir in Vege-Burger and brown lightly. Add G. Washington Broth, lemon juice, paprika, oregano, salt and cook slightly. Add beans and tomatoes. Place approximately 1/3 cup of mixture in each taco shell. If desired, top with shredded lettuce, grated cheese and tomato wedges. Serve plain or with tomato sauce.

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Australasian

● In the Greater Sydney Conference a newly appointed follow-up worker for literature evangelist contacts saw the first converts baptized. Eighty-six families are receiving weekly Bible studies.

● Pastor Cometa, from the Philippines, arrived December 31 in Papua New Guinea to direct the publishing work in that field. The literature ministry in this territory is still in the pioneering stage, but within a month Pastor Cometa was busy training the first recruits for regular literature evangelism.

Far Eastern

● Thirty non-Adventist Protestant clergymen in Guam-Micronesia will receive *The Ministry* magazine for the next two years. This plan, called PREACH (Project for Reaching Every Active Clergyman at Home), is already in action in some parts of North America and Australia.

● College officials from Southeast Asia Union College, Singapore, and South China Union College, Hong Kong, are giving study to merging the two schools. This study is prompted by a new Singapore regulation imposing a high tax on non-resident students. According to O. C. Edwards, division education director, only one student in the new freshman class at Southeast Asia Union College is from outside Singapore. The school is thus unable to serve prospective students from Malaysia, Sabah, Sarawak, and Thailand, who cannot afford the high tax. Although all problems of a merger with the Hong Kong school have not been solved, and the decision to combine the schools has not been finalized, there are several factors that favor this move. For example, South China Union College could offer three times the courses now available, and Southeast Asia Union College could offer almost twice as many.

● Pathfinders from nine clubs in the Central Luzon Mission met Sunday, January 25, at a "skill-o-rama" held on the parade grounds of Philippine Union College, Manila, Philippines. Skills in fancy drills, signaling, first aid, fire building, pancake cooking, tower building, tent pitching, and gymnastics were also demonstrated as part of the field events that Pathfinders are trained to do in their various church-centered activities.

Inter-American

● Santiago Mejia is broadcasting a daily program in Samaná, Dominican Republic, entitled "Toward Happiness." Through it many people have found true happiness in Christ Jesus. The station transmits the program as a public service feature.

● The Mexican Union added 10,907 new members to the church by baptism during 1975.

● Two students of Caribbean Union College conducted a three-week public evangelism reaping crusade at the Richland Park Adventist church, St. Vincent, West Indies. Clinton Valley, a senior theology major, and Bertram Bacchus, a freshman, worked diligently and felt the presence of the Holy Spirit as they saw 60 persons baptized. This was Mr. Valley's second crusade in six months and brings to 85 the number of new members he has been instrumental in winning.

● In 1975, 800 persons were baptized in Cuba. The following appointments were made at the recent business session: president, Pedro de Armas; vice-president, Hector Torres; secretary, Arturo Broche. For the provinces, the following directors were named: Pinar del Rio, Rafael Hernandez; Havana, Evaristo Gonzalez; Matanzas, Oliver Mastrapa; Las Villas, Nicolas Bence; Camaguey, Roberto Cols; and Oriente, Alejandro Delgado. There are 12 students currently enrolled at the seminary in Cuba.

North American

Atlantic Union

● A three-week series of meetings in March, organized and supervised by students and teachers of Atlantic Union College's theology department, will highlight year-long evangelistic activities in Framingham, Massachusetts.

● Forty youth were invested recently as Master Guides at a youth rally in the Spanish Central church, Brooklyn, New York.

● At the recent Bermuda Mission constituency meeting held in the Hamilton church, Robert H. Carter, mission president, reported that 167 people were baptized as the result of four crusades on the island.

● Atlantic Union College has received a \$500 unrestricted grant from the Sears Roebuck Foundation.

● The Brooklawn church in Bridgeport, Connecticut, taking advantage of the community's interest in nutrition, conducted a second series of vegetarian cooking classes, meeting each Monday evening for five weeks, starting just before Thanksgiving. Naomi Reilly, class coordinator, made sure that each evening's class was related to a Bible theme. The average attendance was 100, with about 80 non-Adventists.

Canadian Union

● Marie Henry, of the Christian Record Braille Foundation, Lincoln, Nebraska, has spent nearly a month providing many free services to blind people in the northwestern area of Ontario.

● Nine hundred and forty-three interested viewers traveled as far as 350 miles to attend three It Is Written Revelation seminars conducted by George Vandeman and George Knowles. On September 13, 183 persons attended the all-day seminar in Ottawa; 248 attended the Hamilton seminar on September 20; and in Toronto on

September 21, 512 were present. Nine persons have been baptized in Hamilton.

● During the month of January, 1976, two new churches have been organized in Toronto—the Korean and the North churches—making a total of 17 churches in the Toronto area.

● Witnessing for Christ programs have been launched throughout Newfoundland with the following results: Six witnessing teams reported giving 25 Bible studies two weeks after the program was launched in Botwood; a successful Five-Day Plan to Stop Smoking was conducted in Botwood; in Corner Brook, witnessing teams are working, members are telephoning up to 300 homes each weekend encouraging people to view It Is Written, and requests are coming in for baptism; 12 young people are meeting regularly under the guidance of the conference secretary-treasurer, Ralph Janes, to prepare for witnessing.

Central Union

● An Operation Andrew rally in Omaha, Nebraska, February 14, launched the countdown of plans for evangelistic meetings to be held in Omaha, July 14 to August 20.

● The Central States Conference held a temperance rally in Kansas City, Kansas, February 27 and 28. Special guests were A. V. Pinkney, of the General Conference Temperance Department; Don Schneider, Central Union Conference temperance director; and Allan Williamson, Missouri Conference temperance director.

● Wayne Nazarenus and Robert Gepford were ordained during the Missouri Conference workers' meeting in January. The ordination was held in the Kansas City Central church. John Fowler, of the Central Union Conference Ministerial association, preached the sermon. Elder Nazarenus is pastor of the Sunnydale Academy church, and Elder Gepford pastors the Ava, Marshfield, and Seymour district.

Columbia Union

● A new administration building for Shenandoah Valley Academy, New Market, Virginia, is to be built adjacent to the present gymnasium. The decision was made at a special constituency meeting of the Potomac Conference on October 26.

● The Dale Wright Memorial church, Germantown, Ohio, was dedicated free of debt on September 6.

● A new company of believers was organized October 18 in Lorain, Ohio.

● The Cleveland, Ohio, church school has added the ninth grade, taught by Bill Strom, of Lincoln, Nebraska.

● Norman Meager is the new pastor of the Akron, Ohio, church.

● Groundbreaking was September 21 for the East Dayton, Ohio, church, a \$155,000 one-story brick structure with two educational wings. The sanctuary will seat 250.

● The new Frederick, Maryland, elementary school, which just opened for the 1975-1976 school year, cost more than \$400,000 and has four classrooms, a library, a principal's office, a teachers' lounge, a gymnasium, a custodial apartment, guest rooms, and storage rooms.

● Doug Rennewanz has been named pastor of the Bowie-Annapolis, Maryland, district.

● Howard McGuire was selected Literature Evangelist of the Year by his colleagues in the Potomac Conference. Literature sales in the conference during 1975 reached a record \$654,993.

Lake Union

● Students and faculty of the Ruth Murdoch Elementary School, Berrien Springs, Michigan, raised nearly \$900 as a Christmas gift to Gitwe College, Rwanda, Africa.

● A new lodge has been built at Camp Au Sable in the Michigan Conference. It includes a dining room seating

125 persons, a kitchen, cook's quarters, rest rooms, and a ground-level basement room for meetings or recreation.

● During Christmas vacation, 58 Andrews University students left Berrien Springs, Michigan, for Mexico on the most recent Maranatha Flights International project. In two weeks' time they helped build a church in Huatabampo.

● The Burlington, Michigan, church celebrated its 100th birthday this past December. J. H. Waggoner was the first pastor of the congregation in 1876.

● The new Community Services Center that opened in Muskegon, Michigan, on December 14 is the ninety-eighth center or unit in the Michigan Conference.

● Mrs. LaVan H. Purdy of Decatur, Indiana, recently gave a \$25,000 estate to the Indiana Conference to finance telecasting the It Is Written program in that State.

North Pacific Union

● The Walla Walla College graduating class of 1975 has presented as a class gift a sum of \$858 to be part of the 1976 North Pacific Union Conference employment grant program for students attending college.

● Ministerial recognition ceremonies were held recently for 23 junior theology students at Walla Walla College who have been advanced to candidacy for calls to internships at the conclusion of their fourth year of college work.

● The 12 students of the newly formed Mount Helena Adventist School in Helena, Montana, have moved into their new school building. The school program is based on a nongraded system in which each student works at his own level of proficiency.

● The Idaho Conference has reached an all-time investment record. During 1975 a total of \$42,105 was turned in by members participating in the Investment plan.

Southern Union

● Some 25 nursing students were capped during dedication services January 17 at Oakwood College. This is the third group in the four-year-old associate degree nursing program.

● Florida Conference evangelists report the following baptisms from recent crusades: Hooper-Peterson, Orlando Central, 79; Harmon Brownlow, West Palm Beach, 37; Swinson-Hanchett, Inverness, 14; Lester Pratt, Clearwater, 13.

● Pathfinder leadership workshops were conducted in the Florida Conference during the first six weeks of 1976 under the direction of Lewis Hendershot, associate youth director.

● Baptisms in the Southern Union during January numbered 274, a gain of 80 over January of 1975. All but one of the seven conferences registered an increase. Florida was first, with 102. Their goal for the year is 2,000.

● The Alabama-Mississippi Conference registered a 13.9 per cent increase in tithe receipts during 1975, the most rapid gain in the Southern Union.

Southwestern Union

● S. D. Pangborn, Arkansas-Louisiana Conference publishing director, has accepted a call to a similar position in the Pennsylvania Conference. Replacing Elder Pangborn is James Cobb, of Houston, Texas. Mr. Cobb, a literature evangelist, delivered more than \$240,000 worth of literature in his district during 1975. Three new district leaders have also accepted positions in the Southwestern Union. They are Tom Simons, who has moved from Texas to the Texico Conference, and Otto Kreuzer and Tom Kapusta, who have accepted responsibilities in the Texas Conference.

● More than 50 teachers of the Southwest Region Conference recently attended a teachers' convention in

Dallas, Texas. The meeting was under the direction of C. M. Bailey, conference education director.

● W. H. Elder, Arkansas-Louisiana Conference president, and Jim Herman, conference youth director, recently held evangelistic meetings in Texarkana.

● Forty Peace for Life crusades are scheduled during 1976 in the Oklahoma Conference. Leading out in these meetings will be Dale Tunnell, conference evangelist; H. B. Petry, revivalist; and Bill Sorenson, pastor-revivalist.

● A Texico Conference youth rally was held at Sandia View Academy, Corrales, New Mexico, February 6 and 7. Douglas Clark, of Southwestern Union College, was guest speaker.

Loma Linda University

● A course in clinical pastoral education, supervised by medical center chaplain Bruce Dame, was recently completed by six students, including four seminary students from Andrews University, Berrien Springs, Michigan. The clinical pastoral education class is offered at the medical center each quarter.

● The medical helicopter service operated by Loma Linda University Medical Center has been renamed the LLUMC Air Medical Service Program. The name change is indicative of other changes that have occurred in the service since its inception two and one-half years ago. One significant change is that the use of the helicopters has nearly doubled since the service began.

● A fellowship in the American College of Dentists was conferred on Bernard C. Byrd, chairman of the department of oral surgery in the School of Dentistry. Since the convocation was on Saturday, and since Dr. Byrd was in the Far East presenting continuing dental education seminars for missionary dentists, the fellowship was conferred in absentia.



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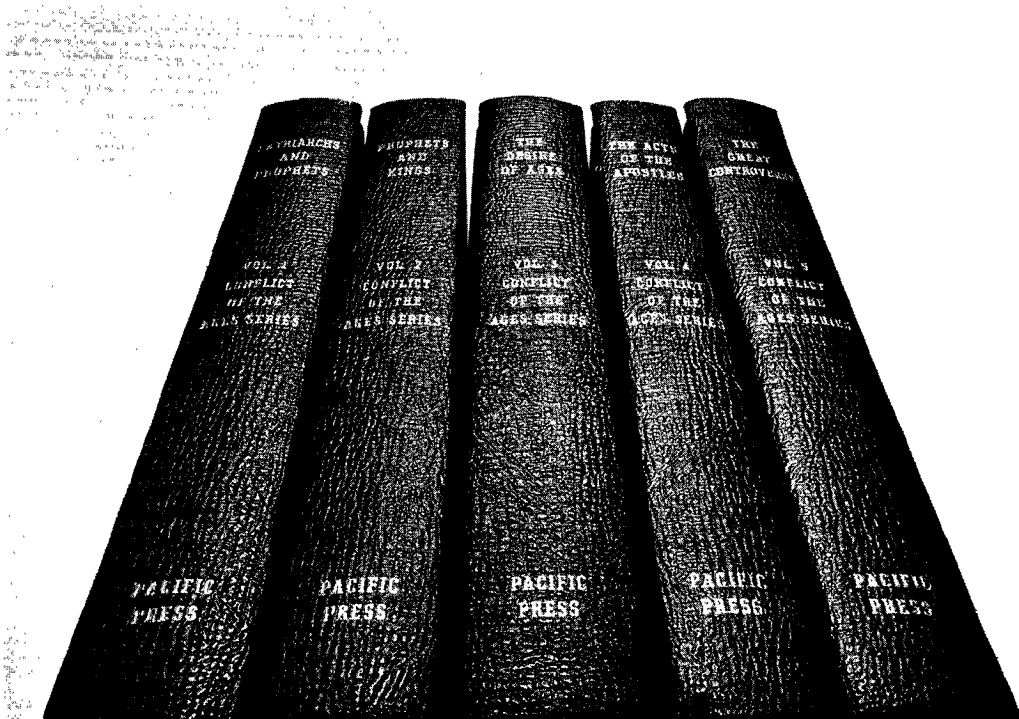
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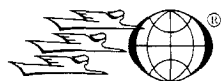
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Shirley Burton; *Southern*, Oscar L.
Heinrich; *Southwestern*, J. N. Morgan

UNIVERSITIES
Andrews, Opal Young; *Loma Linda*,
Richard Weismeyer

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

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.

Allison C. Becker, pastor, Ooltewah, Tennessee, from Nebraska Conference.

Edward Dorsey, pastor, Delray, Florida, from Allegheny East Conference.

William Freeman, building consultant, South Central Conference, from Andrews University.

James D. Herod, associate pastor, Charlotte, North Carolina, formerly student, Southern Missionary College.

Eugene Juhl, publishing director, Kansas Conference, formerly associate publishing director, Florida Conference.

Calvin Preston, pastor, Albany, Georgia, formerly student, Oakwood College.

Fernon D. Retzer, Sabbath school and religious liberty director, Southern Union Conference, from the General Conference.

C. L. White, pastor, Winston-Salem, North Carolina, from Chesapeake Conference.

FROM HOME BASE TO FRONT LINE

David M. Crabtree (LLU '75), to serve as biology teacher, Antillian College, Mayaguez, Puerto Rico; **Prisca E. (Madiedo) Crabtree** (PUC '72), and daughter, of Loma Linda, California, left Miami, Florida, December 30, 1975.

Melvin E. Foll (AU '75), to serve as theology teacher, Caribbean Union College, Port of Spain, Trinidad; **Bonnie M. (Sharpe) Foll**, and four children, of Berrien Springs, Michigan, left Chicago, Illinois, December 30, 1975.

Clifton Roy Maberly (AU '75), to serve as a missionary, Thailand Mission, Ubol, Thailand; **Karen E. (Branster) Maberly** (PUC '73), of Berrien Springs, Michigan, left Portland, Oregon, November 2, 1975.

Bertha A. Shollenburg (Washington St. U. '59), returning to serve as assistant health secretary, Australasian Division, Wahroonga, New South Wales, left Spokane, Washington, December 28, 1975.

O. Leslie Speer (AU '70), to serve as Bible teacher, Solusi

College, Bulawayo, Rhodesia; **Patricia L. (Bowen) Speer**, and three children, of Terre Haute, Indiana, left New York City, January 1, 1976.

Robert J. Steele, Jr. (George Brown College '75), to serve as dental laboratory technician, Seventh-day Adventist Clinic, Tamuning, Guam; **Emily J. (Spencer) Steele** (Branson Hosp. Sch. of Nursing '68), and son, of Willowdale, Ontario, Canada, left Toronto via Singapore, September 14, 1975.

Charles D. Watson (Newbold College '43), to serve as president, Afro-Mideast Division, Beirut, Lebanon; **Kathleen (Emm) Watson**, of Adelphi, Maryland, left Baltimore, Maryland, January 2, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

F. Victor Anderson (PUC '45) (SOS), to serve as teacher, Koola Academy, Monrovia, Liberia, and **M. Faye (Smith) Anderson**, of Redlands, California, left New York City, December 28, 1975.

Robert C. Eisele (SS), to serve as builder, Delete Seventh-day Adventist church, Gimbie Hospital, Ethiopia, of Avon Park, Florida, left New York City, December 14, 1975.

Lillian Ford (SOS), to work with youth, El Salvador Mission, El Salvador, left Laredo, Texas, October 28, 1975.

Oscar M. Francis (AU '75) (SS), to serve as teacher, Seventh-day Adventist Language School, Seoul, Korea, of Berrien Springs, Michigan, left Los Angeles, California, August 25, 1975.

Richard R. Gardner (SS), to serve as builder, Delete Seventh-day Adventist church, Gimbie Hospital, Ethiopia, of Downers Grove, Illinois, left Chicago, Illinois, December 14, 1975.

Floyd Harris (SS), to serve as builder, Delete Seventh-day Ad-

ventist church, Gimbie Hospital, Ethiopia, of Fairfield, Illinois, left Chicago, Illinois, December 14, 1975.

Gregory J. Hayden (SS), to serve as teacher, English Language School, Seoul, Korea, of Iowa City, Iowa, left San Francisco, California, December 28, 1975.

Janie R. Hayden (SS), to serve as teacher, English Language School, Seoul, Korea, of Iowa City, Iowa, left San Francisco, California, December 28, 1975.

Ray L. Prettyman (SS), to serve as builder, Delete Seventh-day Adventist church, Gimbie Hospital, Ethiopia, of Avon Park, Florida, left New York City, December 14, 1975.

Eugene E. Witzel (SS), to serve as builder, Delete Seventh-day Adventist church, Gimbie Hospital, Ethiopia, of La Fox, Illinois, left New York City, December 14, 1975.

Coming

March

6 MV Day
6 Church Lay Activities Offering
6-13 MV Week of Prayer
20 Sabbath School Community Guest Day
27 Thirteenth Sabbath Offering (Trans-Africa Division)

April

3 Missionary magazine campaign
3 Church Lay Activities Offering
10 Literature Evangelism Rally Day
17 Andrews University Offering (Alternates with Loma Linda University Offering)
24 Educational Day and Elementary School Offering (local conferences)

May

1 Community Services evangelism
1 Church Lay Activities Offering
8 Disaster and Famine Relief Offering
15 Spirit of Prophecy Day

June

5 Bible correspondence school emphasis
5 Church Lay Activities Offering
12 Inner-city Offering
19 Servicemen's Offering
26 Thirteenth Sabbath Offering (Afro-Mideast Division)

July

3 Church Lay Activities Offering
10 Christian Record Braille Foundation Offering

Notice

Correction

There was an inadvertent error in the figures for Loma Linda University in the list of enrollments that appeared on the January 15, 1976, Back Page. The corrected statistics are as follows:

	1971	1975	Per Cent of Increase
Loma Linda University, L.L. Campus	1,695	2,059	21.5
Loma Linda University, L.S. Campus	1,816	2,337	28.7

WALTON J. BROWN

The Back Page

IAD Reports Record Membership Increase

B. L. Archbold, Inter-American Division president, reports that 49,362 were added to the church in Inter-America during 1975 by baptism and profession of faith. This is the largest yearly addition in the history of that division or any other division of the world field. Division leaders aim to surpass the 50,000 mark in baptisms during 1976. N. R. DOWER

North Pacific Union Elects New President

Max C. Torkelsen was elected president of the North Pacific Union Conference at the twentieth business session of the conference held in Portland, Oregon, February 17 and 18. He was president of the Southeastern California Conference. Elder Torkelsen served as secretary of the North Pacific Union from 1970 to 1974. He replaces Elmer R. Walde, who presented his resignation to the constituency at the opening meeting of the session. Elder Walde told delegates that he had completed 44 years of service to the church.

Union Treasurer Duane Huey reported that tithe receipts in the union rose 56 per cent in the five-year period beginning in 1971. This went counter to a general economic decline in the area.

Membership in the North Pacific Union has shown a steady growth during the quinquennium, according to Reuben C. Remboldt, union secretary. At the beginning of 1971 the membership stood at 49,551. Five years later the membership had reached 54,864, with 325 churches.

MORTEN JUBERG

Kresge Concedes Time to Bella Vista

The Kresge Foundation has granted a 90-day extension for Bella Vista Hospital in Mayaguez, Puerto Rico, to meet its conditions for receiv-

ing a \$50,000 gift. The previous deadline was February 15. Mission hospital personnel and Mayaguez civic leaders are working vigorously to raise \$45,000, which is the amount needed by May 15 to qualify for the \$50,000 check. REVIEW readers who have a special interest in the Bella Vista Hospital may wish to contribute to the fund.

DAVID H. BAASCH

Clarification on FCC Petitions

In the light of privately sponsored petitions by concerned people being circulated again asking that the Federal Communications Commission not remove religious broadcasters from the airwaves, it should be pointed out that, according to the FCC, there are no current issues or proposed regulations that would silence religious broadcasters.

The petitioners apparently are reacting to a proposal that the FCC freeze applications by religiously affiliated groups for FM and television licenses, even though the FCC unanimously rejected that proposal in August, 1975. (See pages 27 and 29 of the November/December 1975 *Liberty*).

ROBERT W. NIXON

In Brief:

TAD literature record: In 1975 the Trans-Africa Division's 365 literature evangelists set a record by distributing literature worth \$1,351,031. This represents a gain of \$56,536 over the previous year. Six hundred and eighteen baptisms were reported as a result of the contacts of these workers.

Guatemala update: H. D. Burbank, SAWS director, who has just returned from Guatemala, reports that to date 75 tons of food have been distributed to earthquake victims and five tent cities have been set up. SAWS is chartering a jumbo jet to send additional supplies to Guatemala City: a load of 500 tents, 5,000 blankets, and 200 bales of clothing.

Food Company to Buy Cereal Business

The Australasian Division's Sanitarium Health Food Company has been authorized to purchase Nabisco (Australia) Pty. Ltd.'s New Zealand business, trading as Griffin and Sons Limited, in the ready-to-eat cereal market.

For A\$125,000 (US\$162,500) the Sanitarium Health Food Company will purchase the formulas, goodwill, and a permanent license to use the Vita Britz, Kornies, and Weeties trade-marks in New Zealand.

Peru Rolling Clinic Serves 5,679

Staff of the rolling medical clinic in Greater Lima, Peru, report serving 5,679 persons during 1975. They have plans to enlarge their services during 1976.

SAWS operates in Peru five medical clinics and two dental clinics with full-time dentists. The charge for dental work is 50 cents for extraction and 75 cents for filling. These clinics are popular and serve many who otherwise could not receive medical or dental assistance.

It was planned that another dental clinic would open at the end of February and another will be ready to open this month. JIM PATTON

Pacific Union Conference Session

Delegates to the Pacific Union Conference session, convening February 15 and 16 in Glendale, California, re-elected Cree Sandefur president and R. L. Cone treasurer. W. D. Walton, secretary, and G. N. Banks, director of the Regional department, announced their plans to retire. The new secretary will be elected by the union executive committee. Earl A. Canson was elected director of the Regional department.

During the five-year period ending December 31, 1975, additions to churches in the union by baptism and profes-

sion of faith were 31,855, resulting in a membership of 123,363. During the same period, \$170,982,954 tithe was reported. Total missions offerings, including Ingathering, amounted to \$25,599,148. In addition to the tithe and missions offerings, \$83,393,736 was contributed for local church work. J. W. BOTHE

British Columbia Triennial Session

At the recent British Columbia Conference triennial session, A. W. Kaytor, conference president, and his entire staff were asked to continue their leadership and service.

Reports of progress were presented by the administration and departmental leaders. L. L. REILE

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