

# Review

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**YOU WILL RECOGNIZE THEM BY  
THEIR FRUITS. Matt. 7: 20, N.E.B.**

# Thoughts While Traveling in Europe

Vienna, Austria

**S**HORTLY before we left Washington, D.C., to begin this trip (which is taking us into the three European divisions), we received a letter from Vienna that began "Greetings from the world capital of music and culture!" Now that we have been here for several days, we understand better our friend's enthusiasm and pride. On every hand are reminders that this is the city of Beethoven, of Haydn, of Schubert, of Lehár, and of the Strausses. This, too, is the capital of a land that once was the center of a great empire ruled for centuries by the royal house of Hapsburg. Amazingly, Emperor Francis Joseph I reigned from 1848 to 1916.

Vienna has a population of 1.7 million—about one fourth of Austria's seven million. It is the capital of a country that shares borders with Czechoslovakia, Germany, Hungary, Italy, Liechtenstein, Switzerland, and Yugoslavia—seven in all. Ninety per cent of Austria's population is Roman Catholic, and 99 per cent of the people speak German.

Seventh-day Adventists have been working in this land about 70 years. According to the *REVIEW AND HERALD* (Feb. 4, 1896), in early 1896 there was one church member in Vienna. Six years later, in 1902, the Austrian Mission was organized. Today about 2,700 members worship each week in 45 congregations. The mission has grown to a union, made up of two local conferences.

Why are we in Vienna? Because, as Adventists around the world know by now (mostly through various grapevines), if the Lord does not come within four years, in all probability the General Conference session will be held here in 1975. The General Conference Committee has already approved the site, and if the Autumn Council next month confirms the selection, the city will be "in." This will be the first time a session has been held outside the United States. As such it will be a further indication that the church is truly international. The first Autumn Council outside the United States was held in Toronto in 1968. The first one outside the North American Division will be held in Mexico City next year.

But back to why we are in Vienna. The first General Conference session outside the United States is destined to result in another first—the first daily issues of the *REVIEW* published in a non-English-language country. For the first time in denominational history the story of a General Conference will be read in Europe before that same story is read in North America. We have been here in Vienna studying some of the practical technical problems involved in producing the daily Bulletin. As the session approaches, we will describe the operation in detail, but at present we shall merely report that we believe that Adventists the world around will be able to "sit in" on the session by

means of the daily *REVIEW*, as they have for about half a century.

In a few days we shall be in Jonkoping, Sweden, for a tri-division publishing council sponsored by the General Conference Publishing Department. The meetings will last more than a week and will bring together nearly 250 representatives from three European divisions—Northern Europe-West Africa, Central European, and Trans-Mediterranean. Its purpose is to study how to increase the quality and circulation of our publications. This is part of the stepped-up effort of the church to reach Europe's millions with the gospel. Other features include *MISSION '73* (similar to North America's *MISSION '72*), and the Radio Trans-Europe broadcasts.

## Radio Trans-Europe Broadcasts

As has been reported in the *REVIEW*, the broadcast program is to begin October 1. From short-wave transmitters in Lisbon, Portugal, the three angels' messages will be sent out over the air waves 32 times a week, in about 20 languages. On July 29 the General Conference Committee designated Sabbath, October 2, as a special day of prayer for Radio Trans-Europe. We hope Adventists everywhere will feel the burden to help evangelize Europe. Thousands upon thousands of Seventh-day Adventists, especially from North America, have visited Europe as tourists during the past decades. They have gasped at her breathtaking scenery, gaped at her beautiful cathedrals, and marveled at her palaces. In the process they have spent millions of dollars.

But have they identified with the challenge of reaching Europe with the three angels' messages? Have they said, "This challenge is *my* challenge, and I will do what I can to help meet it"?

Let us be realistic. Incomes in few countries of the world are comparable to those in the United States. While American Adventists are giving thought to whether they can afford a new second car, their brethren elsewhere are trying to decide whether they can afford an old "first" car.

Adventists in the countries of Europe work hard, live frugally, and give sacrificially. They are eager to see God's work go more rapidly; they long to make larger plans; they earnestly desire to hasten the day of Christ's appearing. But they need help—our help. "The Lord is working impartially for every part of His vineyard." He wants His people "to remember that they should not selfishly gather all the means possible to invest in a few places, but that they should work with reference to the many other places where institutions must be established."—*Testimonies*, vol. 7, p. 99.

Let us, then, share God's interest in the work in Europe and elsewhere. Such a change may change the site of the next General Conference session—from Vienna to the New Jerusalem. K. H. W.

### PITCAIRN'S UNUSED JAIL HAS A MINOR PROBLEM

GLENDALE, CALIFORNIA — Visitors to Pitcairn Island, the isle made famous by mutineers of H.M.S. *Bounty*, were recently surprised to find that the door to the island's only jail had rusted into a rigid position—open.

"It is true that we haven't had anyone in the jail except to sweep it out as long as I can remember," noted Tom Christian, Pitcairn radio announcer. "We just don't have serious crime on Pitcairn," Mr. Christian explained.

There are now 92 persons living on Pitcairn. All are descendants of the nine *Bounty* mutineers who settled there in 1790. A Seventh-day Adventist missionary arrived on the island about 1890. The only church is an Adventist church and most of the islanders attend its service. Aside from checking the government buildings on the two-square-mile island, the police officer handles "minor matters," Mr. Christian said. These include settling an occasional garden boundary dispute and "keeping an eye on the young boys growing up, to make sure they don't get into mischief."

### NUN JUDGES HEMLINES, NECKLINES OF WOMEN TOURISTS AT BASILICA

VATICAN CITY—If you're a woman and you're wearing hot pants, miniskirts, or other scanty attire, and you wish to enter St. Peter's Basilica, you may never make it.

From now on, during the tourist season, you will have to pass muster at the portals of St. Peter's, under the eyes of a nun who has been appointed to judge what does or does not constitute immodesty in female dress.

Sister Fiorella, a Pauline nun in ankle-

length habit, was appointed to do what male officials at the Basilica's main entrance, reportedly, have failed to do properly—keep out girls not "fittingly" dressed to enter a "house of God."

### ARCHAEOLOGISTS UNCOVER A TEMPLE STAIRCASE

JERUSALEM—Israeli archaeologists have uncovered a 2,000-year-old staircase leading to the second Jewish Temple enlarged by King Herod.

Professor Binyamin Mazar of Hebrew University, Jerusalem, said the six-yard-wide staircase—discovered during excavations along the southern wall of the ancient Temple compound—may have served as the main entrance to the Temple.

### SLIDES ON CHURCH ARCHITECTURE ADDED TO COLLECTION

WASHINGTON—One hundred new slides have been added to the slide library on contemporary religious architecture and art maintained here by the Guild for Religious Architecture.

The guild's collection of 3,050 35mm. slides has been built up over the years through the cooperation of members and other architects involved in the design of religious facilities.

Architects participating in the architectural exhibit are asked to provide slides of exterior and interior views of their projects for the organization's collection.

### NUNS MAKE ADOBES TO BUILD A RELIGIOUS ART STUDIO

ALBUQUERQUE, N.M.—Six Roman Catholic nuns are busy making adobes (mud bricks) for the construction of a religious art studio in Albuquerque's Old Town.

They are led by Sister Giotto Moots, who teaches Christian iconography and religious symbolism in the University of New Mexico's art department. She is the former dean of the School of Art at Villa Schifania in Florence, Italy.

## This Week...

The cover text this week reminds us of something Ellen White said in *Testimonies*, volume 2: "Mildness, gentleness, forbearance, long-suffering, being not easily provoked, bearing all things, hoping all things, enduring all things—these are the fruit growing upon the precious tree of love, which is of heavenly growth. This tree, if nourished, will prove to be an evergreen. Its branches will not decay, its leaves will not wither. . . .

"Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives and flourishes only where Christ reigns."—Pages 134, 135.

"Like so many other words in the English language, the word *grace* carries different connotations, as does the Greek word from which it is translated," says A. V. Wallenkampf who uses the word in his title, "Saved Solely by Grace" (page 4), and who discusses two of those connotations this week.

The first connotation he discusses is that which denotes God's benevolence, His mercy and kindness and willingness to forgive sinners. The other deals with the fact that in the New Testament the word carries the connotation of power and strength. Sinners are forgiven by His blood and sustained by His power.

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH HERALD*. Its objective is unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

**TO OUR CONTRIBUTORS:** The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, *ADVENT REVIEW AND SABBATH HERALD*, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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# Saved Solely by

**T**HERE is no question about it. Man is saved solely by God's grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."<sup>1</sup> Christian life begins in grace and is constantly sustained by grace. "Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work."<sup>2</sup> When the redeemed finally stand victorious on the sea of glass, everyone will be conscious that his salvation is due solely to the grace of God.

Like so many other words in the English language, the word *grace* carries different connotations, as does the Greek word from which it is translated. In this connection I will mention only two. Both are discernible in the original and also in our translations.

In the first place, grace denotes God's benevolent attitude toward sinners. It expresses His kindness, mercy, and loving willingness to forgive and henceforth help those who have failed. Paul uses it in this sense in Romans where he says, "Being justified freely by his grace."<sup>3</sup> Again, "For ye know the grace of our Lord Jesus Christ."<sup>4</sup> In these and similar passages "grace" stands with reference to God's goodness in forgiving sinners upon repentance and giving them another chance, instead of blotting them out according to the demands of the law after they have miserably failed to live in accordance with His will.

"Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift."<sup>5</sup>

God can graciously and justly forgive us who have fallen into sin inasmuch as Jesus took our place as sinners and died for us. Through His grace, and on account of Jesus' death for us, God need not hold us as individual sinners accountable for our transgressions; He attributes our sins to Jesus, who atoned for them with His blood.

## Grace as Power

Another connotation that the word "grace" carries in the New Testament is "power" or "strength." One version says: "'My grace is enough for you; for where there is weakness, my power is shown the more completely.' . . . For my very weakness makes me strong in him."<sup>6</sup> Again, "So let us come with courage to God's throne of grace to receive his forgiveness and find him responsive when we need his help."<sup>7</sup>

After God through His goodness and grace forgives us for our past failures and sins, He plans an even greater and more glorious future for us. From the moment He forgives us, He hopes to preserve us from repeated failure. It is not merely His desire to forgive us for renewed shortcomings and failures, but to preserve us from suc-

cumbing to temptation, or to preserve or protect us from falling into sin. This He is willing to do through the bestowal of His grace; not now in the form of forgiveness for failure, but in the form of preserving power or strength.

We are saved or forgiven for committed sins through Christ's blood or through His death; we shall be saved or preserved or given enabling power to resist temptations successfully through Christ's life. The apostle Paul writes, "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."<sup>8</sup>

A dead Saviour cannot impart overcoming power to us. Only a living Saviour can strengthen us and empower us to overcome temptation. Paul emphasizes this by saying, "And if Christ be not raised, your faith is in vain; ye are yet in your sins."<sup>9</sup> According to Paul there is no hope for deliverance from the yoke or bondage to sin through a dead Saviour; freedom from slavery to sin and victory over sin are attained only through a living Saviour.

## More Than Forgiveness

It is indeed wonderful to be forgiven for past failures. But God is not satisfied merely with paying our past debts. He desires to enable us to operate on a solvent basis from that moment on. After having suffered financial misfortune through a car accident or fire, it is gratifying to be reimbursed for the financial loss. But even greater than being reimbursed for the suffered loss would have been to have been preserved from suffering the loss in the first place. God does not want His children to have to learn through suffering, but when it is necessary to our learning and character development He permits it to come. This requires His sustaining or enabling grace. Thus He assures us, "My grace is sufficient for thee." God's grace or enabling power will impart to us the requisite strength.

God expects us as He expected Adam and Eve in sin-free Eden, to keep His law. "The conditions of eternal life, under grace, are just what they were in Eden—perfect righteousness, harmony with God, perfect conformity to the principles of His law."<sup>10</sup> But no man can keep the divine law in his own strength. "Christ knew that no one could obey the law in his own strength. . . . Only by accepting the virtue and grace of Christ can we keep the law."<sup>11</sup>

**T**HE religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. . . . When Christ reigns in the soul, there is purity, freedom from sin."<sup>12</sup> It is the indwelling Christ alone through His Holy Spirit who can immunize us against succumbing to temptation and the committing of sin.

This was the secret of Jesus' victory over sin while on

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# GRACE

By ARNOLD V. WALLENKAMPF

earth. Moment by moment He was sustained by His Father's grace and power. Divine grace immunized, empowered, and enabled Him, through the Holy Spirit, to resist Satan's subtle temptations.

Jesus besought His Father for enabling grace while on earth. "Christ during His life on earth sought His Father daily for fresh supplies of needed grace."<sup>10</sup> "Christ in His humanity was dependent upon divine power. 'I can of mine own self do nothing,' He declared."<sup>11</sup> Repeatedly He pointed out His dependence on His Father. "Verily, verily, I say unto you, The Son can do nothing of himself."<sup>12</sup> "And he that sent me is with me: the Father hath not left me alone."<sup>13</sup> "It is the Father who lives in me who carries out his work through me."<sup>14</sup>

**E**VEN as Jesus was daily strengthened with gracious power from His Father to live victoriously amid besetting temptations, so may we through our dependence on Jesus be strengthened to live victoriously. Through our living Saviour, God has made grace, or power, available to us. He expects His children to claim it and use it. "For he shall save his people from their sins."<sup>15</sup> The work of salvation is not completed merely by God's forgiving our sins. Merely to overlook our sin would be as useless as for parents to forgive a child who confesses to having gone to the medicine cabinet and drunk forbidden poison. It is not enough for the parents to forgive their child. Even though forgiven, unless something more is done the child would die. The poison must be pumped out or counteracted by an antidote.

So it is with us. We must not merely be forgiven; we must be cured or have sin pumped out of us. This Jesus is willing to do by saving us, not in our sins, but from our sins. "In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God."<sup>16</sup>

## God's Grace Sustained Jesus

We might say that Jesus was saved or preserved from sinning by the grace or the power of His Father. He received no forgiving grace; He needed none such, because He had never failed or fallen short of His Father's ideal for Him. Rather, He was protected from failure or the committing of sin by constantly receiving sustaining or empowering grace from His Father. It is this kind of grace that will sustain the elect during the time of trouble after the close of probation.

God prefers granting us enabling power to resist and overcome temptation to granting us forgiveness for sins after we have succumbed to them. This He will do

through the indwelling, living Christ in our lives through the Holy Spirit. Although the Holy Spirit will be withdrawn from the earth, that is, from more and more persons who refuse to be guided by God, the Holy Spirit will come in greater plenitude and power to those who commit their wills and lives to God. These will be guided and sustained by His Spirit both now and through the time of trouble. "Through the grace of Christ we shall live in obedience to the law of God written upon our hearts,"<sup>17</sup> both now and after the close of probation.

"The followers of Christ are to become like Him—by the grace [power] of God to form characters in harmony with the principles of His holy law. This is Bible sanctification."<sup>18</sup> "The human agent is to cooperate with God, and keep under those passions which should be in subjection. To do this he must be unwearied in his prayers to God, ever obtaining grace [power] to control his spirit, temper, and actions. Through the imparted grace [power] of Christ, he may be enabled to overcome."<sup>19</sup>

## Kept From Falling

It is God's purpose to keep us from falling. By holding on to the top, anyone can hold a pencil upright on its sharpened tip on the desk. In the same way we can stand as Jesus holds us. Jesus is able to keep us standing. But alone or by our own strength we can no more stand than can the pencil stand on its sharpened tip by itself. It is only the grace of God that will keep us from falling before the assailing foe. Jude verifies this as he says, "Now to the One who can keep you from falling and set you in the presence of his glory, jubilant and above reproach."<sup>20</sup> This He purposes to accomplish through His sustaining grace.

**I**N CASE of renewed failure, God has not left us without help. "My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous."<sup>21</sup> If and when we fall short, we should go to Jesus immediately and confess our sins, our failures, knowing that "if we confess our sins, he is just, and may be trusted to forgive our sins and cleanse us from every kind of wrong."<sup>22</sup>

When Satan reminds us of past failures, we may answer him in the words of the prophet Micah, who said, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."<sup>23</sup> In spite of a suffered failure, we should go out and meet the world, courageously, but humbly, knowing that God has forgiven us and blotted out our sin because we have confessed it and claimed His promise. We are not permanently defeated or vanquished. We may have lost a battle, but in the war against sin and Satan we shall be victors through our Saviour Jesus Christ, who 2,000 years ago died on the cross for our past failures,

but who now desires to live out His life within us to make us more than conquerors.

Throughout eternity, the re-deemed, as well as the unfallen intelligences, will be sustained by God's power. There has never been a time, nor will there be, when man did not need the power or strength of God. Perfection does not imply that man shall reach a plane where he shall be able to live on his own power, but rather that he will be so intimately and closely united to God that he will constantly obtain sustaining

power from Him, just as the branch draws its life from the vine. It is sin that severs us from God and life eternal.<sup>27</sup>

To have eternal life we must be grafted into the Vine. "God has given us eternal life, and this life is ours in his Son."<sup>28</sup> As it was in the beginning so shall it be throughout eternity. All created intelligences, as well as man, shall always be sustained by God's power. ♦♦

<sup>1</sup> Eph. 2:8.

<sup>2</sup> *Testimonies to Ministers*, p. 508.

<sup>3</sup> Rom. 3:24.

<sup>4</sup> 2 Cor. 8:9.

<sup>5</sup> *Testimonies to Ministers*, p. 519.

<sup>6</sup> 2 Cor. 12:9, Phillips.

<sup>7</sup> Heb. 4:16, Goodspeed.

<sup>8</sup> Rom. 5:10.

<sup>9</sup> 1 Cor. 15:17.

<sup>10</sup> *Thoughts From the Mount of Blessing*, p. 76.

<sup>11</sup> *Christ's Object Lessons*, p. 378.

<sup>12</sup> *Ibid.*, pp. 419, 420.

<sup>13</sup> *The Acts of the Apostles*, p. 56.

<sup>14</sup> *The Desire of Ages*, pp. 674, 675.

<sup>15</sup> John 5:19.

<sup>16</sup> Chap. 8:29.

<sup>17</sup> Chap. 14:10, Phillips.

<sup>18</sup> Matt. 1:21.

<sup>19</sup> ELLEN G. WHITE, in *Review and Herald*, March

10, 1904.

<sup>20</sup> *Patriarchs and Prophets*, p. 372.

<sup>21</sup> *The Great Controversy*, p. 469.

<sup>22</sup> *Selected Messages*, book 1, pp. 380, 381.

<sup>23</sup> Jude 24, N.E.B.

<sup>24</sup> 1 John 2:1, 2, R.S.V.

<sup>25</sup> Chap. 1:9, N.E.B.

<sup>26</sup> Micah 7:8.

<sup>27</sup> See Isa. 59:9; *The Desire of Ages*, p. 203.

<sup>28</sup> 1 John 5:11, T.E.V.



## Let's Talk About HEALTH

By Ralph F. Waddell, M.D.

### STRESS AND YOUR HEART—2

The Scriptures contain many passages that can calm the fears of modern man, afflicted with his worries and frustrations. The psalmist said, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Ps. 37:34).

Man has become afraid of almost everything, afraid of his environment, skeptical of his neighbors. He doubts the sincerity of his friends. He fears sickness and resulting disability. He is afraid of life itself with all its implications. Life has become very complicated and complex. Man is fearful essentially because of the insecurity of his ego, his super-ego. How will it affect me, is the first question that pops into his mind when confronted with a new situation.

God knew all about this. Man has not sprung anything new on his Creator or taken Him off guard. Providence devised a remedy for modern man amidst all his worries, his frustrations, and his fears. He presented a program, a comprehensive panacea, which, when followed, would correct the ills of men's emotional hangups, their twisted, gnarled, and warped personalities. As a matter of fact, God said to ancient Israel, If you will do it, "then shall thy light break forth as the morning, and thine health shall spring forth speedily" (Isa. 58:8). And the remedy is still effective today.

As Christ looked out upon the multitude, He saw countless numbers of men and women burdened with care, anxiety, stress, and fear. He saw deep furrows across brows, tense faces, worried and haggard souls longing for relief. He craved to provide the remedy, and He did through His open-ended invitation, "Come unto me . . . and I will give you

rest." But then, please note, He added immediately, "Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls" (Matt. 11:28, 29).

We must never forget, the yoke is an instrument of service. "Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be coworkers with Him."—*The Desire of Ages*, p. 329.

"There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. . . . The continual worry is wearing out the life forces. . . . Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. . . . Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet."—*Ibid.*, p. 330.

"It is the love of self that brings unrest."—*Ibid.*

Christ saw in loving service to one's fellow men the cure for anxiety, tension, and frustration—one of nature's most potent prophylactic measures to prevent coronary heart disease. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: . . . thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:10, 11).

God wants us to enjoy abundant health. He has given us the secret of attaining it. Pouring out our lives in serv-

ice for others, taking our minds off ourselves, and focusing them upon the needs of our fellow men. This is life, this is the secret of happiness, the release from tensions, the cure for anxiety, tranquilizer par excellence, the stimulant that surpasses all others, the well-spring of positive living.

The relationship role between people is extremely important in considering the cause of coronary heart disease. "The interrelationships between the members of a family, husband and wife, parents and children, often determine the psychic state of the person and either serve as the guarantee of its calm equilibrium, cheerful morale, et cetera, or lead to irritability, to unresolved conflicts, and to disruption of the higher nervous activities."—*Atherosclerosis* (National Institute of Mental Health), p. 365. Peace and tranquillity based on love and understanding are of inestimable value in preventing heart disease. We read in Proverbs 15:17, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

Love for our fellow men resulting in willing service is probably one of the most effective prophylactic measures we have in the prevention of coronary heart disease. In other words, love your neighbor, hold no animosity toward him, be willing to sacrifice your own cherished desires as you serve your fellow men. Open your heart to care for others, and your heart will take good care of you. It is just that simple.

Again, let me ask, Do we realize that more than 500,000 people will die in the United States alone, this year, because of coronary heart disease, heart attacks? Think about it! And then let us think of this: practically every one of those deaths could be prevented since coronary heart disease is a preventable disease. A half million and more needless deaths—an astounding, a horrendous thought!

And remember: "The heart you save, may be your own."

**L**ONG years ago the God of infinite love and grace entered into covenant relationship with man. Sin had brought separation from God—a chasm deep and dark, the valley of the shadow of death. Only God could bridge that chasm. Only God could restore man to his lost estate. Only God could recreate in man a clean heart, restore in him a right spirit. But at what a cost! God so loved a lost world that He gave His only begotten Son—the supreme sacrifice—to seek and to save that which was lost.

Even before the creation of the world the covenant of peace had been entered into between God the Father and God the Son. The plan of salvation was not an afterthought with God. “Before the foundation of the world” God purposed and made provision that “we should be holy and without blame before him in love” (Eph. 1:4). God’s love, His grace, His restorative power, was the essence of the “everlasting covenant.”

There is deep significance in the word “everlasting.” The benediction of the book of Hebrews is a prayer for our perfection in Christ:

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen” (chap. 13:20, 21).

Everlasting covenant; everlasting life! God’s covenant with man is a covenant of peace and promise with infinite power provided in the plan of salvation. The covenant centers in Christ and the cross, for it is the “blood” (Rom. 5:9); we have “redemption through his blood, even the forgiveness of sins” (Col. 1:14); “having made peace through the blood of his cross, by him to reconcile all things unto himself” (v. 20).

Unfortunately, there is much confusion in Christendom regarding the covenants and their meaning. As a result, some would have us believe that the religion of the Old Testament is but a primitive expression of man’s outreach toward God and that men were saved in days of old by the observance of laws—moral, ceremonial, and rabbinical. This teaching gave birth to antinomianism. The stigma of “le-

*Varner J. Johns is probably best known to Adventists for his religious liberty work.*

*Upon This Rock—2*

# Christ and the Covenants

By VARNER J. JOHNS

galism” is attached to anyone who is careful to keep God’s Ten Commandments. Some modernists go so far as to say that there are no moral absolutes and that society sets its own standards. Morality today is at a low, low ebb. Grace is made a cover-up for sin and faith for presumption.

## The Essential Difference

What, then, is the essential difference between the old covenant and the new covenant? When was the new covenant given to man? When was it ratified? Is it possible for fallen man to be saved by the old covenant?

The new covenant is the covenant of grace. It is the covenant of promise, given to Adam in Eden, the promise of a Saviour from sin. All that we are and ever hope to be is dependent upon Christ. “There is none other name,” and never was any other name, or ever could be any other name, “under heaven given among men, whereby we must be saved.” The Lord Jesus Christ is the *sine qua non* of salvation. To the unbelieving Jews, who regarded Abraham as their father, Jesus said: “Your father Abraham rejoiced to see my day: and he saw it, and was glad. . . . Before Abraham was, I am” (John 8:56-58). So it was with all who found the righteousness that is by faith. They looked forward by faith to the coming Christ. Moses esteemed “the reproach of Christ,” or for Christ, “greater riches than the treasures in Egypt.” “By faith [faith in the promise of God of a Saviour to come] Abel offered unto

God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.” “By faith Enoch was translated that he should not see death.”

“To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. . . . Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God’s law.”—*Patriarchs and Prophets*, pp. 370, 371.

The “new and living way” of the new covenant was not new in point of time but new in experience. It was promised in Christ and was ratified by the blood of Christ on the cross. The acceptance by faith of the provisions of the covenant brought righteousness to Abel; life eternal, without experiencing death, to Enoch; resurrection from the dead to Moses. It was “new” and “life-giving” to all the faithful of the ages. Did it release anyone at any time from the necessity of obeying God’s law? On the contrary, it made possible the only way to obedience, through Him who said, “I am the way.” Those who belittle the law of God and who lustily sing, “Free from the law, O blessed condition,” should read and reread the words of Scripture:

## He Writes His Law

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them” (Heb. 10:16). For the born-again Christian the law is written, not on tables of stone, but on the fleshy tables of the heart. When Christ abides within the human heart, He writes His law upon it. “The righteousness of the law” is “fulfilled” in those “who walk not after the flesh, but after the Spirit.”

From the very beginning, there have been those who have sought righteousness and divine favor through their own works. Such was the religion of Cain. Religious but not righteous, Cain and his de-

scendants, through the ages, have had a form of godliness while rejecting the power, the regenerating power, which cleanses from sin. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). There must be a birth from above, a new life in Christ Jesus. The robe of Christ's righteousness can never be placed upon those who sin willfully. The glorious gospel of the grace of God cleanses from sin, restores in man the divine image that was lost because of sin. When God writes His love in the heart of man, He writes there His law. The law of the Spirit of life in Christ Jesus makes him free from the law of sin and death, brings him into harmony with the law of God. Of the Israelites who were not saved, it is written: "They being ignorant of God's righteousness,

and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (chap. 10:1-3). The same words could be written in regard to multitudes today who have never experienced the blessing of righteousness by faith.

#### Bondage to Sin

Turn back the clock of time to Israel in Egyptian bondage. Far greater was their bondage to sin. They had no true conception of the holiness of God and the sinfulness of their own hearts. They had largely forgotten the principles of the Abrahamic covenant. To bring them into covenant relationship with Himself, to reveal to them the futility of their own efforts toward righteousness, God gave to Israel an object lesson of their helplessness and hopelessness in a mere outward

religion of resolutions. Obey and live—such was the offer of divine love. It has ever been so. But how to obey and find life is our deep concern. Israel, trusting in their own strength, readily declared: "All that the Lord hath said will we do, and be obedient." Within a few short weeks they were dancing around the golden calf of apostasy. Many in Israel learned the lesson of complete dependence upon God for cleansing. They became children of faith and found the righteousness which is by faith.

"Now, seeing their sinfulness and their need of pardon, they were brought to feel their need of a Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant."—*Patriarchs and Prophets*, p. 372.

As it was with literal Israel anciently, so it is with spiritual Israel today. Many are unconverted. Many, after conversion, seek to overcome in their own feeble strength. In despair, they cry out like Paul: "O wretched man that I am! who shall deliver me from the body of this death?" It is then that they look heavenward, seeking divine aid. In complete surrender to Christ and in looking to Him as the "finisher" as well as the "author" of their faith, they find victory in the day-to-day battle against "the world, the flesh, and the devil." From an old covenant experience of attempted righteousness through their own efforts, they move into a new covenant experience of victory in Christ.

Under the everlasting covenant, the new covenant, the power and the promise of deliverance from sin are with God; the surrender of heart and life is with man. Says the great I AM: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." To enter into and receive the blessings of the new covenant there must be a new life from above, a new birth, a miracle birth. This is followed by a series of day-by-day, hour-by-hour, miracles of grace, as we advance in the Christian way. Walking with God along life's way as Enoch walked in days of old, the divine image is restored in us. Thus we are prepared to receive the supreme blessing of our covenant relationship with our Redeemer—life eternal in the realms of glory. ♦♦

(Continued next week)

## Fellowship of Prayer

### DRINKING HABIT CONQUERED

A few years ago I requested prayer for my husband, that he would stop drinking. Thanks to your prayers he no longer drinks. Now I would like to request prayer that he will begin to read and study the Bible for himself and begin to attend church. He takes no interest in anything of a religious nature.—Mrs. R. W., of Georgia.

### FAVORITE COLUMN

For years I have been reading your page in the REVIEW and wondered if you would accept a request from a country as far away as New Zealand. Your page is my favorite. It is so marvelous to read how God has cared for His people, and my heart rejoices as I read of the wonderful things He does for others. There have been so many answers to prayer in your column that I just had to write. Most of the members of my family belong to the Catholic faith. Although they do not attend their church they still are loyal to their beliefs. Please pray that their hearts will be opened wide to receive the knowledge of the great love of Jesus.—Mrs. V. B., of New Zealand.

### DAY OF MIRACLES NOT OVER

I am sorry I haven't taken time before to say "Thank you," not once but a thousand times, for sharing my plight. When my husband was in the hospital I received your letter, and I checked all the references, for I have most of the books. I presented that letter to my heavenly Father and pleaded with Him to give my

husband another chance—and He did just that. When he was discharged from the hospital he announced his decision to join the church and was baptized. I am so happy I will never cease to thank my heavenly Father for His mercy and grace. I have waited for this blessing for 50 years. The day of miracles is not over.—Mrs. N., of Missouri.

### SURGERY A SUCCESS

Recently I wrote to you asking that you remember my husband who had surgery scheduled for the following week. The Lord was good to us. The surgery was a success and the malignancy was completely removed. The pathologist reported the other day that there was no additional trace. I want to thank you for the prayers that ascended to the throne of grace in his behalf.

Please pray also for my nephew that the Lord will help him to see the necessity of living a Christian life and of making profitable use of his time while attending one of our academies.—Mrs. D., of Arizona.

### WAYWARD SON NOW STUDYING FOR MINISTRY

Many years ago I wrote requesting prayer for my son who had left the church and was out in the world serving Satan. I want you to rejoice with me now, for after 13 years he has returned to the Lord and is back in college studying for the ministry. Now I have other children—grandchildren and great-grandchildren—who are serving Satan, so please add them to your prayer list.—Mrs. G., of Pennsylvania.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



# *Adventist Layman Encourages Country Living*



Not long ago the Sopas Seventh-day Adventist school in New Guinea was about to close because of insufficient food for the students. Today the school is operating successfully. What made the difference? Jacob R. Mittleider, a layman from Oregon, introduced a scientific farming program and in five months transformed the weed patches surrounding the school into a vegetable garden.

The fame of Mittleider's garden spread until people as far as 150 miles away came to find out whether "the rumors were true." Visitors were always loaded with vegetables.

A Lutheran mission donated some 30 acres for experimentation and as a show ground where the jungle people could learn how to cultivate the soil.

Mr. Mittleider believes that Seventh-day Adventists ought to think seriously of country living, applying the principles of scientific gardening that he demonstrated in New Guinea and at his home in Oregon (he grows a small cornfield in a simple plastic greenhouse), to gardens in rural homes.



# Do We Really Want God's Answer?

By D. A. DELAFIELD

**D**RESS is a dilemma to some people—seemingly insoluble. But the Christian ought to be able to resolve it. Nothing is impossible with God. The follower of Jesus has the inspired guidelines of the Bible and the Spirit of Prophecy writings to help and to offer a way out. And there are common sense and basic principles to follow, if he will make the effort and go to the trouble of finding what they are. But many are too busy and perhaps indifferent to a matter that should be understood.

Years ago Mrs. White wrote with a sense of solemnity: "It is a shame to our sisters to so forget their holy character and their duty to God as to imitate the fashions of the world. . . . Many a soul who was convinced of the truth has been led to decide against it by the pride and love of the world displayed by our sisters. . . ."

"Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying frivolous society, they decide that there can be no wrong in such a course.

"'We are,' said the inspired apostle, 'made a spectacle unto the

world, and to angels, and to men.' All heaven is marking the daily influence which the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember we must all answer to God for the influence we exert."—*Testimonies*, vol. 4, p. 641.

## God-given Principles and Guidelines

Are we personally willing to come to the challenge of dress as Christians and on the high level of willingheartedness and discipleship? Do we really want God's answer? Because we may not find specific guidance in the details and minutiae of dress, is it possible to resolve the problem in a practical way? The answer is Yes, if we will prayerfully apply the principles and guidelines God has given us. And if we understand and apply these principles to the minutiae of dress what do we find? A gratifying and helpful solution. I venture to suggest the following areas of liberty and choice:

1. There is ample room for individual taste and preference in selection of clothing.

2. There is a place for the choice of becoming colors and styles according to age, color of the skin, personality, et cetera.

3. There is, however, no room for pharisaical criticism or unkind talk and gossip about the way other people—especially church members—dress.

4. Because of his Christian identity the follower of Jesus should joy-

fully defend the Christian way as a better way and a higher way free from odd and singular attire worn just for the sake of being different. Christian dress will be modest, simple, and representative of high idealism.

I would like to share with you the official recommendations of the General Conference on the dress behavior of Seventh-day Adventists. Here are helpful guidelines for all to follow.

The standards and practices of the church are based upon the ideas set forth in the *Church Manual*, published by the General Conference. The *Manual*, of course, is for the world field, and the principles that it applies to specific areas of life and witness are derived from the Bible and the Spirit of Prophecy. I quote from the *Manual* as follows:

"Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the scriptural references upon which they are based, may be summarized as follows:

"17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world; not loving its sinful pleasures nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modest, dignified apparel."—*Church Manual* (1967 ed.), pp. 32, 36, 37.

## Baptismal Instruction

The doctrinal instruction for new believers or for baptismal candidates reads:

"This summary of doctrinal beliefs is especially prepared for the instruction of candidates for baptism. Every candidate should thoroughly familiarize himself with the teachings contained in this outline and with the duties enjoined upon believers, demonstrating by practice his willing acceptance of all the doctrines taught by Seventh-day Adventists and the principles of conduct which are the outward expression of these teachings, for it is 'by their fruits ye shall know them.' . . .

"18. The Christian is called unto sanctification, and his life should be characterized by carefulness in deportment and modesty and simplicity in dress. (1 Thess. 3:13; 4:3, 7; 1 Peter 2:21; 3:15, 3-5; Isa. 3:16-24; 1 Cor. 10:31; 1 Tim. 2:9, 10. See also pp. 36, 210.)"—*Ibid.*, pp. 53, 57. On pages 210-213 appears the following:

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"As Seventh-day Adventists we have been called out from the world. We are reformers. True religion which enters into every phase of life must have a molding influence on all our activities. Our habits of life must stem from principle and not from the example of the world about us. Customs and fashions may change with the years, but principles of right conduct are always the same. Dress is an important factor in Christian character. Early in our history instruction was given as to the way Christians should dress, the purpose of which was 'to protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health.'—*Ibid.* [*Testimonies*], vol. 4, p. 634. Truly a comprehensive purpose! There is no virtue in dressing differently from those about us just to be different, but where the principles of refinement or morality are involved the conscientious Christian will be true to his convictions rather than follow the prevailing customs.

"Christians should avoid gaudy display and 'profuse ornamentation.' Clothing should be, when possible, 'of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display.' Our attire should be characterized by 'beauty,' 'modest grace,' and 'appropriateness of natural simplicity' (*Messages to Young People*, pp. 351, 352). That it may not be conspicuous, it should follow the conservative and most sensible styles of the time.

"The adoption of fads and ex-

treme fashions in men's or women's dress indicates a lack of attention to serious matters. Regardless of how sensibly people generally may dress, there are always extremes in style that transgress the laws of modesty, and thus have a direct bearing on the prevalence of immoral conditions. Many who blindly follow the styles are at least partly unconscious of these effects, but the results are no less disastrous. The people of God should always be found among the conservatives in dress, and will not let 'the dress question fill the mind.'—*Evangelism*, p. 273. They will not be the first to adopt the new styles of dress or the last to lay the old aside. . . .

"Christian parents should bring to bear the weight of their example, instruction, and authority to lead their sons and daughters to attire themselves modestly, and thus win the respect and confidence of those who know them. Let our people consider themselves well dressed only when the demands of modesty are met.

#### Simplicity

"Simplicity has been a fundamental feature of the Seventh-day Adventist Church from the beginning. We must continue to be a plain people. Increase of pomp in religion always parallels a decline in spiritual power. As 'the life of Jesus presented a marked contrast' to the display and ostentation of His time (*Education*, p. 77), so the simplicity and power of the Advent message must be in marked contrast to the worldly display of our day. The Lord condemns 'needless, extrava-

gant expenditure of money to gratify pride and love of display' (*Testimonies to Ministers*, p. 179). In harmony with these principles, simplicity and economy should characterize our graduating exercises, the weddings in our churches, and all other church services."

A letter was addressed recently to the General Conference working staff—men and women—at the world headquarters office in Washington, D.C. The letter included an action of the General Conference officers as follows:

"In keeping with Christian principles of modesty, simplicity, and best office practice, the following suggestions are applicable in the General Conference office:

1. Personnel are requested not to wear tight sweaters, form-fitting apparel, and sheer shirts or blouses.

2. Gentlemen are requested to dress in a refined and dignified manner, shunning any semblance of carelessness or slovenliness that might bring reproach upon the General Conference office.

3. Ladies are requested to take care:

a. That necklines be modest and not cut low in front or back or worn off the shoulders.

b. That dresses and blouses have sleeves.

c. That dresses be of modest length when standing or sitting.

d. That the obvious use of cosmetics be avoided so as not to negate the ideals in 1 Peter 3:3, 4.

e. That hair be groomed simply, shunning fads and extremes.

f. That jewelry such as rings, bracelets, necklaces, or showy pins, even when attached to a dress, be avoided.

"While dress is ultimately an individual matter, good sense and good taste require that Christian standards be taken into consideration. Modesty, simplicity, and good taste in dress for both men and women should be the rule."

So it is clear that the leaders of the church are serious about expediting the practice of the standards they preach. Consistency is indeed a rare jewel. And all the believers in the church should seek to be consistent—every minister and minister's wife and family, every teacher, literature evangelist, institutional worker, and layman of the church.

#### Proper Sabbath Attire

And while discussing proper dress for workers in the conference office during the workweek why not look at the question of proper Sabbath



By

MABEL A. SCHMALE

## NATURE'S MEDLEY

The sun, yawning, climbed out of bed,  
touched Mother Earth gently and whispered  
that it

was time for her children to awaken.

Greeting the beautiful new day with ec-  
stasy, the

songbirds vied with each other.

Four-footed creatures scampered about,  
gossiping as they went.

Farm animals called softly but patiently for  
attention.

Wildflowers rubbed their eyes, stretching  
their petals

in welcome to the warm sun.

A brook reminisced sweet nothings to its  
neighbors

in passing.

Forest trees stood as sentinels.

All were in tune with each other for the  
day's program

of living.

attire for all Seventh-day Adventists?

The principle of appropriateness in dress is worth careful study and thought. The clothing we wear should be adapted for the occasion. It is appropriate to wear overalls or Levis when milking cows on the farm but not to a wedding reception, certainly not to church.

Clothing worn through the week is not suitable for God's house unless the financial conditions are such as to require it. Then the attire ought to be clean at least, and well fitted, not disorderly, soiled, and wrinkled. If it is not, the appearance is disrespectful to God and in some cases even an insult to the Lord.

On the other hand the worshiper who has a budget allowing more money for clothing than the average and who comes to church in costly and ultrafashionable attire encourages irreverence, jealousy, and gossip. The house of God is not a place for staging fashion shows

but a sanctuary for the poor in spirit who seek reconciliation with God and with their brethren.

Appropriateness in dress is related to good sense, good taste, and a feeling of propriety about things in general. All of this is a part of the new life in Christ and of the wisdom and knowledge the Lord gives his born-again sons and daughters.

#### Who Shall Die—Jones or I?

Our Lord warned Christians, in His parable of the sower, of the "lusts of other things" and the "cares of this world" (Mark 4:19). In what areas of life are more care and burden involved than in slavish attention to dress and to articles of display and adornment? What a slavish involvement it is "to keep up with the Joneses," with the spending of precious time and money on the purchasing and arrangements of ornaments and fancy clothes.

I heard someone say the other day, "I wish Jones was dead." Well, Jones isn't dead. He is gifted with enormous vitality and is extraordinarily tenacious of life. He is going to be around a long time!

It isn't the "Joneses" who need to die so much as the old man of sin in the lives of church members. When he is dead the church will live.

It is life from the dead that is needed—new life in Christ. And this new life will be revealed, among many other things, in new habits of thought and dress. There is great need for a revival and reformation among Seventh-day Adventists now.

Every Seventh-day Adventist comes sooner or later to a crossroads and a choice in adopting Christian dress standards and in many other things. Whatever he does he will choose to walk in one pathway or the other. There is no middle ground. ♦♦

#### FOR THE YOUNGER SET

### The "No" That Saved Louise's Life

By ELLA RUTH ELKINS

LOUISE felt big and important. Her friend Eddie had just asked her if she would go with him and his parents on a trip to Nevada to visit relatives. They would leave in just two days. Mother had said Yes, she could go. Louise wondered what clothes she would take. While she was looking through the clothes hanging in her closet, Mother stepped into Louise's room and sat down on the chair by the desk.

Mother's voice was quiet and thoughtful. "Louise, I've been thinking. I know I said you could go with Eddie and his parents, but I really don't want you to go on this trip. I really think that you are much too young to be traveling so far with him. I know Eddie's parents will be along and everything will be all right. But there is such a chance that someone might say something that will spoil your reputation, and that could never be regained. I really wish you wouldn't go."

Louise stood silent. She didn't know what to say for a moment. She stared at the floor to hide the thoughts that might show in her eyes. She'd never been to Nevada, and she had looked forward to this trip into new country. Finally she managed to say, "I really had my heart set on going, but . . ."

The telephone rang and Louise hurried to answer it. It was Eddie's mother; she had called to see how things were coming along. Again Louise was lost for words, and she stammered into the phone, "I-I-really, well, I'd really planned on going, but

Mother feels I should stay here. I appreciate your kind offer, but, well, please let me excuse myself this time. We can get together when you come back, and you can tell me all about the trip."

Eddie's mother was disappointed, and so was his father, and, of course, so was Eddie. Louise, however, felt strangely at peace over her decision.

The day came for Eddie's family to leave. They drove by Louise's house to wave good-by, and they were off. Louise went about her housework, helping Mother to care for the smaller children, and preparing a program for her Sabbath school the next Sabbath. Often throughout the day she wondered where Eddie and his family might be. She was curious.

The next day when all of the family was sitting the closest to the telephone, Daddy was just ready to say the blessing, the telephone rang. Since Louise was sitting the closest to the telephone, she reached over and picked it up.

"Hello, . . . Yes . . . Oh, . . . No! . . . No! . . . Well, . . . thank you for calling."

Louise's face was white with shock as she sat with the receiver in her hand. Slowly she reached over and put it back. She stared into space.

Father had a concerned look on his face. "Louise, what is it?"

"Eddie's parents were killed instantly last night," Louise was stunned.

Father's eyes grew round. "No!" he gasped.

"They don't expect Eddie to live,"

Louise continued in a weak voice. "Their car hit a tree near Fallon, Nevada. Two Adventist boys were the first ones to come upon the accident. They found a *Church Hymnal* in the street by the car and an open Bible with a Sabbath school quarterly on Eddie's mother's lap. So they told the police the people were Adventists, and the hospital called the Adventist minister to come and talk with Eddie. He is with him now."

It was Mother's turn to stand with an ashen face. "How dreadful!" she said. "Let's send Eddie a telegram right away to tell him we'll be praying for him."

A telegram was hastily made up and sent. Everyone left the table, food untouched. Mother cleared the table and put the food into the refrigerator. Before long the telephone rang again and Louise answered it. It was the telegraph office.

"I am sorry, ma'am," the voice at the other end sounded cold and unconcerned, "but we were unable to deliver your message as the party is deceased."

"I see," sighed Louise, and she again slid the receiver to its place.

Everyone walked about the house as though in a daze. Everyone was thinking the same thing: "What if Louise . . ." "What if . . ." and "Why?" Was it that Louise was being allowed to further prepare herself for work for her Master? If so, why not Eddie too? The whys will only be answered in heaven. But this one thing is sure, the bonus years of time that have been granted to Louise have been full, happy, and very busy. She knows that her time is not her own. It was given her as a gift.

"Everyday, it seemed, was Father's Day to us."



# Father's Gift—Affection

By RAYMOND S. MOORE

**M**Y FATHER gave me a gift when I was born that I did not fully unwrap until I became a man. Nor even then did I fully appreciate it. We lived in San Pablo, California, when I first remember it (and my facts just may be diluted with nostalgia).

Dad handled shipments to the Orient from the big Richmond re-

finery. By the nature of his work he was able to come home at a fairly regular hour each evening, and they were joyous homecomings! He swept us up, my brother or me, depending on who got there first, and kissed us resoundingly—often nuzzling us on the sides of our necks until we begged for mercy. Sometimes his empty lunch pail went flying in the excitement.

Then it was Mother's turn. Often he would pick her up, too, and swing her around. Every day, it seemed, was Father's Day to us.

And it became even more so when Mother died in the great flu epidemic. Dad showered us with affection.

This was his gift.

But it remained for me to learn more of the value of that gift when I was called as teacher and counselor to men and women and young people who had never known the reassurance of a father's embrace. For many, a father's kiss was thought unmanly, even sissy.

Such is the heritage of too many American families today. Some say it is a legacy from the Puritans. (They are blamed for many things.) Others charge it to cheap emotionalism.

But such affection is not cheap. Yet it is inexpensive, when consistently supplied. In fact, it is one of the most frugal ways to emotional security that a father can provide.

## Love Needs Expression

Many Americans wonder at the closeness of Latin families. They should look twice. In Latin America, Western Europe, and the Middle East the embrace or even the holding of hands among men is a common and heart-warming sight.

Expression deepens impression. Love, consistent and wholesome in its physical evidence, can be a fine keel and a strong rudder in a young life. Without it there may be a serious loss of emotional poise. And there is likely to be carry-over into the family life of the next generation.

Pam, a lovely girl, and newly 21, asked me recently about her would-be fiancé. Nels seemed to be all hands, she said, yet she sensed little real tenderness. He was able and professionally promising, but she wondered what kind of husband and father he would make.

Conversations with him drew a background portrait of strict Northern European Anglo-Nordic family life transplanted to the upper Midwest. I knew from personal experience that not all Norwegians and Englishmen are without emotion. Yet his family is considered rigid

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even in a relatively austere society. Nels's sisters reflected the affectionate personality of their mother, but he was the living image of their reserved dad. Some changes will have to be made if he is to be the kind of husband and father Pamela is wisely seeking.

But the full value of my father's gift came to me recently. On a trip to California my son, now 26, met me at the Ontario airport. He emerged from the crowd at the gate—all six-feet-plus of him—to grab my bag and give me a big hug . . . and a kiss.

It was not always thus. During his late teens and early twenties there was the usual necessary lull in the practice of the public parental embrace. Nor did we ever let on that we noted this. (He always showed his full affection in our home.) As a teen-ager I remember bending to public opinion and showing my father a certain independence.

## Especially FOR MEN

By Roland R. Hegstad

### CHRISTIANITY ON WHEELS

It will come as no new discovery in most homes that husbands and wives take a fundamentally different attitude toward how far the family should travel in a day by automobile. Whether on vacation or business the woman likes to take her travel in not bigger than 400-to-500-mile chunks, broken up into substops for meals, antique shops, playgrounds, and scenic spots. The man, to the contrary, likes to get the trip out of the way in great bursts of uninterrupted tension: Off at 5:00 A.M., after a quickie prayer in the car; breakfast and lunch preferably off the lap (a highly technical procedure with two children hanging on the "waitress"); and why can't necessary stops be synchronized with the gas gauge?

"I don't know of anything that has put more strain on our marriage than so-called vacation trips," confesses a male acquaintance. "I like to get where we're going as fast as possible. My wife insists on counting the travel going and returning as part of the vacation."

"And why not?" counters the spouse. "Who wants to drive 1,500 miles in two days and arrive all tired out, and then repeat the procedure on the way home?"

"Put my husband behind the wheel," laments another wife, "and he just doesn't want to stop. I'm surprised he hasn't installed an oversize gas tank."

But here was my son, 180 pounds of muscle and all heart (whatever his faults might be), somehow sensing that he might return some of the emotional security to me for subconsciously passing on to him the gift from my father.

### The Loving Touch

Psychologist Joyce Brothers points out "the need for . . . the reassurance of a loving touch. From birth to death it remains one of the most insistent human drives."

And from Ellen White: "In many families there is a great lack in expressing affection one for another. While there is no need of sentimentalism, there is need of expressing love and tenderness in a chaste, pure, dignified way. Many absolutely cultivate hardness of heart and in word and action reveal the satanic side of the character. Tender affection should ever be cherished between husband and

wife, parents and children, brothers and sisters. . . .

"The best way to educate children to respect their father and mother is to give them the opportunity of seeing the father offering kindly attentions to the mother and the mother rendering respect and reverence to the father. It is by beholding love in their parents that children are led to obey the fifth commandment and to heed the injunction, 'Children, obey your parents in the Lord; for this is right.' . . .

"The love which in faithful care and right training the parent manifests for the child faintly mirrors the love of Jesus for His faithful people."—*The Adventist Home*, pp. 198, 199.

My father loved the girls too—our second mother and our sisters—as well as us boys. Truly creative, he had that tender touch.

Thank you, Dad.

♦♦

Another wife, asked whether she had enjoyed the trip from the Midwest to Washington, D.C., replied, "Have you ever traveled with two preschoolers, two dogs, and a husband with a lead foot?"

Men do not usually ask one another whether a trip was enjoyable but rather how fast they made it or how many miles they drove. Point a man down a freeway and long-forgotten memories of Barney Oldfield (or, if you're in your twenties, Jackie Stewart) do their subliminal thing. And so we males go Walter Mittying down the highway while wives and children groan at the reality of male "drives."

But let's pull off the road for a moment—more easily achieved, I've found, at the typewriter than behind the wheel. After a few judicious interviews with battle-hardened travelers, and not a few injudicious trips of my own, I have come to believe that a lot of religion is involved in how husbands and wives accommodate to each other's traveling wishes. The reader who doesn't see how intimately this subject relates to sanctification is either not married, a pedestrian, or hopelessly heavy-footed. Here with a few tips for happiness by the carload (readers may contribute more).

First, if you must travel 800 miles-plus a day, consider the merits of celibacy. If you are already married and must travel 800 miles-plus a day, do it without children. Assuming neither of these suggestions is practical in your case, seek compromise on a reasonable day's travel—many businesses pay an employee a night's lodging after 500 miles. If you must make an appointment 1,500 miles away, either start three days early

or leave the family at home and take a plane. One husband I know who had to combine a business and vacation trip involving hard travel, offered his wife the chance to direct the travel plan home—time to get up, hours of driving, stops. She happily endured the tiring trip out. He endured the restful trip back.

A neighbor who takes vacations involving considerable travel lets his children plan an interesting stop each day. Before leaving, they examine maps, consider alternatives, and finally vote on preferences. The daily anticipation cushions the car seats.

A couple just transferred to a new city told me that their two preschool children played all one tiring day with two new toys purchased for the trip. Another family has had success with games, one of which demands a quota of road signs, different automobiles identified, types of buildings and highways. Their children once learned to identify 60 butterflies and 60 flowers while driving across country.

If an hour or so of relief from childish noise would help your day, try playing the "Silence" game instead of ordering quiet. First one to say a word loses. (It's one game where jangled nerves always come up winners.)

But children or no children, too-long trips challenge one's sanctification. Too long may be 300 miles or 800; it is reached at that point where one's own demands are met at another person's expense. The fundamentally different attitudes men and women generally bring to travel challenge all of us who profess to honor the golden rule to put our Christian witness on wheels.

## "COME WITH ME . . . TO SOME LONELY PLACE"

Recently we spent a week or so vacationing on the shores of a secluded Canadian lake. There, in the quietness of the mornings and evenings and nights we rested, were refreshed, and drew physical, mental, and spiritual strength from our communings with nature and nature's God.

At that lake, with our family and some in-laws, we were able to do some meditating, some leisurely reading, a little boating and swimming, and some just plain, unabashed loafing.

We watched a pair of loons making a leisurely, early-morning circuit of our little inlet and listened as their lonely cry echoed and re-echoed across the mirrored waters.

We drew into our lungs the invigorating freshness of the night-cooled air and caught the pungently sweet fragrance of wood smoke drifting from the cabin's chimney. It had been quite some time since we city dwellers had caught that fragrance. It brought some nostalgia with it.

At night we watched the moon rise through the trees and sail unhurriedly across a sky unstained by the smog of cities.

We picked wild raspberries, and purchased the most sweet, succulent corn imaginable from a friendly girl at a roadside stall.

We fed almost-tame chipmunks and listened to a neighbor's tale about a cowbird that ate a big, fat worm from his fingers and then snuggled up beside him and

went to sleep. So nature drew us very close to herself.

Humans pick up the rhythm of their surroundings. And in this twentieth-century world, so hurried for many of us, the tempo of the hours and days is fast-paced and demanding.

But away from the hustle of city life, the calm, relaxed breathing of nature, the unhurried pace and measured pulse of day and night slow our own pulses and relax our breathing. We find ourselves falling into step with our surroundings.

The poet, William Cullen Bryant, had something of these effects of nature in mind when he wrote, in *Thanatopsis*:

"To him who in the love of Nature holds  
Communion with her visible forms, she speaks  
A various language; for his gayer hours  
She has a voice of gladness, and a smile  
And eloquence of beauty, and she glides  
Into his darker musings, with a mild  
And healing sympathy, that steals away  
Their sharpness, ere he is aware."

It was for reasons such as these that Jesus said to His disciples on one occasion, "Come with me, by yourselves, to some lonely place where you can rest quietly" (Mark 6:31, N.E.B.).

Vacations are pleasant interludes that give us needed respite from the workaday world. They are intended to help us take up our tasks with renewed vigor and new insight. For the Christian, they are times when he can gather new strength and inspiration to continue the work God has given him to do.

T. A. D.

## LETTERS ... to the Editor

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

### CONCERN FOR RESPECT

One thing greatly disturbed me at our recent camp meeting. Church members leave before the services end. One speaker preached an outstanding and truly inspiring sermon, but people were leaving, not one or two, but by the hundreds.

As I see it, our church members are asking for the outpouring of the Holy Spirit, but they do not have the patience or respect to listen to the Word of God and receive the blessings of it. They are more worried about feeding their stomachs than feeding their hearts with the life-giving Word of God.

This happens not only at camp meeting, but in our local churches as well. People become visibly restless if the speaker talks past 12:00 noon, and between the Sabbath school and church services there is constant talking in the sanctuary. Have people lost respect and fear of God? Do they not realize that they are in the presence of the Almighty? I would like to see the day come when every person would

be in his place and reverently remain there until the worship service is over, without conversation that does not pertain to the Sabbath. God has countless blessings for them and their families if they will but remain and receive them.

Our church has a great work to do, and that, of course, is to preach God's last message of mercy to all the world; but how can a church that has so little respect for the presence of God give His last message? PERRY GENE CARBAUGH

Marion, Pennsylvania

### ENTERING WEDGE OF TEMPERANCE WORK

Since last June I have been the temperance secretary in our Kaikohe company. During that time I have largely used the pamphlets, "How to Stop Smoking" and "The Effects of Alcohol on the Body," coupled with the Good News Series of tracts and others.

We are told, "When temperance is presented as a part of the gospel, many will see their need of reform."—*Temperance*, p. 238.

I know this works through personal experience. Furthermore, it is much easier to reach members of other churches too.

In the past twelve months I know of at least a dozen people who have stopped smoking largely through the above pamphlet.

Ellen White said it clearly: "They [others

not of our faith] will reason that if we have such sound ideas in regard to health and temperance, there must be something in our religious belief that is worth investigation."—*Ibid.*, p. 242.

T. A. TYREE

Kaikohe, New Zealand

### SHE SEES THE DIFFERENCE

Re "Homemakers' Exchange" [July 15]. As a student who has gone to public school all my life and then attended my first year at an Adventist academy last year, I have but one thing to say: Any young person who doesn't go to an Adventist school is really missing out in life.

Before I went to the academy I thought I was doing pretty well without the "Christian teachers." How different is my opinion now! The teachers at the academy are kind. They don't tell dirty jokes; they don't curse; and they don't deny God as many public school teachers do. I've really learned more about my Creator in this past year than in all the rest of my life. Besides the teachers, there are friends at the academy who have the same motives and goals in life as I—to give glory to God.

Although Adventist schools are not perfect, they do give the student a choice; whereas public schools are pretty much one way—down.

STUDENT OF SAN FERNANDO VALLEY  
ACADEMY

Saugus, California



# How a Young Family Rediscovered Themselves

By WILLIAM RICHARDSON



**T**RULY tranquilizing it was on that Friday evening—bright stars, a gentle breeze, and the soothing sounds of crickets and toads. My feelings matched the peaceful surroundings as I walked slowly along the damp creekbed. (In early fall, north Texas has only a few damp creekbeds—the rest are dry.) It seemed good to be alive, to be a young adult, to be able to absorb a bit of inner strength from God's second book.

In the darkness, I paused to listen and look and muse. As I did so, something at my feet glowed. It was only a speck of light, but it was a noticeable speck. Then I noticed another, and another, and discovered they were all along the creekbed. It was slightly eerie, but mostly fascinating. My children were back in the camper, already wound down and tucked into bed, but I impulsively thought of bringing them down to the creek to see the glowworms. Yet, was it really worth the trouble of getting them out of bed, pushing on muddy sneakers, and stumbling back down to the streambed, thus postponing that favorite time of all young parents—the time when the children are at last asleep?

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*William Richardson is assistant professor of religion and Biblical languages at Southwestern Union College.*

Flinging caution aside, I hustled to the camper, routed out the family, and returned to the creek. What followed was a time of meaningful family togetherness, heavily laced with questions from the children as we all stood watching the tiny lights wink on and off in the darkness.

There have been other times. The children often point out the spot in another camp where we saw the deer before he vanished into the bush, and the place where we sneaked up to within touching distance of the slow-witted armadillo. Then there was the little cave packed full of layers of honeycomb and the rush-hour traffic of commuting bees. These and many other memorable moments share a common factor—they were all experienced during weekend campouts in areas not more than an hour's drive from home.

## Debating the Costs Involved

As a family, we have often reflected upon that weighty decision when we debated the cost involved in purchasing camp equipment. How could our young and growing family afford the "luxury" of even the basic camping supplies? How could we justify that type of expenditure in view of seemingly more pressing personal and church needs?

We inquired of others, and weighed opinions. We considered the friendly advice of both camping and non-camping friends. Gradually, a picture began to emerge. Of the families with relatively young children who had done some camping, an overwhelming percentage of them were highly in favor of the activity. In a variety of ways the thought was strongly expressed that it would be a mistake to wait until later in life when the purchase of supplies would be easier, because then the children would be grown, and a great deal of family togetherness would be missed. Our interest was building.

Still, the financial problem had not been solved. We discussed new versus used; trailer versus tent; stay-at-home versus fiscal disaster.

At length, thanks to the American phenomenon known as comparative shopping, we discovered that there were small camp trailers to be had for no more than some people invest in their color television sets. Family-sized tents were even less, but the necessary accouterments—cots, ice chest, stove, et cetera—would more than fill a car trunk, so the small tent trailer with storage space seemed the most practical for our needs and budget. The decision was made. Our savings account once again evaporated.

So began a completely new kind of outing for our family—the short vacation. It is composed of scattered weekends of peace and family togetherness without telephones, clocks, and the nagging, "Hurry, children, or we'll be late."

With many growing families, time schedules can become intensely demanding and hopelessly overlapping. If there is an evening without a school or church function, then there is a music lesson, an uncommunicative "shush" period of TV-watching, or a shopping trip. And while every such activity seems important, it is also important to bring some kind of order and family communication out of the hectic day-to-day pace.

For our family, the occasional weekend campout in a nearby, but hopefully secluded area, has provided the ideal setting for unity. Of course, it is recognized that many factors affect both the possibility and need of a given family to get away for a weekend, but one thing is certain—families need time together when there is little to do but talk to and listen to one another. In many homes, the amount of time devoted to quiet value-sharing, small talk with small members, and attentive listening on the part of parents, is very meager.

### Nature Speaks to Frazzled Nerves

When our Lord instructed His friends to "come . . . rest awhile," He was not referring to a weekend of synagogue services (as inspirational as that might have been), nor to a two- or three-week period of utter sloth or rigorous travel over busy highways. Rather, "the disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts. . . . The scenes of nature were in themselves a rest, a change grateful to the senses."—*The Desire of Ages*, pp. 360, 361.

Christ's invitation still stands. What better application can be made than for families to temporarily set aside routine responsibilities in favor of periodic quiet times in nature. Our worship periods around the family campfires have often called to mind the statement: "When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Ps. 46:10. Here alone can true rest be found."—*Ibid.*, p. 363. For at least one family, the original cost of camping supplies has become a meaningful investment in family togetherness. ♦♦

## Who Am I?

By H. J. HARRIS

"Who am I?" is my query. I'm myself. But what, who, am I? Am I only a name my parents gave me? Or maybe a nickname others have tagged on to me and associate with my face?

10/9/24—that's getting closer and more definitive; it's my birth date. When I look in my billfold I find how others know who I am.

37597786—Army serial number.

504 - 24 - 6552 — Social Security number.

H-620-298-356-777R — driver's license.

UA-31-07-13 N — airline credit card.

Seven dollars.

But is this me? Just a number? A name my parents gave me? A title you say or think when you see me? Am I the articles I write? The sermons I preach? The Bible studies I give? The things I do, the way I feel, the words I speak? The habits I have, the thoughts I think, the people I like?

Yes, I'm all of these things. Some of the things are more I than others. But, is that all there is to me—a name, a number, an act, a thought? Am I the things that are out there in the open for all to see, to touch, to hear? Am I the things I think, fear, feel, hope, want . . . deep down inside me?

Yes, I'm all those things, too. But I could be any or all of these things and I might be young, old, sick or well, American or Japanese, Mohammedan or Christian.

To two young people, I am "Dad," "Father." One woman describes me as "my husband." To five brothers and five sisters, I am "my brother." To many in all parts of the world, I am "a friend." To God, I am one of the "whosoever" that has come to Him. To Jesus Christ, I am one who did "receive him" and has yielded Him my allegiance, and as such I have the right to become one of the children of God. John 1:12,13.

Hallelujah—whatever I am to man—because of Jesus Christ and His sacrifice, I am a son of God.



**Staff members of the Ruby Nelson Memorial Hospital distribute donated grain to some of the poor of the city of Jullundur.**

**I**N THE massive western Himalayas five rivers find their sources and flow down and across a vast river valley—the country of the Punjab. These five rivers join the great Indus River in its course to the Arabian Sea. The Punjab gets its name from these five rivers, for Punjab is a Sanskrit term meaning five waters.

The Punjab is the country of the Sikhs, a religious group founded in the sixteenth century by Gurū (venerable teacher) Nānak. The Sikhs believe in one God. The pivot of their religious life is their sacred book, the *Granth*.

One of the early leaders of the Sikhs decided that they should be distinguished from all other people. He consequently directed them not to cut their hair or beards and told the men to wear turbans.

Another of the Sikh leaders, Gurū Teg Bahādur, who lived in the seventeenth century, rebelled against Aurangzeb, the Mohammedan ruler of the Moghul empire in India. He was put to death in Delhi. Before his execution he faced the emperor and exclaimed: "I see a power rising from the West which will sweep your empire into the dust!" The Sikhs kept his prophecy in mind and believed it was fulfilled in the British Empire's conquest of India. After some initial controversies they served the British rulers of India with great loyalty and went to their rescue during the Indian Mutiny of 1857, during which many hundreds of Europeans were killed. The British did not forget their loyalty and took them into the colonial army.

*Eva Werner is the wife of Dr. G. T. Werner, medical director of the Ruby Nelson Memorial Hospital, Jullundur, East Punjab, India.*

## Healing With God in the Valley of the Five Rivers

By EVA WERNER

The Sikhs are a hard-working, diligent people. They have made hundreds of canals and irrigated the land. Consequently the Punjab is perhaps the richest and most fertile state of the Indian union.

In the heart of the Punjab, in the town of Jullundur, the Adventist Church established the Ruby Nelson Memorial Hospital in 1966. In 1967 my husband, who was working at the University Hospital in Munich, Germany, accepted a call to connect with this hospital. To help him in his work, I took a refresher course in tropical medicine and polished up on my physiotherapy and nursing. Then came an endless period of waiting until we got our visas.

It took more than 13 months before we received all of our papers. Then followed a thrilling journey from Munich to Trieste in Italy, and from there by boat all around Africa to Bombay, India. In a short time we were at our hospital at Jullundur.

The hospital building was a big, old bungalow. We set to work to get the hospital going. It took time. There were frustrations and disappointments. But soon matters were going well. When the people learned that a foreign doctor had arrived, they started pouring in. Many Indian people think that a foreign doctor has more knowledge than an Indian doctor. This attitude has embarrassed us, for education at reputable Indian medical colleges is good.

### An Almost Incredible Increase

During the past two years the work at the hospital has increased to an almost incredible degree. In 1969 we had more than 25,000 outpatients. In the next year it reached almost 40,000. Patients came from as far as 150 to 200 miles. The hospital's 30 beds were occupied almost continuously. Often patients had to be kept on tables or even on the floor. During the summer months we had to put many patients



in the garden under the shade trees.

The heaviest rush is always on Sundays, when all the other doctors in town take a day off. Sometimes on Sunday my husband has to see 250 patients. He can eat only by snatching a moment or two between consultations.

I have often asked myself the reasons for the popularity of our hospital. There are other hospitals in this place. There is a big government hospital and a military hospital, both of which are well equipped and staffed. There is a shortage of beds in all hospitals in this area, but there is no real lack of other medical aid in Jullundur. Our medicines are the same as are used elsewhere. I can arrive at only one conclusion why people like to come to our hospital (without doubt this is why they go to our hospitals elsewhere also): we try with all our strength to show the people the love of Christ. I say we try, for I know that we sometimes fail to demonstrate the love and affection that our Lord wants us to show. Love is something that people feel and that cannot be replaced by the most sophisticated equipment and the latest medicines.

The other day a young man was brought to us from a government hospital. He was in deep coma, and we soon discovered that he was suffering from a so-called tuberculous sepsis, which meant that the tuberculosis had spread throughout the body. We knew that there was little chance that we could save his life. After intensive treatment he recovered consciousness and showed improvement for a week, but his body could not resist the heavy infection.

A few days after he died, his brother came to see me. "I had to come back to thank you for all your kindness and love," he said. "What I have seen has highly impressed me. I know that it is not in your hand to give life. But I have seen that you really showed the love of your Gurū—Jesus Christ."

#### **Patients Close to Our Hearts**

Looking back on our work here, I can recall many patients who have come close to our hearts. There was Shashi, a thin little girl of about eight years, who was brought to us with half of her body burned. She had been lying at home for several days and was more dead than alive. The village people had treated her wounds with cow-dung dressings. She could lie only on one side and had developed a deep bed sore on that side. The bones were showing through. It took many weeks and daily efforts to get her out of danger and to save her life. Her father is a policeman in town, and whenever he sees our hospital jeep coming to the crossing where he directs traffic, he stops all the vehicles and pedestrians to give us the right of way.

Then there is Sneh Lata, a 19-year-old girl, who fell ill with acute appendicitis. She was treated at home for three weeks by a doctor who prescribed antiamoebic drugs and vitamin B com-

plex. A former patient of our hospital visited her home and saw her serious condition. He immediately put her in his car and rushed her to us. Her abdomen was extremely distended, and she would cry with pain when it was touched. After she was given intravenous fluids and shock treatment, her pulse and blood pressure improved a little so that we could think about operating. My husband did not dare to give her a spinal anesthetic but opened the abdomen under local anesthesia. He took out about three quarts of pus and found a perforated appendix. After the operation Sneh wavered between life and death for many days, and we prayed very earnestly for her life. She was always patient and good humored, and the nurses who took care of her day and night admired her courage. Finally, she recovered and went back to her home in the mountains.

Another patient who became very dear to us was a little Sikh boy named Charanjeet. Charanjeet, the only son in a family with many girls, got a tetanus infection. Our facilities permitted only good nursing care, antibiotics, feeding through a nasal tube, and injections of the specific antiserum. Charanjeet was unconscious for several days. Barely touching him was enough to start his body shaking with convulsions. From the third week onward the convulsions became fewer, and finally he recovered fully. Now Charanjeet loves Dr. Werner from the depths of his heart. He bows to him after the manner of the Indians. Whenever he comes to the hospital for a checkup, he runs into my husband's office and gives him a big, long, and very wet kiss.

Gurdial, another Sikh boy, was the same age as Charanjeet. Gurdial cut his right foot severely with a sugar cane machine. At the hospital to which his father took him the surgeon advised immediate amputation of the leg. Gurdial was his only son, so the father, much disheartened, took him away and brought him to us late at night. It took my husband more than three hours to

clean the wounds and reunite the broken muscles, bones, and tendons. Gurdial got well, and no amputation was needed. The foot remained somewhat deformed, but after three months Gurdial was able to walk out of the hospital.

These are only a very few of the many who have found help and have gone happily away. Whenever we go into town or to the market, people greet us and invite us to have a cold drink.

It is obvious that a mission hospital cannot cure everything. There are disappointments and failures, especially since many people consider the hospital as the last refuge, after all other hope has failed. But all who come to the hospital realize that there is a different spirit here.

We try to give the people more than physical healing. What the millions of



**Above: Dr. Werner, medical director of the Ruby Nelson Memorial Hospital, distributes puffed rice, a food strange to the children.**



**Left: A leper whose hands have been severely affected by leprosy is examined by Dr. Werner.**

India need is the message of the soon-coming Saviour. On the veranda of the hospital we have a literature box. While waiting, many patients take a magazine or pamphlet to read. Magazines received from our church members in the United States—*Signs of the Times*, *These Times*, *Life and Health*—are much in demand. Besides this, we purchase Christian literature in the local dialects. At first we were astonished to see how interested the Indian people are in good reading. Often students from a nearby college come to the hospital just to see if any new magazines have arrived.

Sometimes on Sabbath afternoons we go out for a little recreation. The villagers are very curious, and crowds always gather around us when we sit down. Often we would like to be alone and relax. But we find that this is an opportunity to contact people. One day we took a Sabbath school Picture Roll with us and told the children some Bible stories. Then we distributed literature. When we visited that place the next time, children came running from all directions and shouted: "*Kapi delo! Kapi delo!*" ["Give us some copies (papers)!"] This became a regular program.

I was astonished to see how many people gathered wherever we went. While my husband or some of his helpers were telling stories, I counted the number of people. Sometimes there were as many as 100.

One Sabbath afternoon we took our staff to the Beas River. On the way back the jeep got a flat tire. Fortunately, we found a mechanic in a nearby village who was willing to repair it. While the tire was being fixed, we took a walk out of the village. Some children followed us, so we decided to stop and tell them some Bible stories. Near where we stopped was a Hindu sadhu teaching his many disciples. My husband suggested that we should go farther along. When we sat down, many children came running from all sides. Adults walking on the road stepped nearer to see what was taking place. We took out our Picture Roll and started to teach. At this, the sadhu got up, came over to us with all his followers, and sat down in front of us and listened intently. He and his disciples asked many interesting questions. Later we distributed many booklets and gospels. The sadhu was happy to receive a New Testament in his own language.

#### Getting More Electricity

After one storytelling period, we were invited to come to a village to teach them some more. So we got a motion picture about the life of Jesus. However, when we tested the projector in the village for the evening showing, we found that the voltage was so low that the machine would not run. The headman and my husband drove to the powerhouse a few miles away and

explained the situation. The man in charge hesitated to give more current to the village for the movie, but when my husband mentioned that he came from the "American hospital" in Julundur, he said, "Oh, my mother-in-law has been under treatment there. She is well now!" He then telephoned the officer in charge. Then he said to my husband: "For your sake we will cut off the electricity of several other villages and of all the tube wells in this area and give you the full load up to ten o'clock."

More than 500 people watched the film in the open that night.

The next morning, during our busiest hour, the village headman came to my husband's office. "All our people liked the picture last night very much. Please come again and teach us more about the life of your Gurū, Jesus Christ."

How we wish we could do more for these people. The doors are wide open, but there are few workers. It is the task of the Indian evangelist to continue the work that the foreigner starts; to show Indians that Jesus Christ is not a God of the white man only, but that He is also for them.

#### TEXAS:

### Youth in Action Club Attracts Many

An Adventist "coffeehouse," the Gate to the Wayout, was opened by Adventist Youth in Action (AYA) in Arlington, Texas, in June. The youth working at the Gate are reaching people in the Arlington, Fort Worth, and Grand Prairie areas who have signed up for the *Wayout* magazine and are making contacts in other ways.

The Gate is brightly decorated and during weekdays there are ping-pong tables and other game tables for young people who come in from the street to use. This way the AYA youth get to visit with them and present the gospel. At least one night a week, on weekends, some 30 or more non-Adventist youth attend the gathering. Adventist Youth in Action visit Sunday schools in the area and invite the young people they meet to the Gate.

Fourteen young people from the Baptist church across the street from the Seventh-day Adventist church came over one Saturday night to the coffeehouse. On Sunday morning they were



### Voice of Prophecy Speaker Honored in New Mexico

In a unique ceremony conducted in Albuquerque, New Mexico, on June 21, the Albuquerque City Council proclaimed Tuesday, June 22, H. M. S. Richards, Jr., Day. The council voted the action in a special meeting on June 21, and a proclamation was read to Elder Richards (second from right) and the Texico camp meeting congregation on June 22.

The proclamation cited Elder Richards, a former Albuquerque, New Mexico, pastor, for his contribution to radio evangelism as speaker and director of the international radio program presently being broadcast over 650 stations.

With Elder Richards are, from left: Ray Wing, former Albuquerque pastor; G. H. Rustad, Texico Conference president; Paul Ehlers, Albuquerque Central church PR secretary; Elder Richards; and J. O. Iversen, General Conference Audio-Visual Services production consultant.

JOSEPH ESPINOSA  
PR Secretary, Texico Conference

so excited that they decided to share the blessings of the Gate with fellow Baptist youth.

One of the AYA singing groups was invited to visit the Fort Worth South Lions Club. A minister from Connecticut, who was visiting the club, expressed his gratitude for the work of Adventist young people. He said, "My church needs something like this. We would even gather the funds and have a place for you to stay and feed you, if you bring your team to Connecticut and spend the weekend with us."

A minister from St. Paul's Methodist church in Fort Worth invited the team to take one of his services.

In following up *Wayout* names, provided by the Voice of Prophecy, one of the AYA youth went to the Texas Institute of Karate. He discovered that the owner and teacher was one who had signed up for *Wayout*, and he was sharing it with his 250 students. He was happy that someone from *Wayout* visited him and also that *Wayout* was operating a youth club. He plans to bring his team over to the Gate for a demonstration. This was his way of getting his students there so that the gospel might be presented to them.

The Nazarene church, which is near the Seventh-day Adventist church in Arlington, decided to send their whole Sunday school senior youth class to the Gate as a class project one Wednesday evening.

J. W. THURBER  
Youth Evangelism Secretary  
Texas Conference

#### MALAWI:

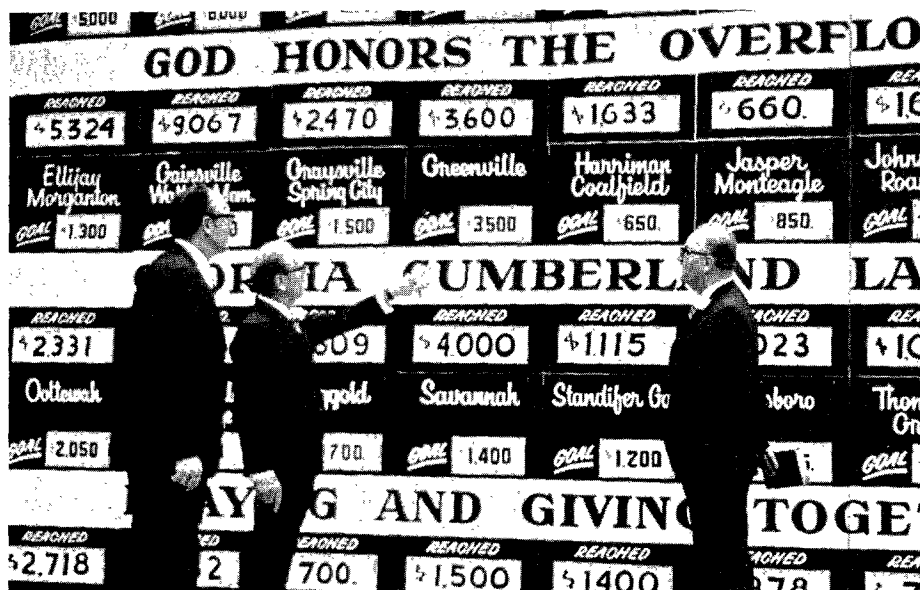
### U.S.A. Students Reopen Closed Clinic

An old, unused medical clinic at Masenjere, Malawi, was completely renovated and reopened recently as a result of the efforts of the junior class of the Riverside campus of Loma Linda University, California.

The clinic had belonged to another denomination, but it had not been operated for many years. As a result, the nearest medical help was 12 miles away from the area. Consequently, the people of the area had appealed to the South-East Africa Union office to reopen the clinic. When the juniors inquired about a missionary project this was suggested to them.

The ravages of time had played havoc, and the whole building was in bad repair; a complete renovation was necessary. New door frames and windows and a completely new roof were needed. The walls were riddled with termites. The cement floors were cracked. The juniors accepted the challenge and provided the means for the repairing of the clinic.

In his remarks at the opening of the clinic the Regional Minister, the Honorable Mr. Gwanda Chakuamba, paid tribute to missions for the work done to



### Georgia-Cumberland Conference Exceeds Evangelism Goal

A sum of almost \$118,000 was given for evangelism by the laymen of the Georgia-Cumberland Conference, as reported at the conference's camp meeting on Sabbath, May 22. This exceeded by more than \$20,000 the goal of \$97,000. In front of a chart used to show the amount raised by the conference's churches are from left: Desmond Cummings, Georgia-Cumberland Conference president; H. H. Schmidt, Southern Union president; and the writer.

THEODORE CARCICH  
General Conference General Vice-President

assist in fighting disease and poverty.

Sisters and nurses from the Catholic hospital, 12 miles away, were present and gave bandages, sutures, catheters, hypodermic needles, and other materials to the clinic. These were greatly appreciated by Jeston Mwamukonda, medical assistant in charge of the clinic.

To show his appreciation to the juniors the chief of Masenjere presented to us, to be sent to the school, an ebony memento carving with the words: "Thank you. From Masenjere, Malawi."

A. BRISTOW  
PR Secretary  
South-East Africa Union



Men of the village of Masenjere, Malawi, attend the reopening of the medical center, which was made possible by the efforts of the junior class of Loma Linda University.



### New Chapel Dedicated at Le Mans, France

A new Seventh-day Adventist chapel was dedicated at Le Mans, France, recently. The new sanctuary became necessary because of space problems occasioned by an increase in membership.

G. VANDENVELDE  
President, Franco-Belgian Union

#### ALBERTA:

### Health Center Features Famed Health Educator

Dr. Kenneth H. Cooper, M.D., M.P.H., a lieutenant colonel in the United States Air Force Medical Corps, and widely recognized as a foremost authority on physical fitness, was featured in the Jubilee Auditorium in Calgary, Alberta, by the Seventh-day Adventist Health Education Center of Calgary.

Dr. Cooper, who is the originator and developer of the famed aerobics program of physical fitness, the system that has been accepted by the USAF as its official physical-fitness program, is known internationally as the author of the book *Aerobics*, which has sold more than two million copies, and the later book *The New Aerobics*, which is finding a similar widespread demand.

The system of aerobics (literally, living in air) is based on vigorous exercise, which promotes breathing. This exercise can take any of a number of forms, such as running, swimming, and cycling. Dr. Cooper explains that the amount of work that muscles can do can be measured by the amount of oxygen they consume. An initial 12-minute fitness test determines the extent and type of one's training, which is gradually increased until a weekly score of 30 points on Dr. Cooper's scale is reached, and then the program is continued to maintain an individual's maximum physical fitness.

The Calgary Health Education Center strongly promotes the principles of health, and the presentation of Dr. Cooper was a high light to the city. The center received wide publicity and good will as a result of the presentation.

HERBERT LARSEN  
PR Secretary, Alberta Conference

## Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

**VISITORS.** Elder R. H. Roderick, formerly treasurer of the Korean Union Mission, recently elected treasurer of the Trans-Africa Division, visited the General Conference headquarters recently with his wife and three children. We wish for Elder Roderick and his family the blessings of Heaven as they begin a new chapter of their lives in South Africa.

Dr. Armando del Carmen Hernandez, of Santa Ana, California, and Dr. Lester Lynn Blount and his son Gary, of Midway City, California, were visitors to the General Conference Committee on July 8.

Mae Abdul-Kharim, a teacher from Lebanon, spent a few days in Washington en route to Loma Linda University, where she will be working toward her Master's degree.

Mr. and Mrs. Elmano Nigri, laymen from Brazil, visited the General Conference headquarters a few weeks ago while seeing his father and mother who reside in this area. His father, Elder M. S. Nigri, is one of the general vice-presidents of the General Conference.

Naomi Nasausila, one of our outstanding lay workers in Fiji, was introduced to the General Conference family recently. Naomi, who is the health and welfare secretary of the Fiji Mission, has such a grasp of health and welfare problems that the Fijian Government sent her to England recently to attend a six-month seminar on social welfare work. Naomi heads a group of nearly 3,000 welfare workers throughout Fiji. One of the interesting aspects of the welfare ministry in Fiji is that a large group of non-Adventist people are enlisted in the Seventh-day Adventist Welfare Service operation.

Other recent visitors to the General Conference headquarters were Elder and Mrs. D. A. Short, returning from East Africa, where Mr. Short served as editor at the Africa Herald Publishing House; Nancy Johnson returning from Beirut, Lebanon, where she served as teacher in the Beirut Overseas School; Oswald Krause, veteran missionary in the Inca Union, now retired and living in Satellite Beach, Florida; Dr. and Mrs. Kenneth Vine and family, en route from Beirut, Lebanon, where Dr. Vine has been serving as president of Middle East College, to Loma Linda University, where Dr. Vine will join the Department of Religion; Elder and Mrs. Jose Siqueira and family, pastor of the New Brunswick, Massachusetts, Portuguese

church; Dr. and Mrs. Justin Hamer, on furlough from the Afro-Mideast Division, where Dr. Hamer is serving on the faculty of Middle East College; Elder and Mrs. Don Roth and family, on furlough from Singapore, where Elder Roth serves as assistant secretary of the Far Eastern Division.

Dr. and Mrs. Gordon Hadley, from Jallalabad, Afghanistan, spent a few days in Washington recently. Dr. Hadley heads a United Nations mission to Afghanistan, the work of which is to give assistance to the staffing and operation of a medical college in the eastern area of Afghanistan. Dr. Hadley is on loan from Loma Linda University, where he is a professor in the Department of Pathology. The ministry that is carried on by the Hadleys is an excellent example of the great contribution Seventh-day Adventist laymen can make to the church and the cause of God while working for government or private industry.

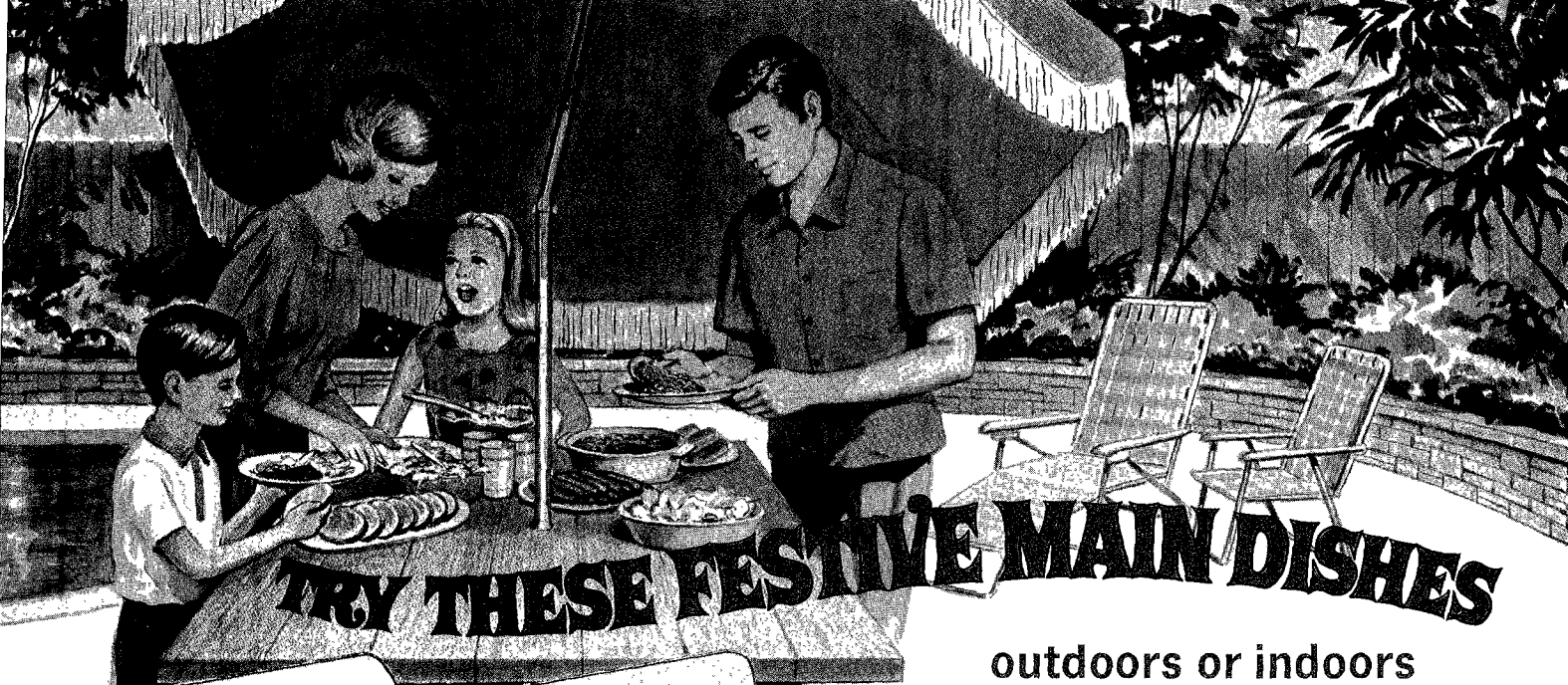
**RETIRING.** I. H. Harrison, with 44 years of denominational service, will soon be retiring. Mr. Harrison, who, at the beginning of his denominational service, was associated with the Central and Atlantic unions and the Trans-Africa Division, has for the past 24 years served with distinction in the Treasury Department of the General Conference in the area of investments. Jerry H. Jennings, Merritt Island, Florida, has joined the staff of the General Conference to carry on the work done by Mr. Harrison.

After having given all of his working years in the ministry of the church, 20 years of which have been spent with the General Conference, Elder C. E. Moseley closed the door of his office on August 13 and began that period of life sometimes referred to as retirement. Elder Moseley and his wife have made a major contribution to the work of the church.

During the morning worship period on August 11 the General Conference family honored Elder and Mrs. Moseley for their long years of effective service.

**PUBLISHING DEPARTMENT COUNCIL.** General Conference Publishing Department leaders, and certain administrators and publishing house representatives from North America met with leaders from the three European-based divisions for a publishing council that convened in Jonkoping, Sweden, August 16 to 21.





# TRY THESE FESTIVE MAIN DISHES

outdoors or indoors

## "TOSTADA" CASSEROLE

- 2 cans Loma Linda Chili with Beans
- 2 cans Mushroom Soup
- 1 large Onion, chopped finely
- 1 6-oz. Pkg. Corn Chips or Tortilla Chips
- 1/2 head lettuce, chopped
- 2 or 3 large Tomatoes, chopped
- 1/2 C. Cheese, grated—Optional

Mix chili with beans, soup, and onion. Alternate layers of chips and bean mixture in lightly greased baking dish. Sprinkle grated cheese on top, if desired. Bake 30 minutes at 350° F. Top with lettuce and tomatoes and serve. Serves 6.

## Quick Tricks—Loma Linda Chili with Beans

1. Heat and serve with tossed salad and garlic bread.
2. Heat and spoon over Linketts in buns.
3. Mash, heat, and use in tostadas, tacos, or as refried beans in your favorite Mexican dishes.
4. Heat and serve over hot squares of corn bread.
5. Ideal for quick meals at home or when camping.



QUALITY FOODS SINCE 1906



## CHILI MAC

- 1 1/2 C. Cooked Macaroni
- 1 can Loma Linda Chili with Beans
- 1 #2 1/2 can Whole Tomatoes, chopped
- 1/4 C. Onion, chopped
- 1 1/2 Tbsp. Oil
- 2/3 C. Water
- Salt to taste

Saute onions in oil. Combine all ingredients and heat. Serves 4.

## MEXICAN BEAN DIP

- 1 can Loma Linda Chili with Beans, mashed
- 2 Tbsp. Mayonnaise
- 1/2 tsp. Oregano
- 1/2 tsp. Cumin
- Salt to taste

Combine all ingredients and allow to stand several hours. Serve with wide corn chips. Makes about 2 cups of dip.

## SLOPPY JOE SANDWICHES

- 1 can Loma Linda Chili with Beans
- 1 #2 1/2 can Stewed Tomatoes
- 1/2 C. Celery, chopped
- 1/2 C. Onion, chopped
- Salt to taste

Mix all ingredients and heat. Serve over toasted buns or toast points. Serves 4-6.





## Atlantic Union

★ The community of Stoneham, Massachusetts, was invited to participate in the opening of the new Medical Arts Building of the New England Memorial Hospital during National Hospital Week early in May. This new facility increases the hospital's capabilities and convenience for the patients who visit doctors located in the building, especially when paramedical services, such as laboratory, X-ray, or physical and occupational therapy services or treatments, are required.

★ More than 100 young people attended a recent weekend rally conducted for youth of the Keene, New Hampshire, and Brattleboro, Vermont, district. G. H. Rainey, Ministerial secretary of the Atlantic Union Conference, preached the Sabbath sermon. Tents were provided for overnight accommodations. Christof Kober is the district pastor.

EMMA KIRK, *Correspondent*

## Canadian Union

★ The Estevan, Saskatchewan, church was dedicated recently. The dedicatory address was presented by J. W. Bothe, president of the Canadian Union. Other speakers included Carl Klam and W. G. Soloniuk, secretary-treasurer of the Canadian Union and president of the Manitoba-Saskatchewan Conference, respectively. H. Pawly is the pastor.

★ Ten persons were baptized in the ocean on the last Sabbath of the Maritime camp meeting. F. C. Webster, assistant to the president of the General Conference, addressed those assembled for the baptism.

★ D. R. Godsoe, pastor of the Brandon, Manitoba, church, and Roy Jamieson, pastor of the Canora district in Saskatchewan, were ordained at the Clear Lake camp meeting. Andrew Fearing, associate secretary of the Ministerial Department of the General Conference, preached the ordination sermon and dedicated the candidates. Carl Klam, secretary-treasurer of the Canadian Union, read the charge, and W. G. Soloniuk, president of the Manitoba-Saskatchewan Conference, gave the official welcome.

THEDA KUESTER, *Correspondent*

## Central Union

★ The first six-month report on health and welfare work in the Colorado Con-

ference revealed more than 34,300 hours spent in welfare services, more than 74,000 articles of clothing given away, more than 16,000 persons helped. The cash value has been estimated at more than \$218,500. The conference van took six tons of clothing to the Western Warehouse, Watsonville, California, in June, and another load is being readied for shipment.

★ James Heras, until recently a member of the St. Louis Central church, raised \$3,000 over the years by selling scrap metal and old newspapers and by doing spare jobs. The money was given to the church for operation of the church school. Mr. Heras has moved to another State, so Gary Given, a young man recently baptized, has volunteered to replace him in selling newspapers.

CLARA ANDERSON, *Correspondent*

## Columbia Union

★ A temperance booth was sponsored by the Kenhorst Boulevard church, Reading, Pennsylvania, at the summer fair held at Reading. Assisting at the booth were Mr. and Mrs. Leroy Schappell, Earl Feltenberger, Brian Sterner, Thomas Kopko, and a group of church youth. Approximately 200 persons signed for the Wayout Bible course.

★ Sixty persons attended classes on diet and nutrition conducted recently at Hamilton, Ohio, by Mrs. Delaine Morford, a qualified home nutrition instructor and wife of the church pastor.

★ Edward Joseph Fialho, pastor of the Buckhannon and Central Hills, West Virginia, churches, and Richard Lee Roy Kelley, pastor of the Huntington, West Virginia, church, were ordained at the recent West Virginia camp meeting. A. B. Butler, Columbia Union Conference treasurer, gave the ordination charge.

★ Dorothea Van Gundy Jones, of International Nutrition Research Foundation, Riverside, California, and Ella May Stoneburner, assistant secretary, General Conference Health Department, recently held a four-day-and-evening series of nutrition and cooking classes in the Roanoke, Virginia, church.

★ Sixty-seven were baptized at the New Jersey camp meeting conducted July 2-10. A number of these were Spanish converts; others had made their decision during an evangelistic crusade conducted by the Brownlow-Enright team.

★ Charles Reep, East Chesapeake, Virginia, and Mrs. Pat Johnston, Shinglehouse, Pennsylvania, have been named Literature Evangelists of the Year for the Columbia Union Conference. The selection came during the annual institute held at Shenandoah Valley Academy. Mr. Reep has been a literature evangelist for 21 years and has delivered

a quarter of a million dollars' worth of literature in that time. Forty-five people have joined the church as a result of his work. Mrs. Johnston has delivered more than \$75,000 worth of literature during the little more than two years she has been a literature evangelist.

★ Five hundred Columbia Union literature evangelists and their families attended an institute at Shenandoah Valley Academy, New Market, Virginia, July 27-31. Guest speakers were Theodore Carcich, vice-president of the General Conference; W. R. Robinson, editor, *Message Magazine*; Kenneth W. Tilghman, general manager, Review and Herald Publishing Association; Donald Reynolds, Pennsylvania Conference president; Philip Follett, Ohio Conference president; and Cree Sandefur, A. B. Butler, and W. A. Thompson, president, treasurer, and secretary, respectively, of the Columbia Union Conference.

★ A weekend camp meeting was held in the Cumberland, Maryland, church, July 23-24.

MORTEN JUBERG, *Correspondent*

## Lake Union

★ Indiana Conference hosted 73 girls, ages 10 and 11, at the second Opportunity Camp, held at Timber Ridge in July.

★ Morrice, Michigan, church members recently launched a program to blanket the area with literature in an effort to acquaint residents with Adventists. The Morrice church was organized several years ago as the result of a branch Sabbath school.

★ A second full-time publishing assistant has been added in the Wisconsin Conference to keep pace with expanding sales and evangelistic activities of the conference's literature evangelists.

GORDON ENGEN, *Correspondent*

## North Pacific Union

★ Speakers for the Walla Walla summer graduation, August 6-8, were George T. Simpson, chairman, Department of Counselor Education, Loma Linda University; G. C. Williamson, president, Montana Conference; and Dr. Floyd Rittenhouse, president, Pacific Union College.

★ John Aitken recently arrived in Glasgow, Montana, to begin his ministerial internship. He graduated from Columbia Union College last spring and will spend some time in the field before going to Andrews University for his B.D. degree.

CECIL COFFEY, *Correspondent*

## Northern Union

✦ Groundbreaking ceremonies were held on June 20 for a new church at Hurley, South Dakota.

✦ Following a tornado which struck north of Charles City, Iowa, on July 12, Charles City church members distributed clothing, bedding, and miscellaneous items. The church also voted to give \$50 from local funds to help those affected by the tornado.

✦ Elder and Mrs. V. O. Schneider of the Northbrook, Minneapolis, church were nominated by local radio station WCCO for the Good Neighbor Award. In the nomination the fact was mentioned that Elder Schneider has conducted 57 Five-Day Clinics which were attended by more than 3,000 smokers.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ Fifteen hundred people attended a Seventh-day Adventist sponsored "One Way High" program held in Glendale, California, on July 25. The program featured Christ as the answer to drugs, tobacco, alcohol, and spiritual ills. Participating in the program was a 50-voice ex-addict choir. "One Way High" is scheduled for a September performance in Hollywood.

✦ Child evangelism in the Nevada-Utah Conference is being expanded and strengthened with the addition of Douglas Logan and Mrs. William Hubbs as child evangelism leaders.

✦ Miss Naomi Nasausila, federation president of Health and Welfare Services of the Fiji Mission, spoke recently at the Southern California Conference's morning worship.

✦ Two Arizona Conference workers, Allan J. Maddy of the Chandler-Coolidge district and Pastor Carlos A. Montana of the Tucson Spanish church, were ordained in July.

MYRON WIDMER, *Correspondent*

## Southwestern Union

✦ Two Seventh-day Adventist medical students participated in a summer program conducted by the Memorial Hospital in Beeville, Texas. The program involved the participants in a variety of patient-care programs including laboratory, X-ray, obstetrics, surgery, pediatrics, inhalation and physical therapy, emergency, and general medical care. Through this program the hospital anticipates attracting and holding Seventh-

day Adventist physicians in a community where now there are too few doctors.

✦ Enrollment at Southwestern Union College is more than 100 students ahead of the enrollment the same date last year. To date approximately 540 students have been accepted with more applications arriving daily. The larger part of this growth has been due to new converts in the church and to an intensi-

fied recruitment program among the conferences.

✦ Some 20-25 children attended Vacation Bible School in Grants, New Mexico, recently. For some time laymen, under the direction of Mr. and Mrs. M. C. Guthrie, have been carrying on an extensive missionary program for both the English- and Spanish-speaking communities of the city.

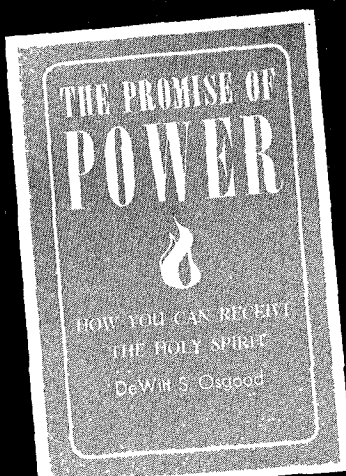
J. N. MORGAN, *Correspondent*

# The Paradox


**BIRTH x 1 = DEATH x 2**  
**BIRTH x 2 = DEATH x 1**

and the

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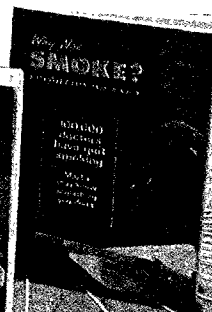
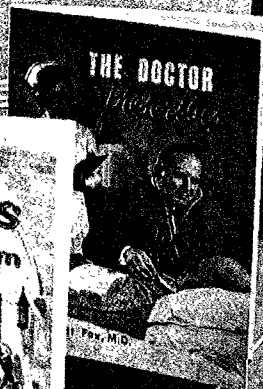
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**STEPS TO CHRIST**—Ellen G. White  
God's love for man and man's need for God lead to the steps of repentance, confession, consecration, and acceptance of Christ for a better way of life.

**SYMBOLS OF SALVATION**—Merwin R. Thurber

The sanctuary service is very significant and provides an understanding of the atonement, the judgment, and the second coming of Christ.

**THIS THING CALLED FEAR**—Marjorie Lewis Lloyd

With a complete trust in God, there is little left in this modern life to frighten us.

**TRUTH STRANGER THAN FICTION**—Reuben Greene

The true story of how a godly neighbor's influence transformed a life.

**WAY TO CHRIST, THE**—W. H. Branson  
When you fully realize the hopelessness of trying to help yourself, then you will learn how to come to Christ.

**WHEN A MAN DIES**—Carlyle B. Haynes  
Christ died and rose again and speaks with authority of the events following death.

**WHY NOT SMOKE?**—J. DeWitt Fox, M.D.  
You may be trapped by this serious health hazard, but a way of escape is yours if you want to quit.



## Vegetarian Cookery 1



## Vegetarian Cookery 2



## Vegetarian Cookery 3



# New From Mother

### At Last! An Important New Breakthrough in Vegetarian Cookery.

A five-volume collection of more than 1,100 creative recipes. Natural food bursting with all the flavor and nutrition that nature intended. Vegetarian Cookery opens a whole new world in healthful living. Years of planning have resulted in the most practical and comprehensive vegetarian cookbooks available.

### Designed for Constant Kitchen Use.

Heavy-duty hardback covers resist grease and food stains. Detach wire bindings keep your book flat when open. The size is a handy and easy-to-use 7 x 9 1/2 inches. Available nutritional charts show the calorie, protein, vitamin, mineral, carbohydrate, and fat content of every recipe and individual serving. Vegetarian Cookery—a major contribution to man's growing concern for the natural way of life.





# Nature's Kitchen!

Special Offer to Adventists! A 40% Saving!

Before Vegetarian Cookery is introduced to the public, Adventists are being offered a one-time special saving on this new five-volume set. The regular price will be \$15.95, but, by using the attached coupon, you are entitled to purchase Vegetarian Cookery at \$9.99 per set. You save nearly \$6.00! Mail coupon Now before offer expires!

## 40% Saving Coupon

Send ..... sets of Vegetarian Cookery at \$9.99 per set to:

Name .....

Address .....

City ..... State ..... Zip .....

Enclose check for total amount plus 75 cents per set for mailing. Add tax if applicable. If you want to charge to your Bible House Credit Card, give number ..... Mail coupon to Book and Bible House Mailing Service, 1350 Villa Street, Mountain View, CA 94040.

Offer expires December 31, 1971.

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We have ways for you to unite your family and transcend the people problems. Seven journals to draw you closer to God and to each other. Editors offer you Christian philosophy for the better life. Subscribe now while campaign prices are in effect. Check the squares to indicate which journals you wish to receive. Then give this order to your church lay activities secretary or put it into your church offering plate. Prices listed are for each one-year subscription.

August, 1971, prices still in effect due to President's price freeze.		Reg. Price	Campaign & Prep. Plan	Comb. Price
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<input type="checkbox"/> Insight	8.95	6.95	6.95	
<input type="checkbox"/> Guide	8.75	7.75	6.95	
<input type="checkbox"/> Life and Health	6.00	3.00	3.00	
<input type="checkbox"/> Adventist Layman (formerly Go)	3.25	2.95	2.85	
<input type="checkbox"/> Worker, Journal of S.S. Action	1.90	1.90	1.90	
<input type="checkbox"/> New Family Group (one each of above)	28.20	27.00		
<input type="checkbox"/> Liberty	2.00	1.50	1.25	

Combination Price effective when you order at the same time and to the same address three or more different magazines except Liberty, or when you order three or more copies of the same magazine.

Add postage for orders to countries other than U.S. and Canada: *Review*—\$1.15; *Insight*—\$1.15; *Guide*—\$1.15; *Worker*—\$.30; *The Adventist Layman*—\$.30; *New Family Group*—\$4.00.

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September 11 to October 9

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# Is "Insight" Needed by Adventist Youth?

By NEAL C. WILSON

GC Vice-President for the North American Division

We parents know and love our children. They have startled us with their fearlessness and saddened us with their mistakes; they have cheered us with their achievements and charmed us with their affection. From the rough-and-tumble of childhood to the ardent searching of youth, they have been next to us, affecting our lives. They have filled us with enormous hope, and they have caused us to love them with a depth that is inexpressible.

For the majority of Adventist parents and other adult church members what matters most is that our children have faith in Christ as the Lord and Saviour of their lives. For the past year and a half the church has sought to minister to young Adventists through a magazine called *Insight*. The number one purpose of this magazine is to encourage precisely the kind of personal, living faith in Christ we want our youth to have. Nothing matters more to the editors of *Insight*—and I know them all—than giving the message of our Lord with uncompromising vigor. Saving our youth is really what the magazine is all about; and to this *Insight's* editors are committed.

*Insight* was created particularly for readers in their middle teens on up to their early twenties. Naturally, therefore, the editors have sought an understanding of today's young people and have tried to present the message with their problems, their ideals, and their concerns clearly in mind. This, among other things, has meant speaking forthrightly of what they believe is wrong with our world and our lives as well as of what is right with them. It has meant facing honestly our hypocrisy and weaknesses as well as our strengths. It has meant discussing real issues that we must meet and everyday challenges that, under God, we must resolve.

Young Adventists want to participate in the life of the church, not in a minor way, but as full-fledged members. So the editors of *Insight* have tried to produce a participation-oriented magazine. When the young have tried new ways of preaching the gospel or of ministering to the needs of people, *Insight* has published reports of their activity. When a student missionary returned from a teaching stint full of impressions about the church's world mission, *Insight* published his essay. When a young girl learned a lesson about her spiritual life at camp meeting, *Insight* published her story. Thus the magazine has become an instrument of participation, bringing the young into the mainstream of the church's life.

The young, like parents, need to be taught. From the beginning, articles on the Second Coming, on the Sabbath, on various aspects of Christian obedience, have filled the magazine's pages. In an age when many youth, notably in the Jesus Movement, are ridiculing doctrine, saying we need only love, *Insight* published a defense of doctrine.

In spite of the fact that some adults may not like the format, my feeling is that the church's youth magazine is fulfilling its mission. It appeals to the young for whom it is intended. That is why I want to urge parents and members of the church to make the annual *Insight* subscription campaign a success.

In addition to providing the magazine for our youth who attend Sabbath schools, it is worth while, I think, to give it to those whose interest in the church may be slipping or to recent college graduates who may no longer receive it each week in a college Sabbath school.

We are aware, in some measure at least, of the many pitfalls that threaten young Adventists every day. Making sure they receive a magazine geared to the particular needs of youth and devoted to historic Adventist principles is a work, not only of love, but of wisdom.



(Conference names appear in parentheses.)

**Lloyd Davis**, principal, Spring Valley Academy, Centerville (Ohio), formerly public relations director, Southwestern Union College, Keene, Texas.

## From Home Base to Front Line

North American Division  
Student Missionaries

**Linda Marlene Black** (WWC), of Portland, Oregon, to serve as nurse in Belem Adventist Hospital, Para, Brazil, left New Orleans, Louisiana, June 25.

**W. Lionel Williams** (AU), and Mrs. Ann Elaine Williams, of Berrien Springs, Michigan, to teach in British Honduras Mission, Belize, left Laredo, Texas, June 25.

**David Arthur Miller** (AU), of Elkhart, Indiana, to teach in Hokkaido Mission, Sapporo, Japan, left San Francisco, California, June 27.

**Diane Delaine Dupper** (UC), of Lincoln, Nebraska, to serve as nurse in Masanga

Leprosarium, Sierra Leone, West Africa, left New York City, June 29.

**Karolyn Kay Hartwig** (UC), of Lincoln, Nebraska, to serve as practical nurse in Bella Vista Hospital, Mayagüez, Puerto Rico, left Miami, Florida, July 1.

**Sharon Lee Lang** (UC), of Lincoln, Nebraska, to assist in nursing at Bella Vista Hospital, Mayagüez, Puerto Rico, left Miami, Florida, July 1.

**David Earl Holton** (AUC), of South Lancaster, Massachusetts, to assist in Missionary Volunteer Camps in the Caribbean Union Conference, Port of Spain, Trinidad, left Boston, July 6.

**Donald Leland Merrill** (AUC), of Portland, Maine, to teach in English Language School, Djakarta, Indonesia, left Los Angeles, California, July 6.

**Daniel Eugene Wenberg** (AU), of Berrien Springs, Michigan, to assist in Amazon aviation, Inca Union Mission, Lima, Peru, left Miami, Florida, July 7.

**Larry George Apigian** (PUC), of Angwin, California, to teach biology in Solusi College, Bulawayo, Rhodesia, left San Francisco, July 11.

**Conchita E. Huerta** (AU), of Berrien Springs, Michigan, to do social work in Bolivia Mission, La Paz, left New York City, July 11.

**Patrea Lynn Gullett** (LLU), of Bakersfield, California, for nursing service in Bella Vista Hospital, Mayagüez, Puerto Rico, left Miami, Florida, July 13.

C. O. FRANZ

## LEGAL NOTICES

### Faith for Today, Incorporated

The annual meeting of Faith for Today, Incorporated, Carle Place, New York, will be held at 10:00 A.M. October 8, 1971, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. In accordance with the bylaws and the laws of the State of New York this meeting is being called for the annual membership, at which time the directors shall be elected.

WM. R. LAWSON, Secretary

### Trans-Ad, Incorporated

The annual meeting of Trans-Ad, Incorporated, Carle Place, New York, will be held at 10:00 A.M. October 8, 1971, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. In accordance with the bylaws of the State of New York this meeting is being called for the annual membership, at which time the directors shall be elected.

WM. R. LAWSON, Secretary

## Church Calendar

Missions Extension Offering	September 11
Review and Herald Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Ingathering Crusade Launching Day	November 13
Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4

## Healthful Living Programs Stressed in Australia

A "3-D Life at Its Best" program is being sponsored in the churches of the Trans-Commonwealth Union of Australia. This is a five-night program incorporating spiritual aspects as well as principles of healthful living, with practical demonstrations in nutrition and cookery. The program is making a profound impact on the churches, reports R. K. Brown, medical secretary.

J. WAYNE McFARLAND

## ASI Adds New Names to Membership Roster

The executive committee of the Association of Privately Owned Seventh-day Adventist Services and Industries voted on August 8, 1971, to receive the following members into ASI membership: Bill's Carpet Cleaning, Boise, Idaho; Kenneth A. Davis, D.D.S., Loomis, California; Robert A. Earp, insurance broker, Overland Park, Kansas; Everett's Vegetarian Foods, Santa Cruz, California; Family Life Institute, Simi Valley, California; Glenwood Convalescent Hospital, Oxnard, California; Johnston's Sunny Acres (home for exceptional children), Paradise, California; Kernersville Rest Home, Inc., Kernersville, North Carolina; Norman H. Parker, engineer, La Crescenta, California; P. D. Food Services, Inc., Glendale, California; Victor J.

Peeke (sales), Adelphi, Maryland; Pleasant View Convalescent Hospital, Cupertino, California; David A. Tallant, attorney at law, Sacramento, California; Umpqua Osteopathic Group, Roseburg, Oregon.

This list shows the many different classifications of enterprises that comprise the ASI. All have the objective of witnessing for the truth while making a living in their specialty.

CARIS H. LAUDA

## Interest Growing in Radio Trans-Europe

Through personal appeals and promotional articles interest is growing in Radio Trans-Europe, a providential opening for broadcasting the gospel across all of Europe, North Africa, and the Middle East.

The broadcast programs over the powerful 250,000-watt transmitters in Europe are being coordinated by Allen Steele and his wife who have now arrived in Portugal.

According to the General Conference treasurer, contributions of \$96,568.33 have been reported as of August 22. One million dollars will be needed to properly carry on the program for three years in Europe. It is hoped that God will impress His people to give of their funds and properties while the dollar still has some value.

Gifts may be sent through local conferences, unions, or directly to the treas-

urer of the General Conference. Broadcasting begins October 1, and October 2 has been set aside as a special day of prayer on behalf of this program.

JAMES J. AITKEN

## South African Laymen Hold Public Meetings

Laymen's evangelistic fervor is high in South Africa.

Reporting on missionary endeavors during Laymen's Year in South Africa under the leadership of N. F. Kozachenko, Southern Union lay activities secretary, Henry Peterson, Trans-Africa Division lay activities secretary, writes: "Richard Mxoli is a young man who lives in Umtata in the Transkei. Earlier this quarter the Spirit of God, working on his heart, impressed him to do his share during Laymen's Year.

"He chose a place called Qokalweni, about 12 miles from Umtata, and spent his entire vacation time conducting a series of meetings there. At times he had to walk the 12 miles between Umtata and Qokalweni. God richly blessed his effort. Brother Mxoli now meets there with a company of 16 converts every Sabbath—the fruits of his one-man evangelistic campaign."

There are many other lay campaigns in progress in the Trans-Africa Division for which prayers are solicited.

V. W. SCHOEN

## IN BRIEF

♦ A series of evangelistic meetings has recently concluded in Cairo, Egypt, with more than 100 in the baptismal class, reports R. W. Taylor, Ministerial secretary of the Afro-Mideast Division. The meetings were conducted by F. Muganda, union evangelist of Tanzania.

♦ **Death:** Mrs. F. L. Bunch, 74, National City, California, August 21, who served with her husband for 15 years in the Far Eastern Division.



## Malamulo College Choir Sings at Malawi Republic Celebration

A 30-member choir from Malamulo College, Malawi, presented a 30-minute program before an inter-religious group gathered for a church service to mark the beginning of Republic anniversary celebrations, July 6. The choir, under the direction of S. Machilika (front, left), a teacher trainee at Malamulo, was heard by more than 1,000 people attending the service.

During the service His Excellency the President, Dr. H. Kamuzu Banda, read the Scripture lesson. E. J. Zintambila, administrative secretary of the South-east Africa Union offered one of the main prayers.

A. BRISTOW

President, South Lake Field

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