

Review[®]

AUGUST 18, 1977

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



The Piedmont Alps provided a sanctuary for the Waldenses, who were persecuted for their determination to obey God rather than man. Torre Pellice, Italy, where Ellen White preached the sermon "Giving Up Our Will for God's Will," is the capital of the chief Waldensian valley, Val Pellice. The Waldensian valleys lie to the southwest of Turin, Italy.

Giving Up Our Will for God's Will

By ELLEN G. WHITE

[Sermon given at Torre Pellice, Italy, November 7, 1886.]

"I AM THE LIGHT OF THE WORLD; he that followeth me shall not walk in darkness, but shall have the light of life."

Those who walk in obedience will know what truth is. But the heart that is separated from the truth has no relish for sacred things, because the truth condemns that which it holds dear.

Christ says, "I am the good shepherd, and know my sheep, and am

Continued on page 6

Blackout in New York

Four bolts of lightning striking transmission lines in less than an hour turned New York City into a darkened island Wednesday night, July 13, at 9:34. Subway trains coasted to a stop, elevators stalled between floors, sports events and entertainments ended abruptly, computers went dead, and radio and television stations ceased transmitting. With stunning clarity was demonstrated the fact that big cities are almost totally dependent on electricity. When the power goes off, they become virtually paralyzed.

This fact, of course, had been demonstrated before. In 1965 New York ground to a halt in a blackout, and this year, prior to the recent New York outage, various parts of the United States had been crippled by power failures. In Florida the Jacksonville and Miami areas had been hit; Cleveland, Ohio, had been darkened twice; and outages had occurred in Texas, Colorado, Nebraska, parts of the Dakotas, Utah, Wyoming, and Idaho. Pointedly the *Washington Post* editorialized: "We suspect that every other major city in the country—and the minor ones, for that matter—are vulnerable to similar blackouts, given the right combination of events. We wouldn't encourage anybody to place too much faith in assurances of the 'it-can't-happen-here' type."—July 16, 1977. (Indeed, the same night that New York was without lights one fourth of Mexico City suffered a 90-minute blackout, and while we were writing this editorial, the residential area where we live was hit by four outages, one lasting five hours.)

We repeat, the recent blackout in New York revealed nothing new about the awesome dependence of big cities on electric power; it merely confirmed a fact that is well-known. It also confirmed a fact that is less well-known—namely, that the human heart, when not transformed or controlled by the Spirit of Christ, is indeed "deceitful above all things, and desperately wicked" (Jer. 17:9).

Scarcely had the lights gone out in the big city before people rushed into the streets to smash hundreds of store windows and begin looting. Shops that were protected by heavy, roll-down metal doors were almost as defenseless as those with plate-glass fronts. The roll-down doors were ripped up from the bottom like sardine cans, and plate-glass windows were kicked in or smashed with any instrument available. Grocery-store shelves were emptied. Clothing racks were denuded. Liquor stores were cleaned out. In one section of the city, not a single television set was left in appliance stores. A Bronx Pontiac dealer reported that 58 new cars were stolen and driven out into the night through the smashed showroom windows. In the Williamsburg section of Brooklyn, sport stores were emptied of guns and ammunition. And hundreds of fires were set.

Police tried to prevent the carnage, but their efforts were futile. Contempt for authority was alarming. During

the blackout, looters actually directed television crews to shine their bright lights into the stores so they could see better to proceed with their stealing. One man, when asked why he was looting, replied, "Why not?" The next morning, in broad daylight, two men were seen carrying a washing machine from a furniture store. When a guard pointed a pistol at one of the looter's heads from three feet away, and commanded him to stop, the looter replied as he continued toward the street with his partner and their washer, "You either kill me or I go out the door with the washer." The guard, declining to shoot, put away his gun. Police who tried to maintain order and protect property were struck by thrown bottles and beer cans. Seventy-eight patrolmen (estimates ran as high as 418) and 44 firemen were injured.

Changes in 12 Years

Inevitably, comparisons have been made between this blackout and the one in 1965, which is believed to be the largest power failure in history. In 1965 some 30 million people in New York and surrounding areas were affected; this time, only about 10 million. In 1965 there was no looting and only 96 people were arrested—for committing 11 burglaries and smashing 132 store windows. This time more than 3,500 were arrested—for looting and destroying millions of dollars' worth of property. In 1965 the power blackout came in cool November weather. This time, it came when 90-degree temperatures had prevailed for several days.

Experts have suggested that numerous factors combined to strip away the veneer of civilization from the looters and turn them into animals—the weather, unemployment, anger, frustration, hunger. No doubt commissions assigned to study the sorry incident will report eventually on their conclusions. But one thing already seems clear: in the 12 years since 1965, lawbreaking has lost much of its onus. Said police deputy chief inspector William Bracey: "People's attitudes have changed. During the intervening years disrespect for authority has grown because each year people are doing more illegal things and paying [the penalty] for them less." With courts crowded and police reluctant to shoot, "there is no fear of any kind of physical punishment. There is no humiliation in being arrested or in being known to have been stealing." Bracey believes that greater efforts must be put forth by officials to check the growing spirit of lawlessness, and predicts that unless this is done, if the lights go "out again in ten years we will have much more widespread stealing and more people involved."

As in every situation, there is blame enough and sympathy enough for everyone. It is not our responsibility to determine how much of each should go to the power company, the city government, the looters, and the victims. But we do have a responsibility to call attention to several aspects of the situation that have particular relevance to Seventh-day Adventists. This we shall do next week.

K. H. W.

To be concluded

This Week

Contents

General Articles	Pages 1-10
When You're Young	8
For the Younger Set	9
Reader to Reader	11
From the Editors	12
Newsfront	14-20
News Notes	22
Back Page	24

The sermon "Giving Up Our Will for God's Will," which was preached by Ellen White at Torre Pellice, Italy, was well suited to its setting. Torre Pellice is the capital of the main Waldensian valley. There, in the Piedmont Alps, the Waldenses gave up their

will "for God's will," thus preserving the light of truth during a dark time in the earth's history. The Waldenses, who took the Bible alone for the rule of their faith, were among the first people in Europe to have a translation of the Scriptures in their own language. From their mountain refuges they went as missionaries into surrounding towns and countries, carrying the light of truth. They did as Ellen White admonished her audience to do—searched the Scriptures for themselves, finding truths as hidden treasure.

Ernest Lloyd, who at 97 years

of age lives in active retirement in Deer Park, California, served this church as editor of *Our Little Friend* for 25 years. We recently received a letter from him in which he reports that he had mailed a copy of the When You're Young column "The Queen" to Buckingham Palace. He enclosed a copy of the response he received from one of the queen's secretaries. It says in part:

"Thank you very much for your letter of 25th July with which you enclosed a recent article from the REVIEW AND HERALD about The Queen.

"It was very good of you to

send this article and I shall take an early opportunity of showing it to Her Majesty, as I do not believe we have hitherto received a copy of it.

"I know it will give The Queen much pleasure, particularly as it has been sent to her by someone of your distinguished age, and that she would wish me to send you her sincere thanks for it."

Art and Photo Credits: Cover, Kenneth H. Wood; p. 6, Ris. Libreria Hugon; p. 9, Eva Luoma; p. 14, Perry A. Parks; p. 19, bottom, Charles Bowie; all other photos, courtesy of the respective authors.

Scan News briefs from the religious world

Priest Says Teaching on Homosexuality Must Change

MINNEAPOLIS—Christian homosexuals are "coming out of the closet" for "very spiritual reasons," says a New York Jesuit priest, author of a widely publicized book, *The Church and the Homosexual*.

In an interview, Father John J. McNeill, S.J., a moral theologian and a founder of Dignity, an organization for Catholic homosexuals, said it is "absurd" to say that the Bible condemns homosexuals. There are, however, he said, condemnations of particular forms of homosexual activity, such as homosexual fertility rites, homosexual rape, and homosex-

ual activity on the part of heterosexuals.

Children Unattended After School

WASHINGTON, D.C.—An estimated 1.8 million U.S. children, aged 7 through 13, are unattended—by parents, relatives, or agencies—from the moment they leave school until a parent returns from work, the U.S. Census Bureau reports. It noted that 8 million children lack parental care during daytime hours. Some 2.1 million are cared for in the home of a relative, 1.8 million are unattended, and the remainder have some care through other arrangements.

U.S. Catholic Population Now 49,325,752

NEW YORK—The nation's Roman Catholic population and the number of U.S. Catholic parishes increased to record highs in 1976. However, decreases were recorded in the number of priests, nuns, educational institutions, infant baptisms, and converts.

Catholics in the 50 States, including all families abroad in the armed forces and diplomatic services, now number 49,325,752.

Office Holders Vote on Basis of Pragmatics

WASHINGTON, D.C.—"Pro-life" people have found that 95 percent of elected officials, re-

gardless of their personal feelings about abortion, vote the way they do for "political reasons," an unsuccessful anti-abortion 1976 presidential candidate said here. "Out of 435 Representatives in the House and 100 Senators," says Mrs. Ellen McCormack of Merrick, New York, "there are no more than five or six who will support right to life" legislation no matter what political factors are involved, and there are also no more than a handful who will support the pro-abortion position no matter what political factors are involved. In other words, said Mrs. McCormack, all legislators will act "on the basis of pragmatic politics."

Letters

[Letters submitted for publication 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.]

Washing and Ironing

Re "Jesus—the God-man" (May 5). I would like to express my appreciation for the Sabbath school lessons "Jesus, the Model Man." I found the lessons to be especially timely during this "our washing and ironing time—the time when we are to cleanse our robes of character in the blood of the Lamb" (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1131).

WILMER W. DICKEN
Egnar, Colorado

Not for Wages

"Not for Wages" (June 16) would come as a shock to the majority of employees in many Adventist institutions if it were hung on the bulletin boards. When employees have never been told the true purpose of our institutions, should they be reprimanded for not knowing? If the institution's representative were to inform the prospective employee in the preemployment interview that the primary purpose of the institution is to save souls, many of them would say "No, thank you" and not accept employment. I frankly think a grave injustice is done by hiring people whose goals are not in line with the institution's, mainly because their effectiveness is limited.

This whole problem has come about because of the growing size of our institutions. I feel that if we can't staff our institutions with knowledgeable Adventists, we should go out of business.

RUBY WILKINS
Kettering, Ohio

Good for You

When I studied my Sabbath school lesson this morning, I was reminded of an experience I had 50 years ago when new in the church. While I was doing housework one day, happily talking to Jesus and telling Him I wanted to be like Him, it seemed that a voice said, "You have to suffer much." And suffer I did. When I look back, all my suffering helped purify me from sin. I am still

learning that suffering can be good medicine for the soul.

HENRIETTA C. HERMANN
Yucaipa, California

SDA Physicians

"Is This Fanaticism?" (Speaking Out, April 28) suggested that Seventh-day Adventist physicians accept the denominational pay scale to put them at an income parity with other church members. The reasons the author gives are sound.

We are living in a time when greed and self-interest are the supreme motivating factors of our society. It would be refreshing if Adventists demonstrated an alternative *raison d'être*. And who more appropriately could pioneer

Continued on page 13

The "Epistle of Straw"

A perspective that reconciles
James with Paul on the subject
of righteousness by faith.

By DANIEL DRAZEN

MARTIN LUTHER TRUSTED IN GOD, but he mistrusted the book of James. To him, Paul's teaching about justification by faith became a doctrinal touchstone. This doctrine, he discovered, was not proclaimed with equal emphasis throughout the New Testament. The book of James, however, has such statements as "You see that a man is justified by works and not by faith alone" (James 2:24),* which appalled him, for they seemed to contradict Paul. Hence, in the introduction to his A.D. 1522 translation of the New Testament Luther called James "an epistle of straw."¹ On one occasion Luther said he would bestow his doctor's beret upon anyone who could reconcile James and Paul!²

What really must have stung Luther, when he sat down to translate, was the fact that both Paul and James used the same verse from the Old Testament to prove their positions. First, Paul showed that Abraham was justified by faith: "For what does the scripture say? 'Abraham believed God, and it was reckoned to him as righteousness'" (Rom. 4:3). On the other hand, James says: "Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? . . . And the scripture was fulfilled which says, 'Abraham believed God, and it was reckoned to him as righteousness'; and he was called the friend of God" (James 2:21-23).

To what Old Testament passage do Paul and James refer, and what does it really mean? Genesis 15:5, 6 tells

of the covenant God made with Abram, that he would be the father of numberless descendants. This covenant was made before Sarah's plan for Abram to have a child by her maid, Hagar. Abram, in any event, was years away from the fulfillment of the promise.

Both Jews and Gentiles Guilty

In his comment on the Genesis passage, Paul was showing that Jews as well as Gentiles were guilty before God, and that the outward signs of the covenant (in this case, circumcision) cannot replace faith in God, the faith which was shown by Abraham. "Is this blessing pronounced only upon the circumcised, or also upon the uncircumcised? We say that faith was reckoned to Abraham as righteousness, How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. He received circumcision as a sign or seal of the righteousness which he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised and who thus have righteousness reckoned to them, and likewise the father of the circumcised who are not merely circumcised but also follow the example of faith which our father Abraham had before he was circumcised. The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through righteousness of faith. If it is to be the adherents of the law who are to be the heirs, faith is null and the promise is void" (Rom. 4:9-14).

Daniel Drazen is a bibliographic researcher in Chicago, Illinois.



For James, however, the faith of Abraham had to be tested. What better test than the sacrifice of Isaac, the fulfillment of the promise. "But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith. . . . Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by works, and the scripture was fulfilled which says, 'Abraham believed God, and it was reckoned to him as righteousness'; and he was called the friend of God. You see that a man is justified by works and not by faith alone" (James 2:18, 21-24).

Two Sides of the Same Coin

What we have, then, are not two irreconcilable views, but rather two sides of the same coin. With Paul, faith is necessary in the process of salvation. With James, faith is necessary in the response of works. Even Luther, ever in Paul's corner, managed a reconciliation: "Faith is a living, restless thing. It cannot be inoperative. We are not saved by works; but if there be no works, there must be something amiss with faith."³

This theme of the necessity of faith and works combined can be found in other portions of Scripture. For instance, when Jesus cursed the fig tree He was showing the consequence of inactive faith. Paul could use this as an example of the necessity of faith. In Romans 11 he uses the example of grafting a branch onto a tree to show that God has provided salvation for all those who believe.

James would, no doubt, concur, but he could also emphasize the fact that the tree was cursed; it was all foliage and had no fruit, because its pretentious "faith" did not manifest itself in works.

The first epistle of John refers to loving one's neighbor, whom he can see, as a witness of his love of God, whom he cannot see (here he echoes James 2:15-17). A key passage is 1 John 3:7: "Little children, let no one deceive you. He who does right is righteous, as he is righteous." This thought appears also in 1 John 3:3, "And everyone who thus hopes in him purifies himself as he is pure." So purity of life is sought, not to commend ourselves to God, not in an attempt to alienate ourselves from society, but in recognition of the fact that the Lord we love is pure.

Love is the factor that unites Paul and James. If we do not love God, both faith and works are meaningless. We cannot have faith in a God we cannot love, for that lack of love will one day breed mistrust. Likewise, to work without love, to "serve the Lord with sadness" as it were, can lead to spiritual drudgery or to Pharisaism. In loving God, we seek to be like Him, as children tend to imitate their parents. Otherwise, the prospect of growing up would be as welcome as a visit to the dentist. We do the works of God, which, after all, are the fruits of love—a response to God's love. □

REFERENCES

- ^{*} All Bible texts in this article are taken from the Revised Standard Version.
- ¹ Roland Bainton, *Here I Stand: A Life of Martin Luther* (New York, 1950), p. 259.
- ² *Ibid.*
- ³ *Ibid.*

known of mine." In order to know the truth, we must be willing to obey. Those whose affections are placed on the world are not willing to give up their plans for the plans of Christ. They walk in darkness, not knowing whither they go.

The precious light of truth flashes upon the pathway of every one who seeks for it. But iniquity abounds, and for this reason the love of many waxes cold. Those who would be successful in fighting the battles of the Lord must have on the whole armor. They must hold up before the world the One who is able to save to the uttermost all who come to Him. They must put away sin, for this God hates.

What is sin? John defines it in these words, "Who-soever committeth sin transgresseth also the law: for sin is the transgression of the law." Obedience to the law is the standard held up before us. There is no reason why we should be transgressors. We may be Christians in every sense of the word. By constant prayer we are to bring Christ into our lives. From Him we are to receive the grace that will enable us to overcome. Only by receiving this grace can we go on from strength to strength, and gain a fitness for eternal life. We shall have conflicts and temptations to meet, and we are to meet

them in the spirit of Christ. The Saviour says, "My grace is sufficient."

We shall be known by the fruit that appears in our lives. A pure fountain will not send forth an impure stream, neither will a true Christian utter words of abuse, or enter into contention with those around him. When we set our hearts on God, we shall have a constant battle to fight; for we have the enemy of all righteousness to contend with. In every conceivable way he will seek to discourage us and cast us down. The world stands opposed to Christ and His work. But those who are striving to do the will of God have this consolation—they are united with the highest authorities of heaven. Trusting in Christ, and advancing step by step, the children of God will gain the victory.

If we desire a place in the world to come, we must bring our will into subjection to the will of God. We must follow the light that shines upon our pathway. To go contrary to this light is to walk away from Christ.

It should be our highest aim in life to get ready for heaven. Sanctification is not the work of a moment, but of a lifetime. The sinner must repent of his sin, and come to Jesus for pardon. The promise is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not." Many are deceived on this point. Their minds are confused, and they do not know what sin is. But they can know, by studying the Word of God.

There is a higher standard for us to reach than we have yet reached. We must be cleansed from all unrighteousness. Paul says, "I have not ceased to warn you from house to house." Why did he do this? Because the law was transgressed. He himself, when he saw his true condition, exercised repentance toward God and faith toward our Lord Jesus Christ. Let no one think that while he is living in transgression he will be allowed to enter the gates of the Holy City. Those who when Christ comes are in rebellion against God will not be admitted to the courts above. No rebel will enter heaven.

Daily we are to be preparing for the kingdom of glory. God's standard is to test our character. If we endure the test, we shall be given a place among the redeemed.

We must bring heaven into our hearts, into the daily life. Christ is an all-powerful helper, and those who follow Him will not walk in darkness, but will understand the thoughts of heaven. They will understand the voice of the True Shepherd, and will walk in obedience.

We must search the Scriptures for ourselves. As we search them as for hidden treasure, the truths that we find will give us strength to stand in the day of God. God holds us responsible for those around us. There are sinners to save, souls to be won. Shall we allow iniquity to separate us from Christ, from the work that He has given us? Let each one of us say, I will not disappoint the Saviour. He shall not have died for me in vain. I want to praise Him through all eternity. I must have heaven at any cost.

Would you see the King in His beauty? Would you stand around the great white throne? Then you must obey God's commandments, because none will enter heaven who refuse to accept the law of Jehovah as the rule of life.—*Manuscript 31, 1886.* □



Inside the Waldensian church in Torre Pellice appears a painting celebrating the 250th anniversary of the beginnings of the Waldensian movement. The inscriptions, which are written in Italian, reflect the group's intense devotion to the cause they have espoused. In the Bible supported by the tree appears the Scripture passage, "Be thou faithful unto death" (Rev. 2:10). Underneath are inscribed the words, "We vow and promise in the presence of the living God to uphold among us unity and order. We vow fidelity even to the last drop of blood."

A Program for Ages Two to Ten

The church has an as-yet-unfulfilled obligation to the youngest members of its community, especially those who, for various reasons, are underprivileged.

By GEETA R. LALL

MANY FAMILIES SURROUND children with various types of unfortunate conditions such as malnutrition, broken homes, and child abuse.

The effects of severe infant malnutrition are receiving attention in the United States. Not long ago a television film called "Prescription: Food" created so much interest among pediatricians, dietitians, nutritionists, social-welfare workers, and Government representatives that a meeting was held in Boston to discuss the magnitude and urgency of the problem. It was heartbreaking to see the children depicted in the film—abnormally small, sickly, and apathetic.

Studies by Dr. Myron Winick, professor of nutrition at Columbia University's Institution of Nutrition, have established a relationship between malnutrition and brain growth. Dr. Winick points out that the brain is the first part of the body to complete its growth, and is the most severely affected by prenatal and early-postnatal malnutrition. Indeed, by eighteen months the brain has all the cells it ever will have.¹

In an article entitled "Infant Malnutrition, Shame of

Geeta R. Lall, Ph.D., is assistant professor of education at Andrews University, Berrien Springs, Michigan.

Our Nation," Merritt Burnham Low, vice-president and president-elect of the American Academy of Pediatrics, asks: "How many children have been retarded or defective as a result of malnourishment during this critical growing phase? We don't know the number, but it is probably high. The Senate Select Committee on Nutrition and Human Needs reported that an estimated 75 to 85 percent of the approximately 150,000 retarded and mentally defective children are living at what is defined by the Federal Government as poverty level. The United States Bureau of the Census reported that in 1970, the last full national census year, the number of poverty-level families who had retarded children under the age of eighteen was almost three and one-half million. The probable relationship between poverty, malnutrition, and mental deficiency is far too strong to overlook or ignore. Malnutrition appears to be a common denominator of the problems of low birth weight, high infant mortality, mental retardation, and intellectual subfunction."²

One cannot avoid wondering how many Seventh-day Adventist children may be suffering from malnutrition and defective growth as a result of poverty. In order "to seek and to save that which is lost," the church should reach out to disadvantaged children, both within and without the church, through a sound, early-childhood education program. There is tremendous potential in our nutrition message, which could become a tool to reach many.

Broken Homes

Another unfortunate condition these days is the broken marriage. All are aware that many Seventh-day Adventist homes are breaking up. Planning is necessary to provide early-childhood education for the sad children of such homes. It is important to build their self-concepts early, since many of these children bear a great burden of guilt, fear, shame, and remorse. Often they blame themselves for the separation in their family unit. What an opportunity this situation affords the church, to provide excellent child-care programs with a Christian atmosphere, while the parents put life together again.

In their early years children should be spared all stress and strain. Many suffer from situational behavior disorder. Some experience environmental, rather than genetic, hyperactivity. Often upset children suffer glandular changes, which in turn increase adrenalin output, which causes a permanent change in body chemistry. These conditions affect a child's learning ability. If adequate remedial programs are not provided early enough, these children will remain handicapped all their lives.

Child Abuse

Child abuse is another unfortunate condition to which Mrs. White may have referred at a 1904 church board meeting. Certainly it is a common occurrence today. "According to the best estimates, some ten thousand children are severely battered each year; 50,000 to 75,000 are sexually abused; 100,000 are 'emotionally neglected'; and another 100,000 are physically, morally, or educationally neglected."³

Who can say that all Seventh-day Adventist homes are free from this unfortunate situation? Physical abuse and neglect of children by their own parents is by no means something new. According to an old nursery rhyme, the

fabled woman who lived in a shoe "gave them [her children] some broth without any bread, and whipped them all soundly and sent them to bed."

At least the older generation has read Charles Dickens' horrifying accounts of growing up in a nineteenth-century industrial society. We have already noted that

American children received much the same treatment in the turn-of-the-century factory systems and sweatshops. It was the early 1900's when Ellen White spoke of the "unfortunate conditions" prevailing in the homes, and she challenged the church to help the little ones.

Children born today into such conditions are in great

When You're Young By MIRIAM WOOD

"Miraculous Healing"—2

IN OUR LAST column we introduced the subject of "miracle" healing, knowing that this topic is highly controversial because it is such an emotional one. When one is desperately ill himself, or crippled or paralyzed, or a loved one is in this state, the desperation is indescribable. One will try anything. And why not? This brings serious problems for the Christian, because it gets into the realm of whether God works through instrumentalities that are not in conformity to His expressed will for man. Also, there is the practical side. If one is not careful, he can easily be defrauded of all his life's savings, his security, and his future, however limited that is.

Using Dr. William Nolen's book, *Healing: a Doctor in Search of a Miracle*, we established the fact that Dr. Nolen set out to take a completely unbiased approach to the subject, and he traveled widely to see for himself. No "hearsay" is part of his conclusions.

He started his investigations with the late Kathryn Kuhlman, widely-known faith healer and radio and television personality. This may seem a strange description of Miss Kuhlman, but having seen her on television myself, and having studied Dr. Nolen's findings, it seems to me that "personality" is correct. Dr. Nolen tells how he arranged to attend one of her crusades in Minneapolis, how he was given access to her staff, how he spoke with Miss Kuhlman herself. He found her magnetic, charismatic, forceful, and a past master at the art of staging. "It's hopeless for me to try to

convey in words the charisma of the woman. You have to be there to see her stride across the stage; watch her gesture and pose with arms outstretched; listen to the emotion in her voice as she cries and prays; watch her face light up with rapture."

None of the above is necessarily negative. But what it leads to is not good. Dr. Nolen documents his discussions with sad, sick human beings waiting for "healing." He talked with cancer patients, given up to die. He talked with paralyzed people, with crippled arthritics, with small children whose various diseases had been pronounced hopeless. He watched carefully people whom he had pinpointed before each meeting began, in various stages of various diseases.

Miss Kuhlman used an established technique. She would talk for some time, then pause, point dramatically to a section of the auditorium and announce, with intense drama, "Someone is being healed in this section of the room at this minute! Stand up and come forward." Dr. Nolen observed the unease of the people, the looking from one to another, the enormous psychological pressure as the pause lengthened, the irresistible, hypnotic suggestion that finally caused one person to stumble to his feet and make his way to the platform. Miss Kuhlman would then start a ringing chorus of "Praise the Lord" and ask the patient to tell what he had just been healed of—unless she had announced at the beginning that a healing of—for instance—cancer

had just occurred. With so many cancer patients in all parts of the auditorium, there was bound to be at least one in any area she might pinpoint. Miss Kuhlman might then ask the patient to "touch his toes" or "take deep breaths" or describe how he knew he was healed, leading him along with suggestions that he felt a healing current in his body, or whatever.

An intense drive for the offering was made each meeting in which the crowd was urgently requested to write checks for the largest amount they possibly could. And they did. What price healing? It would be cheap at any price.

In his careful, scientific way, Dr. Nolen followed up scores of "healings." And in not one single case was he able to pinpoint a genuine, authentic healing. You see, Dr. Nolen carefully explained the thesis that some diseases really *are* psychosomatic; the power of suggestion is enormous. Even rare cases of paralysis have been recorded as a result of genuine hysteria on the part of the patient. Outside suggestion, forcefully given, could change the situation. And then there are diseases that go into unexpected remissions, whether or not they are treated. Some patients do not communicate well with their doctors and so sometimes assume that they are worse off than they are. And some diseases, such as bursitis, or arthritis, cannot be accurately checked on. A patient may feel much better on one day than on another, regardless of outside influences.

Dr. Nolen says further, "Before going back to talk to Miss Kuhlman, I spent a few minutes watching the wheelchair patients leave.

All the desperately ill patients who had been in wheelchairs were still in wheelchairs. In fact, the man with the kidney cancer, the man whom I had helped to the auditorium and who had his borrowed wheelchair brought to the stage and shown to the audience when he had claimed a cure, was now back in the wheelchair. His 'cure,' even if only a hysterical one, had been extremely shortlived."

The majority of terminally ill patients whom Dr. Nolen followed up for several months were—dead. One patient refused to be interviewed. Another had gone back to his doctor, who felt that medical ethics prohibited his discussing the case.

Dr. Nolen was very charitable. He did not think that Miss Kuhlman, who constantly claimed to be used by God and the Holy Spirit, intended to deceive. Apparently she felt convinced that God's power of healing flowed through her.

Then why, you will ask, did people claim healing? Because when one is desperate enough, he will grasp at a straw. It is just as simple as that. And just as pathetic. Humanity's greatest enemy is death; the next greatest is crippling and debilitating disease. Where these areas are concerned people are most vulnerable. How easy for the prince of darkness to use hypnotic suggestion through human instruments. Then, when the healing is not authentic, if the glory has been ascribed to God, what is bound to happen? The "healed" person will renounce God in his bitterness and disillusion, blaming Him for something He has never been part of.

In our next column, we'll talk about the "psychic surgeons" of the Philippines.

need of preschool education. "The teacher may well be the first line of defense for the child against child abuse," said Dr. Vincent J. Fontana of the New York Foundling Hospital and chairman of the New York City Task Force on Child Abuse and Neglect. He pointed out that some parents, especially those of middle income, concealed the problem in collusion with doctors who are willing to break the law. "But because of the nation's compulsory-education laws, few youngsters escape school these days. Teachers may just be the fail-safe method for ensuring that child-abuse cases are reported—at least those cases involving school-age children."⁴

In 1971, New York teachers reported 866 child-abuse cases. In 1973 the number jumped to 2,120. For the first six months of 1974, they reported 2,666 suspected cases, and most cases were still going unreported. It would not be fair to such children to keep them home until they are 8 or 10 years of age.

It is time to face the facts squarely. It is time for some practical Christian action. When Christ healed an orthopedically handicapped person, He commanded, "Take up thy bed and walk." He did not dwell on ideals or theory, but demonstrated the practical aspect of getting well.

Early-Childhood Education

Inasmuch as early-childhood education begins at birth, the church faces the responsibility of educating the parents of young children. A sequential program should be undertaken that would:

1. Educate youth before marriage.
2. Educate parents in how to provide home-based education for their young children, from birth to 8 years of age.
3. Provide programs outside the home for young children who, for one reason or another, do not receive this education at home.

In this area the church has an obligation to fulfill.

What Is "Early-Childhood Education"?

What is early-childhood education? Walter Worth defines it as follows: "[Early-childhood education] is concerned with providing a balanced program related to the intellectual, emotional, social, and physical growth of children . . . [with] activities designed to enlarge the child's span of experience, promote a sense of security and self-respect, facilitate his relations with other children and adults, and foster his physical well-being.

"Early-childhood education is not preschool education. It is a vitally important part of the total educational experience that children and youth should receive under the guidance of the home and school. Properly conducted, it promises significant benefits; poorly conducted, it can do more harm than good."⁵

Worth believes that parents, as well as the school, are responsible for the early-childhood education of their children but that the home has the greater responsibility to provide the kind of early training children need in their culture. Nursery schools and kindergartens should not be considered substitutes for the home, but as complementary to it. The church can and should provide parent education, and the facilities, curriculum, and staff for preschool education.

Worth defined early-childhood education as the con-

For the Younger Set

Jackknives and Honeysuckle

By HERMAN T. STAFF

HE HAD looked everywhere: around the little sod house, by the barns and coal shed, and even along the sandstone cliffs above the swimming hole. Maybe it was somewhere near the cow barn. As soon as he finished hoeing the potatoes he would hurry there.

When he arrived, he was startled by a voice saying, "Herm!"

"Yes, Dad."

"What are you looking for, gold? You didn't lose the jackknife I bought for you the other day, did you?"

"Yes, Dad, I did."

"I bought you the best knife they had, and you've lost it already?"

"There was a hole in my back pocket."

"How did it get there?"

"I tore it while sliding down a bank."

"Sliding down a bank! You ought to know that wears out your clothes. Do you think I'm made of money? Get your chores done, then go find that knife!"

When the chores were finished, Herm, with Mom

and Dad, looked everywhere. Soon it was too dark to see and still they hadn't found the knife.

Deep worry wrinkled Herm's brow as he crawled into bed that night. His father was unhappy with him, and his cherished jackknife was lost.

Because his family did not attend church, his father hadn't taught him about God. But his mother had told him a little. She had said, "God sees and hears everything, and He will help us if we ask."

"But how do you ask God?" Herm wondered. "Just ask?" Well, he could try. So there in his bed, Herm whispered, "Dear God, please help me find my knife"; then he fell asleep.

During the night Herm dreamed that he was walking near the cow barn when suddenly he saw his knife in a clump of honeysuckle.

Waking up just as the sun was rising, he remembered his dream. With mounting excitement he slipped into his overalls and shirt, sped through the door, and raced down the path to the cow barn. Carefully he took the same course he had walked in his dream. Spying a clump of honeysuckle he ran to look. No knife! Dropping to his knees, he searched frantically among the flowers and tall grass. No knife! Straightening up, he felt sick. What more is there to do now but to go back to the house? he thought. Deciding to take one more look, he noticed another clump of honeysuckle next to the wall of the cow barn. Hardly daring to hope, he walked slowly toward the bush. Would his jackknife be there? He stepped forward and looked.

There lay his shiny jackknife!

Before hurrying to the house with the good news, he stopped a moment to whisper, "Thank You, God."



Herm looked and looked for the jackknife. Where could it be?

tinual growth of a child emotionally, spiritually, intellectually, socially, and physically from birth through the sixth grade. But the growth process does not stop there; it should continue through puberty, adolescence, and adulthood.

The author considers early childhood as spanning the period from birth through 10 years of age. This accords with Ellen White's writings and matches Jean Piaget's developmental pattern. Jean Piaget is a well-known, widely-quoted child psychologist who divides the total developmental period into three main stages: the sensory-motor stage, covering the first two years of a child's life; the operational stage, from age 2 to 11; and what he calls the "formal operational stage," from 11 to adulthood.⁶

Educational Sequence for Early Years

On the basis of extensive research and study, the author recommends the following educational sequence for children from birth to 10 years of age:

Stage	Age	Care	Planned Program
I	0-2	Infant	By parents or mother substitute
II	2-4	Nursery	By parents or mother substitute
III	4-5	Prekindergarten	By parents or mother substitute
IV	5-6	Junior Kindergarten	By parents, mother substitute, or qualified teacher
V	6-8	Lower Elementary I	By parents, mother substitute, or qualified teacher
VI	8-10	Lower Elementary II	By parents, mother substitute, or qualified teacher

A non-graded, flexible program for the young child, much like the British Infant School or the Piagetian School, is desirable. In such a school, development should be the main theme, and the curriculum should be based on guidelines given by Ellen White.

The curriculum for the lower elementary block would be very different from the present curriculum in some schools, which focuses on the basic three R's and the lock-step method of progress. Environmental education, especially nature study, would receive emphasis—as Ellen White advocated nearly a century ago. The children would not be pushed, but guided as they mature. They would be surrounded with abundant materials and methods suited to their needs. Practical training would be a vital part of the curriculum. They would be exposed to learning long before their mental potentials are fully developed.

A program such as this could be followed at home or at school. An organized curriculum for young children based on Ellen White's counsel would provide early stimulation and identification programs for those children who may need special attention and early professional help.

In this type of early-childhood education, children would be closely observed for any abnormal behavior. Tests would be administered periodically to identify discrimination problems, handicaps, and minimal brain dysfunctions. Many children have various types of

physical, mental, and learning problems that prove frustrating to them as they try to compete with others. Often their problems are not detected until they start formal schooling, and by that time it is too late.

Many children with potential learning disabilities exhibit undesirable behavior when they are very young. These children can be helped through counseling, proper diet, exercise, rest, megavitamin therapy, and medicines. Numerous childhood diseases such as hypoglycemia, schizophrenia, hyperactivity, learning disability, and somatopsychosis can be helped if they are detected early and treated. There are Seventh-day Adventist children who suffer from these childhood diseases who might be helped through an early-identification, stimulation-type program.

There is considerable interest among educational professionals in the United States to combine the fields of early-childhood education and special education—an excellent combination that could help scores of little ones who cannot speak for themselves. Adults fight for their constitutional rights, but what about the child's legal right to a good education?

Conclusion

Parents who provide a well-organized, well-supervised early education at home until their children are 8 to 10 years of age are to be commended. If, however, the parents are reluctant to tackle this important job alone, if the family is broken through divorce or death, or if the mother must work to support the family, it becomes the responsibility of the church community to provide the needed education for its little members.

The diagnostic-prescriptive type of education program here suggested can be carried out at home or at school. But there should be extensive inservice training provided for parent-teachers and classroom-teachers, to ensure that such a program is implemented properly and evaluated at intervals to make sure of its continuity and effectiveness.

Early-childhood consultants at the local conference, union, division, and General Conference levels should be specialists in this field, well versed in the eclectic approach of teaching the young child. They should be knowledgeable in the task of working with culturally disadvantaged children, migrant children, bilingual children, inner-city children, and children in developing countries. All of these types of children can be found in Seventh-day Adventist churches and schools.

Early-childhood education—whose responsibility is it? The author suggests that this important phase of education should have a triangular responsibility in which the home, the school, and the church join hands to provide the education its preschool children need. Jesus said, "Suffer little children . . . to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). □

Concluded

REFERENCES

- 1 Myron Winick, *Malnutrition and Brain Development* (New York: Oxford University Press, 1976), p. 5.
- 2 M. B. Low, "Infant Malnutrition, Shame of Our Nation," *Parent's Magazine*, March, 1973, p. 38.
- 3 Bert Shanas, "Child Abuse: A Killer Teachers Can Help Control," *Kappan*, March, 1975, p. 2.
- 4 *Ibid.*, p. 4.
- 5 Walter H. Worth, William T. Fagan, and Ethel M. King, *Before Six* (Edmonton, Alberta: The Alberta School Trustees' Association, 1972), p. 5.
- 6 John L. Phillips, Jr., *The Origins of Intellect: Piaget's Theory*, 2d. ed. (San Francisco: W. H. Freeman and Company, 1975), p. 11.

Reader to Reader

How should parents treat adult children who have turned their backs on God, church, and home? One of our children, now married, seems to contact us only when he needs money. Both he and his wife were raised in Adventist homes and were sent to the church's schools through college. We are not sure to what extent we should tolerate their life styles when they come to visit. We are wondering also whether to include them in our will. What should be our attitude?

▶ Young adults not living in your home should respect your standards while in your home.

Use judgment when dealing with money problems. Are their needs legitimate? Are their difficulties caused by factors beyond their control? Are you in a financial position to be able to help? Could you give counsel that would help them be wiser in money matters? Perhaps money that is needed for emergencies or necessities could be given or loaned. Money for extras or to accommodate poor management might be loaned with definite terms of repayment, or refused. You do not need to indulge their extravagances.

As for leaving them money in your will, are you using money as a bribe? I know that Ellen White speaks against leaving large sums of money to unbelievers, but I feel that some discretion is called for. God is impartial with many of His blessings. We, too, should be impartial. Treat all the children the same. Don't leave behind the attitude, "Finally, I have had the last word in this matter," thereby leaving a lasting memory of punishment and hate. If you find it wise to put money in trust with some stipulations, make it as fair and equitable as possible for all the children concerned. Do not single out one for special requirements.

VIRGINIA KERR
Maitland, Florida

▶ My parents are wonderful Christians who did their best to raise us children to love God. But once I was on my own I slowly turned my back on religion, blaming God for the mess my life became.

My parents continued to show me by words and deeds that they loved me very much and that I

was always welcome in their home (although I was expected to live by their standards while there). They would at times lovingly point out the wrongness of my life style. It was the influence of their love for me, in spite of my wayward life, that finally led me to find God for myself and to come back to the church.

Praise God for parents who weren't afraid to show their love for me in spite of the embarrassment, heartache, and hurt in which I involved them. And, yes, I know I have always been in their will with the same amount as my brother and sister. After all, is this not what God's love for us is all about?

CHRISTINE SEEK PYLE
Silver Spring, Maryland

▶ A few years ago a 93-year-old SDA church member was visited by her nephew, who smoked continually. Considering carefully how best to tell him not to smoke in her home, she went over and sat on the sofa next to him. Patting him on the arm, she said, "_____, don't get angry with me, but, honey, I can't stand smoking in my home. It hurts my lungs." Responding to her kind but firm request, he smoked outside a few times, then quit entirely.

Win your young people back by kind words and do kind things for them. Let them know the Lord has been good to you and that you love them. Don't lecture them on religion, whatever you do. Tell them you want to put them in your will. Pray and have your friends pray for them. God has a thousand ways to bring them back. When a boy asks for money, give him a little and tell him you wish you could help him more. Be as pleasant as you can.

A NON-ADVENTIST
Star, Indiana

▶ On the basis of my experience with my family I feel you should treat your children with love—Christian, Christlike love.

I left the church when I was 18 years old. Since then, no matter what I've done, my parents have always stood behind me with their prayers and have given me emotional support. Financial help they couldn't afford to give.

If your children were reared to respect your wishes, they should still abide by your house rules when they visit you.

Remember that even though it may appear that they have turned their backs on God, you can't know what's in their hearts.

I think the story of the prodigal son was included in the Bible especially to give encouragement to parents like you, and to my parents.

You represent God to your children now in much the same ways as you did when they were small. You can't close the door until God does. I know my folks won't give up until the end of time.

R. BONNIE MILLER
Turner, Oregon

▶ John 13:1 says, "Jesus . . . having loved his own which were in the world . . . loved them unto the end." Have you ever thought how we would feel if Christ had not washed Judas' feet, or served him the symbols of His coming death? Your son and daughter-in-law are still your children, as much in need of your love as when they were small.

Changes in life style and not attending church do not give us license for recrimination. Never make your children uncomfortable in your home or theirs. Parents need not be "easy marks," but when there is a real need, follow the Saviour's instruction to loan to those who ask, and make no difference in your will between them and their church-going brothers and sisters.

IRENE S. GRAMLICH
Grand Junction, Colorado

▶ I think it would be a great mistake to leave your son out of your will. If he has been given money, this could be deducted from the final amount willed to him. You could set up a trust fund for him to prevent his squandering the money too readily.

Leaving children out of a will can cause further bitterness and resentment. After your death

there would be nothing you could do to counteract this impression.

SUZZANE M. MORRIS
Amity, Oregon

▶ You certainly need not tolerate your children's life style if it includes such things as smoking, drinking, or profanity. With loving firmness make your position clear.

As for including them in your will, I think we can look to the example of our heavenly Father. In order for us to claim sonship with Him, we must meet certain requirements, and whereas salvation is a free gift, unearned, God does reward us for our works (see Rev. 22:12). So with our children, while we love them whether or not they merit it, merely because they are ours, we need not reward them if they have not done "good works."

PAM CARUSO
Enfield, Connecticut

▶ Every home should have rules governing it. Lovingly inform your children that certain activities are not allowed in your home. Pray for wisdom to relate to your children in a positive way. Always manifest a loving concern toward them, but avoid giving them the feeling that you are trying to run their lives.

As for including them in your will, ask yourself the question, "Can God be glorified by committing His property to those who are careless in regard to their obligation to Him?"

MERETLE H. WILSON
San Diego, California

NEXT QUESTION

By their laughing, crying, cooing, talking, and kicking the pews, infants and young children create much noise during our Sabbath services. I feel it is distracting to listeners, especially visitors. Our deacons used to help keep the noise under control, but now they seem to expect the pastor to do it. Our pastor is reluctant to say anything for fear he will drive people from the church. Is it unreasonable to expect less noise? Is there anything I can do to help quiet the church?

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

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

The Battle for the Bible

Harold Lindsell, editor of *Christianity Today*, an evangelical bimonthly publication, has written a book entitled *The Battle for the Bible*. In it he discusses various issues relating to Biblical inspiration and interpretation, particularly the problem of inerrancy. The question of Biblical authority has often been the watershed of the Christian church. The conflict between the authority of God and the authority of man is the central issue in the controversy between good and evil.

The question as to whether the Scripture is primary has often been the focal point of debate within the Christian church. One of the most notable stands taken for the authority of Scripture was that by Martin Luther, when in 1521 he stood before the Diet of Worms and defended his religious convictions, which he formulated on the principle, the Bible and the Bible alone.

The Seventh-day Adventist Church has always held to the authority of Scripture. As early as 1847, James White declared, "The Bible is a perfect, and complete revelation. It is our only rule of faith and practice."—In *A Word to the Little Flock*, p. 13.

Ellen White amplified this concept: "God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."—*The Great Controversy*, p. 595.

Confirmation of the Seventh Day

The seventh-day Sabbath is one of our earliest doctrinal roots. Introduced to the Adventists by Rachel Oakes Preston, a Seventh Day Baptist, the Sabbath truth was verified from Scripture, and as early as 1844 some of the Advent believers began to observe the seventh-day Sabbath. After carefully studying the Biblical evidence supporting the seventh day, James and Ellen White began to keep the Sabbath in 1846.

In 1847 Ellen White was shown the heavenly sanctuary and the sacredness of God's holy law. She said, "[I saw] the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. . . . I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes."—*Early Writings*, pp. 32, 33. This vision confirmed the binding claims of the seventh-day Sabbath, the truth of which is nonnegotiable. The vision also under-

scored the timelessness and universality of scriptural authority.

When we accept the seventh-day Sabbath, we presuppose an eternal truth. Stated propositionally, this truth says that "there is no higher authority than God." The Sabbath as *the* day of rest is neither socially, naturally, nor rationally conceived. It is based on Scripture and Scripture alone—God's revelation to man.

From its inception God has employed Scripture as a measure of all truth (see Isa. 8:20). This means that as Seventh-day Adventists we acknowledge and accept the primacy of Scripture. We reject traditionalism, confessionalism, or any theological pronouncement, either within or without the church, that cannot be substantiated by Scripture. We do not accept any creed, commentary, or published human work as taking the place of or superseding Scripture. We subscribe to no hermeneutic, cultural or otherwise, that undermines the moral imperative of Scripture or diminishes its universality.

The conscience of the Seventh-day Adventist Church is bound by the Word of God. Individually and collectively, we stand firm and respond as did Luther when he declared, "I cannot submit my faith either to the pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the Word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen.'"—Quoted in *The Great Controversy*, p. 160.

J. J. B.

“A Minimum of Honesty”

We were amazed that an editor of a leading newspaper should counsel his readers to behave in social, commercial, and political activities with "a minimum of honesty."

What has happened to bring men and women down to a level where they demand only a minimum of honesty? Newspapers, and radio and TV newscasts are constantly reporting scandals of every kind, even in high circles. Several outstanding personalities in various countries have received bribes from multinational enterprises inducing them to favor the commercial activities of their companies. There are countries where it is almost impossible to get help from government officials without sizable tips. This is especially true in some customs offices. It seems that dishonesty nowadays is the rule.

Bad habits have been practiced for so many years that a whole generation has been reared with the conviction that dishonesty is an acceptable way of life and that people who follow principles of honesty are naive, if not

downright stupid. The present generation asks, "How can anyone be successful if he or she continues to practice obsolete moral standards?" Apparently of this ilk, the editor quoted at the beginning of this editorial unabashedly asks people to act with "a minimum of honesty."

But the truth is that there is no such thing as a minimum of honesty. If we are not thoroughly honest we are not honest at all. We can't be 25, 50, or 75 percent honest. Our honesty must be 100 percent. What the editor should be asking of his readers is to be honest—nothing less, nothing more.

That is what the Lord demands of His followers. We, the children of God, must be honest because the Lord is honest, and He desires that every one of us will reflect the perfection of His character while we live in this evil world. The apostle tells us: "Be blameless and harmless,

the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world" (Phil. 2:15).

A true Christian is an honest person. This "crooked and perverse" generation badly needs honest people. Sister White says, "The greatest want of the world is the want of men . . . who in their inmost souls are true and honest."—*Education*, p. 57. We must not submit to the tendencies of the world. Though the worldlings brand us as naive or stupid, with all the strength the Lord has promised we must cling to the divine moral standards presented in the Bible.

Dishonesty is one of the signs of the last days. The prevalence of dishonesty tells us that this world desperately needs God's intervention in human affairs. The Lord Jesus is coming soon, and His kingdom will be inhabited by honest people.

G. C.

Letters Continued from page 3

this change than the more affluent members of the church—including physicians?

But let's not stop here. It is no secret that many of our finest teachers, accountants, and businessmen are employed outside the church. Let them also take up the standard and dedicate their services to the church. No team can win without all of its members actively participating—including the best players.

JAMES MULDER, M.D.
Los Angeles, California

Use Scientific Method

The spate of letters responding to "Preserving the Landmarks" (May 26) provokes me to a bit of thought.

We need *some* kind of standards. I would be extremely displeased if I sent my children (if I had any) to an Adventist school, and had them come home disbelieving in the Sabbath or the second coming of Christ, and quoting their teacher in support!

However, coming from a science background, I would find it distasteful also to freeze what little we know about the Bible into a creed that might bar any advance in knowledge about the Bible. Remember, the Millerites were thrown out of their respective churches for following a new doctrine that did not conform to the church creeds.

Let me propose an alternative that we in the hard sciences have found useful: Do not adopt a creed; instead, adopt a method. A scientist is not one who believes in a given set of theories but is one who develops theories by the use of the scientific method.

Let us state that the Bible and the Bible only will be the source for all facts and statements about

religion. Then let us develop a set of rules for studying the Bible. The compilation of this list will have to be done carefully to avoid using fallacious methods.

Then, taking each of our doctrines, as given on the back of our baptismal certificate, we can use these rules to prove the doctrines accurate. I am confident that they can be proved. If not, we have either bad rules, bad logic, or a bad doctrine.

GERALD OWENS
Tucson, Arizona

► *The theme of the 1974 Bible conferences in North America was "Hermeneutics"—principles by which to interpret the Bible.*

Vegetarianism

Re "Vegetarianism—No Laughing Matter" (May 5).

While we are teaching our children the advantages of vegetarianism, let us not forget to include tolerance of other views and sensitivity to the feelings of others.

I felt the remarks of the children as quoted in the article left something to be desired in the area of manners. Perhaps if people have narrow attitudes toward us, they are merely reflecting our own attitudes toward them.

MARYLOU HAYNES
Newbury Park, California

After becoming a vegetarian during my first year of college a year ago, I discovered as did the author's husband that my grades improved from C's to a better average.

JOHNNIE WILLIAMS
Angwin, California

Wise Now

I strongly agree with "Wise Before the Event" (June 2). Now is the time to work earnestly for

the salvation of all. We must compare our lives closely with Christ's, and if there be any disharmony, pray earnestly that the Lord will give victory over that which is drawing away.

STANLEY THURMON
Marietta, Georgia

Satan's Commercials

I was excited when I read "Fat, and Heaven Too?" (June 2). As a registered dietician, my special interest has been obesity. Almost any dietician would agree that our attempts at helping people lose weight over the years have been notably unfruitful. For several years I've been convinced that good results will come only when we realize that our wrong eating habits are hindering God's speaking to and through us, and that He is eager to help us resist that "chocolate cream pie."

Of course, it's not just the overweight who are falling for Satan's food commercials. We all need to study what God would have us eat.

GLORIA TYNDALE, R.D.
Colton, California

Changing World

Re "The Adventist Church in a Changing World" (May 5).

It is important at this time to differentiate between the traditions of man and the truths of God. We, as a people, have been lulled to sleep by our comfortable position in the world. We tend to establish precedents and follow them—but are the precedents still valid? Do we even know why the church did what it did in the past? If not, it is time we find out, before we perish as a people.

We must also remember that while truth remains constant, our insight into spiritual things must

be constantly deepening and progressing as it has in the past.

JUDY YOUNGS
Angwin, California

God's Messenger

I had read about half of "God's Provision for a Fallen World" (April 7), and my mind was being led deeper by the moment, when suddenly I thought, Who is this person? He's really got something here. I turned back to the front of the magazine and read "Ellen G. White." Only God's messenger could have penned such marvelous words. They gave a lift to my heart, meat in due season for the hunger that I felt. My questions concerning righteousness by faith were all answered in this short article.

RICH HARTLEY
Angwin, California

Visions and Flames

Re "'Here Am I, Send Me'" (May 19).

I was thrilled by the wonderful prospect of an Isaiah experience. Could our ineffective evangelism, our witnessing that misses the mark, be the result of not being shaken by a vision of our Lord high and lifted up? Could it be our lips have not been touched with a coal from the altar—cleansing our tongues and appetites—making us His holy people, constrained to cry, "Here am I, send me"?

Would we be divided sharply over whether Christ took Adam's nature in his unfallen or in his fallen state if we were transformed by a vision of God, and made holy by the cleansing flame? We long for the latter rain—but *first* must come the vision and the flame.

DOROTHY BOOTH
Anacortes, Washington

New York SDA's Protected During City's Blackout

By JAMES L. FLY

THE YOUNG Adventist woman stepped from the graffiti-covered subway train and walked down the busy thoroughfare in Brooklyn's Bedford Stuyvesant district on her way home from work. It was 9:24 P.M. on Wednesday, July 13.

Suddenly, the lights went out, plunging the street into darkness as dense as the muggy night air. Shouts echoed from the tenement windows above the street and people started running down the sidewalks, terrified by instant blindness.

"Dear Lord, please help me," the young woman prayed as her feet pounded the trackless pavement. She made it to her apartment building and groped her way up the stairs.

Breathing hard, she fumbled for her keys but couldn't find them. She banged repeatedly on the door. A candle flickered in the window.

"Who is it?" came a voice from inside.

"It's Ina. Please let me in, Mother," she pleaded.

Ina Anderson, secretary for Metro Ministry's Adventist Nurse Service Agency, had made it home safely in the first tense moments of New York City's second blackout in as many decades. Ina's experience was one of many in which the Lord protected Seventh-day Adventist workers during the blackout.

The power shortage, caused by a freak lightning storm north of the city, sparked looting and arson in New York's poorer areas, inflicting millions of dollars' worth of damage on an already debt-plagued metropolis.

Because of possible danger, the first concern of Peter Vandulek, New York Center

building supervisor, was for the safety of workers staying in the six-story building just off Times Square.

Mr. Vandulek made sure everyone was safe and then guarded the merchandise in the Adventist Book Center downstairs.

"We feel the Lord truly protected us," says Mr. Vandulek. In the past, fire has engulfed adjacent buildings but the center has never been harmed, he says.

A group of college students selling *Listen* and *Life and Health* supplements on the streets of New York for the summer were getting ready for bed in the center when the electricity went off.

Randy Horning, a graduate student at Andrews University, and Loralyn, his wife, who are leading the students, had some anxious moments when they realized that two of the girls were still out in the Bronx selling magazines.

"We had prayer for them, and then watched the people pouring out of the theaters below. There was nothing else we could do," says Pastor Horning.

The subways were inoperative, and Horning's car was

parked on the fifth floor of a multilevel parking garage that transports cars by electric elevators.

Unknown to the Hornings, the two girls had been accompanied by the associate publishing director of the Greater New York Conference, who had a car. Soon the girls were back in the center, and the little group rejoiced at their safe return.

"This experience taught us how futile man's technology is and how unsafe the cities are in times of crisis. Yet it strengthened our faith that the Lord watches over those who serve Him in the city," Pastor Horning says.

The Lord's protection of His workers was evident dur-



SOUTH AFRICAN PATHFINDERS GATHER FOR FAIR AND INVESTITURE

At a recent Pathfinder Fair in the Trans-Africa Division's Southern Union, 1,040 Pathfinders from 38 clubs assembled in Bloemfontein, South Africa, April 8 to 10. V. S. Wakaba, Southern Union youth director, led the activities, assisted by Perry Parks, division youth director, and the conference youth directors in the union.

During a Pathfinder rally and Investiture after the church service on April 9, each field presented a special program.

On Sunday, Pathfinders marched through

the streets of Bloemfontein in full uniform. "As they marched, people started following them," said Pastor Parks. "There was a long line of Pathfinders. They had a police escort leading them with drums and a band, and the line stretched out for several city blocks, three abreast."

After the parade the Pathfinders built booths and were inspected by the youth directors.

LEO RANZOLIN

Associate Youth Director
General Conference

James L. Fly, a graduate of Pacific Union College, is communication officer of Metro Ministry in New York City.

ing the blackout, and in addition the gospel was proclaimed with power.

The lights in a tent meeting sponsored by the French Maranatha SDA church in Queens kept burning even after the lights in the city went out. The blackout occurred in the middle of the sermon, but the meeting was not interrupted, because the church had purchased a generator for the meetings. The members had been unable to receive electrical service from Consolidated Edison because they did not apply for service six weeks in advance of the meetings.

Desperate, the church even approached neighbors in the area, offering to pay six months of their utility bills if the neighbors would let them use their electricity. The neighbors also refused.

After a 24-hour prayer session, the church members were impressed to purchase a generator. According to Joel Daphnis, accountant for Metro Ministry and a member of the church, the tent meeting had the only light for miles and became a headquarters for the neighborhood.

"When we walked out of the meeting, the neighbors clapped and cheered. It was a thrilling experience and a testimony to God's providence," says Mr. Daphnis.

In Brooklyn, Metro Ministry's Crusade for Christ tent meeting finished its service 30 minutes before the blackout. The electricity was out the next evening, but it didn't interrupt the crusade schedule, since meetings are held every night except Thursday.

Wilma Curtis, the crusade's Bible worker, lives in Harlem, scene of some of the worst looting and burning during the blackout. She reached her home safely that night, steering her car through a darkened city and a driving rain.

Electrical power was finally restored to New York after 24 hours, but the great metropolis remains in deep spiritual darkness. New Yorkers realize how dependent they are on electricity, but most do not acknowledge their dependence on God.

Pornography, poverty, or-

ganized crime, political corruption, and drug addiction lurking in the shadows of its towering skyscrapers testify that the financial and international capital of the world is the stronghold of the prince of darkness.

The night after power was restored, throngs of pleasure seekers lined up for the Broadway shows and the pornography district was infested with the lonely, the lustful, and the proud.

For decades New York has been virtually untouched by Seventh-day Adventists. One tenth of the American population lives in the Greater New York area, but only one tenth of one percent of those are Seventh-day Adventists.

Many denominations have given up on the city. SDA's cannot afford to. In 1901 Ellen G. White wrote that the message in New York is to go forth like a burning lamp and that the work in New York is

to be a symbol of the work done in the rest of the world (see *Evangelism*, pages 384-389).

Last fall the work in Metropolitan New York was reorganized and renamed for the specific purpose of implementing the Spirit of Prophecy counsel regarding the work to be done in New York.

Supported by the General Conference, two union conferences, and five local conferences, Metro Ministry plans to evangelize New York by combining medical missionary work with the gospel ministry. (See REVIEW, July 21, 1977, pages 17 and 18, for a report of the organization's plans.) Eric W. Hon is director of Metro.

"The Metro Ministry team solicits the prayers of the entire denomination for the outpouring of the Holy Spirit in illuminating New York City's continuing spiritual blackout," says Pastor Hon.



FINNISH LITERATURE EVANGELISTS WIN SIX NEW CHURCH MEMBERS

Martti and Aila Sahlstrom, second and third from left, literature evangelists in Finland, witnessed on Easter weekend Sabbath the baptism of six persons as a result of their literature ministry.

In January the Sahlstroms began an evangelistic campaign in a small town twice a week for two months. These meetings were attended by 20 to 40 persons. When Bible doctrines were explained, the Sahlstroms purchased cassettes from the local Bible correspondence school and gave everyone who attended an opportunity to borrow the cassettes in connection with the meetings. They also distributed a great deal of free Adventist literature.

Eleven persons have joined the Seventh-day Adventist Church as a result of the Sahlstroms' evangelistic meetings, and the Sahlstroms have, by the grace of God, led 23 souls to Christ.

U. HONGISTO
Publishing Director
Finland Union

BRAZIL

Staff Reviews First Year in Brasilia

Workers at the South American Division headquarters in Brasilia, Brazil, are marking the first anniversary of their move from Montevideo, Uruguay, by looking back over the past year and analyzing the events and their consequences as related to the year coming in.

Going to Brasilia, where the new division office was officially opened on June 22, 1976,* for each worker meant becoming acquainted with surroundings, changing office routine, and getting used to a new house. For many of the workers it also meant adaptation to a new country and learning another language.

What are some of the advantages of the move to Brasilia? Everyone, of course, has his own opinion. For the men who have to travel often, there are many more flights out of Brasilia to certain cities than there are out of Montevideo. New facilities enable the division staff to work more efficiently. And everyone agrees that Brasilia has ideal weather.

On the other side of the coin, Brasilia is a new city and far from most points of interest. Workers with families need to travel great distances for vacations. There are no beaches, mountain areas, or important cities nearby. And housing is far from the city, making shopping difficult.

The move to Brasilia has brought some changes in life styles among the workers, who find themselves spending more time at home because housing is at some distance from the office.

But all in all, now that the division has occupied its new headquarters for a year, the newness is beginning to wear away. South American Division workers find themselves at home in Brasilia and in the new office.

KAY LEHMAN
Office Secretary
South American Division

* A full report of the move from Montevideo to Brasilia appeared in the August 19, 1976, REVIEW.

Madison Participates in Clean Ashtray Day

By VIRGIL K. LEWIS

TENNESSEE Governor Ray Blanton, Tennessee State Senator Bill Boner, Metropolitan Nashville Mayor Richard Fulton, Entertainer Johnny Cash, and Ginger Diane Griggs, Miss Nashville 1976-1977, were honored by Madison Hospital recently for their participation in the 1977 Nashville area community project Clean Ashtray Day, according to Robert Trimble, administrator and executive vice-president.

Clean Ashtray Day, for the second year, was a concerted effort by health agencies, State and local governments, ministers, educators, and other interested organizations

Virgil K. Lewis is public relations director of Madison Hospital, Madison, Tennessee.

and persons in the Nashville area to get smokers to stop for one day in the hope they would determine to overcome the habit permanently.

"We want to bring to the attention of the public the hazards and dangers inherent in smoking," Senator Boner said.

Arthur Weaver, associate professor of surgery at Detroit's Wayne State University and a champion of preventive medicine, was a guest of Madison Hospital to help launch a Five-Day Plan to Stop Smoking, in conjunction with Clean Ashtray Day. Dr. Weaver is a Seventh-day Adventist and former missionary to Pakistan. While in Nashville he spoke at the Boulevard church, appeared on three television talk programs and a radio talk program, and



Johnny Cash, left, has prepared a testimonial film telling how, with God's help, he broke the cigarette habit. Here he discusses the film with Virgil Lewis, Madison Hospital's public relations director.

Governor Blanton and Mayor Fulton each signed resolutions proclaiming May 10 Clean Ashtray Day. Each promised to congratulate the winner of the no-smoking pledge contest. Of the 24,000 employees receiving petitions, Metro received 1,800 more petitions than did the State. Governor Blanton congratulated Mayor Fulton on his victory.

Johnny Cash participated by preparing radio and television announcements for both Clean Ashtray Day and Five-Day Plan promotion. This included a 6½ minute television testimony in which Mr. Cash tells how, with God's help and the Madison Hospital Five-Day Plan, he stopped smoking about six years ago.

Cooperating in the Clean Ashtray Day promotion was the American Cancer Society. Their 2 million volunteers are mobilized and committed to a five-year campaign against cigarette smoking. One of their primary goals is to try to prevent young people from beginning to smoke.

was interviewed by the Nashville Banner.

A highlight of the observance was a contest between Metropolitan government and Tennessee State government employees to see which group could get more of their employees to sign a pledge not to smoke that day.

God Created Heaven...

but Harry Anderson probably created your conception of it.



HARRY ANDERSON, THE MAN BEHIND THE PAINTINGS, Raymond Woolsey and Ruth Anderson

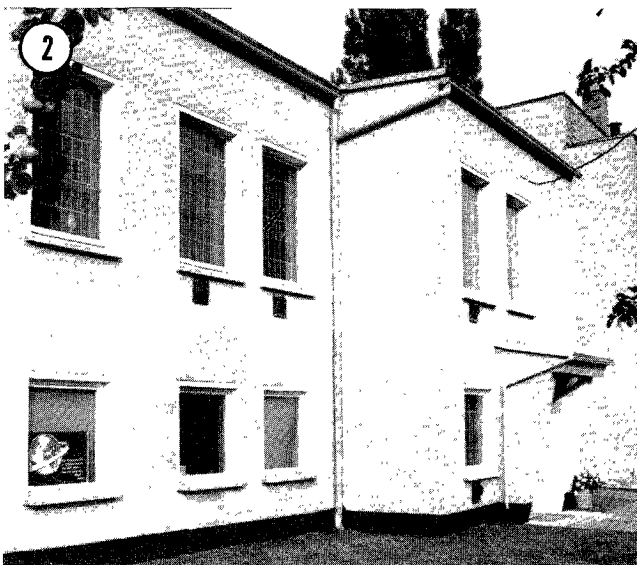
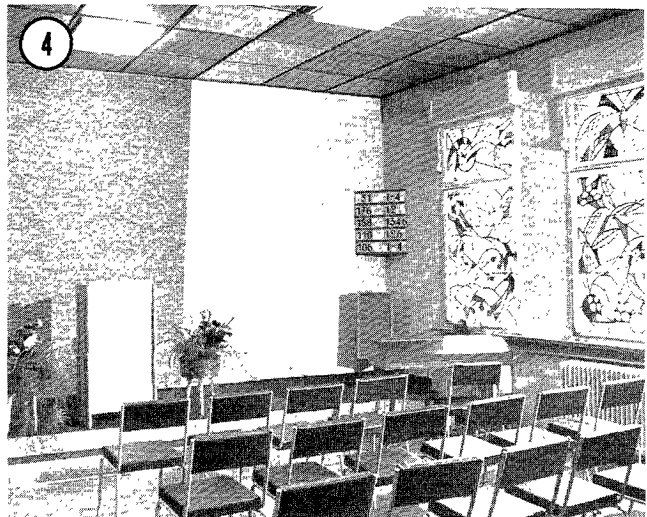
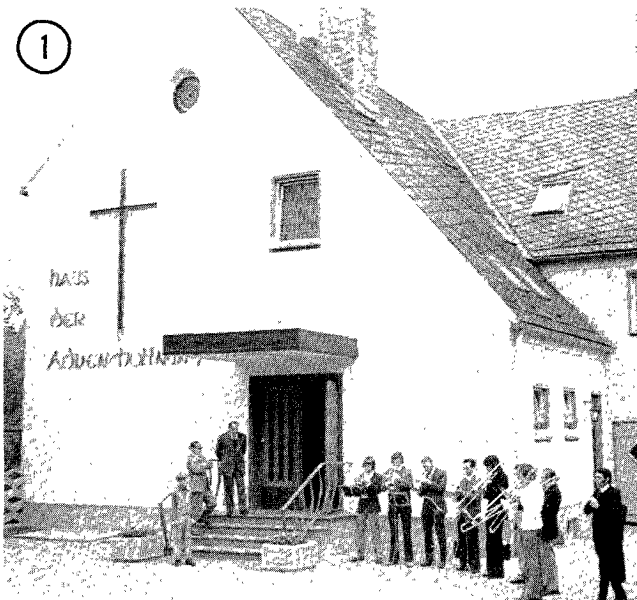
Harry Anderson is one of the most popular religious artists in America, and if you grew up an Adventist your picture of Biblical scenes is probably colored by his paintings.

This book is a warm, friendly portrait of a gentle man, whose enormous talent is hidden in thick fingers, which look like they belong to a brick mason. A son of Swedish immigrants, Harry discovered art in high school and devoted his life to painting. His career took a zigzag when he became a Seventh-day Adventist. But the detours make this man's life story captivating.

Reproductions of popular Harry Anderson paintings, many in color, add significantly to the book. Makes an ideal gift. Cloth binding \$5.95

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 7 per cent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.





FOUR GERMAN CHURCHES DEDICATED

Four new churches were dedicated in the German Democratic Republic during 1976. The Bautzen church (1) in the Northeast Saxonian Conference was built by the members, who worked more than 30,000 hours without any payment to build it in three years. About 200 persons were present at the dedication.

In Olberhau, a small town of less than 10,000 people in the West Saxonian Conference, is a church (2) of 36 members. Here the members bought an old building, pulled it down, and built a new chapel in one and one-half years. Most of the construction work was done by the members, led by the district pastor.

The Weisswasser church (3) in the Berlin-March Conference, near the Polish border, has almost 50 members. They built the church in one year.

In Bad Duben (4, 5), a small town of about 10,000 citizens between Wittenberg and Leipzig, is a church of about 30 members. It took them a year and one-half to construct their church, which is in the Northeast Saxonian Conference.

MANFRED BOETTCHER
President

German Democratic Union Conference

SOUTH AMERICA

Penetration Is 1978 Goal

In its recent general council in Brasilia, Brazil, the South American Division voted a missionary action motto for next year: "Penetration-78." The division's objective is to involve all pastors, church workers, and lay members to enter new cities, villages, and districts with the gospel message.

In the eight countries that constitute the South American Division there are some 230 cities and villages where the light of Adventism has not penetrated. The South American Division, wishing to hasten its development in evangelism as it has developed in other areas—such as education, health, social welfare, and radio evangelism—now goes into a large unfolding of public evangelism, through penetration into new cities and villages.

Missionary zeal is evident

in all of the division's six unions, and the division hopes to reach its goal of 42,000 baptisms this year. The 1978 goal for baptisms has been set at 45,000, and already the local fields are formulating plans to reach it.

Guidance is being given by the division through the Ministerial Association, directed by Ruben Pereyra and Jose Bessa, so that 1978 may be the best year yet in the history of evangelism in the division.

ARTHUR S. VALLE

REVIEW Correspondent

ILLINOIS

Chicago Series Wins 103 Converts

One of the largest baptisms ever held by Adventists in the city of Chicago took place on May 15 when 103 persons were baptized at the Spanish Central church.

The baptism was the result of a special emphasis in Spanish evangelism being

conducted this year in Chicago by the Illinois Conference. Efrain Murillo, who formerly worked as an evangelist in New York City, was invited to conduct several evangelistic campaigns in Chicago during 1977.

On March 5, more than 600 people attended the first meeting of Elder Murillo's first evangelistic campaign at the Spanish Central church. John Robinson, the local pastor, along with many of his members, had spent hours in preparation for this series. Attendance at the meetings averaged between 400 and 500. As a result of the meetings, many people requested Bible studies, and more than 100 took their stand for Christ and were baptized.

Taking part in the baptism were John L. Hayward, conference president; Ray Rouse, conference secretary-treasurer; Robert Ammons, conference lay activities and Ministerial secretary; and pastors of the Spanish churches in Chicago.

Elder Murillo's team is involved in a second crusade, this one at the Spanish South church. A third crusade will be conducted in the fall at the Spanish North church.

DAVID L. GRAY

Communication Intern
Illinois Conference

PHILIPPINES

San Inaugurates a New Wing

Miller Sanitarium and Hospital, Cebu City, Philippines, on May 12 inaugurated a new wing costing approximately half a million pesos (US\$66,667). Guest of honor and speaker for the occasion was B. E. Jacobs, Far Eastern Division secretary. Leading out in the service were L. E. Montana, president of Central Philippine Union Mission and chairman of the hospital board; Manuel J. Tornilla, Jr., union health director and hospital medical director; and Gerrie Macaya, hospital man-

Help Yourself to Total Health

New! **THE GOLDEN EIGHT**, Leo R. Van Dolson
You want more than just a healthy body, right? You want a healthy mind and personality too. This book tells about eight natural laws that govern your total well-being. Encounter them, live in harmony with them, and you will have life more abundantly.

HEALTHY, HAPPY, HOLY, Leo R. Van Dolson and J. Robert Spangler
Discover an evangelistic approach which uses the current interest in good health as a means of introducing people to all the joys of Christian living. This book offers excellent guidance to doctors, ministers, and lay workers who see the necessity of converting the "whole" man.

\$3.50 each

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario, L1H 7L5. Please include State sales tax where necessary, and add 7 per cent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.



Mrs. Pepito, wife of the Cebu Provincial Health officer, cuts the ribbon to officially open the new wing of Miller Sanitarium and Hospital.

ager. The city mayor, Eulogio Borres, praised the contribution of the hospital to the community.

The new wing includes eight private rooms and two large wards. Both are on the hospital's second floor. The physiotherapy department and pharmacy also have been expanded.

Since its beginning as a dispensary in 1953, its greatest need has seemed to be for expansion to accommodate the people not only in the city and province of Cebu but also in neighboring provinces.

In 1976 this institution became an affiliate of the clinical division of the Mountain View College school of nursing. Approximately 50 students join the hospital staff every semester to fulfill their requirements for clinical training.

One of the busiest departments of the hospital is the cafeteria, the only institution known to serve vegetarian food in the city of Cebu. Many vegetarians in the city regularly patronize the cafeteria or have food catered to their homes.

Dr. Tornilla is already thinking about future expansion of the hospital. In fact, plans are on the drawing board. The sick must be cared for, and they must not be denied the best of medical services available.

D. M. NIERE
Communication Director
Central Philippine
Union Mission



During the South Atlantic Conference's 1977 camp meeting session, attendance swelled to thousands on Sabbath.

SOUTH ATLANTIC CONFERENCE

“Finished Work” Is 1977 Camp Meeting Theme

“Together for a Finished Work” was the theme of the 1977 camp meeting for the South Atlantic Conference. Five thousand attended for the entire ten days at the campgrounds just outside Gainesville, Florida, and crowds increased to 7,000 on the weekends.

That camp meeting is a time to satisfy spiritual hunger, as well as for fellowship, was apparent at the evening service of June 17, when R. C. Connor, a pastor from Charlotte, North Carolina, preached on Adventists' need for Pentecostal power. Heads bowed all over the pavilion as people followed the message in their Bibles. The atmosphere was one of a massive Bible study.

Sabbath morning dawned with the baptism of 17 persons in a nearby lake. Later, when L. B. Reynolds, *Message* editor, taught the Sabbath school lesson, he spoke of the challenge of following Jesus' example, emphasizing that “love knows what to do.”

When accounts for the 1977

Evangelism and Conference Development Offering were presented, conference pastors reported more than \$78,000 in 13 minutes. This figure does not include the offering that was given in the pavilion on Sabbath morning. Robert Patterson, conference treasurer, announced that members exceeded their 1976 camp meeting offering of \$65,000 by more than \$10,000. The funds will be used to support numerous crusades, to provide scholarships for academy and college students, to build new churches, and to remodel established ones. Regardless of the channels, R. L. Woodfork, conference president, stated that the offering will be used for a single purpose: “To help finish His work.” The evangelistic aspect of the offering was emphasized when more than 50 persons who have recently become Adventists walked around the rostrum during the report. Hundreds of visitors from other conferences contributed to the offering.

H. H. Schmidt, Southern Union Conference president, summed up the day when he said: “It's a thrilling experience to be with God's people at camp meeting time.”

KYNA HINSON
Editorial Intern
REVIEW AND HERALD

EAST AFRICA

Ministers Gather to Study

Three ministerial institutes were conducted for pastors in Kenya, Uganda, and Ethiopia during April and May. For the first time in the history of the church's work in East Africa, all Adventist pastors in these three fields were gathered together for the intensive ten-day institutes and workshops.

Arturo Schmidt, associate secretary of the General Conference Ministerial Association, and Roger Holley, Afro-Mideast Division Ministerial Association secretary, led out in the meetings. Studies in theology, Bible doctrines, and evangelistic and pastoral procedures; group discussions; and question-and-answer periods made up the daily program.

In Kenya, 154 pastors, from the Indian Ocean to the Uganda border, met at the Adventist Nyabola Girls' School, near Lake Victoria. Fifty-eight ministers from Uganda met at Bugema Adventist College, near Kampala. Thirty theology students from the college also attended the institute. In Ethiopia 60 pastors came together from various parts of that country to study for ten days in the Central church in Addis Ababa. **ROGER HOLLEY**

CALIFORNIA

"Brite Spots" to Be Released

A series of doctrinal radio spots is being released this month by the Voice of Prophecy. This series, called "Brite Spots," deals with rest (Sabbath), unity (baptism), equality (golden rule), appreciation (tithing), openness (communication), and 35 other subjects.

Twenty of the spots are based on God-to-person relations and 20 are based on person-to-person relations. The 12-inch disc is being mailed to approximately 8,500 radio stations in the United States and Canada.

John Robertson, producer of the spots, says, "Many re-

quests have come to the Voice of Prophecy for public-service announcements that will help create a positive environment in the community for the local church."

Pastor Robertson suggests that a church or conference might choose to buy radio time to have the spots played locally on a regular basis. This might be helpful before an evangelistic crusade or an In-gathering campaign to build a positive identity with the public.

"Brite Spots" are intended to appeal to the secular person who thinks that the church has nothing to contribute to the fulfilling of common human needs. The 30-second spots are also designed to make a person think about his or her own assumptions about Christianity, as well as about what Adventists teach.

MARTIN BUTLER
Public Relations Intern
Voice of Prophecy

INDIA

31 Are Baptized at Field School

Thirty-one persons were baptized on May 7 at the close of a recent field school of evangelism in Aizawl, capital of Mizoram, in northeastern India. Twenty-two workers and Spicer College Seminary students assisted.

More than 2,000 persons attended the evangelistic meetings in this predominantly Christian state. Health talks, music presented by singing groups, question and answer periods, and screening of temperance films were some of the special features of the campaign. L. Sailo and S. P. Chand were responsible for instruction periods and field visitation programs. John Willmott was the speaker.

The three angels' messages were first proclaimed in Mizoram by W. G. Lowry some 25 years ago. Today there are more than 2,000 baptized church members and many more Sabbath school members.

JOHN WILLMOTT
Associate Ministerial
Secretary
Southern Asia Division

Dateline Washington

By F. C. WEBSTER

COMMISSION ON CHURCH UNITY. Final preparations are underway for a meeting of the Commission on Church Unity that will be held in Washington prior to the 1977 Annual Council, which convenes this year as the midterm session.

The commission will bring together for a three-day meeting church leaders from around the world to study, largely from an organizational viewpoint, the needs of the church as it seeks to maintain cohesiveness during this period of rapid growth.

In carrying out the gospel commission, the church can rightfully expect a marked increase of members during this quinquennium. Such expansion presents a challenge to church leadership on all levels.

The commission will seek to bring this large influx of members into a meaningful relationship with the church and to share with all the geographical and ethnic segments of the church the privileges and responsibilities of church administration.

Membership on the commission includes a broad scope of representative leadership from the North American Division and five to eight key persons from each overseas division.

GENERAL CONFERENCE AND CIVIC LEADERS. On the evening of July 4, the Greater Takoma Park Planning Committee was granted the facilities of the tenth-floor dining room of the General Conference North Building to offer a reception for civic leaders of the Takoma Park area.

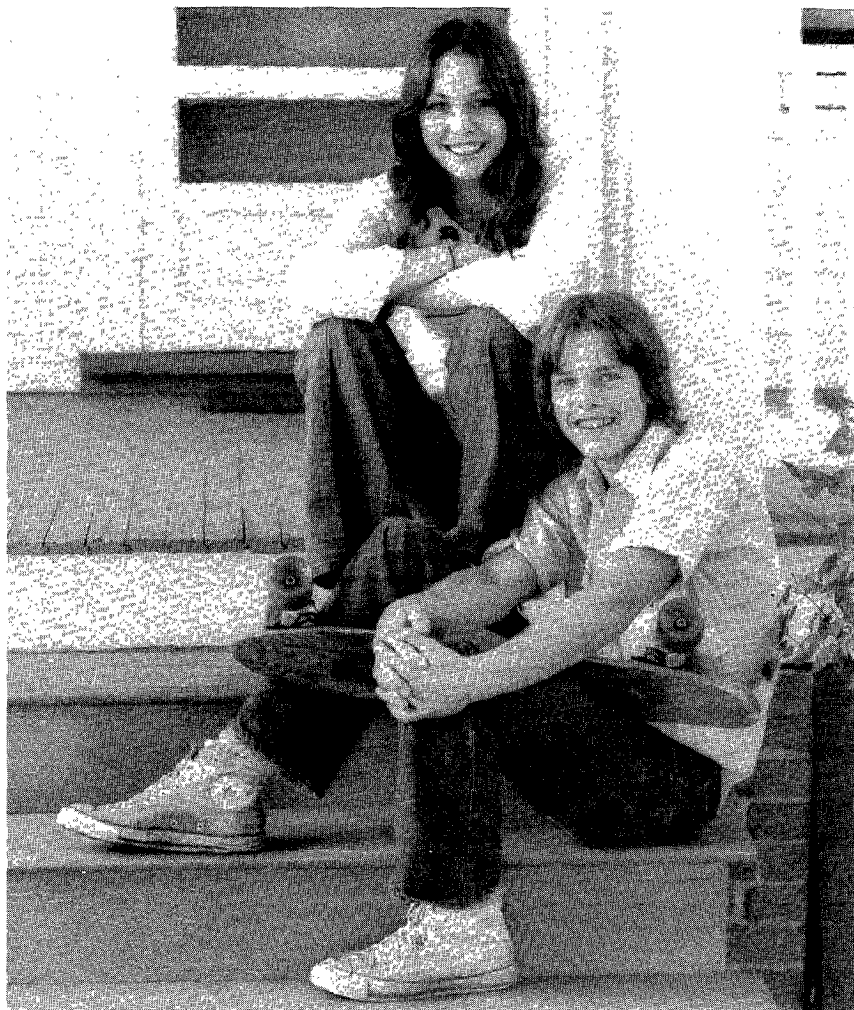
OVERSEAS TRAVEL COMMITTEE. One of the committees that functions on a weekly basis at the General Conference headquarters is the Overseas Travel Committee. This committee makes recommendations to the General Conference Committee for staff travel in the different world divisions.

Interchanging of ideas, on-the-site counseling, and launching and field-testing various projects become vital to the well-being of the church.

This committee follows the criterion that each division should receive a representative of each General Conference department once during the quinquennium. This is true also of some of the service entities of the General Conference. In addition to these visits, the General Conference officers render a service to the overseas divisions by joining them in the annual committee meetings that are held toward the close of each year. There are also specialized services that personnel from outside the division territory can render in different areas of the church's outreach. The Overseas Travel Committee seeks to coordinate such visits.

VISITORS. *Brad and Olive Braley* from Glendale, California, visited the General Conference in mid-July. They performed in a Voice of Prophecy-sponsored concert in the Takoma Park church. *H. C. Currie*, president of the Zambesi Union in the Trans-Africa Division, visited Washington while on furlough in North America. *Ed and Vivienne Tarr* visited Washington recently, after having returned from South Africa, where they had attended the independence ceremony of the Transkei Republic, and shared with the General Conference family a motion picture that Dr. Tarr had filmed of this memorable ceremony. *G. Faas and his wife*, workers from Germany, also visited the General Conference recently. Elder and Mrs. Faas served as missionaries in the Far Eastern Division and the South American Division.

Today's inspiration for tomorrow's leaders.



Young people are the foundation of the Seventh-day Adventist Church. They are our future ministers, educators, homemakers, medical personnel, missionaries, and church administrators. They will be responsible for carrying on the work. **INSIGHT** and **GUIDE**, our church magazines especially for them, recognize this responsibility and are doing their part in presenting inspirational stories and lessons. Help our young people to continue forming positive beliefs and principles—give a subscription to **INSIGHT** or **GUIDE**. And watch the foundation of the church grow stronger.

I would like to give a subscription to—

INSIGHT. Send to

GUIDE. Send to



Name (please print)

Name (please print)

Address

Address

City State Zip

City State Zip

I have attached a separate sheet with additional names.

I have enclosed \$12.95 per name for a one-year subscription to either **GUIDE** or **INSIGHT**.

Afro-Mideast

● In association with Ali Jowhari, a member of the faculty of medicine at Pahlavi University, Shiraz, Kenneth Oster, director of the Arabian-Persian Gulf Mission, conducted three Five-Day Plans to Stop Smoking. Dr. Jowhari, a Moslem, earlier had given up smoking in a Five-Day Plan in which Elder Oster collaborated with a visiting British physician, L. G. White. The three programs were held between May 22 and June 21 for Shiraz TV station employees, Shiraz Siemens factory employees, and for the public at large, respectively.

● The Iran Field held its annual meeting June 24 to July 2 in the mountains near Tehran at Iran Adventist Academy. Some 150 members and friends came together from a wide area to attend this spiritual-social event.

● Daniel Kubrock, Iran Field president, announced at the Iran camp meeting that in 1977 the field had collected its highest Ingathering total—almost one million rials (US\$14,286).

● Arne G. Oyre, a self-employed physiotherapist of Washington, D.C., has arrived in Tehran to relieve resident therapist Gene Sellars, who has gone on midterm leave to America with his family. One of Mr. Oyre's first appointments was to present health topics at Iran's annual camp meeting.

Australasian

● On June 8, members of the Tonga Beulah Adventist College board were given a tour of inspection of the farm by the Beulah farm supervisor, Hector Manners. They saw the vanilla plantation and drying shed where Mr. Simione and a group of the students were preparing some 400 pounds of dried vanilla beans for export. The college moved into vanilla planting about six years ago and is beginning to produce beans in commercial

quantities. The board members were also shown aid items contributed by New Zealand: pasteurizing equipment, milking machines, a dairy van for the delivery of milk, and water piping that will enable water to be distributed to the more distant pastures of the Beulah dairy. Improvements have been made on the buildings at Beulah College from special allocations for 1977.

● In July, Raymond Stanley, division Ministerial Association secretary, conducted a school of evangelism in Rabaul, Papua New Guinea, with young ministers from New Britain and Sonoma ministerial students. The school emphasized both academic excellence and the spiritual growth and development of each student. Word received recently from Max Ferguson, principal of Vatuvonu Secondary School, reveals that 65 students are currently in the baptismal class conducted as a regular part of the school program.

● New Zealand's latest Heartbeat program took place in Christchurch Adventist Health Care Centre, June 19. Of the 85 participants, 75 were non-Adventists.

Far Eastern

● Harold K. West, Far Eastern Division Ministerial secretary, conducted a revival meeting at Korean Union College, April 29 and 30.

● The medical training program of Philippine Union College recently became affiliated with Manila Central University's department of military science and tactics. This gave PUC's medical training full recognition from the armed forces of the Philippines.

● A church has been established in Barrio Nanca of E. B. Magalona Municipality in the central Philippines by two lay preachers, Felix Ginete and Ebenezer Dingcol. In May the men began meetings in an evangelistic center they had built there and conducted a Vacation Bible School. As a

result of their work, 16 persons were baptized on July 2. The center, although it has no walls, is being used as a church for the group. A similar plan for lay evangelism in San Carlos City resulted in the baptism of eight persons and a company of believers meeting every Sabbath in a home. The lay preachers there were Celso Sandalo, Ruth C. Roca, and Brothers Sotis and Peromingan.

● The Chung Ryang Ri church in Seoul, Korea, was dedicated May 14 with about 700 church members and visitors in attendance. W. T. Clark, Far Eastern Division president, preached the dedication sermon. The church was completed in only six months. It has a seating capacity of 500 and cost US\$1,100,000.

North American

Atlantic Union

● Hundreds of Adventists in Bermuda recently bid farewell to the Robert Carters. After serving three years as Bermuda Mission president, Elder Carter is now secretary of Lake Union Conference, in Berrien Springs, Michigan.

● During the recent evangelistic series held in Hamilton, Bermuda, by Mark Finley, Southern New England Conference evangelist, attendance varied from 450 to 800. To date 48 persons have been baptized.

● During festivities in Bermuda on June 7, honoring Queen Elizabeth II of England in celebration of her Silver Jubilee, Wellesley Muir, Bermuda Mission youth director, along with Pathfinder leaders from each Adventist church, marshaled young people for a Pathfinder demonstration. In addition to field activities, the youth department sponsored a temperance film and a vegeburger booth.

● Thirty persons were baptized during the recent Amazing Facts Crusade conducted by Joe Crews from April 23 to May 21 in Hollis, New Hampshire.

Central Union

● The Sullivan, Missouri, church was recently dedicated. In five years this church, which is the result of the growth and expansion of the Bourbon church, has grown from a charter membership of 41 to 106. W. O. Coe, Central Union Conference president, spoke at the dedication service.

● Literature evangelists in the Central Union Conference report a change in buying habits. Whereas five years ago young people in their twenties and early thirties were buying Adventist books for their children, now they are buying the Bible Reference Library (the Conflict of the Ages series plus *Bible Readings*), as well as *Bible Stories*.

● Sam Woods, an Adventist from Denver, Colorado, is joining the Central Union Conference as a singing evangelist.

● Seven persons were baptized recently in South Sioux City, Nebraska. L. L. Osborn is the pastor.

Columbia Union

● Twenty-one Master Guides from three central Ohio churches were invested Friday evening, June 10, at the Ephesus church in Columbus. It was a joint endeavor of the Hilltop and Ephesus churches in Columbus and the Victory congregation in Delaware. Eugene Armstead, assistant pastor at Ephesus, led out.

● Dedication ceremonies on May 15 officially opened Kettering Medical Center's new department of psychiatry in Kettering, Ohio. The new unit, to occupy the fourth and fifth floors of the hospital's new northwest wing, was made possible through the foresight and generosity of Virginia Kettering Kampf.

● Twenty-two youth between the ages of 11 and 17 from the Ethan Temple church in Dayton, Ohio, use their musical talents to glorify God as they mingle and witness to others. Known as the King's Children, their efforts have resulted in the baptism

of 16 people thus far. Their director is Vernon Holman.

● Members in Franklin, New Jersey, follow a plan they call praying new converts into church. Lew Blumenberg started the plan nine years ago when he came to the area to sell books. The names of persons receiving Bible studies are put on a special prayer board at the front of the church. Prayer is offered for them during the ten-minute missionary service. The church had only 30 members when the plan began. It now has 70.

● Twenty-two graduated from Highland View Academy during services held May 29 in the Mount Aetna Elementary School gymnasium. Graduating with honors were Wayne Levy, valedictorian; Pam Sawvel, salutatorian; and Nancy Damazo. Daniel Flower and Brian Tritch received the "I Dare You" award for their leadership potential.

● Thirty-four elders from Sligo church in Takoma Park, Maryland, visited more than 1,000 families in the community recently, giving out a brochure describing some of Sligo's activities—such as Community Services, adult education, and sacred concerts—and inviting the families to visit the church. The elders reported that as a result of their visits they made new friends and have become increasingly aware of the church's neighbors.

Pacific Union

● Ralph Larson, former pastor of the Glendale, Arizona, congregation, has accepted the invitation to become senior pastor of the Loma Linda, California, Campus Hill church.

● Richard Hamilton has been transferred from the Southeastern California Conference to become associate youth director for the Central California Conference.

● The Central Filipino church, the first and largest (membership 546) church outside the Philippines, will celebrate its twentieth anniversary

on September 24. There are four Filipino churches and two companies in California, with a total membership of 1,002. George T. Atiga, the church pastor, was recently appointed by the Southern California Conference as coordinator of the Asian work.

● Dennis Nutter has transferred from a pastorate in the Southern California Conference to become an associate director of the Southeastern California Conference youth department.

● James R. Nash, new principal of Rio Lindo Academy, Healdsburg, California, transfers there from Indiana Academy. Walter T. Will, former principal, has joined the Northern California Conference as director of career education.

Southern Union

● As of June 30, membership in the Southern Union Conference stood at 83,229. This reflects a net growth of 1,134 for the first half of 1977. Each conference increased its membership during the second quarter. The latest figures reveal the following totals: Alabama-Mississippi, 5,678; Carolina, 9,039; Florida, 17,480; Georgia-Cumberland, 15,202; Kentucky-Tennessee, 8,270; South Atlantic, 16,985; and South Central, 10,575.

● Baptisms in the Southern Union during the first half of 1977 remain slightly ahead of the 1976 figure. With a total of 2,572 for the union, South Atlantic and Florida are virtually even, with 568 and 567, respectively. Baptisms in the South Central Conference are 109 percent ahead of the first half of last year.

● Nearly 500 persons received the treadmill stress test in Nashville, Tennessee, June 26 to 30. Some had to be turned away because of the large turnout. The coronary-risk evaluation was sponsored by Madison Hospital and the Loma Linda University School of Health. The test was also given at the Florida Conference camp meeting, in conjunction with Florida Hospital; in Atlanta, with the

cooperation of the Southern Union Conference and Smyrna Hospital; in Greenville, Tennessee, under the auspices of Takoma Hospital; and at Southern Missionary College in conjunction with the Southern Union health leadership seminar.

● An evangelistic campaign at Fort Myers, Florida, by the Brownlow-Ferry team resulted in 26 baptisms. Sixteen were baptized at New Smyrna Beach after Jim Cress's series. Ken Cremer's crusade at Gainesville resulted in 18 additions to the church.

Loma Linda University

● Dentists, numbering 2,666, took advantage of 59 continuing education courses offered through the School of Dentistry during the fiscal year 1976-1977. Under the direction of Hans Sjoren, the School of Dentistry's continuing education courses were designed primarily for Seventh-day Adventist dentists who found it impractical for religious reasons to take such courses sponsored by other universities and dental societies, since most of them fall on a Sabbath-Sunday schedule. Since the implementation of the continuing education program, a sizeable number of non-Adventists have taken advantage of the courses and thus have become better acquainted with Adventist beliefs and have had the opportunity to sample the vegetarian diet served at the university.

● Sally O. Smith, former director of financial aid at Hood College, Frederick, Maryland, has been named director of student finance at Loma Linda University. She replaces Robert G. Manuel, who will retire later this year.

● A two-day course designed for health personnel was offered in Hope, British Columbia, by William Jarvis, assistant professor of preventive dentistry. The focus of the course was to prepare the student to deal knowledgeably with the kinds of questions the public is asking about nutrition and quality food.

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

J. J. Blanco, Don F. Neufeld

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL ASSOCIATES

Aileen Andres, Jocelyn Fay

EDITORIAL SECRETARIES

Annette Bradley, Pat Hill

ART

Designer, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, Richard Hammill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, K. S. Parmenter, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

EDITORS, NORTH AMERICAN UNION EDITIONS

Columbia, Franklin W. Hudgins
Southwestern, W. R. May

EDITORS, SPANISH EDITIONS

Inter-America, North America, Wanda Sample, Raul Villanueva
South America, Gaston Clouzet

CORRESPONDENTS

WORLD DIVISIONS

Afro-Mideast, Jack Mahon;
Australasian, Robert H. Parr, M. G. Townend; Euro-Africa, E. E. White;
Far Eastern, H. K. West, Jane Allen;
Inter-American, Tulio R. Haylock;
Northern Europe-West Africa, Paul Sundquist; South America, Arthur S. Valle; Southern Asia, A. M. Peterson;
Trans-Africa, Perry A. Parks

CORRESPONDENTS

NORTH AMERICA

UNIONS: Atlantic, Geraldine I. Grout;
Canadian, A. N. How; Central, Clara Anderson; Columbia, Franklin W. Hudgins; Lake, Jere Wallace; North Pacific, Cecil Coffey; Northern, Halle Crowson; Pacific, Shirley Burton;
Southern, Oscar L. Heinrich;
Southwestern, W. R. May.

UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

CIRCULATION

Manager, Edmund M. Peterson

SUBSCRIPTIONS

US\$15.95. Single copy, 45 cents.
Address all correspondence concerning subscriptions to the Manager, Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish and a quarterly edition in Braille are available.

TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December.

The Back Page

SAWS Signs Child Relief Contract

A contract signed May 25 by SAWS and the Chilean Ministry of Health will make it possible for SAWS to help in the feeding of 150,000 malnourished children each day for the ensuing year. The contract will provide for more than 10 million pounds of Food for Peace commodities furnished by the U.S. State Department, and valued at more than \$1 million.

The food is distributed through 1,200 hospitals and health clinics of the Chilean National Health Service on an outpatient basis. SAWS's South American counterpart, OFASA (la Obra Filantrópica y Asistencia Social Adventista) assists in this effort by giving technical assistance through its department of nutrition and through home follow-up visitation conducted by trained church laypersons, who instruct the families in principles of health and hygiene.

Officials signing the document were Fernando Matthai, Chilean Health Minister General; Dr. Quesney, director of the Chilean National Health Service; R. W. O'Ffill, SAWS representative; Mario Ochoa, OFASA director; and Donald Matthias, representing USAID.

R. W. O'Ffill has just accepted a call to return from Chile to the General Conference in Washington, D.C., to become the assistant manager of SAWS.

H. D. BURBANK

Record Literature Sales in Ontario

During June, literature evangelists of the Ontario Conference delivered more than \$100,000 worth of literature. This is the highest amount ever delivered during a one-month period in the conference's history and the highest amount delivered during June for all conferences in North America. This 150 percent gain, \$59,000 more than was delivered during the same

month last year, was made possible by the help of student literature evangelists, according to T. R. Knoll, Ontario Conference publishing director.
J. N. HUNT

Hymnal Printed in the U.S.S.R.

A new Seventh-day Adventist hymnal is being printed in the Soviet Union. Although it is printed without notes, it gives the words to more than 500 hymns. The hymnal presently being used in Russian Adventist churches was produced more than half a century ago and has been out of print for many years.

The new hymnbook is being produced in an edition of approximately 5,000 copies in the Russian Federated Republic, which is by far the largest and most populous of the 15 republics comprising the Soviet Union.

The other Adventist material printed in the country and made available to Seventh-day Adventist believers is a Morning Watch Calendar. It contains references to Bible texts for each day of the year and has been issued every year for some time.

ALF LOHNE

New Workers Join Metro Ministry

A physician, a pastor specializing in ministry to the blind and blind multidisabled, and a communication intern have joined Metro Ministry in New York as full-time employees.

Patrick Fagenstrom comes to Metro Ministry after completing a year's internship in family practice at Washington Adventist Hospital. He will be conducting health-evangelism programs.

William Moors, sponsored by the Christian Record Braille Foundation, Lincoln, Nebraska, will be affiliated with Metro Ministry in providing CRBF services to the blind of New York City as well as recruiting the blind multidisabled for swimming

programs and Nu-Vision summer camps.

According to F. G. Thomas, CRBF general manager, Mr. Moors's assignment is a breakthrough for the organization, since they have not been able to find a full-time representative for New York City in the past.

James L. Fly, a recent journalism graduate from Pacific Union College, is the first communication intern sent to New York City. His two-year internship is directed by the General Conference Communication Department. (See his article on page 14.)

NIKOLAUS SATEI MAJER

Family Life Classes Scheduled for Europe

According to Edwin Ludescher, Euro-Africa Division president, the division's education and Spirit of Prophecy departments are planning to organize special courses in all the churches to promote the educational work that parents can do in the homes. He reports that both the Hamburg and French publishing houses have voted to translate *The Adventist Home* and *Child Guidance* and publish them with a study guide in 1978, Adventist Education Year. Books in Spanish will be secured from South America.

The publication of Spirit of Prophecy books in many languages as texts for night classes in Adventist churches is expanding constantly. Study guides also are available in English for nearly a dozen Ellen G. White volumes. Some of these are available through Adventist Book Centers.

D. A. DELAFIELD

Government Deeds Land to Church

In a ceremony in Brasilia, Brazil, Cristiano Machado Neto, a federal official, signed over to the Seventh-day Adventist Church a donation deed of 7,410 acres of fertile land in the area of the Trans-

Amazonian highway in northern Brazil. The church plans to develop the land into a new agricultural and industrial institute similar to the one the church owns in Manaus, Amazonas. (See REVIEW, May 26, 1977.)

In Manaus, with the successful gathering from the soil of great amounts of produce where previously there was but very little, the Seventh-day Adventist Church has awakened the interest of the authorities, who would like it to develop similar institutions elsewhere. The new land is considered to be in an excellent geographical location and to be the best strip of land beside the large highway. The government had other projects in mind for the land, but gave it to the church because of the confidence it has in the church's ability to develop it.

ARTHUR S. VALLE

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/77

New subscription
 Renew my present subscription
 One year (US\$15.95)
 Single copy 45 cents

Attach label here or print old address:

name (please print) _____
new address _____
city _____
state _____
zip code _____