

# Review

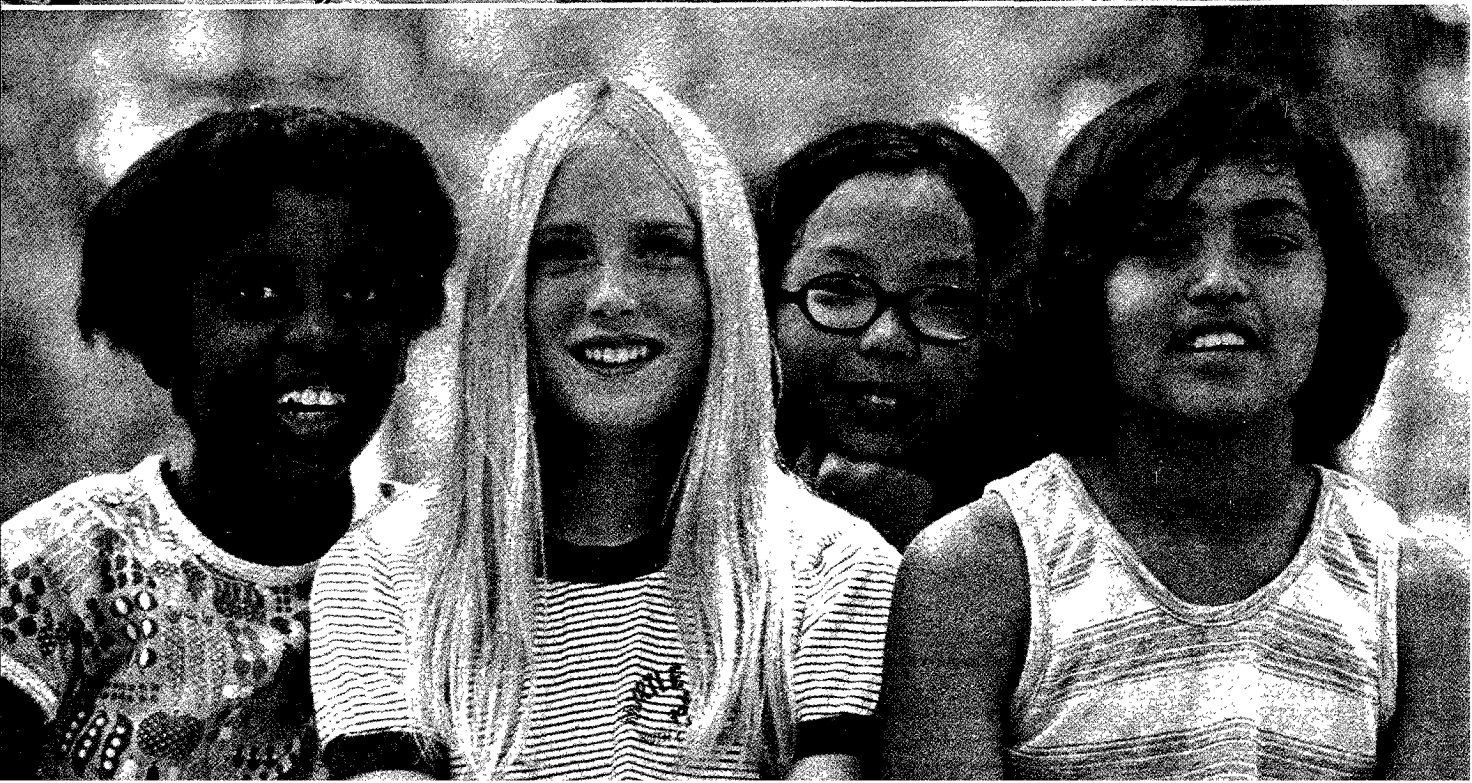
JUNE 3, 1976

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



"Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

—Mark 10:14, 15, R.S.V.



## Eve in Eden

Several aspects of Eve's temptation in Eden seldom receive attention, but in our view they are both interesting and extremely important.

Note Eve's experience, as recorded in Genesis 3. Having wandered away from her husband, Adam, Eve is lingering near the tree of knowledge of good and evil. Suddenly she hears a voice: "Hath God said, Ye shall not eat of every tree of the garden?" (verse 1). Startled, she looks up and notes that the voice seems to be coming from a beautiful serpent in the tree. Eve is surprised by two things—first, that a serpent can talk, and second, that the creature seems to be reading her mind.

Eve should have fled, realizing that there was danger in these apparently supernatural phenomena. But she didn't. She stayed. Worse, she responded to the serpent's question. She said: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (verses 2, 3).

Had God said that? Yes and No. He had said, Don't eat it. He had not said, Don't touch it. Eve had misquoted God's command. This gave Satan an unexpected advantage. He could get Eve to touch the fruit more easily than to eat it. So Satan placed a piece of the fruit in her hand. "Now," he said, "you've touched it and you've not been hurt. You said God warned that if you even touched it you'd die, but you haven't. You've proved that the warning was false. The truth is, God is trying to withhold something good from you. He knows that this fruit has supernatural qualities and that if you eat it you'll become as gods. Look, I've eaten it and I've acquired the power of speech."

Eve turned the fruit over in her hand. It was beautiful. Clearly, it wasn't poisonous, for the serpent was eating it without ill effects. And apparently it had supernatural properties capable of increasing one's intellectual capacities, for the serpent was talking. Should she eat? Should she accept the testimony of her senses? Should she trust her reason? Or should she believe and obey God, put the fruit down, and run to rejoin her husband?

Tragically, she ate the fruit. Then, not waiting for the serpent to suggest that she pick a sample for Adam, she plucked one for him, and hurried off to find him. And he ate. O sad, sad moment in the history of God's universe! By so simple an act our first parents doomed the whole human race to millenniums of sorrow; and worse, they doomed God's dear Son to the incarnation and the cross.

Eve's experience teaches many important lessons. We shall note three.

1. Always quote God accurately. We must study the Word carefully to make sure we know what God is saying, then let us stay within the terms of His message. Let us not make Him say more than He has said. Wherever possible we should use clear, explicit statements as a

basis for our faith. Eve misquoted God, widening His prohibition, and thus gave Satan an advantage. (See ELLEN G. WHITE, *Confrontation*, p. 14.)

2. Recognize that it is Satan's voice when we hear the suggestion, "You've already gone this far, so you might as well go the rest of the way," or "You've already sinned once, you might as well sin again." One of Satan's most successful devices is to make people feel that they have gone so far toward doing wrong or compromising their principles, that it is too late to turn back. It isn't. He says, "You've already smoked one cigarette, you might as well smoke another." "You've already told one lie, you might as well tell another." Or "You've already committed adultery once, you might as well continue in sin."

Eve overstated God's command. Thus, with the fruit in her hand, Satan made her feel that she had already disobeyed, so she might as well eat the fruit. How successful is Satan's gradualistic method in leading human beings into sin! First comes the temptation, then the argument that to be tempted is "just as bad as committing the sin," and finally, that since one has "sinned" he might as well sin again. Would that Eve had turned back at any point. From her experience let us learn to recognize and thwart Satan's wiles.

### "Miracles" Are Designed to Deceive

3. Don't give audible expression to doubt. Satan cannot read our minds. As Eve approached the tree of knowledge she was conversing with herself about the beauties of nature and wondering why God would withhold the fruit of this tree (see *Confrontation*, p. 13). Though she was unaware that she was giving audible expression to her thoughts, Satan overheard her, hence when he picked up the very question that was in her mind she believed he could read her thoughts. She interpreted as supernatural a quite natural phenomenon.

Satan still tries to ensnare people by a display of the mysterious or the miraculous. He pretends to read minds (but actually he has obtained the information through natural means). He heals dramatically (sometimes supernaturally, but often through simple, easily explained methods). He predicts the future (but usually in such general terms that whatever happens can be explained as a "fulfillment"). What we must understand is that Satan's purpose in using "miracles" is to deceive. This is clear from the Scripture record. This record is "for our admonition," and it provides a norm by which to test the bewildering phenomena and temptations of the twentieth century.

The story of the fall of Adam and Eve is a dreary, depressing one. But, thank God, there is a brighter story. Where the first Adam failed, Jesus Christ, the second Adam, succeeded! And the serpent who overthrew our first parents in Eden and wounded our Saviour on Calvary is soon to be destroyed. Eden shall be restored, with no tree of knowledge of good and evil and no tempter!

K. H. W.

# This Week

One name that has been on our masthead for six years is missing this week—Herbert E. Douglass—and another name appears for the first time—Joseph J. Battistone. Dr. Douglass joined the staff of the REVIEW at the beginning of 1970. He brought with him a happy combination of professional qualifications and experience that have done much to strengthen the REVIEW during these years. On the educational side, he carried the degrees of B.A., M.A., B.D., and Th.D. On the experience side, he had been a church pastor, a college Bible teacher, a college academic dean, and finally a college president. At his request he has been granted a leave of absence from denominational employment, and is now president of the Carlson Mortgage and Development Company of Bismarck, North Dakota. We shall miss him in our offices, and we know that our readers will miss his stimulating editorials.

Dr. Battistone joins our staff this month as an associate editor, coming to us from Andrews University, where he has been an associate professor of religion. His academic qualifications are similar to those of outgoing associate editor Douglass. The B.A., M.A., and B.D. are identical, but the Doctoral degree is a Ph.D. instead of a Th.D. He has served as a church pastor as well as a col-

lege teacher, and, like Dr. Douglass, is an ordained minister. He is a member of the Society of Biblical Literature and of the American Academy of Religion. He has written a 200-page manuscript that demonstrates that the great controversy between Christ and Satan is the underlying theme behind the writings of Ellen G. White.

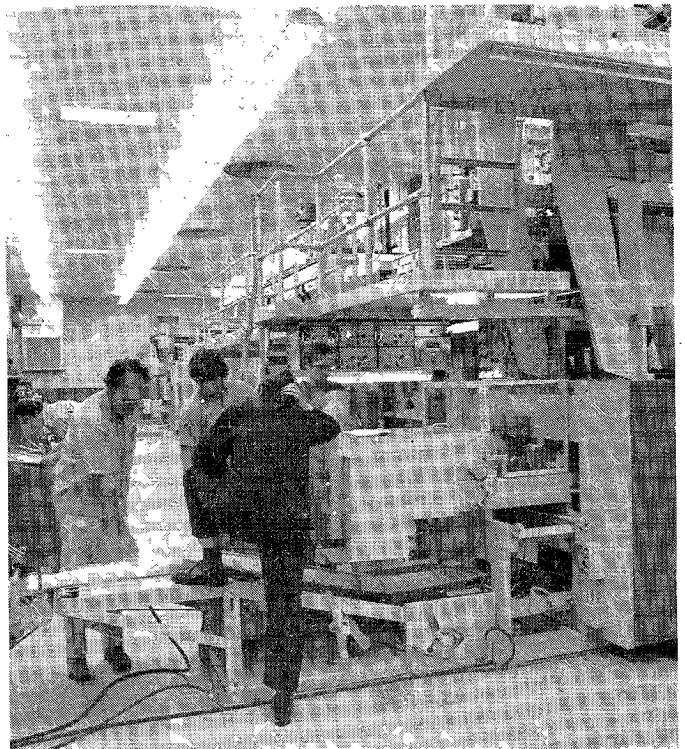
Although this is the first time that Dr. Battistone's initials have appeared in the editorial columns of the REVIEW, his by-line has appeared in the general article section on a number of occasions. It also has appeared in *Insight* magazine, *The Ministry*, and *Andrews University Seminary Studies*, and so as we say a reluctant farewell to Dr. Douglass, we say an enthusiastic welcome to Dr. Battistone.

**Our new press is running!** In our Anniversary Issue (Nov. 13, 1975, p. 4) we reported that the Review and Herald Publishing Association was purchasing a new web press. The press, whose installation began on January 18, is able to print 32,000 impressions an hour. This is the first REVIEW issue to be printed on the new press, although the first job was run on May 14. With the previous press it took two press runs to print a 32-page four-color issue. Our new press is able to print a four-color issue in one run, which saves many hours of press and bindery time. The accompanying pictures show the new press in two stages of installation.

**Marion Jacobs**, author of "If You Are Handicapped" (p. 12), is herself handicapped. Although not an Adventist, she is an avid reader of the REVIEW. We are pleased to share her personal testimony with our readers.

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On May 14 the new press printed the first job, a portion of a *Bedtime Stories* book. This June 3 issue is the first REVIEW run on the press.

## 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.]

### Emergency

Regarding the article entitled "Emergency" (March 18), may we express pleasure at the maturity of the prayers expressed, in that he was above praying for God to solve all his personal problems; he was primarily praying for presence and understanding and comfort. (Too often I think we have taught our children, for example, to pray to God as if He were Santa Claus in the sky.)

BOB and MARGUERITE MARSH  
Glendale, California

### Fresh Sharp Look

I have thought many times but have never actually expressed to you the tremendous improvement I have noticed in the REVIEW. It has a fresh, sharp look, and I especially like the selection

of articles, content, and balance.

I followed with interest your reporting on the assembly of the World Council of Churches, which was held in Africa, and am especially grateful for the editorial stand that you took in the second week's report.

JAMES CUNNINGTON  
Glendale, California

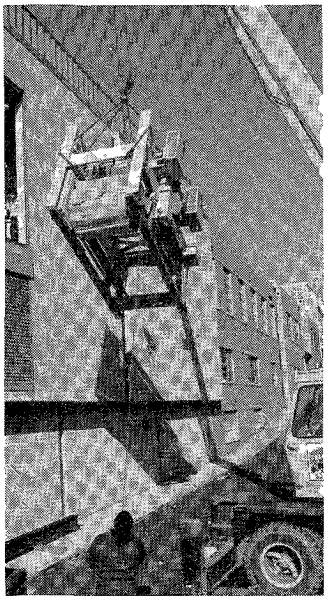
### Hard to Understand

I received the February 26 issue of the REVIEW yesterday and, as usual, read it from cover to cover as soon as I could.

On one page was a description of the difficulties of holding an evangelistic series in Kisumu, Kenya, and how God blessed the effort to win souls; and on another page was a report in detail of how a total of almost \$250,000 is being spent on an organ, which at present has "only" 3,600 pipes—in an Adventist church!

Does anyone realize that this amount of money would keep many of our mission conferences going for several years? Or maybe

*Continued on page 15*



The Harris web press installation began January 18. A crane lifted the press parts into the building.

# God Versus the Self-righteous Person

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To teach them His righteousness  
God gives self-righteous people  
such as Jonah another opportunity.

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By J. G. NIKKELS

ONE OF THE MOST detailed pictures of a self-righteous person is found in the book of Jonah. In the words of Edward Young, Jonah had to learn that "peace begins where ambition ends." That is why God gave him another chance. And the Lord will do the same for us if we lack the peace of His righteousness. Undoubtedly a renewed study of this ancient biography may be helpful in finding that peace we all need in these selfish times.

The book of Jonah, an ironic narrative, is dramatically constructed in three clearly defined acts: the disastrous flight of Jonah, ending up with him inside the fish's belly; his delayed arrival in the world's then-largest city and his hurt pride; and God's triumph over a self-righteous and still sulky servant.

The experiences of the prophet, who apparently lived in Israel immediately before or during the reign of Jeroboam II, remind us twentieth-century readers of the old medieval miracle plays. It is this curious mingling of credible and incredible events, of serious and comic details, that has caused the skeptic to refuse to accept the book as an inspired record of the trials of a typical self-righteous man who paid dearly for his refusal to accept God's righteousness. Yet we cannot deny its veracity, as Christ Himself cited the book in one of His sermons, thus showing that He regarded it as historical (see Matt. 12:40, 41).

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*J. G. Nikkels is director of the lay activities, public relations, radio-TV, and Sabbath school departments for the South Dakota Conference.*

Unfortunately, the apparent impossibilities of Jonah's experiences have blinded many readers to such a degree that they are unaware of the book's multiple spiritual lessons.

Take, for instance, the story of the famous whale (the Bible tells us that it was a great fish)—how often has the story been the butt of ridicule by those who reject God's Word! Yet, apart from its historical veracity, it teaches us that God is love, longsuffering and merciful. True, Jonah had disobeyed God's explicit command. He even defied his Master by fleeing to a different city. His attitude endangered the life of others. Notwithstanding, God gave him another chance to recognize His sovereignty, to come to himself. The expression "Once is enough" fortunately does not exist in God's vocabulary.

Isolation, difficulties, and utter darkness—in this instance physical obscurity—were needed to bring Jonah to his senses and full surrender. God punishes those whom He loves, yet He is always near to save them when they learn obedience, the first step on the road to righteousness.

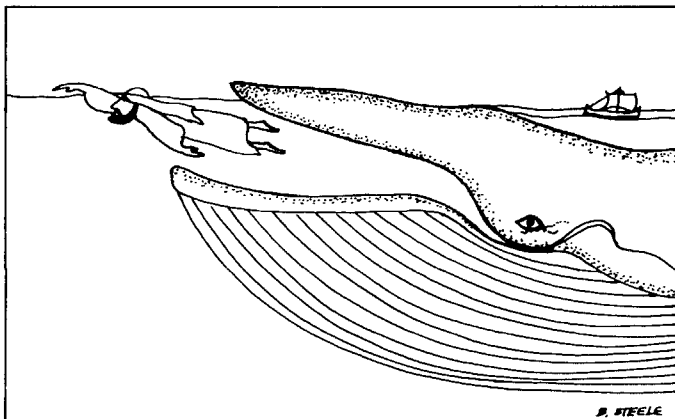
Soon from the belly of the fish the following words were heard: "But I with the voice of thanksgiving will sacrifice to thee; what I have vowed I will pay" (Jonah 2:9, R.S.V.). As those words were still on Jonah's lips the Lord "spoke to the fish, and it vomited out Jonah upon the dry land" (verse 10, R.S.V.). Salvation, deliverance, came as soon as the prophet surrendered his will.

## Too Late to Effect Salvation

Ebenezer Wooten, an eccentric English evangelist, held some tent meetings on a village green at Lidford Brook. After his last service, while taking down his tent, a youth observed him. The young fellow, apparently not too interested in spiritual things, casually asked him with an ironical tone of voice: "Mr. Wooten, what must I do to be saved?"

The evangelist, acting equally unconcerned, continued his work, while remarking: "Too late, my friend, too late!"

Startled, the youth threw off his indifference and ex-



claimed: "Oh, don't say that, Mr. Wooten! Surely it isn't too late just because the meetings are over!"

"Yes, my friend, it is too late. You want to know what you must do to be saved, and I tell you that you are hundreds of years too late! The work of salvation was finished on the cross. King Jesus Himself said so with his last breath. What more do you want?"

The youth realized that there was nothing for him to do but to surrender, to acknowledge the Saviour's supremacy, and to accept His grace to obey His commandments.

Jonah surrendered and God gave the prophet another call (chap. 3:1).

Deciding wisely not to flout again God's explicit command, the prophet immediately set out for Nineveh to preach the Word of God. This city was extremely large for its time. Based on archeological discoveries of the city's size some commentators calculate the population of the walled city at between 120,000 and 160,000 persons. If Jonah 4:11 refers to the children only, then, modern critics claim, we have another proof that this book is fictitious. But could not the text refer to Greater Nineveh, including its surroundings, or else refer to all of its inhabitants who possessed an imperfect knowledge of good and evil?

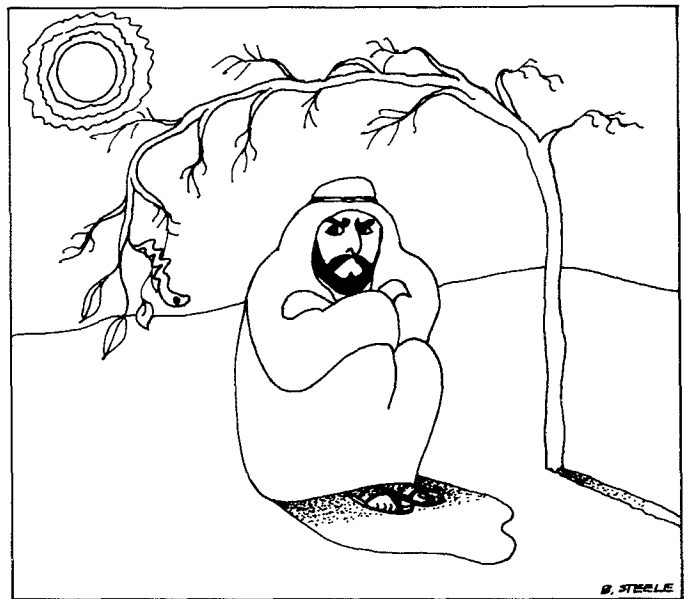
Again moderns have lost an important spiritual lesson in fixing their attention upon an insignificant detail. In our age, with its strong tendencies toward narrow-minded nationalism, exclusive racism, and a "holier-than-thou" Christianity, we must learn the lesson of God's longsuffering, all-inclusive righteousness.

Jonah, prototype of the self-righteous person, proud of his ancestry, social and religious inheritance (chap. 1:19), is a definite egotist who does not want God interfering in his life. When God tells him to go to Nineveh he makes up his mind to do nothing of the sort. To warn these cruel and hated Assyrians of their impending doom, the prophet reasoned, would be too humiliating for me, the son of God's grace!

"Yet Nineveh, wicked though it had become, was not wholly given over to evil. He who 'beholdeth all the sons of men,' and 'seeth every precious thing,' perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to learn of the living God, would put away their evil deeds and worship Him."—*Prophets and Kings*, pp. 265, 266.

And, as in the case of Jonah himself, salvation and deliverance came as soon as the inhabitants repented of their ways. "When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet."—*Ibid.*, p. 271.

The self-righteous are selfish, narrow-minded, and exclusive in their ways. On the contrary, God's righteousness is universal and limitless in compassion. The small



daughter of the distinguished sculptress, Sally James Farnum, was asked who of the three children in her family was mother's favorite. Instantly the little girl replied, "Mommy loves Jimmy because he is the oldest, she loves Johnny because he is the youngest, and she loves me because I am the only girl!"

#### A Universal Love

Thus God loves every human being, whether he belongs to a privileged class or whether he is the child of a despised race. "God so loved the world," and that means all of us, Israelite or Assyrian.

You and I, people of the twentieth century, have also been called to the kingdom. Yet, not until we have learned to count every pedigree, all advantages—whether inherited or acquired—as loss for Christ's sake, as "useless rubbish" (Phil. 3:8, Phillips), are we fit to live in the presence of righteous beings.

A college student had been invited to a social function. Unfortunately, she had no appropriate dress for the occasion. Yet she wanted to go so badly that she gathered her meager savings to buy a few yards of attractive-looking, but cheap, cloth. While she was struggling to put the seams together a rich lady observed the shoddy workmanship and invited the girl to buy a dress at her expense. Finding a beautiful gown, she feared to ask for it. "Don't you worry," observed her benefactor, "anything you like, no matter what it costs, you may choose." Upon her return to the dormitory the girl enthusiastically exhibited the new dress to her admiring roommates. "Just imagine!" she exclaimed, "now I shall be found not having my own dress—this poor, inexpensive piece of cloth that I mangled so terribly—but wearing this precious gown that has been so freely given to me."

To learn to surrender our plans, our will, our knowledge, even our struggles, is immensely difficult for our

proud human nature. Yet it is the only way to receive His righteousness, to have all of God.

Jonah's self-righteousness caused him to question and doubt the wisdom of God's plan. He even begged God to take his life, for he could not bear the awkward and ridiculous position in which he had been placed. Startled by God's taunting question "Doest thou well to be angry?" he left the city and sulked by the roadside, under the shadow of a booth, to see what would become of the city. "And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd" (Jonah 4:6).

### Unmerited Blessings

How God's fatherly heart yearned over his wayward prophet! Bestowing His unmerited blessings upon this recalcitrant servant, God hoped to teach him the ways of heaven. But Jonah's self-righteousness had blinded him to the point that, ignorant of his own weaknesses, he longed for the execution of the evil that God had planned for Nineveh. The self-righteous man expects God's favors as his due but denies them to others.

Thus God had to teach Jonah an object lesson. Preparing a worm when the morning rose, God smote the gourd until it died. A vehement east wind and a merciless sun beating upon the prophet's head turned his bliss into misery. Nearly fainting, Jonah became exceedingly rude while answering God's inquiry, "Doest thou well to be angry?" Perhaps we could paraphrase this question as follows: "Doest thou well to be so self-righteous?"

Impatiently Jonah scolded God for letting this worthless gourd die, while at the same time he was hoping for the destruction of thousands of priceless people. The death of the gourd affected his personal well-being, and he blamed God for permitting this to happen. On the contrary, the death of the Ninevites would have been an easy way to cool his wrath on the enemies of his country. Their destruction served his selfish interests. God's refusal to destroy Nineveh Jonah considered a great evil! (cf. *The SDA Bible Commentary*, on Jonah 4:1).

How far one can go in his self-righteousness! How it distorts our sense of values! Is our own reputation, our cherished position, our self-love of more consequence than the salvation of our brothers and sisters?

Jonah had greatly sinned against God, yet after repentance his life was spared. Another chance was given him, notwithstanding his previous disobedience. But when the Lord extended this same mercy to his worst enemies his ego reasserted itself. How often are you and I like this prophet, trying to serve God in our own selfish way. Yet, if we really want to be justified we must accept the Lord's righteousness on His condition, at the price of self. It is costly to refuse. Jonah paid a high price for his self-righteousness. First of all, the fare to Spain, a distance of 2,200 miles, at least three times as far as Nineveh. Next he had to face death. And finally his spirit was embittered and his life made miserable. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). If, however, you accept His righteousness, "the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus" (Phil. 4:7, Phillips). □

## Fellowship of Prayer

### Our Never-Failing Helper

"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. 'I am He that liveth, and was dead; and, behold, I am alive forevermore.' Rev. 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. 'The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.' Isa. 54:10."—*The Desire of Ages*, p. 483.

"As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. 'Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.' Jesus says, 'I have called thee by thy name; thou art Mine.' 'I have graven thee upon the palms of My hands.' Eze. 34:31; Isa. 43:1; 49:16.

"Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, 'Follow Me,' and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, 'My sheep hear My voice, and I know them, and they follow Me.' He cares for each one as if there were not another on the face of the earth."—*Ibid.*, p. 480.

► Some time ago I sent in a prayer request. Before you had a chance to publish it in the Fellowship of Prayer column, God had answered our prayers. How I praise Him!

Today I am asking for prayer for my dear son.

I know of no greater unity than that represented by the Fellowship of Prayer.—E.H., of Maryland.

► Six years ago I asked you to place my son on your prayer list. It has given me added strength through the years to know you were praying for him. He, as well as my other children, still needs our prayers.

I am glad you are printing the Fellowship of Prayer again. I would like to see it grow to a whole page. Prayer works, and I feel we should employ it more.—M.H., of Oregon.

► God has wonderfully blessed my family. My five children, seven grandchildren, and I have all been baptized since the first of last year and are happy to be members of the remnant church.

The reason I am writing is to request prayer for my husband, son, and daughter-in-law. I have been reading the Fellowship of Prayer column, and I know that prayer can do wonderful things.

Now I thank you very much for the prayers you will be sending up for these three, and I thank you so much for the REVIEW AND HERALD.—D.S., of Washington.

► More than a year ago the Lord answered our prayers for my husband. We are so happy together and working for others.—E.N., of Montana.

We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

# LOVE OR FEAR

A frightened mother and her daughters  
taught me a lesson I have never forgotten.

By EVELYN WAGNER

JESUS IS COMING. What a glorious thought! As a small child I was sure Jesus would come by the time I was 15. I do not know why I thought this other than that I knew my mother felt any age under 16 was too young to date, and I felt sure Jesus would come before I reached 16.

I believe it was during evening worships when Mother read to us that I first learned to love and trust our heavenly Father. Many evenings after worship Mother would continue reading to us while I would color, draw, or just brush my hair, and my brother would work on his bicycle. The noise he made was a bit perturbing to me, his young sister. But since I wasn't running things, I had to let him do the things he liked while listening.

Now as I look back to those quiet evenings, I wonder if, despite the distraction he caused by working on his bicycle or other items, these evenings were the time he, too, learned to love Jesus.

One evening after Mother had been reading in either *Patriarchs and Prophets* or *Prophets and Kings*, making the Old Testament stories come alive, Daddy left for the barn to finish taking care of the cattle. He said he would hurry back and Mother could read another chapter or two. In the meantime my brother and I were to finish our homework.

After considerable time passed and we had begun to wonder what was keeping Daddy so long, we heard crying and wailing outside our front door. This was strange,

for we lived in the country and couldn't imagine who had come or what could be the matter. At that moment the door opened and Daddy said, "Come outside everyone. I want to show you something."

"Look at the sky," Daddy said as my brother and I tried to get through the door at the same time.

It was beautiful! Meteors were shooting across the sky in different directions. In the excitement I almost forgot about the woman and her two daughters standing on our front lawn whom my mother was trying to comfort. Taking in the situation, I tried to comfort the girls, who were about my age, and tell them this wasn't the end of the world. But every time either my brother or I would shout, "Look, look, there goes another one! It's beautiful! Look at it go!" the girls would hide their faces and start crying again. They believed every time a "star fell" someone died, and each time a meteor shot across the sky they were sure their end had come. I had never seen such anguish in all my 13 years.

## An Unforgettable Evening

The display didn't last long. Before the woman and her daughters left, my parents talked to them of the second coming of Jesus. They told them of God's love and how wonderful it will be when Jesus comes.

After the woman and her two daughters had gone, we stood watching the sky for some time, hoping to see more "falling stars." It was an evening I shall never

forget. I saw a demonstration of the agony a person feels when he is sure the end has come and he is not ready. I also recall the peace and happiness on my parents' faces and the inexpressible thrill I felt as I watched the sky that evening.

The woman and her daughters came to church the next Sabbath or two, but then seemed to lose interest. Why, I do not know. I know there was much family opposition and there were problems I knew little about at that time. However, I am thoroughly convinced that if a person is motivated to be ready to meet Jesus simply by fear of the future, he has lost the main point.

Not long ago we were getting ready to hold evangelistic meetings in our community. As we were leaving the church a brother said, "We'd better get these advertisements out to our neighbors. At least then their blood won't be on our heads."

Is that why we are doing what we are doing—because of a fear of their blood's being on our heads? Or is it because we love our neighbors and want them to be able to enjoy the wonderful things God has for them?

When we truly love Jesus, we will want to be like Him. Because Jesus loves us, we can completely trust Him. We know, too, that Jesus loves everyone else and we will want them to know of His wonderful love for them.

I prefer thinking of myself as working *with* Jesus rather than *for* Him. The relationship seems so much closer, and He carries most of the load if we will just let Him. If we give ourselves to Jesus each day, walk with Him, talk with Him, and work with Him in the way He directs, doesn't it seem logical He will want us to continue being with Him when He comes for His children one of these days soon?

If a few meteors in the sky, setting it ablaze with beauty, can thrill a person so, let us try to imagine what it will be like when Jesus comes with all His beauty, power, and glory. □

# Eat for Good Health

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To prepare for the crisis before us  
requires that we put into practice  
all the admonition given us  
regarding the care of our bodies.

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By CLARENCE N. KOHLER

IT WAS THE APOSTLE John's prayer that Christians "prosper and be in health" (3 John 2). To be in health, free from chronic sickness, aches, or pains, possessing strength, energy, and vitality so that one may enjoy life to its full, is surely pleasing to our Creator. This is His will for us. If ancient Israel had "lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength and vigor of intellect."—*Counsels on Diet and Foods*, p. 27.

We serve the same God today. His blessings are based on the same principles governing physical fitness—obey and live, disobey and suffer.

The path of the Christian is progressive. As the Spirit of God instructs, we are to grow in understanding and grace. Character building with the aim of reflecting the divine pattern is the basic motive of the God-fearing Christian. We realize that "a character formed according to the divine likeness is the only treasure that we can take from this world to the next."—*Christ's Object Lessons*, p. 332. Thus we take the best care of our body, knowing that "the body is the only medium through which the mind and the soul are developed for the upbuilding of character."—*The Ministry of Healing*, p. 130.

Here are some suggestions that may help us to take the best care of our bodies. They may not be new or unknown, yet they are often ignored.

The habit of eating between meals is perhaps one of the most prevalent and flagrant ways to abuse the digestive system. One should eat all he needs (not all he wants) at mealtime and give the stomach at least five hours to do its work before the next meal. Let reason and logic, not a perverted appetite, control our eating habits. Eating at all hours of the day is a common practice, but a harmful one. "Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the diges-

tive organs, to the detriment of health and cheerfulness."—*Ibid.*, p. 384.

Wise are the parents who plan home activities to a definite schedule. We live in a hectic age, and unless one makes a determined effort to follow a plan in the daily program we become a part of the confusion about us. Children need definite guidelines and gain a sense of security in following a regular pattern of daily living. By precept and example children can learn self-control and refuse to eat between meals. They will, along with their parents, be healthier and happier. To allow children to eat when and what they want is doing them an injustice. "Mothers make a great mistake in permitting them [their children] to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering."—*Child Guidance*, p. 389.

Eating just before retiring is another harmful habit. Many people think they sleep better after eating, and it may appear to be so. However, if one wishes a good night's rest the stomach must rest too. It is a muscular organ and needs periods of rest as does any other set of muscles in the body.

A "pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence, this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie down to rest, the stomach should have its work all done, that it, as well as other organs of the body, may enjoy rest."—*The Ministry of Healing*, pp. 303, 304.

## The Stomach Needs Rest

When we eat late in the evening, or if we snack before retiring, the stomach does not obtain its needed rest. This is why we are not hungry at breakfast time. And usually the evening meal is the largest and the most difficult to digest. A number of years ago the "two-meal-a-day plan" was brought to my attention. At first I was inclined to reject the idea. However, after careful study of the counsel given by Ellen White, I began to follow it. Many factors contribute to health, but the two-meal-a-day program has been a major factor in my health regimen. It takes effort and planning to follow this practice and some may not find it possible or advisable. But if an evening meal is eaten it should be light, not the heaviest meal of the day.

"In most cases, two meals a day are preferable to three. Supper, when taken at an early hour, interferes with the digestion of the previous meal. When taken later, it is not itself digested before bedtime. Thus the stomach fails of securing proper rest. The sleep is disturbed, the brain and nerves are wearied, the appetite for breakfast is impaired, the whole system is unrefreshed, and is unready for the day's duties."—*Ibid.*

Some may feel that we are placing too much emphasis on eating and diet. But are we? "Our habits of eating and drinking show whether we are of the world or

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



among the number whom the Lord by His mighty cleaver of truth has separated from the world. . . . Many are suffering, and many are going into the grave, because of the indulgence of appetite.”—*Testimonies*, vol. 6, p. 372.

Meals should be eaten in a relaxed, pleasant atmosphere. If you are in a hurry or emotionally upset, skip the meal. You’ll live! So many have the false idea that if one skips a meal he will suffer and lack strength. The gainer is the one who skips a meal now and then. Don’t hurry. Don’t gulp your food. Enjoy your meal. Remember, your stomach has no teeth, and mastication is a vital step in the digestive progress.

### Importance of Thorough Mastication

Most of us have learned that the saliva contains enzymes essential to the digestion of starches. Thus a thorough mastication of cereal foods is important. Too often bread, which is a cereal food, is insufficiently chewed, and thus passes into the stomach undigested. Too much of the commercially baked bread is so soft it is difficult to chew. One should not choose bread for its freshness and softness, but for its wholeness of grains and firm, yet light, texture—something one can put his teeth into and chew.

“Bread which is two or three days old is more healthful than new bread. Bread dried in the oven is one of the most wholesome articles of diet.”—*Counsels on Diet and Foods*, p. 317.

It is the work of the digestive tract to convert food into nutrients essential for good blood. Wise is the person who carefully observes all the health laws, thus maintaining a healthy and properly functioning digestive system. The brain, the heart, and the nervous system—all are affected in a direct manner by the ability or the inability of the stomach to function efficiently. One should be aware of the factors that cause distress and avoid them. Irregularity of meals, late suppers, eating between meals, insufficient mastication, have been mentioned.

Another practice, just as harmful, is overeating. The majority of us eat too much. Food and drink have become a way of life for many. “The sin of this age is gluttony in eating and drinking. Indulgence of appetite is the god which many worship.”—*Ibid.*, p. 409.

Take a little time some Sabbath afternoon to read the counsel God has given through the Spirit of Prophecy regarding overeating. Take the index to the writings of the Spirit of Prophecy and look up the many references under “eating” and “gluttony.” You will be amazed at the number of them. Here are a few of the headings listed



under the ill effects of eating excessively: brain dulled; forgetfulness and loss of memory; judgment perverted; mental breakdown; enfeebled moral and spiritual nature; mental made impure; feebleness; life forces weakened; tiredness; vitality exhausted; and many, many more. The message should come through loud and clear: Don’t overeat.

“It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable. . . . Overeating has a worse effect upon the system than overworking; the energies of the soul are more effectually prostrated by intemperate eating than by intemperate working.”—*Testimonies*, vol. 2, p. 412.

Many fail to understand the close relationship between the mind and the stomach. Immediately after the ingestion of a meal the stomach needs the full support of the circulatory and nervous systems to do its work properly. For many years I would study or read after meals, not realizing the harm being done to both my stomach and my eyes. Reading, study, or any mental activity requires nervous energy. This energy used at a time when the stomach is performing its work hinders the work of digestion, as well as bringing strain upon the eyes.

“Neither study nor violent exercise should be engaged in immediately after a full meal; this would be a violation of the laws of the system. Immediately after eating there is a strong draft upon the nervous energy. The brain force is called into active exercise to assist the stomach; therefore, when the mind or body is taxed heavily after eating, the process of digestion is hindered. The vitality of the system, which is needed to carry on the work in one direction, is called away and set to work in another.”—*Ibid.*, p. 413.

Here are a few short statements that may stimulate further study. “Many make a mistake in drinking cold water with their meals. Food should not be washed down.”—*Counsels on Diet and Foods*, p. 106. “Do not have too great a variety at a meal; three or four dishes are a plenty.”—*Ibid.*, p. 109. “It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal, and the vegetables at another.”—*Ibid.*, p. 112.

It is not easy, under the pressures of present-day living, to live a sweet, humble Christian life. But this we must do by God’s grace if we are to prepare for the crisis before us. By the help of the Holy Spirit we can develop a character pleasing to God. This also requires that we put into practice all the admonition given us regarding the care of our bodies. Unless we can control our appetites and our self-indulgences, we can never walk through the pearly gates. We need to have sensitive consciences, alert minds, and determined wills if we are to defeat the purpose of the enemy.

“God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification.”—*Ibid.*, p. 45.

“When they [God’s people] break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience.”—*My Life Today*, p. 146. □

# Thoughts on the Guatemala Earthquake

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The author was in a hotel  
in Guatemala City when  
the frightening earthquake struck.

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By THEODORE R. FLAIZ

THE EXPERIENCE OF THE PAST FEW DAYS in Guatemala has brought a better appreciation of the Latin expression *terra firma*. The quip is true that says, "The more firma the less terra."

My wife and I were registered in one of the older hotels in Guatemala City the night of the quake. The hotel had five floors, and we were on the fourth. We were in twin beds, with a lampstand and bedside table between us. There was no gentle introductory rumble or shake, just a sudden powerful and irresistible force shaking our hotel and everything in it. It happened two minutes after 3:00 A.M., when all were sleeping most soundly. Shaken from our slumbers in total darkness, we discovered that our beds were slammed against the wall at the head of our beds, and then were thrown away from the wall and then back again. This was accompanied by the crashing of glass, plaster, water pitcher, anything movable, onto the floor. We gripped our mattresses and waited for what seemed the inevitable crash of the entire structure. I estimated that the violent activity lasted 45 seconds; it later was announced as 39 seconds.

When the violence of the movement subsided, we got to our feet in the dark and found our flashlight, which was a lifesaver. We dressed quickly, wrapped ourselves in hotel blankets and made our way down the debris-strewn stairs to the street. One hundred feet to the left we came to an open court perhaps 100 feet square, where many others had come, fearing the collapse of walls or perhaps the entire building. Frequent shocks continued to remind us that we were probably safer there in the open. We all shivered through the three hours to daylight. Some of the streets were open, mostly for the benefit of ambulances and official cars.

Because of the damage to our hotel and total lack of service, we moved later in the day to another hotel, which was but little damaged.

In the hope of getting some word through to our family and friends at home, we made several attempts at the

federal Telephone and Telegraph building to find a line through to the U.S., all to no avail. At the American embassy on the second day, we were able to send word to our families. Also our son, Ted Flaiz, Jr., in Addis Ababa, Ethiopia, had sent an inquiry through the American embassy there to Guatemala, inquiring as to our safety.

On the second day after the quake we were able to join two other couples in hiring a VW Microbus with driver for a 60-mile drive down the Pan American Highway to get an idea of the extent of the damage. At a half dozen places where landslides had covered the road, the highway was almost blocked. At 65 miles a large slide had completely covered the road and had catapulted into the valley. While we were stopped to survey the damage, a fairly heavy shock started further slides. Seeing this, our driver hustled us into the car to get us out of there. The villages through which we passed were largely flattened, and people were digging through the wreckage for possible survivors and for any material of value. One city we passed through was reputed to have lost 1,400 persons by death, and this was not difficult to reconcile with the general devastation we saw.

We were scheduled to leave Guatemala on a plane leaving for Tegucigalpa, Honduras, Friday at 1:00 P.M. We had cleared customs, and there were perhaps 100 of us standing in an upper corridor, waiting to be checked by the ticket collector, after which we would go down a stairway 20 feet to ground floor to board our plane. Suddenly the building was so severely shaken it was difficult to keep on our feet. The floor under us was bucking up and down and sideways, and the ceiling appeared to be about to fall. The ticket inspector at the head of the line ordered everyone to hurry down the stairs to the open. As the building continued to rock and tremble it seemed to those of us farther back in the line that those up front on the stairs were scarcely moving. By the time we finally reached the ground the heavy shaking had stopped.

As our plane passed the main airport building in its take-off, we observed many people running from the building, indicating another shock.

Before leaving the city we had been able to contact our mission office and receive the report that our people in the city and our mission properties were safe. It would be some time before word could reach them from the rural communities.

## New Meaning to Scripture

Having gone through an experience such as this, I see new meaning and vividness in Scripture passages such as the following, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:19). In the twenty-first verse Isaiah tells us that they will "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

When the Lord was about to declare the principles of His government from Sinai, He chose the most dramatic and frightening convulsions of nature to get the attention of the people. He evidently felt that such people would be impressed only in the presence of some overwhelm-

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Theodore R. Flaiz, M.D., is director of medical education at the Portland Adventist Hospital in Oregon.

ing manifestation of the power and majesty of God: "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. 19:18).

Of earthquakes in comparatively recent times, we think of the great earthquake of 1755, centering in Lisbon, Portugal. This quake shook most of Western Europe and was accompanied by tidal waves that accentuated the quake's destructiveness. In 1883, a mountain, Mount Krakatau, situated on an island between Java and Sumatra, was blown 10,000 feet in the air with a titanic blast of fire and ash. As the mountain again landed on its base, the mountain and island disappeared beneath the sea. As a result of continuing action, today land can again be seen rising several hundred feet above the sea. Tidal waves generated by the Krakatau blast reached the coast of Africa. Volcanic ash blown into the upper atmosphere is credited with altering the climate of the Northern Hemisphere for the following three years. In April, 1906, the city of San Francisco was largely de-

stroyed by a violent quake and the accompanying fire.

In 1923 Yokohama and its surrounding area suffered a violent quake that took an estimated 300,000 lives. Ships in the harbor were deposited on the land. Only a few well-constructed concrete and steel buildings remained standing in the quake area.

More recently Anchorage, Alaska, took an especially severe shaking in a quake that opened crevices, changed the land levels, and destroyed buildings and roads.

The entire West Coast of both South and North America are subject to earthquake activity of varying degrees of severity. Southern California is visited by quakes every few years.

The Lord regarded earthquakes as of sufficient significance to include them among the major signs pointing to the soon return of Jesus. Both Matthew (Matt. 24:7) and Luke (Luke 21:11) refer to earthquakes in this connection, and Luke speaks of them as "great earthquakes." In Revelation 16, John mentions a very great earthquake as characterizing the very closing days of earth's history (verse 18). □

**When You're Young** By MIRIAM WOOD

**The Boat in the Garage**

I WAS KEENLY interested in a boat for several months last year. Not in boats, plural, but in one particular boat. It isn't in a store window; it isn't berthed in a marina; I haven't been mentally counting up my finances to see if ownership might be possible. None of those things. Actually, it's such a bizarre little story that you may feel the credibility gap to be rather large. On my word of honor, however, I declare that this is the entire truth, and nothing but the truth.

I'll start at the beginning. You know how neighbors are interested in one another's comings and goings, and new possessions, and lawn luck, and flower production, and all that sort of thing. It's not a nosy interest; at least, it isn't where I live. We're just *sincerely* interested, and when you come right down to it, life is a kind of "hohum" thing a great deal of the time, so that living vicariously through as many other lives as possible reduces the yawniness to a bearable level.

Therefore, I was intrigued and delighted in the early

spring when one of my neighbors drove home one afternoon pulling behind his Oldsmobile a beautiful motorboat. It seemed mammoth to me, but, of course, I didn't go over and inquire as to its dimensions and capabilities, though a number of other neighbors did. The boat caused a bit of a neighborhood stir. There were congratulations and discussions and, honesty compels me to admit, more than one envious glance at the sleek "creature." Then one by one the neighbors drifted back into their own yards, harboring mental visions of the red and white craft's being taken to Chesapeake Bay every weekend. Some people have all the luck!

After all the admiring and the patting and the exclaiming were over, the purring owner carefully backed the boat into the garage, unhooked the apparatus from the car, and shut the garage firmly. Of course, that meant that his car had to sit in the driveway, but since he had two cars and one sat out all the time anyway, this didn't strike anyone as particularly strange. If I had a beautiful

new boat, I'd certainly put it in the garage.

Now here is where the credibility comes in. On the very first weekend after the purchase, the neighborhood was prepared for the launching. We expected that bright and early the boat, accompanied by the happy family, would head for the bay, or, at the very least, the Potomac River. But no. The garage stayed closed. Well, I thought, someone may be ill, or something has come up or—well, who knows what might have happened to prevent the maiden cruise. But about three o'clock I was in my front yard when I noticed that the said garage door had been opened. Ostentatiously the boat was being connected to the car, which had been backed into the driveway.

Into the driver's seat climbed the proud boat owner—by himself. Carefully and slowly he pulled out of the driveway. Was he going boating alone? What a selfish thing to do! To my astonishment, though, about five minutes later he drove back up the street, apparently having circled the block. He carefully maneuvered the boat back into the garage, disconnected the

carrier, closed the door—and that was it.

*And this procedure was repeated every single weekend during the summer*, as far as I was able to determine. My discreet inquiries have elicited the information that not once has this boat ever been in the water. But it has to hold the world's record for having traveled around the block.

And just think of all that wasted potential, all that built-in capacity for wonderful, clear, invigorating days on the water! Think of the waste of the beautiful design. One might just as well tow behind his car a clumsy chunk of wood or concrete and let it view the landscape on the block.

I don't know whether I'd be straining theology if I mentioned in connection with the boat in the garage the man who buried his one talent in the ground. But it all seems like such a waste.

If you have some talent, some ability to work for Christ, some beautiful capacity that you're keeping in a metaphorical garage and hauling around the block once a week, won't you consider launching it full scale for the use for which it was intended?

# If You Are Handicapped

Every person must face some blockade along the pathway to happiness and success in life.

By MARION JACOBS

THE APOSTLE PAUL SAID, "THERE WAS given to me a thorn in the flesh" (2 Cor. 12:7). Every person can make such a statement. Who does not have something that holds him or her back, something that keeps them from reaching all the goals in life their hearts are set upon?

*Marion Jacobs is a secretary and musician living in Columbia, South Carolina.*

Some are born deaf; others are cripples and never are able to walk normally; some are born emotionally handicapped and will never become smoothly functioning personalities. Some are born with the capacity to dream and to develop large ambitions, only to realize they do not have the abilities to achieve those ambitions. Some lack opportunity; others have suffered some tragic accident or disease.

Young people are interested in love and marriage; some of them will never find true love and a happy home and will go through life disappointed.

In one way or another, all of us miss something we would like to have. Every person must face some blockade along the pathway to happiness and success in life. The question is, what should we do about it? You can handle the handicap if you will take a positive attitude. That is hard to do. It is much easier to surrender in rebellion or self-pity.

The most remarkable thing about Paul's thorn in the flesh is that there is some uncertainty as to precisely what it was. There are 13 letters in which the apostle tells of hardships in establishing the kingdom of God. He tells us much about suffering, but he never goes into detail regarding his handicap! He was so busy with his work, so concerned about his mission, that he looked beyond that which would have held him back, and kept

## For the Younger Set

### The Boat Ride

By RUTH WHEELER

LUCY AND HER brother often went out in his little rowboat on the lake in front of their house. Sometimes they saw a beautiful, large white boat go by. The captain always waved at them and smiled.

One day he stopped by their little boat out on the lake. "Would you like to take a ride around the lake with me someday?"

"Oh, yes!" both children answered together.

"Where do you live?" the captain asked.

"In that white house right by the lake."

"I'll come by someday and visit with your parents," the captain said, "and then we'll ask them whether you can all go for a ride. There is a nice place for a picnic at the far end of the lake."

In a few days the captain and his wife came to their home. He visited with the

children's parents and grandmother. The captain invited them for a ride and a picnic lunch. He'd call for them at four o'clock on Sunday.

The children could hardly wait, but finally Sunday came. When it was time to get ready, mother laid out the clothes the children were to wear. Lucy ran to bathe. While she was bathing she saw on the shelf some new hair shampoo her mother had bought. She opened it and it smelled good. Of course, she wouldn't have time to wash her hair, but she tried just a wee bit on the front of her hair.

"Lucy," mother called, "It's almost time to leave."

"All right," Lucy answered.

But before she realized what she'd done she had her hair all covered with shampoo. It made a wonderful foam all over her head and smelled sweet. She looked at herself in the

glass and laughed at the great piles of white foam.

Suddenly Lucy remembered that she must hurry. And she did. She washed away the foam and dried her hair. She dressed quickly and ran out into the living room. All was quiet. Grandma was rocking by the window and sewing.

"Where's mother?"

"The captain came in his big boat and your parents and brother went with him."

"Without me?"

"Yes, they were sorry to go, but you weren't ready and they couldn't keep the captain waiting."

Lucy sat on the porch and cried. But of course it did no good. After a while she thought about the many times mother had told her to hurry and she had kept on playing. Today, she promised herself, would be the last time she did not hurry when mother told her to.



on going. Three times he prayed that the "thorn" might be removed. But if he had to live with it, then live with it he would, and get on with the main business of life.

A great violinist was giving a concert when the A string on his violin broke. Without hesitating, he transposed the music and finished the concert on three strings. A lesser violinist might have stopped and moaned about his bad luck. It takes a great artist to say, "If I don't have four strings to play on, I will play on three."

And so it is in life. Hardly any person has all he would like to have. We can complain about our bad luck, or we can go ahead and produce melody with what we have.

One of the secrets of success and happiness in life is being willing to accept ourselves as we are. We could not choose who our parents would be. We had nothing to say about the color of our skin, or about whether we would be a man or a woman, short or tall. A pine tree will be a pine tree until it dies and goes back to dust. It can never be anything else.

### Who We Are Is Fixed

So it is with us. God made us who we are, and that is fixed forever. We might wish God had made us differently, but no amount of wishing can make much change. Thus, our business in life is to take ourselves in hand, seek divine grace, and see what we are able to make out of the selves we are. And in spite of our limited and handicapped selves, we can make a contribution to the world.

I read a story about a young man who sold books from house to house. He was lame and walked with great difficulty. At one house a lady rudely turned him down, but as he stumbled away, she saw his lameness and called him back. "I didn't know you were crippled," she said. "I'll buy a book." He wasn't selling sympathy, he was selling books, and he let her know it. She said, "Doesn't being crippled color your life?" He made a wonderful reply: "Yes. But, thank God, I can choose the colors."

At some time in life, nearly every person arrives at a place that seems to be the "end of the world." We remember Miss Havisham in Dickens' *Great Expectations*. Elaborate preparations had been made for her wedding, but her lover jilted her. In grief and humiliation, Miss Havisham closed all the blinds of the house, stopped every clock, and left the wedding cake on the table to gather cobwebs. She continued to wear her wedding dress until it hung in yellow decay about her shrunken form. Her disappointment became her end of the world.

Have you ever realized that the setting sun is at the same time a rising sun?

So it is with our lives. Experiences come to us that greatly change us; sometimes our one great dream is thwarted. We are deeply conscious of our weaknesses and limitations. It is so easy to feel that everything is lost, that life from now on will not be worth living.

But it may be—it often is—that what we thought was the setting of the sun may be the sunrise. There may be more light ahead than we thought possible. What seemed to be the end may be a new beginning.

There is a famous painting that shows the devil with a young man at a chessboard. The devil has just made his move, and the young man's king is checkmated. On his face is written defeat and despair. One day Paul Morphy, the great chess genius, stood looking at that painting.

Carefully he studied the positions on the board. Suddenly his face lighted up and he shouted to the young man in the painting, "You still have a move—don't give up, you still have a move!"

We come to those moments when it seems we are checkmated; we see no winning move we can make. Then the great Master of all life comes closer to us. He remembers one day when He prayed to be spared from the cross. The cross seemed the end of His world. But there was still another move. Beyond the cross was an empty tomb—and victory. That same Christ can see beyond your cross to some triumphant move. "Don't give up, you still have a move," He says to us. □

## Baked Potato's Witness

By JAMES MURTON

Three hundred conventioners were gliding through palm-fringed Miami waterways on a dinner cruise. Two of the couples on board were Seventh-day Adventist laymen committed to the vegetarian way of life.

As the salad plates were being taken away, one of the four asked, "What's for dinner tonight?" The hurried waitress countered, "T-bone steak." "What else?" asked the inquirer. Back came the answer, "Baked potatoes and string beans."

"Just bring me a good-sized baked potato and leave off the steak," the diner requested. His fellow vegetarians asked for the same.

Before the evening was over, three other couples had learned a lot from the four Adventists, especially about their health and eating habits. One woman seemed especially interested. "My daughter prefers vegetarian fare, but I don't know how to cook for her," was the first of several observations she made. Before saying good night, she was promised a vegetarian cookbook and the special *Life and Health* supplement entitled "Vegetarianism."

Within three weeks, word came back in the form of a simple but grateful letter which read:

"My Dear Friends,

"How can I thank you enough for your kind thoughtfulness in sending me the lovely cookbook and vegetarian magazine?

"My husband has just finished reading the magazine almost from cover to cover, and I couldn't believe it when, as he finished, he announced that he, too, is convinced that it all makes such good sense he wants to begin eating this way! Since he's never had any leanings in this direction, you can imagine my surprise.

"I must tell you that I had a chicken in the freezer and decided to cook it rather than throw it away, and most of it is still in the refrigerator. It really almost sickened me to smell it cooking! I guess I should have given it away!

"Once again, we both thank you for taking the time to enlighten us. We're looking forward to our next meeting with our very thoughtful new friends.

"Most sincerely,

"Mary"

A baked potato's witness! God calls on every faithful member of the church to take advantage of unique opportunities to witness for Him and to show people a better way of life.

# The Growing Problem of Suicide

A funeral service was held in a mid-western community in the United States several months ago for a high school student who had killed herself. She was an attractive girl, was doing well in school, and had a promising future as an artist. In her home town her paintings were selling for \$150 to \$250 each. Her family and friends were stunned by her sudden death, since apparently she was happy and well adjusted.

Although this girl was a stranger to us, we are saddened by her tragic death, and mourn her passing. But her death by her own hand is not unique. Suicide is increasing at an alarming rate. It has become the tenth leading cause of death in the United States, a nation that has enjoyed the benefits of a prosperous economy, of an advanced educational system, and of a rich spiritual heritage. Surpassing the United States in the number of suicides per 1,000 of the population are the nations of Denmark, Sweden, Austria, Finland, Germany, and Japan.

Although suicide is believed to increase sharply among the elderly, it is not limited to a particular age group. Among college students it is said to be the second most frequent cause of death. And the problem is not confined to a specific ethnic populace, nor to a socio-economic class. Black and white, and rich and poor alike pursue a course of self-destruction.

To understand the basic causes that drive persons to suicide, we must solicit the help of psychiatrists, sociologists, physicians, nutritionists, ministers, and others. No one profession can adequately explain why people choose to destroy themselves, for the basic causes cannot be neatly compartmentalized. Through introspective analysis or psychotherapy, psychiatrists uncover information that sheds light on a person's behavioral patterns. They may discover a tendency on the part of a patient to become emotionally disturbed when his daily routine is disrupted by an unexpected event. So long as the person is able to move along at his self-appointed pace he manages to maintain self-composure. But when something occurs that takes him by surprise, he loses control of himself.

Social analysts are quick to remind us of the impact that our physical environment has on our mental and emotional health. Clean air, pure water, and noiseless streets, as important as these are, constitute only part of the quest of human beings for an environment conducive to living. At present there seems to be a growing interest in the "old landmarks." This romantic interest in the past expresses a desire for a point of reference from which one can make sense of the present and from which he can view the future optimistically. When we consider how rapidly an entire town or city block can be transformed by modern technology, it is not difficult to understand such concerns, or to perceive how disrupting

environmental change can be to an emotionally fragile person.

It is no secret that physical illness, especially if prolonged, may lead to chronic depression. In turn, such a mental state may impede the patient's physical recovery. Consequently, physicians treating such persons are in a position to observe the intricate relationship between human physiology and psyche behavior.

That food and drink have an impact on the thinking, feeling, and activity of a person most Seventh-day Adventists take for granted. However, we may not fully realize the significance that this has for the problem of suicide. Nutritionists can offer valuable insights into the relationship between dietary habits and mental attitudes. While an improper diet alone may not drive a person to suicide, there is reason to believe it will place him close to the brink, when coupled with other factors.

### The Minister's Role

Finally, we come to the role of the minister. It is common to think of the pastor as one who meets the "spiritual needs" of a person. Sometimes we confine spiritual work to religious duties, that is, to those relating to church functions, such as prayer meeting, Sabbath school, or evangelistic visitation. Not a few persons are inclined to consider a person's spiritual needs as something existing in isolation from his mental, social, physical, and emotional ones. This inclination comes to the surface in the labels that are commonly attached to those experiencing behavioral difficulties. Often we hear people say that "she has a 'spiritual problem,'" or "his problem is an 'emotional' one." There is something deceptive about such reasoning. It nurtures the illusion that a person's problems can be neatly compartmentalized. Most behavioral problems have several components. The causes that drive people to disaster are highly complex and deeply rooted. Hence persons on the brink of suicide cannot be expected to respond and recover from a simple greeting or even a word of prayer, as sincere as these may be.

Whatever the reasons, each person who attempts suicide must have decided that there was no way out of his dilemma. We do not wish to oversimplify the matter, but we strongly believe that for every human problem there is a solution. Perhaps at one time the victim believed this too. But alcohol, drugs, the mounting pressures to succeed, anxiety over not feeling loved—all these may cloud the view of the despairing person. In the midst of such fog, it becomes difficult to see clearly and optimistically. Having exhausted his own resources, the victim chooses death as the only way out.

Nothing but the grace of God can rescue a person from the brink of suicide and place him on solid ground. Such grace is available in unlimited measure. United in Christ and motivated by the Holy Spirit, followers of Jesus as the recipients of God's grace can effectively bring hope and courage to human beings, even to those on the brink of death.

J. J. B.

**Please help me to sort out the elements of the moral law, the civil laws, and the ceremonial laws. Why do we keep parts of the old Jewish laws and not others; for example, the laws of unclean meats?**

This question deserves a longer answer than we are able to give in this column. Perhaps in future columns certain aspects can be expanded. The answer here will be only cursory.

Let us think first of the moral law. The moral law is a transcript of God's character. God's realm is ruled by laws that are in harmony with His character. Since God is eternal, this law also is eternal.

This law was in existence before the Ten Commandments were spoken from Mount Sinai. All the patriarchs were subject to this law (see Gen. 26:5).

The Ten Commandments are the principles of the moral law "arranged and expressed to meet man in his fallen condition" (see *Selected Messages*, book 1, p. 230).

The moral law also "governs angels" (*ibid.*, p. 220). For angels it would be expressed differently than for human beings.

The moral law formed

the basis of the Israelite economy when that economy was established shortly after the exodus from Egypt. The Ten Commandments were written presumably then for the first time. They were the principles of the moral law expressed in a manner to show the Israelites what it meant for them to keep the moral law. Because the Israelites were a pastoral and agricultural people, the commandments were related to them. On the Sabbath day, oxen, asses, male and female servants, were to rest. A man was not to covet his neighbor's ox or his asses or servants. In an age when idolatry was rampant, the people were reminded not to make any graven images. Thus the Ten Commandments were the principles of the moral law summarized and adapted for man. If these principles had been expressed for angels they doubtless would have been expressed differently. Since angels neither marry nor are given in marriage (see Matt. 22:30), for them it would not have been necessary to express the seventh commandment.

The Israelite economy was a theocracy. There had to be civil laws. These laws

were based on the moral law. They defined one's relationship to his neighbor and expressed the penalties for various infractions. As civil laws, they ceased when the Israelites lost self-government. But since these laws were based on the moral law many of them would still be obeyed even after the self-government collapsed. For example, no one would say that, since the civil laws were no longer binding, one would not have to keep, say, the following statute: "Thou shalt not curse the deaf, nor put a stumblingblock before the blind" (Lev. 19:14).

The ceremonial law had to do with sacrifices, the tabernacle or temple ritual, and the festivals. This is perhaps the easiest law to understand as a temporary law, to be in force until the Messiah should come.

The health laws are complex. Some were built on ritual defilements; for example, the laws of uncleanness. These required certain prescribed cleansings, including sacrifices to be brought to the temple. These laws passed away with the ceremonial law, yet even some of these laws of uncleanness might have had a hygienic base. To the

extent they did, the principles might still be in force.

If it could be shown that the law of clean and unclean meats was based simply on ceremonial cleanness or uncleanness, then this law too would have passed away with the ceremonial system. But since, as is believed by many, the unclean animals are declared to be unclean for scientific reasons, that is, they are not safe as food, the prohibition is as valid today as when uttered. The prohibition "thou shalt not seethe a kid in his mother's milk" (Ex. 23:19) probably was given not for scientific reasons but because a pagan ritual seems to have required such a combination. Since we are far removed from any such pagan influence, it is not likely that God would impose such a restriction today.

It is an oversimplification to state that there were only two laws—the moral and the ceremonial—and then to add, the moral is still binding and the ceremonial has passed away. The questioner is right when he implies that further sorting is necessary.

[Send questions for this column to the Editor, Review and Herald.]

## Letters *continued from page 3*

provide them with 100 churches, each holding about 100 people? Or, perhaps more important, finance several evangelistic campaigns such as the one featured in the cover story?

Does anyone realize that in many parts of the world the only music is the human voice?

Are there carpets on the floors while their brethren elsewhere have earth under their feet? Are there plush tip-up seats while their brethren elsewhere have bamboo poles to sit on? Are there stained-glass windows while their brethren in Kisumu have open sky? (Not to mention the roof.)

We are in business for souls, for hastening the Lord's return

by spreading the good news of salvation. I doubt whether an expensive organ could contribute much to these. Or am I judging?

K. A. W. LETHBRIDGE

Doncaster, S. Yorks., England

### Changing Music Tastes

Re recent articles on music: "Rock Unmasked" (Dec. 12, 1975), and "Music—Its Far-reaching Effects" (Feb. 12, 19, 26, 1976). When I became a Christian, Christian brethren showed me the error of rock. To replace rock I started listening to country and Western music. You see, I had been taught little about music. It took some time before I began to realize my error.

My next interest was classical music. I have always enjoyed classical music but it had been overshadowed by other types. After I became entrenched in classical music I soon discovered that I could make mistakes here also. I found that there are certain kinds of classical music that I could get lost in, or "high" on, as totally as rock!

How careful we need to be! How receptive to God's leading we must become! We need instruction on music, not merely rhetorical criticism of rock and the accompanying counterculture. I thank the Lord that He is slowly showing me daily what kinds of music (primarily classical) to which I may safely lis-

ten. I am gaining a great appreciation for some of the grand old hymns, even some of the more "sentimental" ones.

LARRY V. BUNNELL  
Monmouth, Oregon

### The Bible Only

I greatly appreciated Robert H. Pierson's March 11 "Heart to Heart" reaffirmation of our historic position that the Bible is the Adventist's creed—especially since there have been times when I was tempted to wonder whether the interpretations of certain brethren were not being set forth as the basis of our faith.

LAWRENCE T. GERATY  
Berrien Springs, Michigan



# Advice From a Widowed Father

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A father shares his ideas  
on how he raised two lively  
boys without a mother.

---

By ARDYCE SWEEM

**BILL LOST HIS WIFE** in an auto accident. When I first met him, he was raising by himself his two lively boys, Kenny and Jeff, who were then 9 and 11.

---

*Ardyce Sweem is a teacher at Golden Gate Academy, Oakland, California.*

I met him again when his boys were 14 and 16. Well-behaved, yet independent and sociable, they were a credit to him and his efforts through the years as a parent. Although Bill was soft-spoken, it was clear that he was not only the authority in the family, he was also a friend and confidant of his sons.

Recognizing his obvious success and the difficulty of the task of being a widowed father, I asked him to share his ideas with others in a similar situation.

First of all, he said, he wanted to be a good father. His own father had worked long hours and had been unable to spend much time with him as a child. Although he doesn't remember feeling resentful toward his father, he had noticed that there were other fathers in the neighborhood who were spending more time with their children.

As a single parent, one of his special difficulties, he said, was his inability to test ideas on another person. Thus he made various mistakes that might have been avoided if he had had a partner with whom to discuss things.

During the school year, since the boys were in self-supporting schools, they lived in a family setting, which is provided as part of the training program. Because they had no mother with whom to relate while they were growing up, Bill feared that without such a compensation they would have some trouble adjusting to a mother-authority figure in the home. With this experience in a family setting Bill felt that when the time came for marriage, the boys could overcome any problems they might encounter because of the absence of an early mother figure or image.

He suggested two things a widowed father could do to counteract the lack of a mother in the home: (1) Have a woman in the home as much as possible, such as an aunt, a grandmother, or a sister; (2) visit homes where the mother's role could be observed.

### Family Unity

Whether single or married, all parents share the problem of creating family unity. He and his children did things together, even when he would rather have done something else. As he put it, "All the time you put into children you'll reap in benefits later."

As a psychologist by training, and a father, he feels that communication is highly important. Talking to your children, explaining things and people's actions, stimulating them—all contribute to their development.

He tried to make family worship theirs as well as his. After reading from the *Bible Story* series, he would have them repeat the story, emphasizing what they thought was important. Other times they would draw a picture illustrating the story or prepare contests on various Bible questions.

"Family rules should be few, but the ones you do have should be based on principle," Bill said. "Disciplining includes reasoning and taking away certain 'specialties.'" When one means of punishment failed, he would try another.



He felt that his sons should know what he expected, and if they didn't follow through, some sort of discipline should ensue. If discipline was necessary, he tried to make it as immediate as possible, to show the cause and effect relationship. He believed that in all discipline a submissive attitude should be the goal.

As the boys grew older, they were given increased responsibilities around the home. Not only could they rotate jobs but while he was gone they'd make a list of jobs they wanted to do and that needed to be done. Then each would choose half of the list, and often they would have completed the activities before he came home. To his surprise, they often saw more things than he had that needed to be done and would do little extras, such as making a bowl of Jello for Sabbath or shining their shoes. With the work finished, they would all have time for an evening walk together or some other activity.

Bill feels that it is important not to negate what his children do. For instance, if they undertook some cooking but left a mess, he wouldn't concentrate on the mess. To this day, they have the freedom and confidence to cook anything they want.

They also have the freedom to do other things around the home, such as paint their own furniture and repair the family car. He may not always agree with what they want to do, but they have the option of doing it. By maintaining this attitude, he feels that they will want to keep up their belongings. So far, this approach has worked.

### Importance of Consistency

From the viewpoint of both a psychologist and a parent, he sees consistency as being extremely necessary. He insists, "Inconsistency leads to psychopathology. Rules are needed, but parents shouldn't be rigid. Some flexibility is needed."

This consistency he applies not merely in the punitive sense but in other areas as well, such as in carrying through what he has said. For example, if he has promised he'll be home at a certain time, he will be there or let his boys know. He encourages in them the same responsibility of action. If they decide to go somewhere before he gets home, they are requested to let him know by at least writing a note.

When the boys came home one summer, they noticed that he had bought a new television set. Thinking that the old rule of not watching TV indiscriminately somehow no longer applied, they got the idea that they'd now be able to watch anything they wished. But Bill perceived the situation, and not wanting them to end up in front of it every night, "flipping the dials," to see what was on, and then watching just whatever came on, he suggested they decide together on a summer viewing schedule.

Besides consistency, another point he emphasizes in raising children effectively is seeing that they have a wide choice of things to do. He recalls the summer of 1968 when he was working the 11-7 shift on the Respiratory Unit in the Loma Linda University Hospital. Classes began an hour after he got off work and lasted until one o'clock. From about one to five he had "one ear in his pillow and the other listening for his boys."

To accomplish this almost impossible task, he had previously given them some suggestions and then they

had made up their own summer schedule, which went something like this:

- 12:00 The boys arrive home from the baby-sitter's and make lunch for themselves and Bill.
- 1:00 Bill comes home and they eat together.
- 1:15-1:30 The boys do dishes and straighten up the kitchen.
- 1:30-2:30 Quiet time in which to read or relax.
- 2:30-3:15 The boys go out in the yard to play with their toys and other play equipment.
- 3:15-3:45 Drawing time in which they use their paint sets, easels, and various drawing tools.
- 3:45-4:30 For variety, again they go outside.
- 4:30-5:00 They write stories on anything they wish. Since creativity was the goal, at this point spelling wasn't emphasized.

Since this schedule was posted in the kitchen, he could check it at any time. If they weren't where they were supposed to be, he'd know. Running it as an honor system, he felt it worked most of the time. When he awoke, he would go over their drawings and stories with them. They also had library cards, so they could check out books to read in their quiet time. Participation in the library's reading program also was an added incentive.

### Quality, Not Quantity

Realizing that going to school, working, and running a home all at the same time must have been difficult, I asked him how he did it. His secret was in structuring the home life even when he wasn't there. When he was gone, his boys tried to get their jobs done so that when he was home they could do things together. "Quality, not quantity," Bill said in relation to the time he had with them. "I could have worked more then," he further reflects, "but we did without a few things to be together."

As for baby-sitters, he sought a home situation rather than a nursery, so that his boys would get more personal attention. Also the mothering they would receive was important, since they didn't receive it at home. One should choose a baby-sitter who has a parental interest in the child.

Supervision while he was away included governing his sons' playmates. He didn't want them "role-modeling," as he put it, with children who had definite problems or ideas contrary to what he was trying to instill. When they were younger, he would discourage certain associations. Now that they are teen-agers, he directs them in their companions and maintains that they are becoming more capable of choosing wisely.

He feels that this concept is so important that in his work as a psychologist he strongly encourages his young patients to change any of their friends who may be either troubled or deviant in their behavior.

"My role now, as I see it, is to be an avenue for them to seek counsel and for me to show a great deal of understanding, a lot of concern, and that I am still interested. Besides showing these concerns, it is necessary to verbalize them."

The boys continue to call him long distance for advice, and they talk things over before coming to any major decisions. He hopes to keep up his dialog with them in the years to come. □

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## Middle East College to Graduate 28 Seniors

By RALPH L. KOORENNY

WE HAVE JUST completed the winter quarter at Middle East College in Beirut, Lebanon, students having written the final examinations during a week when a cease-fire gave a welcome release from outside tension. We are now confident that it is God's plan that Middle East College put in a full year and graduate its largest senior class, 28 members. We moved into the spring quarter April 12 and plan to close on July 8.

The school years 1973-1974 and 1974-1975 were high points in the history of our college. It seemed that the college was beginning to realize its potential as a center for training Christian workers for the vast territories of the Afro-Mideast Division. Enrollments in each of these school years passed the 200 mark, and there was a good representation from each of the four unions of the division. Membership in the senior class was rising, and in June, 1975, more than 20 were graduated for the first time in the history of the college. The administration and faculty were hopeful that the following year would see an enrollment of 250 students and a senior class approaching 30 in number.

As of June, 1975, there was hope and optimism relative to the factional strife and political unrest in Lebanon, which threatened to break out into a full-scale civil war. Although the spring quarter of the 1974-1975 year was marked by frequent outbreaks of combat proportions, and faculty and students were often restricted to the campus, our hopes for the following September and the 1975-1976 year were not seriously tarnished. The predictions were that by September all would be settled.

*Ralph L. Koorennny is president of Middle East College, Beirut, Lebanon.*

The summer wore on and August passed with no settlement and with evidence that the conflict might be escalated, but plans for the school year went on as usual. Newly appointed and returning faculty members began to arrive. By mid-September students began to come in from

the division territory and from abroad. Some were forced to stay at the airport for two or three days, others in hotels in town for up to a week, before it was safe to proceed to the college.

The opening of the quarter, scheduled for September 25, was postponed indefinitely as the internal situation in Lebanon worsened. We formulated emergency plans, increased and inventoried stocks of fuel and food, prayed for protection and guidance, and then waited, refusing to give up and de-

clare that we would not begin the autumn quarter.

As evidences of God's care for our safety increased and as our physical needs were supplied in providential ways, we took courage and opened the quarter on October 15, 1975. The enrollment was 120 students, of which nearly 30 were seniors. All of the seniors had returned with the hope that somehow Middle East College would be enabled to function, even though it was the only institution of higher learning in operation in Lebanon. In fact, few schools of any level were open in the Beirut area.

Sleepless nights, classes interrupted by sounds of battle, occasional blackouts, relative peace and quiet at intervals, permitting us to regain a degree of emotional equilibrium—this was the continuing experience of the first quarter. By mid-December the situation had worsened, and reluctantly we announced an early closing date of December 19. As books and classrooms were closed, everyone wondered about the winter quarter. For three weeks the administration explored the feasibility of temporarily moving the college to a neighboring country. Some of the students transferred to colleges abroad or sought employment.

### Winter Quarter Began

As tentative opening dates in January passed with no cessation of civil strife, hope began to wane and discussion turned to closing for the current year. Then an unexpected cease-fire was declared, and it held for several days. We decided to begin the winter quarter January 26 and sent cablegrams and telex messages to alert students who might decide to come. And come they did. Within a week of the opening day, enrollment increased from 80 to 115, including several who had already enrolled at other colleges outside the country. We thanked God for His providences, and with renewed courage moved ahead.

God is still providing in all areas of need. The bakery is operating and delivering a

## Beirut Workers Remain to Keep College Open

A letter just received from C. D. Watson, Afro-Mideast Division president, has made a very deep impression on my heart, because it reflects the type of missionaries serving in Lebanon during the time of stress and strain that has existed for many months.

Let me share a few paragraphs:

"If you could visit Lebanon you would be proud of our missionaries. Since Christmas we have not had a single complaint or suggestion that we move from our post of duty. Conditions have been considerably worse, but the morale has been much higher.

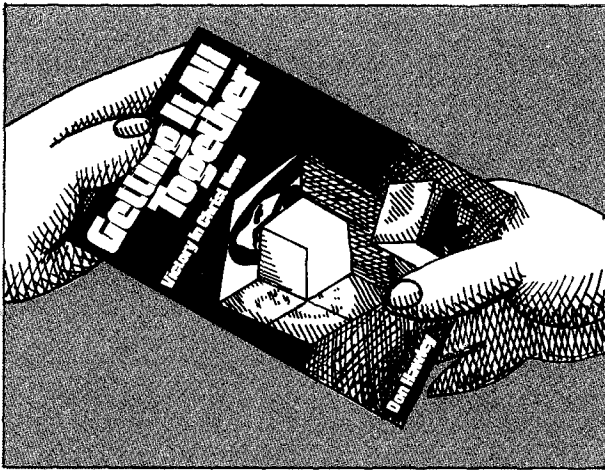
"We have been without oil, but we have learned to keep warm by moving faster and wrapping up in warm clothes. We cannot buy gasoline, so we have learned to walk again. Electricity has been cut off for long periods, so that food in the freezers was spoiled, but we have learned to live one day at a time. Hot water in the taps has ceased to flow, so we use cold water. We are cut off from the airport, so we wait patiently for the roads to reopen. Food is scarce and very expensive, but we are managing, for there are very few other commodities to buy. We are not feeling the pinch now, but when we have to replenish clothes and household articles we are going to suffer from the inflation.

"In addressing the faculty just before Christmas, Dr. Koorennny [R. L. Koorennny, Middle East College president] stated: 'In facing the crisis I admit to having a bias. I was sent here by the church to do a job; that has not been completed, so I am not about to leave it until I am forced to.' His position is shared by the remainder of the faculty and staff.

"Last Thursday was the presentation of the senior class, a formal ceremony when the prospective graduates of the college are acknowledged. The largest graduation in the history of Middle East College is anticipated. . . . The buoyant spirit among the students is infectious. It is an inspiration to visit the campus these days."

I thank God for workers—expatriate and national alike—who stay by the stuff and carry on the work of God under difficult and trying circumstances.

ROBERT H. PIERSON  
General Conference President



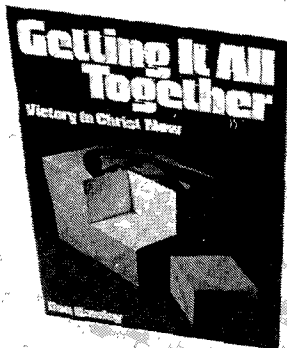
# We Didn't Know...

you were going to give so many copies of GETTING IT ALL TOGETHER to your non-Adventist friends and neighbors. It was really written with our own church members in mind.

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thousand loaves of bread daily. There is enough flour and fuel oil for the ovens for approximately six weeks. Our supply of gasoline is very low, but God already knows that and will make more available as we need it. The menu at the cafeteria provides only a slightly limited variety of food, and the recent purchase of 260 boxes of mountain apples has been a welcome treat to faculty and students alike.

The rains are over, the weather is warm, our hearts are cheered by God's daily blessings, and we are prepared to continue under His leading the program of the spring quarter. In July we hope to graduate our largest senior class.

## HAITI

### Food Recipients Say Thank You

North Haiti suffered a serious drought during the latter part of 1975. Many people were hungry, and some (including some Adventists)

eventually starved to death.

When word of the plight of the people in the drought-stricken area reached the Franco-Haitian Union office, we appropriated \$2,500 for famine relief. When we contacted the Inter-American Division and the General Conference they responded with appropriations of \$7,500 and \$10,000 respectively.

After the distribution of food in North Haiti, as well as to some sections of South Haiti where the drought extended, we distributed seeds to enable the people to plant their fields for the 1976 crop, and we hope they will have a good harvest.

The people of Haiti who received these supplies express their sincere gratitude for the help they received from the Adventist organizations. Such acts of Christian love are reassuring to church members and open doors to the hearts of nonmembers, who were glad to know that someone cared enough to help in such a time of disaster.

G. M. ELLSTROM  
*President*

*Franco-Haitian Union*



When Haiti suffered a drought during the latter part of 1975, the Franco-Haitian Union, the Inter-American Division, and the General Conference contributed cash for supplies and seed for the stricken areas. During one food distribution trip made to the island of La Tortue, three truckloads of corn and rice had to be transferred by small boats into a larger boat.

# Education: the East African Church's Great Need

An interview with an African pastor about the division that will benefit from this quarter's Thirteenth Sabbath Offering overflow.

**Q:** The World Mission Report for the second quarter of 1976 comes from the Afro-Mideast Division, and the opening sentence says, "Afro-Mideast is the focus of world attention and apprehension. What do you, as an African, understand by this?"

**A:** I am glad you asked me to speak as an African. It is time Africans speak for Africa. Africa and the Middle East have been the focus of world attention for many ages. This is especially so of the Middle East and the part of Africa where the majority of the membership of the Afro-Mideast Division is found now—Northeast and East Africa.

**Q:** Let me interrupt you. Middle East, yes, but of what importance was Africa in past ages, especially during early times in history?

**A:** Northeast and East Africa have always been the focus of attention by the ancients—only the motives of attention were varied and different from those of nations nowadays. The Egyptians of the time of the Pharaohs were interested in their southern neighbors for ivory, leopard skins, incense, and various raw materials. The Greeks knew Ethiopia; it is mentioned by Homer. I believe, that the Greek gods went to Ethiopia for vacations.

**Q:** I would say they must have been clever tourists! Where else could they have found 13 months of sunshine that the Ethiopian Tourist Organization brochure speaks about?

But Sabbath school members are chiefly interested in people, so can you tell us more about other people who were interested in Africa, especially this part of Africa

to which the Thirteenth Sabbath Offering overflow on June 26, 1976, is to go?

**A:** The Arabs were keenly interested in Northeast and East Africa, principally as a source of supply for their slave trade, but also for Islamic conquests. The Portuguese sailed around Africa to reach the Orient. Tehri reports that the people of the coastal regions gave helpful ideas for later exploration and exploitation.

**Q:** What does all this have to do with what you really want to tell the world Sabbath school members?

**A:** Well, my purpose is to bring out the contrast of motives between those mentioned above and those of our church who have been calling the attention of the world members to these lands of antiquity during this second quarter.

**Q:** What are the church's motives?

**A:** During this quarter our attention is being focused on the Middle East and East Africa in order to strengthen and unite our forces for declaring to every nation, and kindred, and tongue, and people that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

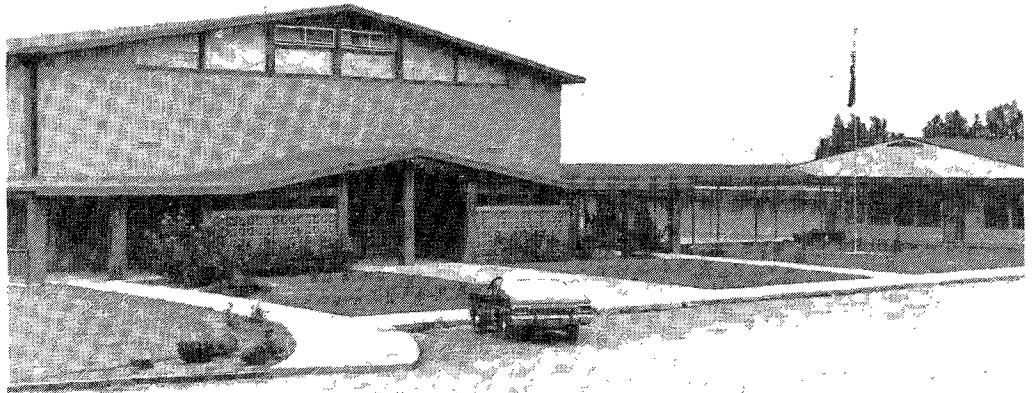
**Q:** But isn't it true that Christianity by now is well established in Africa so that

we need have no real fear of any serious backsliding to former ideas of religion?

**A:** Africa is not in danger of returning to former ideas of religion, and Christianity has been making great progress for the past hundred years or so. But despite the progress, Christianity is now being challenged by complex ideologies. In days gone by, lion-hearted men like David Livingstone met the challenges of penetrating the heart of the "Dark Continent," as it was called. Today's challenge is to penetrate the heart of the enlightened African with the gospel.

**Q:** What do you think we need to do in order to accomplish this?

**A:** The projects that are awaiting our Thirteenth Sabbath Offering overflow—a dormitory at Middle East College in Lebanon, a library at Bugema Adventist College in Uganda, and an offset press for the Africa Herald Publishing House in Kenya—



## SERVICES MARK 50 YEARS FOR OREGON ACADEMY

Rogue River Junior Academy's fiftieth anniversary was celebrated by Medford, Oregon, area churches March 19 and 20. Former students, faculty, and staff of the ten-grade school took part in the event, coordinated by Keith Bristlin.

On Friday evening a sacred concert was presented by Alumnus Jim Nations, tenor, of Portland. The next day, regular Sabbath schools were held in the individual churches. Then, at 11:30 a.m. a joint worship service convened in the school auditorium, with Alumnus Duane Corwin, of Modesto, California, as speaker.

The afternoon program was directed by Alumnus Harvey Corwin, of Riverside, Washington, who interviewed several former students who have served as overseas missionaries.

An open house and tours of the school were conducted in the evening, prior to a program of patriotic music presented by the academy choir. A member of each current class, from the first grade through the tenth, made a brief speech.

Six of the school's principals were on hand, including the present principal, Howard Carter.

were chosen as being great needs in spreading the gospel in our division. Without them, the eternal destiny of many people will be adversely affected.

**Q:** I have read that the Africa Herald Publishing House, which I know is a big publishing house, cannot supply all your needs for your two East African unions. I cannot understand this, when I know that the population is still as much as 70 per cent illiterate.

**A:** Well, it is easy to understand when you know that the publishing house prints books for 483 hard-working literature evangelists, who in one year have delivered 350,000 books! Africa Herald Publishing House is not able to produce books fast enough because it lacks the necessary equipment and facilities modern printers must have. This is why the Afro-Mideast Division has made the provision of such equipment to this publishing house one of the projects to benefit from the Thirteenth Sabbath Offering overflow for this second quarter.

When you mentioned the question of illiteracy, it brought to my mind what the Lord said to the prophet Jeremiah: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" (Jer. 12:5). If we cannot meet the needs of the 30 per cent who are literate now, what will we do later with the fantastically increasing number of literates?

**Q:** Isn't it true that those who learn to read are the ones who really want to learn?

**A:** Quite true. They are thirsting and hungering after knowledge. If we fail to provide them with the knowledge of the truth, others will certainly come and give them the knowledge that "puffeth up" and will leave them deprived of the grace of the "charity that is not puffed up."

**Q:** What about the problem of languages? Isn't that making it difficult to provide books for all the literature evangelists?

**A:** At present we are providing books in East Africa in only eight of the hundreds of languages. Yet even for these few we are unable to meet the demands. And we will never meet the demands as long as we cling to outdated methods of doing things. Superficially, I refer to the problems of the publishing house, but the problem is rooted even more in education. It is nearly 80 years since the first Adventist missionaries trod the jungles of East Africa, and we are still talking of "jungle chapels" and even wish to continue to run the work with "jungle" mentality. We need educated workers. As the Spirit of Prophecy says, we should have a "corps of edu-

cated gospel workers." How can we get those educated workers if we do not give our young people the opportunity to be rooted and grounded in the truth in a more formal way by more formally trained instructors at every level?

**Q:** But aren't many Africans going abroad for higher education now?

**A:** This is a problem. Why should they have to go abroad for a college education? Why should they be uprooted from their background and brought under influences that can make them unfit to serve their own people? Why shouldn't they be educated in Africa?

**Q:** Would you tell our Sabbath school members

how conscious the Afro-Mideast Division is of the educational problems?

**A:** The division is quite aware of the situation. It has now appointed a full-time educational director. Two of its projects to benefit from this quarter's Thirteenth Sabbath Offering overflow are for the improvement of educational institutions where workers are being trained. We are making progress.

**RHODESIA**

**MISSION '76 Series Are Well Attended**

"Do you mean to tell me you have 2,000 people attending your meetings in a church that holds 600?" I asked Dale Ingersoll, youth and lay activities director of the Zambesi Union.

"Come and see," he replied. "Come and visit our MISSION '76 meetings in Mufakose."

And so I went out to the African township of Mufakose, about 15 miles from Salisbury. The meetings were held in the new church, with pews borrowed from other churches for the occasion. The lighting was not completed yet, so a gas lantern was used to light the way to the front door of the church, and a generator was used for lights and for the pictures to illustrate the lecture.

We arrived early and watched with interest as the children came and were squeezed into the front pews, anywhere from 10 to 15 per row. The usher warned them to "put their mouths in their pockets" during the meeting. During the song service I noticed two little girls being pulled from their seats on the floor and sent to the other side. Then I realized that my two friends and I had sat down on the "male" side of the auditorium. But it was too late then to change our seats.

As I sat there with my warm sweater on, I wondered how the children sitting on the cold cement floor, barefoot and with short pants, didn't seem to notice the cold. A few of them stared at us while

## Offering to Help Keep Servicemen in Touch

On June 19 church members in the United States will be invited to contribute to the Servicemen's Literature Fund Offering, which helps keep American servicemen at home and overseas in touch with the Seventh-day Adventist Church and its progress throughout the world.

Many of the young men in service write to the National Service Organization at the General Conference expressing appreciation for what has been done to keep them in contact with the church. This letter is typical:

"For years I had heard of the NSO, but prior to this assignment in Turkey I had never requested any of its services. Believe me, it is really a good feeling to belong to an organization that doesn't forget its members, no matter in what isolated corner of the globe they happen to be stationed. Since there is no Adventist church in this area, the literature has provided the spiritual uplift I so often needed when separated from family, friends, and church."

The Servicemen's Literature Fund Offering is taken only every other year, and inasmuch as it costs \$50,000 to supply literature to servicemen for just one year, a \$100,000 offering is needed in 1976. Many young men who have gone overseas in the armed forces have gained a knowledge of Adventist mission work and have returned, after some years of training in the homeland, to mission fields for service. This has been an extra benefit to the church.

I invite you to give generously that we may keep our young men in touch with the Seventh-day Adventist Church while they are in the service and let them know that their church remembers them.

**WILLIS J. HACKETT**  
Vice-President  
General Conference

we sang the familiar tunes in English, as it was obvious to them we were not singing their Shona words.

"How much advertising did you do to get this kind of crowd?" I asked. "Just 5,000 handbills to the residents closest to the church. With this kind of crowd we wouldn't have wanted to give out more, as we have no place to seat them," replied Pastor Ingersoll. "The audience leveled off at around 700 after several rainy nights, as there wasn't enough room inside to seat them. Many had been standing outside listening at the windows."

By the close of the twenty-second meeting on April 11, Pastor Ingersoll reports, 111 persons had decided to keep the Sabbath.

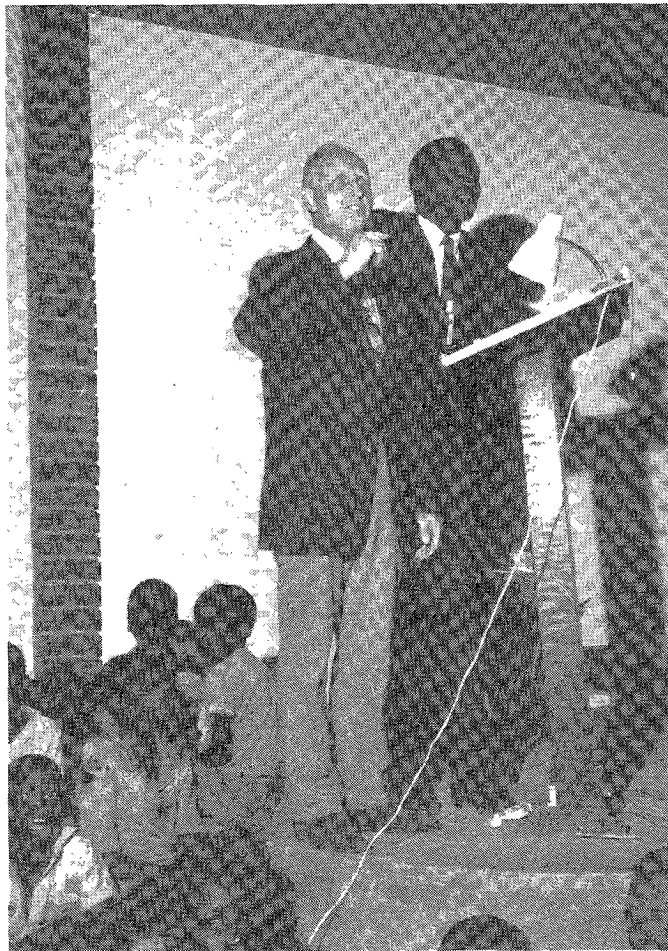
Since Carl Currie, Zam-

besi Union president, was holding his MISSION '76 meetings in Mufuku at about the same time, I decided to visit his meetings as well. These meetings were held in a large tent, and 1,100 people attended during the first week.

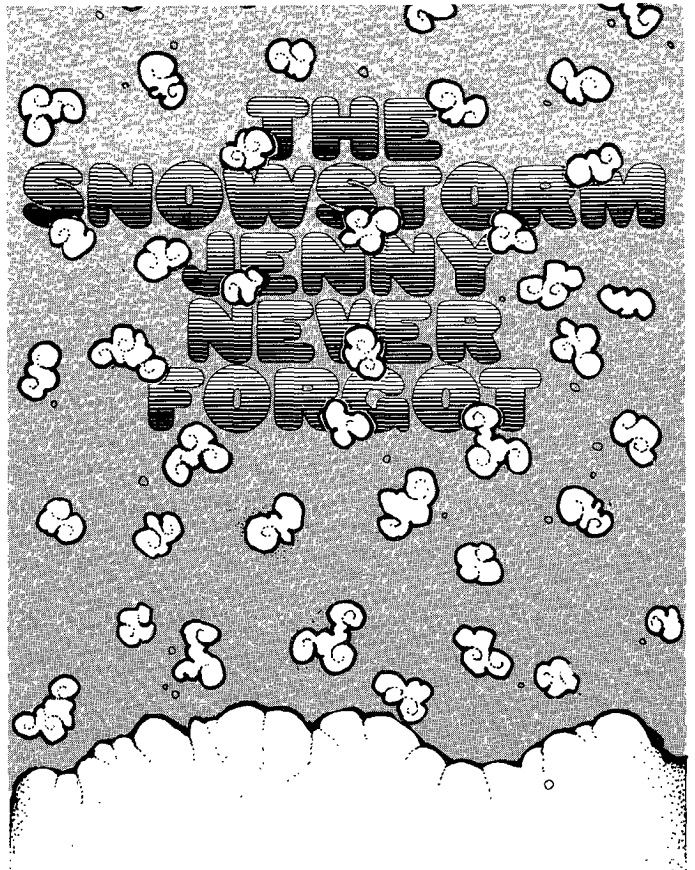
I enjoyed sitting next to Damiton, the blind accordionist, and listening to his deep voice during the song service. A male chorus sang.

There must have been close to 300 children sitting on the straw at the front of the tent. Parents and others sat on the backless pews in the rest of the tent. Members are hoping for a new church in Mufuku, but are still meeting under the trees in this African township.

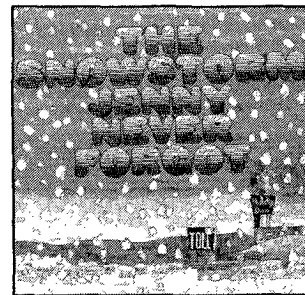
SHIRLEY HUTCHINS  
Office Secretary  
Trans-Africa Division



Children crowd around the platform as Dale Ingersoll, left, speaks at MISSION '76 meetings in Mufakose. L. N. Moyo translates his sermon.



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### ORDINATION IN WEST VENEZUELA MISSION

Two workers were ordained to the gospel ministry at the triennial council of the West Venezuela Mission: Ismael de Angel (right, with his wife), secretary-treasurer of the mission; and Manuel Rosas (left, with his wife), departmental director.

Carlos Aeschlimann, Ministerial secretary of the Inter-American Division, preached the sermon; George Carambot, president of the Colombia-Venezuela Union, gave the prayer; J. H. Figueroa, secretary of the Inter-American Division, gave the charge; and Ernesto C. Santos gave the welcome.

ERNESTO C. SANTOS

*President, West Venezuela Mission*

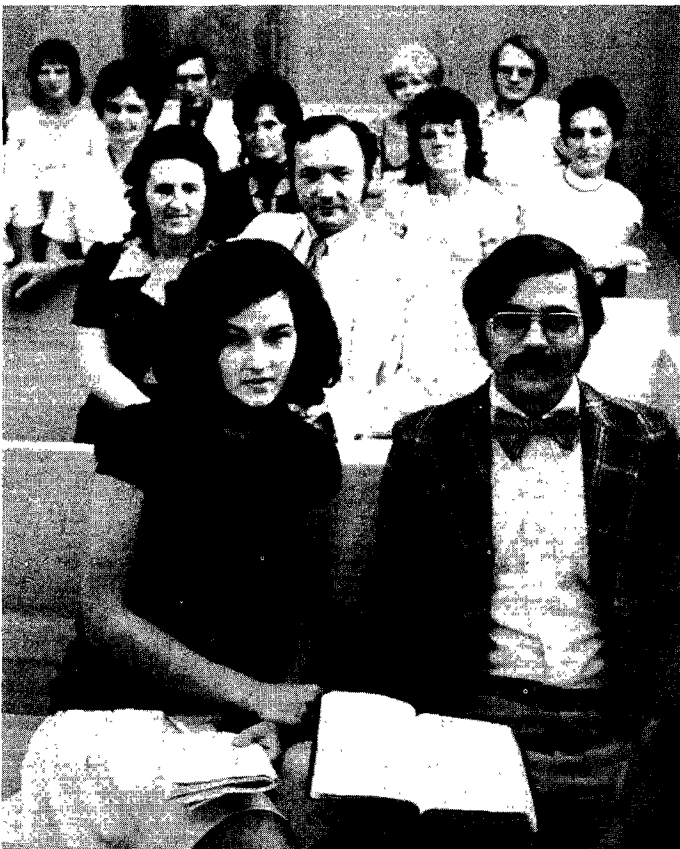


### FILIPINO PASTORS ARE ORDAINED

Three district pastors were ordained during the first triennial session of South-Central Luzon Mission in the Philippines. From left to right, with their wives, they are Charles C. Catolico, Gideon A. Durante, and Protacio M. Mendoza.

S. C. ADA

*Associate Communication Director  
North Philippine Union Mission*



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## Inter-American

● Workers in the Central Dominican Conference have taken the Bible to the congress of the Dominican Republic. The name of each senator or deputy was printed on his copy, along with the phrase "Compliments of the Seventh-day Adventist Church." Legislators also received copies of *El Centinela* magazine.

● Diogenes Suero, Central Dominican Conference lay activities director, reports that 1,200 newly trained lay preachers in that field are uniting with their pastors to evangelize the southern region of the conference.

● Luis Alana, Panama Conference president, reports that his field carried out special evangelistic activities the week before Easter. Laymen carried the Bible Speaks program to 12,000 homes during the week; preaching services were held every night of the week in 198 centers; and the week was climaxed by the baptism on Sabbath, April 14, of 245 persons.

● The East Puerto Rico Conference, where up to this time there has been no established medical work, has recently been given a tract of land, valued at \$100,000, to be used for a clinic or hospital.

## Northern Europe-West Africa

● With 75 donated cassette players, the Liberian Mission is trying a new method of evangelism. Laymen trained to use the equipment will take 25 recorded sermons to villages and communities where the Adventist message has not been preached.

● At the recent Iceland Conference session, held over Easter weekend, S. Bjarnason, president, and the other members of the conference staff were re-elected. The delegates agreed to support a plan for the membership to donate 4 per cent of their income to Christian education.

● M. B. Czechowski's pioneer work in Europe was discussed May 16 to 20 in Warsaw, Poland, at a symposium. Czechowski, who brought the Seventh-day Adventist message to Europe, was born in Poland. A forerunner of J. N. Andrews, the first missionary sent out by the General Conference, Czechowski made converts in Italy, Switzerland, and Romania. He died 100 years ago.

## Southern Asia

● Three hundred and fifty persons attended the Upper Ganges Section constituency meetings held at Harpur, during which four babies were dedicated and five workers were ordained.

● Thirty-two Vacation Bible School programs are planned this summer for the Punjab and Sind areas of Pakistan. Four new Branch Sabbath School projects have already begun this year. Several VBS programs were conducted in Pakistan last year, and one new BSS. Ten persons were baptized as a result of one BSS.

● Two Australian volunteers on a working holiday are spending four months in Pakistan. Estelle Grieve is preparing a Bible textbook, and Debra Wood is working as an office secretary for the Pakistan Union.

● On Sabbath, April 10, a new church was dedicated in Eminabad Mord in the Punjab of Pakistan. One hundred persons were present for the dedication services conducted by A. M. Akbar, Pakistan Union president, and K. S. Brown, union communication director.

● On Sabbath, March 6, 58 young people were invested in a special service at the Pakistan Adventist Seminary, Chuharkana. The service was conducted by T. L. Butler, Pakistan Union youth director.

● Sixty-seven laymen attended four training institutes held recently within the Central India Union.

## North American

### Atlantic Union

● Two days of in-service meetings were held recently for the elementary teachers of the Bermuda Institute in Southampton.

● Leo Ranzolin, General Conference associate youth director, recently conducted a Week of Spiritual Emphasis in the Portuguese language at the Warwick, Bermuda, church. Approximately one third of those who attended were non-Adventists.

● Bible studies are being conducted as a result of a recent crusade in the Schenectady, New York, church. The evangelist was H. A. Uhl, New York Conference Sabbath school, lay activities, and stewardship director.

### Columbia Union

● The first publishing institute to be sponsored by three regional conferences—Allegheny West, Allegheny East, and Lake Region—was held in Cleveland, Ohio. Each of the fields reported record-breaking sales and numbers of persons won to Christ during 1975.

● Allegheny West Conference began a training program for lay Bible workers about a year ago, and as a result more than 100 persons have been baptized. Ellen J. Anderson, conference Bible instructor, is responsible for developing and implementing the program and organizing Bible worker guilds in every church.

● The Akron, Ohio, Bethel church launched its MISSION '76 program with a special mission-emphasis Sabbath program dedicated entirely to soul winning by members.

● The tumbling team of Garden State Academy presented its first public performance at the academy's auditorium for their parents and friends. The group has since given programs at the Hacketts-town, New Jersey, Shopping Mall; Meadowview Junior Academy, Yardville, New

Jersey; and at Delaware Valley Junior Academy, Deptford, New Jersey.

● The Potomac Conference Lay Advisory Council met in New Market, Virginia, and elected Ernest J. Plata, of the National Institutes of Health, Maryland, president; Fillmer Hevener, assistant professor of education at Longwood College in Farmville, Virginia, vice-president; and Charles Gallimore, purchasing director at Wytheville Hospital, Virginia, secretary. A committee, headed by Ron Wylie, a lawyer, was appointed to continue plans for Potomac Partners, a proposed association of laymen who will give financial assistance to church building programs.

● Everett E. Duncan, evangelist for Faith for Today, has completed the largest series of evangelistic meetings ever held in the Lancaster, Pennsylvania, area, at the Lancaster Farm and Home Center. Average attendance throughout the series was 200. To date, 11 persons have been baptized.

### Lake Union

● After a series of evangelistic meetings in Warsaw, Illinois, seven persons were baptized, and a second baptism is planned. The Warsaw church has been vacant for two years.

● The Auxiliary of Battle Creek Sanitarium Hospital, Michigan, presented \$3,000 to Vernon L. Small, administrator. Part of the funds are to furnish religious pictures for the third- and fourth-floor lounges of the hospital building. The remainder will be used to furnish the patients' and visitors' lounges on the new fourth floor and to purchase a special chair to be used during eye surgery.

● Gary C. Whitworth has been named vice-president of operations for Mid-American Health Services, Inc. Doug Mittleider has been named comptroller, replacing Gary Dodge, who became business manager of Fresno Adventist Academy in California in April.

● The first of the 1976 live-in Five-Day Plans to Stop Smoking began in May at the River Pines Community Health Center in Stevens Point, Wisconsin. Four more live-in plans are scheduled for this year.

● Eight persons were baptized at the close of evangelistic meetings conducted by Dan Schiffbauer in Kewanee, Illinois. The members met in prayer bands before each meeting, and they feel this special communion with the Lord led to the baptisms.

● Three children were presented to the Lord when the De Kalb, Illinois, church recently held its first child dedication since organizing last July.

● Marion, Illinois, church members received a certificate from the Williamson County Care Council in appreciation for volunteer services rendered to Fountain Nursing Home. The Marion members devote an hour once a month to singing and visiting with the patients of the home.

### North Pacific Union

● The Sitka, Alaska, church has a newly organized community services program under the leadership of Mrs. Irving Ungudruk, assisted by Mrs. Jim Anderson. The women of the center are working on layettes, including homemade quilts and booties, to send to the Alaskan villages where student missionaries are working.

● "Fourteen for Singing," a new singing group being organized by Gerald Ferguson, associate professor of music at Walla Walla College, will begin its first Northwest tour in September. The group plans to present both secular and sacred programs.

● The Northwest chapter of the National Association of Seventh-day Adventist Dentists has named Robert E. Bradshaw, D.M.D., Pasco, Washington, as president.

● Puyallup, Washington, church members have been conducting "Better Food Par-

ties" in the homes of the community. The small, informal nutrition classes give opportunity for personal contact with neighbors and friends.

● A. R. Lodahl, Sabbath school director of the Upper Columbia Conference and a 1937 graduate of Mount Ellis Academy, Bozeman, Montana, was the featured speaker at his academy alma mater on alumni weekend, April 23 to 25.

### Northern Union

● More than 40 representatives of Union College conducted a Twin City rally in the interest of Christian education, under the direction of R. C. Schwartz, Minnesota Conference president. Union College personnel conducted the church services, and a Sabbath afternoon sacred concert was presented by the 23-voice Unionaires choir under the direction of Lynn Wickham, a former Minnesotan.

● Dedicatory services were held recently for the Bottineau, North Dakota, church, situated in the foothills of North Dakota's Turtle Mountains.

● Dr. and Mrs. John VanDenburgh have sold their dental practice in Durango, Colorado, to join Lester Fowler in full-time evangelism in South Dakota.

● Craig Hollingsworth, new pastor of the Spearfish, South Dakota, district, transferred from the Waterloo district in Iowa.

● Seven persons were added to the church by baptism as the result of a series of meetings conducted by Gerald Retzer, Iowa Conference evangelist, in Bedford, Iowa.

### Pacific Union

● During the first quarter of 1976, Pacific Union literature evangelists recorded a 42.7 per cent increase in sales. Seventy-two baptisms are recorded for the same three-month period.

● Maxine Atteberry, nursing educator, has been named Pa-

cific Union College's Alumna of the Year.

● The Honolulu *Advertiser*, a State-wide daily newspaper, published a feature about vegetarian cooking on National Food Day. More than 200 column inches of copy and pictures featured the work of the Seventh-day Adventist Church.

● At the close of a reaping crusade by Fordyce Detamore, 54 persons were added to the Yuba City, California, congregation.

● Jung Sik Yoo is pastoring the growing Korean group in San Diego, California.

● For the first time in 25 years, Lompoc, California, church members have their own dedicated church complex. Leonard Mills is pastor.

● Pacific Union College professors John Staples and Sherman Nagel will spend August in Seoul, Korea, conducting a health-evangelism series August 1 to 20. Having held a similar series in Africa last summer, they are eager to try the same thing in the Orient. A combination of messages on healthful living and religion, the meetings will be held in connection with the English-language school in Seoul.

### Southern Union

● Enrollment in kindergarten through grade nine in the Kentucky-Tennessee Conference for the 1975-1976 school year is 136 more than the previous term. This is a higher increase than reported by any conference in the North American Division and is exceeded by only one union conference.

● Cumulative attendance at the Revelation '76 crusade in Chattanooga, Tennessee, featuring Jere Webb, amounted to 51,339 during the 28 meetings. Highest attendance at a single meeting was 3,175. Offerings totaled \$25,749, with \$5,592 contributed the final day, March 21. As reported earlier, 182 decisions for baptism and 74 for rebaptism were made. One hundred fourteen of these baptisms already have taken place.

### Southwestern Union

● Adventists manned the Arkansas-Louisiana Conference disaster van after a March 29 tornado destroyed much of Cabot, Arkansas. Mrs. J. C. Collier, wife of the van driver, and volunteers served 500 meals.

● Three witnessing-for-Christ training sessions have been held recently in the Texico Conference for leaders, pastors, and laymen.

● J. P. Furlow, a Seventh-day Adventist since 1953, celebrated his 100th birthday in March in Natchitoches, Louisiana.

● More than 1,500 persons attended an Oklahoma Conference Education Day rally April 17. Don Aalborg, Georgia-Cumberland Conference educational superintendent, was the worship-hour speaker. Larry Derryberry, Oklahoma attorney-general, spoke on "Values of Living in America." Later he was given a Conflict of the Ages set by Robert Rider, Oklahoma Conference president.

### Loma Linda University

● Nine Loma Linda campus students were recipients of scholarships from the Dr. Harry W. Miller International Student Fund for 1976. The fund was founded to assist international students who are in need of financial aid but are not eligible for government or bank loans.

● Val D. Dortch, former director of Manila Sanitarium and Hospital in the Philippines, has been named assistant administrator for professional services at LLU Medical Center.

● A workathon sponsored by the department of physical therapy raised \$1,687 in cash contributions and pledges and resulted in several sizeable donations of therapy equipment and teaching materials for missions. The physical-therapy students and faculty participated in the workathon to raise funds to send two physical therapy student missionaries overseas.



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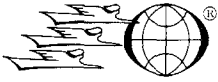
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An index is published in the last Review of June and December. The Review is indexed also in the Seventh-day Adventist Periodical Index.

## Health Personnel Needs

### NORTH AMERICA

Baker	Receptionist
Cafet. mgr.	Secretary
Clerk-typist	Sec., med.
Computr. oper.	Secur. offcr.
Cook	Sonographer
Custodian	Systems analyst
Dosimetrist	Tech., lab.
Engr., stationary	Technol., med.
Food prod. superv.	ASCP
Food serv. dir.	Technol., nuclear med.
Lab. mgr.	Technol., radiol.
Nurses—all categories	Ther., occup.
Orderly	Ther., phys.
Pharmacist	Ther., resp.
Plumber	

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

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

## Camp Meeting Schedule

Atlantic Union	
Greater New York	June 25-July 3
English	July 4-10
Spanish	July 4-10
New York	June 18-26
Northeastern	June 25-July 3
Northern New England	June 17-26
Southern New England	June 18-26
Canadian Union	
Alberta	June 25-July 3
Bowden	July 9-11
Beauvallon	July 9-11
Peoria	July 9-11
British Columbia	June 25-July 3
Manitoba-Saskatchewan	
Saskatoon	July 2-10
Clear Lake	July 14-17
Maritime	July 9-17
Newfoundland	July 21-25
Ontario	July 2-10
Quebec	July 9-17
Central Union	
Central States	June 18-26
Colorado	June 15-19
Kansas	May 28-June 5
Missouri	June 9-12
Nebraska	June 4-12
Wyoming	August 3-8
Columbia Union	
Allegheny East	July 1-10
Allegheny West	June 27-July 4
Chesapeake	July 8-17
Mountain View	June 12
Cumberland	June 19
Charleston	June 19
Clarksburg	June 26
New Jersey	June 25-July 3
English	July 4-10
Spanish	July 4-10
Ohio	June 18-26
Pennsylvania	June 17-26
Potomac	June 11-19
Lake Union	
Illinois	
La Fox	June 11-19
Little Grassy	September 16-19
Indiana	June 11-19
Lake Region	June 24-July 3
Michigan	
Grand Ledge	August 5-14
Upper Peninsula	June 11, 12

Wisconsin  
Portage July 29-August 7  
Camp Wahdoon May 14, 15

### North Pacific Union

Alaska  
Southeast July 30-August 1  
South Central August 6-8  
Idaho June 4-12  
Montana July 9-17  
Oregon July 16-24  
Upper Columbia June 11-19  
Washington June 17-26

### Northern Union

Iowa June 4-12  
Minnesota June 11-19  
North Dakota June 11-19  
South Dakota June 4-11

### Pacific Union

Arizona July 22-31  
Prescott (Spanish) August 4-7  
Central California August 5-14  
Hawaii  
Hawaii September 24, 25  
Kauai September 10, 11  
Maui September 17, 18  
Molokai August 27, 28  
Oahu (Honolulu) September 3, 4  
Nevada-Utah June 21-26  
Northern California  
Fortuna August 15-21  
Angwin (English) August 12-21  
Angwin (Spanish) July 2-5  
Paradise June 17-20  
Southeastern California October 29, 30  
Southern California  
Lynwood June 29-26  
Frazier Park July 14-17  
Lancaster October 1, 2  
Spanish June 9-12

### Southern Union

Alabama-Mississippi May 28-June 5  
Carolina May 28-June 5  
Florida May 28-June 5  
Georgia-Cumberland May 26-29  
Kentucky-Tennessee June 4-12  
South Atlantic June 10-19  
South Central June 4-11

### Southwestern Union

Arkansas-Louisiana June 4-12  
Oklahoma July 9-17  
Southwest Region June 18-26  
Texas June 4-16  
Texas July 23-31  
Spanish August 1-7

## 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.

**Dale Bidwell**, assistant treasurer, Oregon, from Far Eastern Division.

**James Blackwood**, assistant educational director, Oregon Conference, formerly principal of Gold Coast Junior Academy, Coos Bay, Oregon.

**Bjarne Christensen**, associate youth director, Oregon Conference, formerly director, Greater Portland Youth Activities, Portland, Oregon.

**George Chudleigh**, youth activities director, Oregon Conference.

**Glen Davis**, student finance director of ORCONSDA and executive secretary of YESCOW, formerly principal, Columbia Academy.

**Joseph Fialho**, pastor, Binghams-ton and Tioga County, New York, from North Dakota.

**Don McEune**, pastor, Newport-Waldport district, Oregon, formerly publishing director, Northern California Conference.

**Boyd E. Olson**, education director, Southwestern Union Conference, from same position, Oregon Conference.

**Dean Van Tassel**, pastor, Eugene, Oregon, from Mountain View Conference.

## FROM HOME BASE TO FRONT LINE

**Maurice T. Bascom** (PUC '56), returning to serve as director of lay activities department, Far Eastern Division, Singapore, left Chicago, Illinois, March 28, 1976.

**Jess C. Holm** (LLU '52), returning to serve as physician/medical director, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, and **Juanita H. (Wegner) Holm** left New York City, March 28, 1976.

**Gerald L. Mattenson** (AU '72), to serve as Bible teacher, Seventh-day Adventist Secondary School, Sierra Leone, West Africa, and **Sharon E. (Beltz) Mattenson** and two sons, of San Diego, California, left New York City, March 25, 1976.

**Theodore W. Mohr**, to serve as print-shop manager, Venezuela Vocational Academy, Valencia, Venezuela, and **Anna June (Hoff) Mohr** and three children, of Loma Linda, California, left Chicago, Illinois, April 23, 1976.

## Coming

June	
5	Bible correspondence school emphasis
5	Church Lay Activities Offering
12	Inner-city Offering
19	Servicemen's Literature Offering
26	Thirteenth Sabbath Offering (Afro-Mideast Division)
July	
3	Church Lay Activities Offering
10	Christian Record Braille Foundation Offering
17	Home foreign challenge
31	Dark county evangelism
August	
7	Church Lay Activities Offering
14	Oakwood College Offering
September	
4	Lay Preachers' Day
4	Church Lay Activities Offering
11	Missions Extension Offering
11 to 10	
Oct. 9	Review and Herald campaign
18	Bible Emphasis Day
25	JMV Pathfinders
25	Thirteenth Sabbath Offering (Far Eastern Division)

# The Back Page

## June 12 Offering for Inner Cities

On June 12 church members can help solve the problem of the inner cities of the United States. The active and imaginative activities carried on by the Seventh-day Adventist Church meet the inner-city person's needs through medical, dental, social, and evangelistic programs. The need for funds to continue these programs is great.

As the Inner City Offering is taken on June 12, members are asked to remember the words of Jesus when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

KENNETH H. EMMERSON

## Youth Discuss Campus Ministry

More than 120 college students, chaplains, teachers, union youth and temperance directors, and General Conference officials met at Andrews University for the North American annual CABL-MV officers seminar, April 1 to 4.

Terry Newmyer, Atlantic Union College student, was elected North American CABL president by the Collegiate Adventists for Better Living board of directors.

Camp projects and organizational plans were discussed under the direction of R. E. Barron and G. J. Bertochini, both of the General Confer-



Terry Newmyer, of Atlantic Union College, is the newly elected CABL president. Serving this year as CABL secretary is Donna Peterson, of Southern Missionary College.

ence. College temperance and youth activity reports were exchanged as specific resolutions were adopted for the advancement of campus ministry. The CABL and youth leaders gained new insights into off-campus and on-campus witnessing.

G. Ralph Thompson, General Conference vice-president, challenged the delegates with two messages. Other devotional and instructional speakers were George Akers, Eldon Chalmers, H. K. LaRondelle, Herbert Douglass, and J. R. Spangler.

G. J. BERTOCHINI

## Brazilian Youth Honor Mothers

Mothers in Brazil were paid tribute by Adventist youth May 1 to 9, when the Globo TV Network broadcast free 30-second spots entitled: "Palmas Pra Voce Maae." The closest translation would be "Cheers to you, Mom." The usage of the word *palmas* in Portuguese has double meaning, "giving a flower" (*palma* is gladiolus) and "applause." Assad Bechara, youth and temperance director of the East Brazil Union, organized the national tribute. The idea of giving flowers came into being when the staff of the East Brazil Union gave flowers to the neighbors as a gesture of friendliness.

Besides the spot announcements, which, if paid for, would cost approximately \$10,000 each, the youth department placed 350 posters outdoors in all the capital cities of the East Brazil Union territory. On the second Sunday of May, Seventh-day Adventist youth went into the streets with a personal tribute to mothers, singing at major intersections to mothers passing by, giving flowers to the mothers, and cheering them.

A special tribute was paid to the wife of the governor of Rio de Janeiro and the first lady, Mrs. E. Geisel. In the state of São Paulo, another group of youth paid tribute to the oldest mother in Brazil, who is 130 years old.

LEO RANZOLIN

## SAWS Assistance Sent to Italy

Seventh-day Adventist World Service (SAWS) and the Euro-Africa Division have initially given \$13,000 for the relief of the disaster victims in the severe earthquake in the region of the Italian Alps. Even though it is believed that more than a thousand people were killed, no Seventh-day Adventist has been reported killed, according to a Telex message received from Harald Knott, SAWS representative of the Euro-Africa Division.

Elder Knott further reports that Ferdinand Strongegger, SAWS director from Austria, is in the area coordinating the work and helping the disaster victims. Thanks to a well-organized Army and Red Cross program with which SAWS is cooperating, food, blankets, and medicines are being distributed. More than 15,000 tents have been flown in to provide emergency housing. The Swiss SAWS is delivering tents, baby food, and medicines valued at \$15,000.

H. D. BURBANK

## Northern New England Session

At the Northern New England Conference constituency meeting held on April 26 in Brunswick, Maine, Carl P. Anderson was re-elected president and Ralph Treartin, secretary-treasurer. The departmental directors were re-elected. There were several changes on the executive committee and institutional boards.

Conference membership is 3,552. The past triennium's net gain in membership was 313, largest in the history of the conference. Tithe increase over the previous triennium was \$900,206.

AARON N. BROGDEN

## In Brief

**Devaluation in the Kasai:** Currency in the Kasai Province of Zaire recently was devalued by some 72 per cent,

according to M. L. Mills, Trans-Africa Division president, and overnight prices increased by about 100 per cent. This change has affected the church's building projects in the Kasai. Elder Mills reports that glass is costing US\$90 for one square meter, paint costs \$30 a gallon, cement costs \$10 to \$15 per bag, and one eight-foot sheet of iron of the thinnest gauge costs \$18.

**New positions:** Derek C. Beardsell, president, Tanzania Union, formerly youth director, British Union Conference. □ Bernardino Mabote, president, Mozambique Union Mission and also South Mission, both with headquarters in Maputo (Lourenço Marques). □ Earl J. Gregg, treasurer, Afro-Mideast Division, formerly division assistant treasurer and auditor.

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