

Review

APRIL 5, 1973

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



In Praise of Extravagance

by Dorothy Minchin Comm

Many of us in the "middle generation" were brought up solidly within the tradition of thrift and "making do." To some extent it was the depression years that forced this mode of life on us. Then, too, we subscribe to the great Puritan ethic of hard work and frugality, either by social heritage, by religious commitment, or by both. We have a basic concern with economical living and on occasion even self-sacrifice. This, despite the encroachments of modern materialism and the contemporary invitation to "the good life."

Childhood recollections of earnestly cleaning up your plate at every meal, of counting out the contents of your piggy bank in pennies rather than in nickels and dimes, of wearing thoroughly patched pants and mended

Continued on page 8

Abstain From and Oppose

In two previous editorials we noted that gambling fever seems to be spreading like a plague throughout the world. We also pointed out some of the differences between gambling and the normal risks of life, and listed some of the evils that result from gambling. This week we note several reasons why Christians oppose gambling on the grounds of their religious faith.

A prime reason that the Christian opposes gambling is that he considers himself a steward of God-given talents—time, money, influence, intelligence, and strength, to name a few. As a faithful steward he will not use talents irresponsibly and wastefully.

Moreover, the Christian believes in a personal God who has established an orderly universe in which effect follows cause. The universe is governed by this loving God, not by chance, not by the spin of a wheel, not by the roll of dice, not by the drawing of a number. He believes that God has plans for each life, and that by cooperating with Him he will best fulfill God's purposes. He refuses to make himself a pawn of Lady Luck lest he contradict the mind and will of God.

The Christian believes that God ordained work as a blessing and that to render service to God and man is one of the divine purposes of human existence. Thus he works responsibly at his daily calling, applying the elements of honesty, industry, and thrift, that he may earn enough for his own needs and have a surplus to share.

The Christian accepts the philosophy expressed in the command, "Love thy neighbour as thyself." By contrast, the gambler cares nothing for his neighbor. He is determined to win no matter what the cost to others, including the members of his own family. Consideration for others is given short shrift. Self, not Christ or others, becomes the polar point of his universe. Clearly, the Christian cannot accept this attitude.

The Christian obeys the Ten Commandments, including those that forbid theft, idolatry, and covetousness. In theft the basic intention is to take property without a proper exchange of values. From the standpoint of intention, stealing and gambling are twins. Covetousness is closely related. Before one steals he usually covets. When one considers the willingness of the gambler to make everything else subservient to his lust for gain, it is understandable that the apostle Paul labeled covetousness as idolatry (Col. 3:5). It is understandable also that he declared "the love of money" to be "the root of all evil" (1 Tim. 6:10). The Christian puts God first, not money or possessions. He refuses to steal. And he aims for complete victory over covetousness. Therefore he excludes gambling from his life.

The attitude of the Christian toward lotteries and all forms of gambling, then, is quite clear. In spite of the legalization of gambling, in spite of State-sponsored lotteries, the Christian sees gambling as an evil, as a force destructive to himself, to his family, to business, to society. He will refrain from gambling, and he will oppose vigorously all forms of gambling.

Before we leave the subject we wish to say a word about the responsibility of parents and church leaders. Gambling is not instinctive in man. It is an acquired habit. And, appallingly, the foundations for this habit often are laid in the home and in the church. If parents want their

children to grow up to be responsible adults who abstain from gambling, they must supervise their activities carefully; and if churches want their youth and adults to eschew gambling, they must avoid money-raising procedures that encourage covetousness and are based on the principle of chance.

Note carefully the following inspired statements. "There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place."—*Testimonies*, vol. 1, p. 514.

Keep the Door Closed

Mrs. White does not say that amusements such as card playing and chess will turn all participants into compulsive gamblers; she does say that "some minds" will thus be led to "gambling and dissipation." The situation is comparable to that of the millions of alcoholics who started out merely as social drinkers. No one knows in advance who will become a compulsive drinker, hence the only safe course is to abstain entirely from alcoholic drinks. Likewise, the only sure way to avoid becoming a compulsive gambler is never to start gambling; and the best way to avoid starting is to stay away from all activities and games that open the door to this evil.

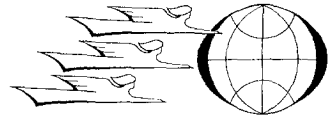
On the relation of card playing to gambling and other evils, Mrs. White says: "Expertness in handling cards will soon lead to a desire to put this knowledge and tact to some use for personal benefit. A small sum is staked, and then a larger, until a thirst for gaming is acquired, which leads to certain ruin. How many has this pernicious amusement led to every sinful practice, to poverty, to prison, to murder, and to the gallows! And yet many parents do not see the terrible gulf of ruin that is yawning for our youth."—*Ibid.*, vol. 4, p. 652.

The part that the church sometimes plays in turning youth toward gambling is set forth in *Counsels on Stewardship*. Mrs. White speaks of the devices "invented by carnal minds to secure means without sacrificing"—"suppers, fairs, dances, and festivals" (page 201), then she says: "Such an example makes an impression upon the minds of youth."—*Ibid.* Having seen the church obtain money through gambling, a youth may decide to try his skill at the saloon. "He has a little means, which he ventures to invest, thinking it may bring in quite a sum. Whether he gains or loses, he is in the downward road to ruin. But it was the example of the church that led him into the false path."—*Ibid.* (Emphasis supplied.)

As the end of the world approaches, inevitably wickedness will increase. Moral standards will be flouted. Corruption will be widespread. "Iniquity shall abound" (Matt. 24:12). The current worldwide trend to give gambling respectability by making it legal is but one further evidence that the end is near. But as children of God we must not "go with the crowd." We must keep ourselves "untarnished by the world" (James 1:27, N.E.B.). We must condemn evil and contend for the right.

K. H. W.

Review



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This Week

Dorothy Minchin Comm, author of
"In Praise of Extravagance" (cover), has
verbalized the thoughts that everyone
has had at times. When a spring wind sud-
denly dances with a thousand petals in
an orchard and blows them in a swirl, or
when a hillside catches an autumn fire of
red and gold, we wonder at the simple
understatement of Genesis: "And God
saw every thing that he had made, and,
behold, it was very good."

The series of articles "Adventure in
Bible Study" continues this week with
"Making a List and Checking It Twice"

(page 9). By now readers have had a chance
to test Author Leo R. Van Dolson's sug-
gestions for Scripture study; they have
had opportunity to make their own charts
to see how it all works.

In the coming weeks, as readers have
had time to practice this method of Bible
study, we hope to hear of broadened
spiritual horizons, better understanding
of particular chapters or whole books.
And we would even like to suggest that
some who have not enjoyed giving Bible
studies to non-Adventist friends by other
methods might find that this method
would be just the thing. We hope to hear
from readers.

We regret an error in the March 8 issue.
In the Speaking Out feature "We Need
More Women Physicians" by Elisabeth
Larsson, M.D., we published a sentence
which read: "Only 8 per cent of the grad-
uates of Loma Linda University during
the years 1914-1917 were women." The
time span mentioned should have been
1914-1971.

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Letters

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

Made Proud

While I am happy to be a Seventh-day
Adventist, I am made even more proud
(in the best sense) when I read such ar-
ticles as the one about Dr. Eva B. Dykes
[Jan. 4]. I do wish, however, that our
writers would refer to the *Advent* faith
or message, and delete the term *Advent-
ism*. To me, the latter term seems to
have been associated with a cult or *sec-
tarianism*.

GLENN G. REYNOLDS, M.D.
Santa Cruz, California

More on Johnny's Diet

Re "Johnny Hates Spinach" [Aug. 24,
1972]: In a number of the letters the
writers were quick to quote Mrs. White's
"ideal diet" of "grains, fruit, vegetables,
and nuts." Wrote one: "I guess Adam did
not know he was missing something in
his diet!" He certainly did when he was
driven from the chief source of *supple-
ment* to his grain, fruit, vegetables, and
nuts diet—"lest he put forth his hand, and
take also of the tree of life, and eat, and
live for ever" (Gen. 3:22).

It should be remembered that Adam's
food was not devitalized by cooking,
processing, aging, and other factors. His
fruit was not picked half green, shipped
sometimes long distances, held for
months in storage, perhaps treated to
hasten ripening, doped to improve color,
and so on. Moreover, to compare our
present-day source of food nutritionally
with Adam's *original* supply is not logical,
consistent, or in harmony with facts. Mrs.

White wrote: "The curse did not come all
at once. It was first felt at Adam's fall,
and increased at the murder of Abel, and
greatly increased at the flood. . . . The
trees and all vegetation also have felt the
effects of the curse."—*Spiritual Gifts*,
vol. 4, p. 122.

The comments and criticism expressed
by the various letters have been capably,
concisely, and plainly answered in "More
on 'Johnny Hates Spinach'" [Feb. 1].

NEIL W. NORTHEY
Mariposa, California

"Outsiders," No!

In my estimation we must stop calling
non-Adventists "outsiders." Perhaps
because I grew up in a divided home and
attended public schools until college
age, the word has always bothered me.
My friends have always included "out-
siders" of various denominations and
some with no church affiliation. Some of
them are devoted Christians; some are
like some of us—just nominally inter-
ested.

We must get rid of the entirely false
pride that sets up "outsiders" for all who
are not members of the Seventh-day Ad-
ventist Church. Until we do, how can we
expect to win them? Who wants to be
classed as outside the limits of God's ac-
cepting love?

OPAL STONE
O'Neals, California

More United Prayer

"Prayer, Power, and Perseverance"
[Jan. 4] was so timely. We need to per-
severe in our supplications for the Holy
Spirit in abundance.

It was good that we began MISSION
'73 with a division-wide prayer meeting.
Only through earnest, united prayer
can we hope to have more modesty in
dress and worldly influence removed
from our music in both Sabbath school
and worship service.

Could not our leaders organize regular
days of prayer services, instructing our
pastors well in advance regarding such
meetings?

GEORGIA L. BIANCO
Blythewood, South Carolina

Clear and Representative

Accept my great appreciation for the
entire format of the *Review*. It is truly
representative. And the type is most
satisfactory for an oldster at 89. It stands
out clear.

WILLIAM J. WIRTH
Pasadena, California

Thank you for the new type, both
large and small of this year's format.
Much easier to read.

PAULA FRANCES, D.N.
Okeechobee, Florida

Individuality Ignored

I have thought that the grading system
in schools is inadequate. It ignores the
individuality of the child. A child may be
receiving low grades because he is

Continued on page 15

Individual or Corporate Religion

By WILLIS J. HACKETT

[Condensation of a devotional talk given at the 1972 Annual Council.]

JESUS ALWAYS IDENTIFIED religion with the state of a man's heart and said bluntly that Pharasaic and scribal regulations had crowded out the true essence of faith. It is far easier to describe religion in terms of certain abstinences than it is to forgive the unlovely and the unlovable, and to help the needy at the cost of one's own comfort, money, and time. To go to church regularly, to give liberally to the church, or to study our lesson seven times is easier than correcting the temper or controlling the appetite. These are means toward a religious experience, but they are not faith. We can never too often reiterate that religion consists in personal relationships and in an attitude toward God, followed by our response to man. Many a man may

Willis J. Hackett is one of the vice-presidents of the General Conference.

be considered faultless in his corporate relationships to the church, but has the bitterest and most evil thoughts within his heart and mind. It is the teaching of Jesus that the part of a man that matters is his heart. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Of course, we know it is the mind.

We often admonish people to cease looking at the minister and look to Christ. We implore the believer to establish his faith and practice not on the image-creating preacher, but on the perfect life of the Saviour. But does this release the minister or church leader from his obligation? Some years ago Abraham Lincoln made an interesting statement. This statement, true, is taken out of its context, but still is pertinent to the time, and the statement stands true in itself. We especially need to think of it when divisiveness is a characteristic of the social and religious life, when old institutions and principles are being attacked with zeal and defended with equal vigor by others. He said: "I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they shall appear to be true views. In times like the present men should utter nothing for which they would not willingly be responsible through time and eternity."

Ministers have a responsibility not only to espouse the truth and to make sure that their philosophies are correct, but they have a responsibility to live that others might emulate their righteous lives.

Note the words of Ellen White: "Religious light is to shine forth from the church, and especially from the ministers, in clear, steady rays. It is not to flame up on special occasions, and then grow dim, and flicker, as if about to go out. The excellence of Jesus Christ will ever shine in the character of true believers, and they will adorn the doctrine of our Saviour. Thus the excellency and the power of the gospel are revealed. Each member of the church is required to be in living connection with the Source of all light, and to be a spiritual worker, doing his part by good works to reflect light to the world.

"Especially should the minister keep himself from every worldly entanglement and bind himself to the Source of all power, that he may represent correctly what it means to be a Christian. He should cut loose from everything that would in any way divert his mind

from God and the great work for this time. Christ expects him, as His employed servant, to be like Himself in mind, in thought, in word, in action."—*Testimonies*, vol. 5, p. 531.

Many are asking how we can correct this gap between profession and practice. We have talked much about revival and reformation. Can we structure a revival? Or does the revival come down from God? Someone has said, "A revival is not worked up, but prayed down." Nevertheless, we as leaders have a responsibility to make plans that will give opportunity for God to enlist the lives of men and women in the cause of reformation. While we are to pray for God's blessing, we are to second our prayers by most diligent, thorough, earnest labor.

Miracles Do Not Correct Neglect

Note again the words of inspiration: "God does not generally work miracles to advance His truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles which He has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God will bring about certain results."—Ellen G. White in *Review and Herald*, Sept. 28, 1897.

We spend so many hours in council meetings, program planning, committee discussions, and a host of other corporate gatherings, but all these will fail unless the profession for the Christian community reaches down into the practical roots of individual commitment. Business or activity will not necessarily bring the Holy Spirit.

In his book *The Way to Pentecost* Samuel Chadwick says: "The Spirit has never abdicated His authority nor relegated His power. Neither Pope nor Parliament, neither Conference nor Council is supreme in the Church of Christ. The Church that is man-managed instead of God-governed is doomed to failure. A ministry that is College-trained but not Spirit-filled works no miracles. The Church that multiplies committees and neglects prayer may be fussy, noisy, enterprising, but it labors in vain and spends its strength for nought. It is possible to excel in mechanics and fail in dynamic. There is a superabundance of machinery; what is want-

ing is power. To run an organization needs no God. Man can supply the energy, enterprise and enthusiasm for things human. The real work of the Church depends upon the power of the Spirit."—Page 12.

We must never forget that the Holy Spirit must do the first work through the individual. I have often said we must each have our personal Pentecost before we can have a corporate Pentecost in the whole church. The divine traits must be reflected in the individual soul if the corporate church is to be healthy and spiritual. When that happens even the inborn traits change, the hereditary, cultivated deterrents to Christian progress give way to new impulses.

It is not easy to learn to apologize, to take advice, to admit error, nor to manifest unselfishness. How difficult it is for the carnal man to be charitable with the mistakes of others, to avoid his own mistakes, or to receive success modestly. Mental barriers always arise to block broad-mindedness, a forgiving spirit, to decline to shoulder deserved blame, or to maintain serenity under correction or censure. It is the transformation from the unlovely to the lovely that will invoke Heaven's power for Christian witnessing. The individual Christian must behave in a different manner than the worldling. A superior religion must of necessity produce a superior individual product before it can produce a superior corporate body.

Character and personality traits can and must be changed. We must have self-evaluation and examination in the light of Christ's life, not in that life of Pa and Ma or Elder Smith. They are not to be our image finders. We are to seek to imitate Christ. Note again the words of inspiration: "Ministers especially should know the character and works of Christ, that they may imitate Him; for the character and works of a true Christian are like His. . . . He is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549.

Ministers Are Emulated

We cannot change the custom and the practice of our members to imitate us and make us images for emulation. Someone told me that one of our executives was asked for a recommendation for a certain pas-

tor. He promised to put his recommendation in writing rather than to give it in person. Soon it came in the mail. It read: "This brother has many talents. He has a fine voice, a good vocabulary, an especially good appetite, and sleeps well. He is adept at utilizing especially the last two talents. I hope you will call him and give him a new start in your territory. Sincerely yours."

The Christian church will remain weak and anemic and powerless unless we as individual Christians, ministers, and workers first can develop the divine traits. Is it too much to ask of a worker for God, an executive, that he be polite and good humored? That he be honest and forthright? Sincere and dedicated? A real person, not a pretender? Dignified but not obsequious? Calm and composed, yet not lacking enthusiasm and warmth? Courageous without being rude? Aggressive without being dictatorial? Pliable but not permissive? Unflinching but not immovable? Kind without weakness? Analytical without being critical? Liberality without irresponsibility?

I repeat, it is the corporate church that is coming under the attack these days, with an obscuring of the short comings of the individual member. To talk of personal needs often mars relationships and may be termed meddling. To deal with corporate needs is a popular pastime. It is the spirit of our times. We so often forget that society and the community can be changed only as we as individuals are changed. Perhaps we need more study of our own individual lives with self-examination in the light and life of the Perfect One. Meditation is a lost art. Time for secret prayer is no more.

In the church we so often pray for the latter rain upon God's remnant

but fail to pray for a personal pentecost. God is looking for people, individuals who can be trusted with power—power for personal witnessing. Then, and only then, can the copious showers of the latter rain fall upon the corporate church.

"Those who would cooperate with the Lord of hosts must daily crucify self, placing worldly ambition in the background. They must be long-suffering and kind, full of mercy and tenderness to those around them."—*That I May Know Him*, p. 122.

The individual Christian must first be genuinely awakened to zeal for the things of the Spirit. We must be sure that the things we espouse are the fruits of the Spirit, especially in this period of the currently reigning social activism and faddism. We must call for and espouse the practice of a truly Biblical renewal of life and doctrine that goes deeper and far beyond mere conformism.

Faddism and the Spirit

Conformity to the faddism of the day is so often mistaken as the movings of the Spirit. Unless our experience and commitment have the attending power of a personal pentecost, we are in danger of a tinker-toy religion, of passing durability. There is always a danger of departure from truth when we fall in love with words and forget about deeds. Deeds, or action, are the acid test of the genuine experience with Christ. We draw "near to Him with words," but our deeds "are far from Him." God is looking for deeds, action, profession in working clothes. "Faith without works is dead."

I submit that today it would be well for each of us as workers in the cause of God to take a look at ourselves, to do a little self-examination, or introspection, and to ask God to help us experience that commitment which will change the individual repulsive traits in our lives. I cry out for this experience myself.

I submit that when we as individuals have had a personal pentecost and have found peace with God and an experience with Him that takes away our natural and cultivated tendencies to evil and gives us victory over the common sins, then and only then can God trust us with an outpouring of His Holy Spirit. That outpouring will be so copious in our individual lives that it will spread to the entire corporate church and from there the glorious triumph of the gospel. We can then soon go home. □

First Sign of Spring

By LILLIAN E. BASS

What makes you think of Spring
Even when the chilling winds still blow?
Is it the promise that March will bring
The first green bud to start to grow?

What makes you think of Spring
Even when the ground is white with snow?
Is it the first warm wind
That o'er your land doth blow?

I know what makes you think of Spring
When only February is here.
It grows upon a slender stalk,
And is the pussy willow dear.

The Gift of Tongues at Portland, Maine

By ARTHUR L. WHITE

THE THIRD EXPERIENCE of the early years and one that Ellen White comments on at considerable length took place in Portland, Maine, in the years 1864 and 1865. It seems that Portland, the place where the first vision was given to Ellen White, became a special target of the enemy. For years the work was weakened by the fanatical elements. One of these in the middle 1860's was carried on by an S. C. Hancock, who was a Sabbathkeeper but deeply immersed in ecstatic experiences, particularly that of tongues. The *Review and Herald* of March 14, 1865, carries a short item from a Mrs. D. A. Parker of Portland, Maine, in which she describes her experience. She goes back to 1854 and a time-setting movement. It was at that time that she heard the doctrine of the Advent, and, as she said, "gladly embraced the view that Jesus would come in the fall of 1854." But this time movement proved to be unreliable and false. Mrs. Parker tells the story:

"Just at this time a class arose who claimed that they had the true light on 'rising and trimming their lamps,' 'the latter rain,' and 'the gifts being restored in the church.' I searched the Scriptures and found that the gifts were for the church, and believing that we were the people of God, I went fully with that movement

Arthur L. White is secretary of the Ellen G. White Estate.

They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven.

and received in a short time what I then really believed to be the 'gift of tongues,' and sincerely followed in this way until about six months ago, when my mind became unsettled in regard to their genuineness, as there were some things which seemed very strange to me at times. I heard things in the 'tongues' which I had no confidence in, and after seeing results, was still more shaken in my position.

"At our conference in Portland, about three months ago, I became completely disgusted with our position. . . .

"I will specify a few exercises: Talking with tongues, dancing in the Spirit, and swimming in the Spirit. With the tongues I was in full sympathy, but not with the dancing and swimming, which were exercises peculiar to Eld. Hancock.

"More I might speak of, but let this suffice. I can say now that I am thankful that my eyes have been opened to see these delusions which I have sympathized with in part since '54; for I partook of the same views and spirit with those with whom I was united."—Pages 116, 117.

Now with this background we will turn to *Testimonies for the Church*, volume 1, and hear from Ellen White as she comments on this experience in Portland, Maine:

"Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. *They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven. Such gifts are manufactured by men*

"Ye shall know them by their fruits."

and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. 'Ye shall know them by their fruits.'

"Fanaticism and noise have been considered special evidences of faith. *Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial.* When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. *The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ. . . .*

"According to the light which God has given me, there will yet be a large company raised up in the East to consistently obey the truth. *Those who follow in the distracted course they have chosen will be left to embrace errors which will finally cause their overthrow; but they will for a time be stumbling blocks to those who would receive the truth. Ministers who labor in word and doctrine should be thorough workmen, and should present the truth in its purity, yet with simplicity. They should feed the flock with clean provender, thoroughly winnowed.*

"*There are wandering stars professing to be ministers sent of God who are preaching the Sabbath from place to place, but who have truth mixed up with error and are throwing out their mass of discordant views to the people. Satan has pushed them in to disgust intelligent and sensible unbelievers. Some of these have much to say upon the gifts and are often especially exercised. They give themselves up to wild, excitable feelings and make unintelligible sounds which they call the gift of tongues, and a certain class seem to be charmed*

with these strange manifestations. A strange spirit rules with this class, which would bear down and run over anyone who would reprove them.

"God's Spirit is not in the work and does not attend such workmen. They have another spirit. Still, such preachers have success among a certain class. But this will greatly increase the labor of those servants whom God shall send, who are qualified to present before the people the Sabbath and the gifts in their proper light, and whose influence and example are worthy of imitation."—Pages 412-414. (Emphasis supplied.)

And then Ellen White comments:

"Some rejoice and exult that they have the gifts, which others have not. May God deliver His people from such gifts."—*Ibid.*, pp. 418, 419.

And she asks whether the people involved who exercise these gifts are "brought into the unity of the faith? And do they convince the unbeliever that God is with them of a truth?"

And her further observation is significant:

"When these discordant ones, holding their different views, come together and there is considerable excitement and the unknown tongue, they let their light so shine that unbelievers would say: These people are not sane; they are carried away with a false excitement, and we know that they do not have the truth. Such stand directly in the way of sinners; their influence is effectual to keep others from accepting the Sabbath. Such will be rewarded according to their works. Would to God they would be reformed or give up the Sabbath! They would not then stand in the way of unbelievers."—*Ibid.*, p. 419.

With this firm counsel given by Ellen White, based on the visions God gave her, the fanatical element among the Sabbathkeepers in Portland, Maine, was soon quenched. It is little wonder that as she came face to face with ecstatic experiences in the years to follow that she should approach them guardedly, cautiously, probing to discern the true elements involved.

The Ralph Mackin Case

This she did in the experience in 1908 as Mr. and Mrs. Ralph Mackin called on her to learn whether their experience of talking in tongues and singing in the spirit was of divine leading. It was in this connection that Ralph Mackin pressed Ellen White for an answer to the question of the propriety of looking for and expecting some physical demonstration in connection with the work of

the outpouring of the Spirit of God. We quote his question and statement and Ellen White's reply:

"R. Mackin: In connection with the receiving of power from on high there is a question, it seems to me, just as pertinent now as in the days of the apostles—What is the evidence? If we receive it, will it not have the same physiological effect on us as it did back there? It can be expected that we shall speak as the Spirit gives us utterance.

"Ellen G. White: In the future we shall have special tokens of the influence of the Spirit of God—especially at times when our enemies are the strongest against us. The time will come when we shall see some strange things; but just in what way—whether similar to some of the experiences of the disciples after they received the Holy Spirit following the ascension of Christ—I cannot say."—*Manuscript 115, 1908*, pub-

lished in *Review and Herald*, Aug. 17, 1972.

Shortly after this she was shown in vision that the Mackin experience was spurious.

It is interesting to observe that Ellen White, with the many, many visions given her down through the years, and facing many, many experiences, felt unable to declare unequivocally that there would be an ecstatic experience, such as speaking in unknown tongues, in connection with the outpouring of the Spirit of God. In fact, at no time did she link the evidences of the outpouring of the Spirit—sometimes spoken of as the baptism of the Holy Spirit—with ecstatic experiences. She taught that the experience of Pentecost enabled the disciples to speak fluently in known languages. This was true also of the experience at Ephesus recorded in Acts 19:6. □

Continued next week

Let's Talk a Walk—I

Another Walk Through Yesterday

By RUTH WHEELER

THE YOUNGER
SET
FOR

BENNIE could hardly wait for the time to come for Tim to visit him the next afternoon. "Look what I've found," he called. He held up a picture of a deer and a fawn in a meadow at dusk. "Remember the time we went down into the meadow at the edge of the forest when we were camping with my folks? Remember how we sat there an' were quiet an' the deer came out into the meadow to feed?"

"Yeah," Tim said, "an' there was a fawn with them, with spotted sides just like this one. Remember while we sat there, a mother skunk an' four skunks came out an' crossed to the creek?"

"I thought about the skunks, but I haven't found a skunk picture. I've been looking for one."

They looked through some more pictures. Tim came to one of a woodpecker. "Remember those woodpeckers that were livin' in a hole in that tree above our camp?" he asked.

Bennie laughed. "I'll never forget 'em. They used to come an' tap on the trees early in the morning before we wanted to wake up. And remember the coons that lived along that river? They used to come into camp an' try to get our food. But they were cute, with the little black masks on their faces."

"The farmer didn't think they were cute, 'cause they went into his corn patch every night an' ate his corn," Tim said. "I guess they were pretty smart little animals, because no matter how he tried to keep 'em out of the corn every night they came under the fence or over it. Let's look an' find a picture of coons."

The boys were quiet as they looked.

"Say, here's a picture that reminds me of one time we had fun," Bennie said. "Remember when we went over to the house of those old people who live at the end of the lane? He'd been sick and couldn't rake up the leaves in the fall."

"Oh, yes, an' we raked the leaves into two big piles so's your dad could haul 'em away. That was really fun. When we got the leaves all piled up, we jumped on the piles an' rolled down with the leaves flying every way."

"That was fun. We played in the leaves an' then raked them all up again before Dad got there to pick 'em up. Remember how those old folks came out an' laughed at us playing in the leaves?" Bennie smiled as he remembered the day.

"Another time," Tim remembered, "was when we went an' picked the apples for Mrs. Greer because she wasn't strong enough to move the ladder around an' climb up high. That was work. Remember how tired we were that day? But it was fun, too. Almost as much fun as when we played in the leaves."

"Let's find a picture of picking apples," Tim said. "I guess your book of happy times will have to be work as well as walks and trips. I think working was almost more fun than playing last summer. You'd better get well quick an' maybe we can have time to pick apples and rake yards when I visit before school begins."

"I'll try," Bennie smiled. "I feel better already. I guess thinkin' about our happy times is helping me get well."



Extravagance

Continued from cover

stockings, and later of shopping almost exclusively at sale counters in bargain basements—these impressions die hard. Moreover, the tenets of Adventism recommend modest standards of living, charity toward our fellow men, and concern for the affairs of the next world rather than the present one. All these things tend to conservative living and thoughtful expenditure.

However, since God Himself is extremely generous, I would speak here in praise of extravagance.

Nature is frequently profusely and wildly wasteful, at least from a utilitarian, if not esthetic, point of view. Plenty of evidence remains even in our present abused old earth, and with a little imagination one can visualize the cosmic explosion of creative power that in the beginning brought our planet into being. A vast land mass surged up from the primeval waters, and the gigantic powerhouse of the sun turned its blazing energy on the new little world. With one word from the Creator's lips the land burst forth with a staggering growth of vegetation. Not just enough grass and trees to link up the nitrogen cycle and prevent soil erosion, but a colorful variety in a huge quantity. Then the air whirled with the beat of thousands of wings. The sea filled with an infinite array of plant and animal life, which would remain essentially unseen and to a great extent unknown to mankind, a universe of hidden beauty.

And the animals! Who but a lavish

Creator could even have thought of them all? With no limit to invention, He moved from one to another. What must have been His delight in His divine imagination as He kept on trying just one more in a seemingly endless succession of creatures. And in the midst of all of this expansive beauty and abundance He placed Adam and Eve, His choice and intelligent creations.

Everything in nature was, and still is, *extra* in every way. What extravagance! It is, however, God's extreme extravagance of love that is most fascinating. He established a limitless reservoir of love and grace for a world full of stubborn, unyielding rebels. Although only *some* of them would make use of this divine provision, the vast supply is still there, inexhaustible and eternally available.

Christ's Prodigality

To further demonstrate His prodigality, He sent His Son down here among us to live a life of perfect extravagance. Although His personal life-style remained abstemious to the point of austerity, His ministry was consistently extravagant. When He provided food for 5,000 unexpected guests He did not merely abate the hunger pains with a snack. The people ate to satiety, and 12 baskets of fragments were gathered up afterward. When He helped the disciples recoup a bad night's fishing He loaded their nets to the breaking point. At the wedding of Cana He did not merely give the guests wine that was as good as what they drank before—and it undoubtedly had been the best available—His wine proved to be better than anything they had ever tasted in their whole lives. And when the sick came to Jesus they

received not only the healing of body for which they asked but also that of the soul.

To emphasize further His point Jesus told familiar, realistic stories. The prodigal love of the father more than matched the prodigal carelessness of the son who finally came home, straight from the pigpens in the far country—and it overwhelmed the wayward boy. The merchant did not hesitate to spend the earnings of an entire lifetime in order to possess the one pearl of great price.

Foolish extravagance? Not at all.

Those who have caught the spirit of true Christian extravagance have always reflected the image of their God in a convincing way. Thus love can take concrete forms. The love and forgiveness Joseph felt for his erring brothers prompted him to restore their purchase money and give them a bountiful measure of grain in famine stricken Egypt.

Then consider Mary with her alabaster box. When the air suddenly wafted the delicate fragrance throughout the dining hall, Judas bristled to attention.

"Lord," he cried, "rebuke her." Automatically he computed the value of the perfume. What a waste! To think of what 300 pence might do! But how could Judas of the shrunken soul, who recognized values only when recorded as debits and credits in his ledger, comprehend Mary, who had learned the beautiful meaning of the extravagance of love?

Be it far from me to condemn sound common-sense business practices, thrift, and frugality. They are essential. But let us not miss the joy of sharing in divine extravagance. Here we can spend and keep on spending with joyous, reckless abandon. □

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THOSE WHO DEVOTE the major share of their lives to searching for hidden treasure are often disappointed. But those who seek for the treasure hidden in the Word of God will always find that for which they seek as long as they continue to put forth the time and effort necessary. We are plainly told that "in God's word is found wisdom unquestionable, inexhaustible—wisdom that originated, not in the finite, but in the infinite mind." However, men have often buried this wisdom beneath the rubbish of their own wisdom and tradition; hence we must perseveringly search for it.

To the quotation above the thought is added: "To many the treasures of the word remain hidden, because they have not been searched for with earnest perseverance until the golden precepts were understood. The word must be searched in order to purify and prepare those who receive it to become members of the royal family, children of the heavenly King."—*Testimonies*, vol. 6, p. 132.

The promised results certainly make the time and effort expended vastly worth while. To some the techniques of inductive Bible study seem rather complicated, but they really aren't; they are actually only what we do all the time when we study the Bible. However, an attempt is made to systematize them so that we can get the most for the amount of time we spend.

Making a list seems like such a simple technique. But it really pays. I find this out every time I go to the store without a list; I always end up paying more than when I have one. It is interesting to note when the Bible author himself uses lists, such as Paul's listing of the fruits of the spirit in Galatians 5:22, 23, and of the heroes of faith in Hebrews 11. There's Peter's ladder of Christian experience in 2 Peter 1:5-8. Incidentally, note that it begins with faith and ends with love, just as does 1 Corinthians 13:13. Jesus listed the seven steps to becoming children of God in Matthew 5:3-9, and perhaps the most famous list of all is the Ten Commandments.

But even more interesting is finding Bible lists for yourself that are not always so obvious. Some of the kinds of things you can list are:

1. Significant terms found in a passage.
2. Figures of speech used.

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Making a List and Checking It Twice

By LEO R. VAN DOLSON

3. Negative and positive aspects described.
4. Aspects of a Bible character revealed in a passage.
5. All Bible references to a particular event or subject.
6. The attitudes revealed (analyze how they are dealt with).
7. The questions asked, by whom they were asked, what the answers are.
8. The real message of a passage. List several possibilities, then select those you consider most applicable.

Many Possible Uses

There is a wide variety of possibilities in such lists. Those indicated above are merely illustrative of the many possible uses of the technique.

Because we learn by doing, let's try a list and see what we can learn from this technique. For instance, what can we learn about Sabbath observance from listing Christ's recorded Sabbath miracles? There are only seven in the Gospels. When we find just seven, what can we infer from that fact? They are found in the following passages:

1. John 5:1-15 = Pool of Bethesda—Passover, A.D. 29
2. Mark 1:21-28 = demoniac in the synagogue—Beginning Galilean ministry, A.D. 29
3. Mark 1:29-31 = Peter's mother-

in-law—Beginning Galilean ministry, A.D. 29

4. Mark 3:1-6 = man with withered hand—first Galilean missionary tour, A.D. 29

5. John 9:1-41 = Man born blind—Feast of Tabernacles, A.D. 30

6. Luke 13:10-17 = crippled woman—Peraean ministry, A.D. 31

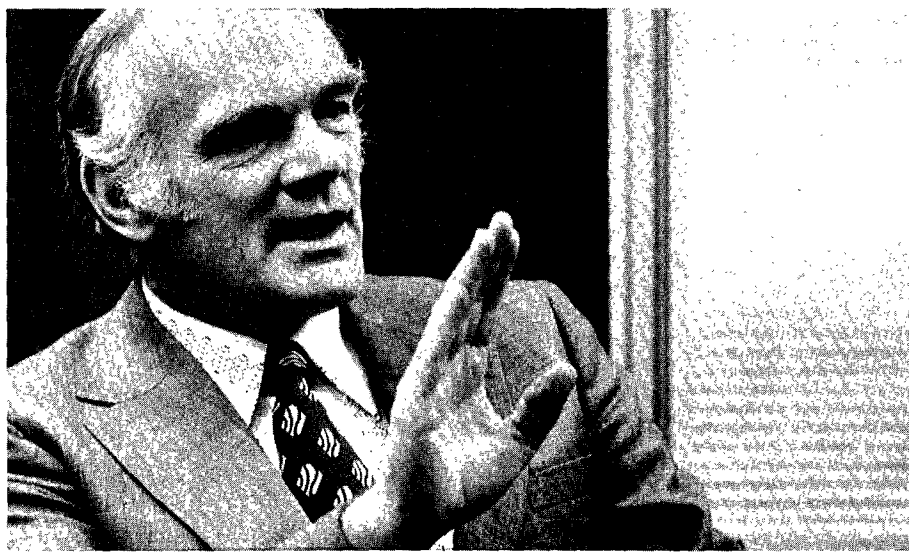
7. Luke 14:1-4 = Healing man with dropsy—Peraean Ministry, A.D. 31

Note that the first four take place in those few months that surround the crisis at the time of Jesus' rejection in Judea and the beginning of His Galilean ministry. The last three take place during those months that immediately precede His crucifixion. The two recorded in Mark 1 took place on the same Sabbath, and Mark 1:32 makes it clear that Jesus waited until after sunset to heal a large crowd of people who were diseased and devil possessed. It is interesting to raise the question as to whether this fact indicates that we should exercise caution even in healing on the Sabbath. But the point here is that the simple technique of making a list and checking it twice can be a highly productive and thought-provoking exercise in inductive Bible study.

Now, here's one for you to try on your own. See if you can find ten synonyms for *law* in Psalm 119. When you have them listed, what do they tell you about God's law? □

Continued next week

THE MEMBER THE MESSAGE AND THE MEDIA



An Interview With W. R. L. SCRAGG *Secretary, GC Radio-TV and PR Department*

[At the last Annual Council, held in Mexico City, it was voted to merge the GC Public Relations Bureau and the Radio-TV Department. W. R. L. Scragg was asked to head this new department. The following interview covers only the work of the former Radio-TV Department, of which he was secretary, inasmuch as the work of the Public Relations Bureau was treated in our recent interview with E. W. Tarr.—Editors.]

When and why did the Seventh-day Adventist Church first become involved in the broadcast media, that is, the radio and television aspect?

It began in the early 1920's with the development of commercial radio stations in a number of countries—in Europe, in Australia, in the United States, and in Canada. Our pastors began to become involved in broadcasting. This is the way Adventists are. When we see something we think the Lord can use to finish the work, we believe we ought to get involved in it. As soon as broadcasting began we thought of it as an extension of the print media and as a good way to reach everybody in a hurry. It very quickly became part of the denominational philosophy of evangelism.

I gather from this statement that you feel that one of the goals of being involved in radio and television is to

communicate the gospel to the general public. If this is our philosophy, how does the church actually implement this goal?

Well, we try to develop a global strategy. We like to think that we are covering all of the world with our broadcasts. We recognize that there are many people who would never hear the message in any other way. Many of these people are in affluent countries. Some are in the apartment towers of New York and other great cities. Through radio and television we have an opportunity to go behind the closed doors and reach these people. So we try to develop this global strategy in which we put the message on the air everywhere in a language that the majority of the people can understand.

Are we actually achieving this aim? In other words, how effective do you think that Adventists are in covering the world with our message through broadcasting?

As far as radio is concerned, we are making some real advances. I suppose that 90 per cent of the

world's population can tune in to an Adventist broadcast if they want to. The truth is, of course, we don't have enough language broadcasts to cover all the language groups, nor do we have radios in possession of everybody in the world.

When we think about Adventist radio and television, how large a voice are we thinking of? About how many broadcasts carrying the Advent message are on radio stations each week, and how many television outlets or broadcasts are carrying the Advent message?

In radio we have about 4,500 radio releases each week in approximately 60 languages, using in excess of 3,000 stations. On television we have about 500 releases on the same number of stations each week. The countries in which we are using television to any extent are the United States, Canada, Australia, Japan, Taiwan, Brazil, Argentina, and Peru.

Recently the church established a communications center on the west coast of the United States. Tell us a bit about this and how you feel this center may fit into the task of evangelizing the world with the Advent message.

Well, establishment of the center envisions the sharing of facilities by organizations that are very familiar to us—the Voice of Prophecy, Faith for Today, and It Is Written. All these are General Conference organizations, and consequently have a global outlook and try to serve the world. But we are hoping for more than that from this center. This will be a place where we can develop new projects, new concepts, new programs; and we hope that it will become a place toward which the world divisions can look for development of new concepts and new programs. The center will offer a pool of talent, and this in itself will be a valuable thing. There will be facilities for developing new films and new

broadcast outreaches. It should contribute greatly to the forward thrust of the denomination.

A little more than a year ago a project captured the imagination of our members. This was the international short-wave broadcast that was begun from Portugal. How successful has this program been? And since it is in short wave, perhaps you would like to tell us what you think the role of short-wave radio will be in our attempt to carry the message to the entire world through broadcasting.

One of the most thrilling features of AWR (Adventist World Radio) has been its effectiveness in producing a response from listeners. We have reports from as far east as the Ural Mountains and beyond into portions of Siberia, of the broadcast coming in like a local station. We are receiving many hundreds of letters from Socialist nations.

All this is very encouraging. The German broadcasts are highly successful. The broadcast in Greek has surprised us. One of the results of this coverage has been the decision to send a Greek worker into West Germany to work among the Greek expatriates there. So all in all we have been pleased with the response. This is something that will grow in strength.

As far as the future of international short wave and our evangelistic program is concerned, the future looks bright. Short wave was never more popular, and there is no cutting back by the BBC or the Voice of America or any of these international organizations in short-wave broadcasts. We are fortunate that we have been able to obtain a powerful voice in Europe, 250 kilowatts. We wish we could obtain similar voices in Africa, the Middle East, Southern Asia, and the Far East.

We all recognize that radio and television are highly professional and technical businesses or com-

munications avenues. What plans does the church have to train young people to involve themselves in these media?

In North America several of our colleges and both of our universities offer adequate undergraduate programs in broadcasting and communications. Outside of North America we need to add courses to the curricula.

One thing that I feel we need is more Adventist laymen involved with the broadcast media. Some of our young people think that unless they are going to work for the church, there is not too much point in preparing for this profession. But we need Adventist laymen in the broadcast media to help the church make sure it is working professionally and adequately in this field.

Most of the broadcasts we have throughout the world, I presume, are evangelistic in their thrust. Do you see that there is a possible role for public service broadcasting, and do you feel that this might open the door in some countries where we do not now have a radio voice?

Yes, there is a need for more programs in this area. This is one place that laymen may help in developing public service programs on a local church level. In countries where it has been difficult for us to work in the broadcast media, public service is one way we could go to get on these stations. Our health and temperance outreaches could be used to develop broadcast programs into many countries. There are other areas, too, that could be developed in this way. In South America, Enrique Chaij has developed a program called Una Luz En El Camino ("One Light in the Way"). He is on about 60 stations every day free of charge simply because he has developed a program that deals with the interests and needs of the people. This is the kind of thing that we can do.



In North America laymen have developed "Your Story Hour." It is run entirely by laymen, and it is on 400 stations. If we get people who can see a contact that is a public service and can develop it, we can expand the broadcast ministry of the church far beyond what we can through our evangelistic programs. This is something we must do more of in the future.

I understand that the radio broadcasts often conduct Bible correspondence schools. What is the purpose of these activities? How do they fit into the over-all ministry of the broadcast itself?

The Bible correspondence schools are changing their emphasis somewhat. There was a time when the work of the Bible correspondence school largely involved the dispatch and return of lessons; now what we are getting into is more of an audience service center, or an interest service center, in which the questions, problems, and desires of the people are dealt with in a variety of ways. The Bible correspondence school is one way. But we also have book-mailing programs. We have direct-mail programs in which a series

of booklets will be sent to a person. So it is a changing concept, but this is really the way in which we get in personal contact with the people who are in touch with the broadcasts. We have the broadcasts, we have the Bible school, and beyond those we have personal contacts through the pastor or the layman.

Can you tell us about any outstanding new programs or ideas that are having success?

On the international scene one of the most interesting concepts was developing in Australia by Roy Naden, now director of production for Faith for Today. He developed a five-minute television program called Focus on Living. This is eminently successful. One week-day five-minute broadcast produced 600 names in the city of Perth. In Taiwan, Milton Lee has developed an English-language-teaching broadcast that is a bilingual approach to teaching English over the radio. He has a bilingual magazine that goes along with it, and all the things he teaches relate to the Bible. It is extremely popular and has given him contact with many highly educated Chinese in Taiwan. This is the kind of imaginative approach we need more of in the broadcast media.

Is the Radio-Television Depart-

ment primarily on the General Conference level, or how does this activity carry on down to the local church? Is there some way that the local church can be helpful in strengthening the radio and television arm of the church?

There is a church structure that goes from the local church right through to the General Conference. This plan works with varying degrees of efficiency, depending upon the interest of the local people and the emphasis laid on it. Much of the work at the local-church level in sponsoring and promoting the major denominational broadcasts is carried on by our lay people through the Lay Activities Council, and that's where we do our best work.

The area of broadcast programming is something that has not yet been fully tapped in the local churches. There are people in our local churches who could involve themselves in the media—not only the pastor but also laymen—and could present the message of the church in an effective way. We want to find ways of reaching these people and training them. This is one area where we don't believe we have the most effective program. We get good support from our people. They can help by distributing program announcements

about the time the broadcast is on, by enrolling people in the Bible course, and in many other ways. We would like to see a stronger emphasis in the use of radio by the pastor and the church members. We tend to be satisfied with a professionally produced national program, and we forget that there are hundreds of stations that have audiences to which we are not speaking because we are not on them. The only way we can be on many of these stations is through local commitment to local broadcasting.

Is it a help or a handicap for our church members to write to local radio stations and express appreciation for our broadcasts?

It is a wonderful help. It keeps the broadcast on the air and sometimes helps get us on stations we are not on.

Can the individual Adventist be of any help in upgrading the content of secular radio and television programs?

I think he not only *can* help, but he has a *responsibility* to do this. We should encourage the station in its development of good programs. If there is a program that you enjoy, that is educational and in good taste, communicate to the station your enjoyment of that program. It doesn't have to be a religious program. Just the simple fact that you appreciate what they are doing will mean a lot. I think this is a responsibility we should nurture and develop. Too often we live in a kind of closed circle. We think about only those things that are Adventist related, but we should also try to help in things that are good and educational.

Looking ahead, what do you regard as the greatest challenge to the church in the broadcast media?

Our greatest challenge is to keep an evangelistic thrust in the fast-changing concepts in the broadcast media. In the future we are going to find it increasingly difficult to maintain an evangelistic presence in the media because religion is never popular when it is mixed in with entertainment—and people want entertainment. It is going to require much of the blessing of the Lord, guidance of the Holy Spirit, and imaginative thinking and planning if we are going to keep effective until the Lord comes. We want to reach all men everywhere through this message. Through the broadcast media millions of people will get to know the message who may not have opportunity to hear it in any other way. □

Overcoming Loneliness

By DONALD W. MCKAY

WE ALL FEEL LONELY at times. When death strikes, life becomes almost unbearable to the wife or husband left behind. The poet Cowper expressed this sentiment:

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill."

One has only to visit an old people's home to note the enormous pain of loneliness on the face of a forgotten aged person.

Inherently most of us are gregarious. We want to be with people. But even in a crowd one can be extremely lonely. Loneliness, therefore, is being separated from those we cherish. We require companionship and love to survive, we live by fellowship.

To receive love we must give love. We must extricate ourselves from our shells and share our talents with others. When we give of ourselves we enrich most of all our own lives.

The psalmist exclaimed, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). When we labor together with fellow Christian believers we begin to learn the meaning of friendship; then we become too busy to be lonely.

Ellen G. White encourages the lonely heart to recognize God's handiwork in "the richness and the beauty of the earth," and "to search out, both in nature and in Holy Writ, every object representing Christ. . . . To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of Him who once dwelt among men."—*Education*, pp. 119, 120.

When You're Young

By MIRIAM WOOD

Reader's Day

IT OCCURRED to me that since this column elicits a rather large reader response, some of you might be interested in reading what some of the rest of you have written. I'll probably intersperse a comment or two. Here goes for applause and otherwise.

From a Student at _____ College

"I am writing you in regards to your recent question-and-answer section in the REVIEW. One question was related to which books of a spiritual nature you enjoyed and thought most useful. Quite honestly, I was disappointed in your reply. The Bible was not even mentioned. Is it not a spiritual book? What really bothered me was your idea of placing Ellen G. White near C. S. Lewis. Don't you understand that our colleges, especially the college I am attending, are having enough trouble getting our youth to read the Bible itself?

"I have been an SDA all of my life, but not a Christian until last summer. Please, our youth—including myself—are tired of reading books such as those by C. S. Lewis. I gave up the drugs and hippie life to find peace in God and the Bible. Too many of us are making C. S. Lewis and others our religion. If you could only understand how some of us want our fellow-brothers in Christ to return to good old-time religion . . ."

From M. W.

I must confess that I feel abashed, not having realized that I might be thought of as leading young people in incorrect paths. Truthfully, I did not consider the Bible in the same category as other books. I was speaking of "inspirational" books rather than "inspired" books—yet I consider Ellen White's books inspired, so obviously there isn't much I can say in defense of my position. Nonetheless, I was vastly cheered by this letter, even though I was being taken to task. Bible reading can mean nothing but good for the SDA Church. When young people want to return to the firm, solid ground of the Bible, what more could we ask?

From a Reader in the West

"In the January 18, 1973, REVIEW I read with interest and concern your column 'Souvenirs or Stealing.' You may have heard this little story, but I thought I would pass it on anyway. I heard about a little girl who was looking through her mother's towels and linens when she suddenly remarked, 'Mother, I didn't know that your name used to be Pullman!'"

From M. W.

For the benefit of people to whom "Pullman" has no significance, in earlier years Pullman (sleeper) trains were the most popular mode of transportation in most Western nations. Long journeys were taken on these trains; towels and other linens were, of course, provided. To update the story, the child might easily say, and make the same point, "Mother, I didn't know your name used to be 'Howard Johnson' or 'Holiday Inn!'"

From a Reader in the Midwest

"Your column in the December 21, 1972, issue on a new vegetarian restaurant in Washington, D.C., interested me a lot. But when you ended by saying you wished that this restaurant was being operated by SDA young people, I felt I just had to tell you about one that is.

"The vegetarian restaurant about which you wrote so enthusiastically is being duplicated in Greenwich Village in New York City by a group of SDA young people. A group of blacks and whites are demonstrating that it can be done, and their plans to enlarge its scope and outreach are exciting.

"They are a representative group in their personal appearance—nothing in their dress or demeanor would appeal to the licentiousness rampant in that area of the city. They appear modest and neat."

From M. W.

I am delighted to hear of this venture and would like to go to New York and see it for myself. Perhaps this will be possible in the near future. You may also recall that I mentioned (too briefly) that Australia is leading the way in this sort of thing. I wish all our readers could see the beautiful vegetarian restaurant in downtown Sydney. Two years ago I spent more than a week in that city and had occasion to visit the restaurant more than once. I always found it crowded. In addition to the main dining rooms, there is a juice bar, which is always going full blast. The people in that part of the world are dedicated fruit-juice drinkers; they consume much more of these healthful beverages than they do soft drinks. I'm not speaking of just Seventh-day Adventists, but the populace as a whole. Therefore, the market is ready-made. However, it seems to me that we could and should be doing the same kind of thing in the United States. I have also had delicious meals at vegetarian restaurants in Switzerland, though I think they are not under the sponsorship of any church or religious group.

ONLY ONE TALENT

Only one talent small,
Scarce worthy to be named,
Truly He hath no need of this—
Oh, art thou not ashamed?
He gave that talent first,
Then use it in His strength,
Thereby, thou know'st not He may work
A miracle at length.

Many the starving souls
Now waiting to be fed,
Needing, though knowing not their need
Of Christ the living Bread.
If thou hast known this love,
To others make it known,
Receiving blessings, others bless;
No seed abides alone.

And then thine eyes shall see
The holy ransomed throng
In heavenly fields, by living streams,
By Jesus led along.
Unspeakable thy joy,
And glorious thy reward,
If by thy barley loaves one soul
Has been brought home to God.

—Author Unknown

What Does the Return of Pentecostal Power Mean?—3

God Waits for the Fruit of the Spirit

Pentecostal power is given only to those who have become qualified by the indwelling Spirit to be God's exhibit A of His way of life. Certain aspects of this qualified life include the fact that such church members are no longer "a collection of independent units or discordant, conflicting elements" (*The Acts of the Apostles*, p. 45). Although recognizing diversity of personality, they understand the strength of oneness of purpose, of being of "one accord" (Acts 1:14). Furthermore, their motivations in life are dramatically reoriented—"no longer were their hopes set on worldly greatness" (*ibid.*). They speak the name of Jesus with assurance that He indeed is "their Friend and Elder Brother" (*ibid.*, p. 46). Their highest ambition is "to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom. . . . They could not be restrained or intimidated by threatenings."—*Ibid.*, p. 48.

We today live many years after the time when Pentecostal power should have returned to the remnant church in order to finish the gospel harvest. Let there be no doubt or hesitancy on this point: Jesus has wanted to return for more than a century but the quality people upon whom He has rested the integrity of His promises as well as His government have not yet been produced. The return of Pentecostal power will awaken and startle the world to the awesome declaration that Jesus is returning for a people who love Him; the winsomeness of such Pentecostal energy will draw many into that group which is demonstrating what it means to "keep the commandments of God, and the faith of Jesus" (Rev. 14:12); the gifts of the Spirit will remove all hindrances to such a global proclamation.

In other words, when God sees that His people are permitting the fruits of His Spirit to mature into a Christlike life, then He will signal His approval with the appropriate gifts of the Spirit. Tremendous evidences of God's leading will be apparent when the church today reaches the level of spiritual commitment shared by the disciples prior to Pentecost (see *The Great Controversy*, p. 464). His hand will be revealed in ways that we cannot now even imagine—any more than the disciples could have predicted the gift of tongues to come precisely as it did on the day of Pentecost.

Clear the King's Highway

But first the church that bears God's last warning message "must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy."—*Testimonies*, vol. 8, p. 297.

Before "the events of the day of Pentecost shall be repeated with even greater power than on that occasion" Ellen White reminds us that church members who long to be part of a last-day Pentecost must allow God to "breathe new life" into them, to "touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise." Tongues that now seem tied in hesitation, lethargy, and foggy theology "will be imbued with the power to speak forth the wonderful truths of God's word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth."

That which stands between the church in early 1973 and the renewal of Pentecostal power is, on the church's part, a clear vision of what the task really is and a character preparation that will validate the message that has to be proclaimed. On the Lord's part, He stands ready to "help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out" (*Review and Herald*, July 20, 1886).

The church's work in completing the gospel commission is not a matter of waiting for some time, near or distant, when God will arbitrarily decide to unleash dazzling wonders by which the world is aroused to its impending doom. This is not the way the gospel began at Pentecost; neither will it be the way it is completed. Clear is Ellen White on this subject: "There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified. The Holy Spirit must be allowed to work."—*Testimonies to Ministers*, p. 424.

Dramatic displays even of undeniable supernatural wonders will never be conclusive evidence that God is at work in religious activity. Satan's forces can duplicate every miracle that man might hope for, except the actual return of Jesus in the heavens. For this reason we have been warned: "It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*The Acts of the Apostles*, p. 51.

Understand Only Through Experience

Church members, Advent-oriented and Sabbathkeeping, who understand through experience such holiness of life, will be used by God in dramatic ways that will surprise them at every turn. Such church members are not now "idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. . . . Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use."—*Ibid.*, pp. 54, 55.

We must not allow matters of minor concern to occupy our attention—in our personal lives, in our homes, in our local churches, or in church councils on any level, anywhere. Our first task is to hear our Lord speaking to our soul every day; our next is to convince others that they can also hear Him whisper words of forgiveness, cheer, and courage to their own hearts. And there is a third task: we must in prayer and common rejoicing devise ways of harnessing the resources of church groups large and small so that the unwarned millions—those millions who yearn to hear such words from a personal Saviour—may hear who He really is and what He wants to do for men and women everywhere—now.

If ever there were a time and need for companies of Adventist Christians to gather together for special help from Heaven it is now. The promise of the fullness of the Spirit to the early disciples was not meant for them alone. Whatever was promised, whatever was delivered in

God's own marvelous way at Pentecost, stands as a promissory note to committed Adventists today. It will be re-deemed by some generation, sometime. Why can it not be ours?

H. E. D.
Concluded

Jesus or Freud

Some months ago we published in the *REVIEW* an article in which appeared the following observation:

"Sometimes in my reading or listening I get the idea from others that they think Freud and Jung and their disciples can help people but they are not so sure about Jesus. 'If only He had been able to read the works of these men, how differently He would have taught. If only He had been able to read some of the current books about sources of power, how differently He might have acted.'

"Would He?"—D. R. Manzano, "God Sent Jesus," Dec. 1, 1972, p. 4.

This observation has haunted us ever since we first read it. It raised the question, Does Christianity have anything to offer by way of an understanding and control of human behavior or have the psycho sciences preempted the field?

Psychology is a science that has made great advances in recent decades. Although its complexion has changed considerably since the days of Freud and Jung and theories have undergone changes, the basic goals have remained the same. Courses in psychology are offered in all Seventh-day Adventist colleges.

Is psychology divorced from religion? Are the two distinct fields? This depends on the point of view. Many psychologists would say that they are separate fields. Of course, all psychologists study the effects of religion on

behavior and religion's possible influence in emotional disturbances, but not many closely relate the two fields.

There is much that might be said on the relationship, but it is not our purpose to explore the ramifications. We wish merely to make one observation, then turn to the Bible for a significant comment it makes as to Christianity's contribution to the control of human behavior.

It is our opinion that God has been working through medical sciences to ease the burden of suffering that sin has wrought. One need but look at the state of the medical art at the turn of the century to appreciate its present level. Men who study the human body and its functioning are looking into God's creation and are discovering God's laws, and God cooperates with the scientists as they reach out to relieve human suffering.

Similarly, those who are studying the functioning of the human mind are studying God's laws. We believe that in this area, too, God has permitted remarkable discoveries to have been made and has been working to mitigate the frightful emotional and mental suffering that sin has brought. Of course, in this field as in other fields Satan has intruded himself, but a dedicated Christian psychologist and psychiatrist with the help of the Holy Spirit will be able to distinguish the false from the true. Working within the framework of the discoveries God has permitted to be made or even prompted, he will work in partnership with God for the relief of human suffering.

The Christian psychologist will also recognize that the Psychologist par excellence is Jesus Christ, who created the human mind, planned its functioning, and established the laws by which it functions. It is evident, therefore, that His teachings are in harmony with these laws, and that obedience to Christ will promote optimum mental health.

D. F. N.

Concluded next week

Letters

Continued from page 3

bored, not because he lacks knowledge. This is not necessarily a teacher problem. We should begin at home to give the child a thirst for learning. It is the obligation of the parents to encourage this desire.

PATRICIA E. GEORGE
Indianapolis, Indiana

A Plea for Seriousness

Re "Unmarried Loneliness" [Feb. 8]. I think the single person in the church is in need of a special ministry. The world, society, and the church are built around "normal people," who get married, buy homes, and raise children and grandchildren. Much of the Bible does not seem to speak to the unmarried. For example, Christ loves His church as a bridegroom does a bride. This analogy, perhaps very meaningful to married people, does not carry a freight of understanding for the single person and in fact tends to increase his sense of separateness and loneliness.

I have never heard a sermon preached for the single person. No one anywhere in my 18 years of Adventist education prepared me psychologically for the possibility that I might not get married. I see in myself and my friends the struggle to find some peace of mind. Many single people, particularly young women, have

no skills relative to thinking about the future on a long-term basis. Everything they do is for six months or a year—certainly not more than two years—because what if the knight in shining armor comes riding?

You cannot build a career, much less a stable happy outlook on life if you are always perched on the edge of uncertainty. Frustration runs high too. Young women who are domestic, who love children, and who are most happy in male company, are not exactly the most fun-people to be around in all your spare time. Yet if you are single your lot tends to fall with this kind of people. In other words, there is little opportunity anywhere for the unmarried person to make any kind of healthy adjustment. I wish someone would take the situation seriously just once. We are people too.

KIR WATTS
Takoma Park, Maryland

Character Molding

"Is Manual Labor in Schools Outdated?" [Dec. 28] is informative and reassuring, especially to those who worked all or part of their way through school. The author fails, however, to mention what I believe to be an all-important and character-molding experience—that of working side by side with respected academicians who in times past recognized the value of labor for themselves and saw in it an opportunity to develop valuable and lasting relationships with students. I

shall always cherish the memory of putting a roof on the campus barn, picking fruit, and planting trees with W. R. French, whose primary responsibility was teaching religion at Pacific Union College.

OLIVER JACQUES
Loma Linda, California

How to Survive

If the *REVIEW* really belongs in *every* Adventist home, as you have often said, why aren't more unions following the precedent-setting move of the Columbia Union, which some months ago discontinued its union paper and incorporated it into the *REVIEW*? That merger means that every Adventist home in the Columbia Union now receives the *REVIEW*.

In financial terms alone it seems that such a merger would be wise for other unions to repeat. The lessons provided by the many mass-circulated publications that have gone out of business because of spiraling printing and postal costs apparently are not clear to us yet. Recent actions by the church to consolidate services (i.e., Radio-TV with Public Relations) are encouraging, but let's not drop the ball now.

I realize that our union papers have been enjoyed by their readers, but to this extent so were the *Saturday Evening Post*, *Life*, and *Look* before their demise.

MIKE FOXWORTH
Denver, Colorado

Charlie Had Four Friends

By ROBERT H. PARR



FIRST, I WANT to make one thing perfectly clear: this story is true. Second, I want to say that nothing has been exaggerated to make the story more dramatic. I want to tell it as dispassionately and as factually as possible. All that has been altered is Charlie's name, which is really—Oops, nearly gave *that* away in a moment of careless enthusiasm.

As you already have noticed in the title, Charlie had four friends. Notice, too, if you will, the tense of the verb. He hasn't those same four friends anymore—though he has made new ones, but how long such friendships last depends on how long Charlie lives. He's twenty-one now; he was fifteen when he had the four friends of whom my title speaks.

Four friends and Charlie. That makes five. Five fifteen-year-olds trying their wings; five fifteen-year-olds sensing the "stupid" restrictions that parents clamp on them simply for the sake of making their lives miserable. At least that is what Charlie and his four friends thought when they were fifteen.

Now Charlie is twenty-one, and he doesn't think those restrictions were so bad, after all. In fact, he wishes that his parents (and his friends' parents) had been a little more vigorous in the application of those restrictions. Charlie wishes with all his heart that he had not badgered his parents into submission with that old line, "All the other kids are allowed to. Why can't I?"

Charlie's four friends have gone.

Robert H. Parr is editor of the Signs Publishing Company in Australia.

Three of them are dead—two killed in one accident, one in another—and the other has permanent injuries suffered in yet another accident. He'll never walk again, according to what the doctors have said, and usually they know what they are talking about.

It all goes back to the time they were fifteen. Bikes were the in thing. Any kid without a bike was out of everything. But Charlie's parents said No. They had said No when he was thirteen (and before). And they said No when he was fourteen. But when he was fifteen, they relented. They bought Charlie a bike. "Because all the other kids had one, and he felt out of it." Thus are parents worn down and destinies set.

Now, it should be made clear that Charlie's parents had not denied him a velocipede (as my grandfather used to call a bicycle) because they were mean or hard up or spoil sports. No, they had been extremely reluctant to do so because the accident rate in their very-heavy-traffic area had made, they thought, bicycle riding a hazard that put it in the too-dangerous class. However, as I have hinted, they relented when our Charlie was fifteen, and he became the possessor of a shining new machine.

Whewee! Now for the open road! And in spite of the fact that he had promised his parents he would take all the necessary care and precautions and would keep off the highway, somehow he drifted onto that deathtrap, and one day when he was sailing merrily along a car came from nowhere and knocked him off his bike.

They rushed him to the hospital, and Charlie hovered between life and death for weeks. That was six years ago. The facts are that Charlie is still hovering between life and death, though he mightn't realize that.

Stricken but Courageous

The only thing sound in Charlie's physical and mental make-up now is his brain. That, mercifully, was left more or less unimpaired. His mind wants to reach out to the world about him, but communication is next to impossible. He has auditory-nerve damage, and so he cannot hear well; he has eye damage, which distorts his vision terribly and irretrievably. He cannot walk and will never do so again. His vocal coordination is shot to pieces, and his talk is merely a garble of unintelligible noises. In addition, his body is constantly convulsed by pitiful spasms.

You can communicate with Charlie if you talk loudly and slowly, but the best way is to write down what you want him to know. His reply might be some unintelligible sounds, the enunciating of which grotesquely contorts his face. Most likely he will write his reply. With extreme effort and obvious pain he manages to get the pencil in his hand and scrawl out his answers—slowly and with horri-fying effort.

But there he sits in a hospital wheel chair, a young man with a normal brain that is bursting to communicate but does not have the means to enable him to do so; his obese body slumped forward, twitching and convulsing involuntarily as

you talk to him. Life, he writes, since his accident has been all pain. He is a tragedy in a wheel chair; a casualty in the teen-age-parent war of attrition that is waged ceaselessly.

Life holds little or nothing for him. He cannot read or even watch TV for long, because the strain is too much. The only pleasure he gets out of life is eating. But no exercise and much eating have produced a body of such proportions that two husky male nurses cannot lift him without extreme difficulty, and the hospital authorities have placed him on a diet. It seems as if his last legitimate pleasure is being taken away, and he cannot protest.

Charlie isn't bitter. He has courage. He clings desperately to life. But he has his opinions as to what went wrong. They are worth noting and heeding for parents and youngsters alike.

You know what Charlie laboriously scrawled when he was asked what first went wrong with his life and the lives of his friends? "Lack of control by parents." It's a shuddering indictment, but that's what he says. Looking back with his mind clear and his body permanently mangled, he wishes more than anything else that his parents had been courageous enough to say No and stick to it. He wishes that they had not allowed him to roam the streets on his bike with his friends at night. He wishes that he had not worn his parents down by continual nagging for a bike because "all the other kids had one." He wishes above all that his parents had stuck to what they felt was best for him. He wishes, and wishes, and wishes, because that's about all he can do now.

Should Have Known Better

And the second thing he scrawled out on his pad was that unthinking "friends" should have known better. If you can stay long enough and are patient enough, he will tell you of the car-body repairman with whom he and his mates became friendly. How this man with his passion for fast cars had communicated his enthusiasm to the five friends. How he used to allow them to "burn" around the paddock behind his workshop or on some back road where an unlicensed driver would not likely be caught. How they were all so very much inclined to show off if there were girls present. How the love for speed seeped into their souls so that they could never think about anything but going faster and feeling the wind in their hair and doing mad things.

Charlie can get quite bitter about these people who he says fooled them into thinking what life was

about, when all it did was take everything and give nothing. They fooled him into believing that speed and bikes and cars were all that really mattered. That the speed game was really living. Now Charlie has plenty of time to reflect on the stupidity of such philosophy. Plenty of time.

But this is more than three of his friends have. They are dead, killed before their time. All were killed in souped-up cars driven too fast, too hard, and too inexpertly.

Charlie will tell you that parents who give too much are stupid. He sees it all clearly now. He denounces parents who help a boy buy a car or a motorbike too young. He wishes he could crusade against those "old bombs" that are souped up to make them lethal weapons on the highway.

especially

FOR WOMEN

By BETTY HOLBROOK

Chaos and Quiet Nightmares and Peace

IT'S MIDWINTER. But outside the sun has laid a sequined path across the water, making it look warm and inviting. The ocean in its restless surging breaks with a muffled thunder, and somehow this constant play of sound and light brings peace and restores a much-needed serenity. It's reassuring to know that Jesus too needed solitude and found it in gentle, soothing Galilee.

Life takes so many unexpected turns. Thousands die in an earthquake, towns are devastated by floods, hundreds crash to their death in an airliner—until we grow numb and desensitized to numbers. Only when it touches someone close does it shake us with the cold fact of what this world is really like.

We saw it early this morning along the boardwalk of a beach town. It was brisk but beautiful, until we looked to the side where recently a complex of condominiums had stood. A young pyromaniac had somehow found delight in destroying uninhabited buildings in several places along the shore. We were looking at the ruins, wondering whether anything was salvageable, when a well-dressed man rode up on his rented bicycle.

"They caught the boy, you know," he said.

"Yes, we had heard . . ."

"They ought to take care of him like they do over in ———" He had a glint in his eye now. "They tie a fellow

He wishes—— But as I have said before, that's about all Charlie can do now—wish.

On the other hand, Charlie's condition might not be entirely without its crusading possibilities. If one parent reading this story will stiffen his backbone and set his jaw and say No and stick to it when his every instinct tells him that what his boy (or his girl) wants is not good, safe, or right; and if just one teen-ager, having read this story, will refrain from putting the pressure on "because all the other kids are doing it," then some good may be chalked up to Charlie's credit account. He'd like to think so, anyway. Right now he feels that there's not much on the credit side of what's happened to him. □

like that to a pole, build a fire under him, and let him die slowly. They don't have many pyromaniacs there!"

"That's some thought to begin the day with," my husband said quietly.

With that the man wheeled and shouted into the wind, "I've got lots more where that one came from."

To our left the blackened, broken remains of a building; ahead riding into the sun a man with a twisted, brutal mind—products of man living it his way. To our right, though, the ocean still shimmered in the sunlight, still pounded out its rhythmic peace—products of God doing it His way.

It reminded me of a day—one I'll never forget—just two weeks earlier. Through generous friends we joined the invited guests at the National Prayer Breakfast. There was a spirit of grand fellowship. The Vietnam peace treaty had just been signed, and the calls for cooperation, understanding, and obedience to God's laws were eloquent. It was, on the surface at least, a happy occasion with an abundance of warmth and platitudes.

Two hours later we joined a heart-broken family and friends in a funeral service. The dear one's death was sudden and senseless, caused by one who had left a trail of blood and theft behind him in search of revenge toward all mankind.

The painfully sharp contrasts of that day drove the lesson home harder. Too often we've turned God's world into a nightmare. And they shall cry peace, but there will be no peace. How many times those words have re-echoed through the past few days.

But there is a peace, and it comes like the waves of the ocean on a quiet, sunny day—lapping gently first at our feet, and then finally engulfing us. God is still there, and He cares. Someone said it half in fun, but the thought is sound: "You can't leave footprints in the sands of time unless you keep your feet on the ground."

Our quiet times with God can help us do just that.

Hans Mayr, Adventist Pioneer to the Amazon

By BRUNO W. STEINWEG

READERS OF THE REVIEW have heard of the Leo Halliwells and their work with mission launches that have taken healing of body and soul to the scattered inhabitants of the great Amazon basin. But few, even of those who today carry on the work that was so nobly begun, know of the beginnings of the work in north Brazil.

Early in 1927, when Carlyle B. Haynes was president of the South American Division, the East Brazil Union committee decided to send a team of workers to begin work on the Amazon. That team was made up of Elder and Mrs. John Brown, their son, Walton (now an associate secretary of the Department of Education of the General Conference), and two colporteurs, André Gedrath, a widower, and Hans Mayr, accompanied by his bride. The group landed in Belém at the mouth of the Amazon in May, 1927.

The plan was to begin with colporteur work, so Elder Brown decided to sell Adventist literature. He began work at Manaus, 1,000 miles up the Amazon.

Mayr and Gedrath worked in Belém, one taking the even-numbered houses while the other called on the odd numbers. When the time approached that they would be needing new territory they turned their thoughts to the people living along the great Amazon and its tributaries.

For that work boats were needed. Each drew his own plans, and each soon built a boat with the income from his book sales. The motor for Mayr's boat was taken from the wreckage of the first auto used in the city of Belém. It was offered for sale after it collided with a donkey.

Dreams of Mission Service

For Hans Mayr, the idea of being a missionary to the Amazon was born back in Ulm on the Danube, southern Germany. Son of devoted Adventist parents, Hans listened weekly to stories told by his Sabbath school teacher. She often related stories of how God was working in distant parts of the world, and how more volunteers were needed.

These stories were mostly from Africa. But what about Brazil and the Amazon? thought young Hans. By the time he was 17 there came to him the conviction that he must go to the jungles of Brazil. A request to his father for permission to go fell on deaf ears, but Hans kept voicing his dream. The father, not knowing what more to do to dissuade his son from this "foolishness," consulted the pastor and

the elder of the church, who counseled him not to hinder the work of the Spirit.

When permission was still slow in coming, Hans's older brother, Carl, offered to go with him, with the idea of seeing other parts of the world and then returning to Germany. The father felt he could no longer object, so Hans and Carl bade their parents farewell.

It was Sabbath morning when their ship dropped anchor in the bay of Rio de Janeiro. Their suitcases and several precious boxes of tools and equipment for work in the jungle were unloaded on the wharf. But the young men knew not a word of the language, knew of no Adventists, and were without money. So they abandoned the tools and equipment, and with suitcases in hand, went to a park for their Sabbath school. As they turned the pages of their German hymnal one of them noticed on the title page a Rio de Janeiro branch address for the publishing house. Eagerly they tried to communicate with passers-by to get directions to what they thought was a street location. When they got there they found it was a post office box.

Threatened Arrest

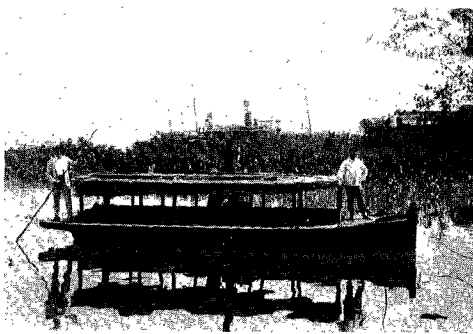
The brothers took turns watching to meet whoever would come to get the mail. A policeman was also watching and threatened to arrest Hans for loitering. However, he was able to ward off the officer who found a translator to inquire why he was there. When Hans was able

to explain his predicament, he was left in peace.

After sunset a man came to the box, looked at all the mail, put most of it back, and hurried out of the post office so quickly that Hans had to run out into the street after him. He managed to let the man know that he was an "Adventista," but was not able to communicate his problem.

Hoping for a better contact, Hans resumed his vigil. Soon another man came to the box. This man spoke some German. He said, "You must be hungry," and took Hans to a restaurant. Hans had now met the publishing secretary of the East Brazil Union.

But what should he do with this young man who was dreaming of being a missionary to the Amazon? The colporteur work would be a means of income, and at the same time a school to prepare for hardship; so Hans was sent to the State of Espírito Santo to work among German colonists. When he arrived at the address to which he was sent, he found that the mission president was out in the field; so the office secretary sent him to make contact with him on his itinerary. He also gave Hans the name and location of the German colony among whom were some Adventist brethren.



Above: The boat of Bookman André Gedrath, which carried the message along the Amazon. Right, top: (from left) The John Brown family, Mr. and Mrs. Hans Mayr, and Colporteur André Gedrath on the wharf at Rio de Janeiro ready to embark for the Amazon. Right: The mission launch of Hans Mayr. Leo Halliwell stands to the right on the prow of the launch.



Bruno W. Steinweg is business manager and instructor in theology, Chile College, Chillan, Chile.

Because of a change in the president's travel plans, the hoped-for contact was not made; so the young man began a trudge of almost a week, eating fruit fallen from trees, sleeping little and poorly, until he arrived at the home of a family named Storch in the territory he was to work. (Elder Gustavo Storch, one of the children of this family, was later a successful evangelist in the North Brazil Union, raising up many churches.)

With his vision ever before him, Hans Mayr worked hard, and by the time school began that year at our college in São Paulo he had earned a scholarship. Thus, for several years his program was to sell books during the summer vacation and study during the school year, always hopeful the time would come when he might be assigned to work on the great Amazon.

Working in "The Green Hell"

Consequently, when the team named at the beginning of our story was made up to start work in the "green hell" of North Brazil, it was a great satisfaction and challenge to Hans to be made a part of it. But the work was not easy. From the very first trip with his little launch he had to battle with storms, ever-present tropical diseases, and the prejudices of the people.

When Elder Halliwell arrived in 1929 he joined Hans Mayr in his small boat to find openings for the message. The two traveled and worked together. They even slept together on the floor of the small craft. In the same year the Halliwells arrived Hans was invited to join the regular worker force.

Soon afterward the Halliwells left on furlough, at the end of their first eight years in South America. On the return voyage Elder Halliwell drew the plans for the original 33-foot-long *Luzero*. In 1931 the Mayrs were able to pay their own way for a visit to Germany. There, Dr. Zett, a practical Adventist physician and dentist, outlined for Hans specific treatment for intestinal parasites and insisted that he master the art of tooth extraction. Both of these skills became a regular part of the medical missionary work for the Amazon dwellers.

However, the period of service of the Mayrs was to be cut short at the end of seven years of pioneer work. Tropical disease and suffering began to tell on them and their children, so that they had to come to the unwelcome decision to leave the Amazon in order to survive.

Carl, who had accompanied Hans to Brazil, had gone on to Chile while Hans was still at the São Paulo college. The parents had also come from Germany to Chile shortly before Hans decided his family must leave the Amazon. So the pioneer worker joined his brother and parents in Chile.

Recently we visited Hans and his wife at their home on a farm north of Santiago, Chile. Hans is old enough to be retired, but each Sabbath of the month finds him at a different church preaching and encouraging the brethren. The children of Hans and his brother, Carl, love the Advent message. Some of them occupy prominent positions in the work in Chile.

Although far removed from the country where they gave of their best to help establish the work, Hans Mayr and his faithful wife continue to read with eagerness and thanksgiving all reports about the progress of the work in the Amazon basin. □

TENNESSEE

Message Magazine Has Best Year in 1972

Message Magazine had the best year in its history in 1972, both in single-copy sales by literature evangelists and with respect to subscriptions.

Scores of literature evangelists are selling the magazine in the West Indies and in the Caribbean Union. In the West Indies Union 42,300 single copies were sold in 1972. In the Caribbean Union the sales were 63,813 single copies. In North America single-copy sales were 435,577. Total single copies sold in 1972 was 541,690. Subscriptions for 1972 totaled 73,731.

C. M. WILLIS

Associate Manager
Periodical Department
Southern Publishing Association

INDIA

Work Begun in 45 New Areas in 1972

Forty-five new areas were entered with the Adventist message during 1972 in the South India Union.

Since 1965 the Kerala Section has averaged ten new stations per year. Last year 17 new churches were established. In the State of Kerala there are 45 evangelists to care for 186 stations.

On December 22, 1972, a seminary was opened at Panaveli where instruction is given in the Malayalam language. This seminary is to help meet the increasing need for ministerial workers in Kerala State. Seventeen young men are taking the two-year course, which will train them to be effective village evangelists.

When P. C. Thomas began to work in a place called Vellanad much opposition developed. Then one of the leaders of the opposition became strangely ill and was unable to speak. Instead of rejoicing that this voice of opposition had been stilled, Pastor Thomas held a prayer meeting in the man's home for his recovery. He was miraculously healed. As a result, 37 accepted Christ and were baptized.

M. A. James, Kerala Section president, began working among a group called Nadar Christians. For more than 50 years our people had waited for an opportunity to evangelize this community. Finally the way opened up. Under severe trial 52 people joined the Seventh-day Adventist Church. One of these was a conference committee member of another church.

Because a recent convert lost his job when he persisted in keeping the Sabbath, a new church has been established at a village called Mavelikara. Mr.

Mathew, baptized in meetings conducted in Cochin by D. R. Watts, president of the South India Union, resigned his job in a fertilizer factory when he was refused Sabbath privileges. While waiting for his severance money to come through from the company so that he could start his own business, he went to his home in Mavelikara to share with his relatives the truths that had gripped his heart. Immediately an interest was developed in this Syrian Christian area.

The section Ministerial secretary, P. K. Mathew, followed up this interest. As a result 39 people have been baptized, one of whom was a Jacobite priest. On the last day of the public meetings, a mob disrupted the proceedings, so that the police had to be called. Now Pastor Mathew is conducting a Bible class in Mavelikara for 300 interested adults.

Four Adventist church members were admitted to the hospital recently as the result of beatings from those trying to stop evangelistic meetings at a village named Venkotta. Nevertheless, 25 have been baptized there and a new church established.

While Ingathering in the town of Chintamani, Mysore State, S. B. Raju, a graduate from the two-year ministerial course taught at Lowry Memorial School, Bangalore, discovered a group of 180 Hindu families who said they wanted to become Christians. After a year of work among these people, 25 have been baptized, and 60 are attending Sabbath services. In spite of opposition and hardships because of their decision to keep the Sabbath, these new members are remaining faithful.

On one occasion a group of hooligans came during a meeting with the intention of burning down the shed where the meetings were being held. They threatened to kill Mr. Raju if he did not stop preaching about Jesus Christ. However, the leading men of the town told him not to worry, nothing would happen. "The message you are preaching is the truth. Do not stop now," they told him.

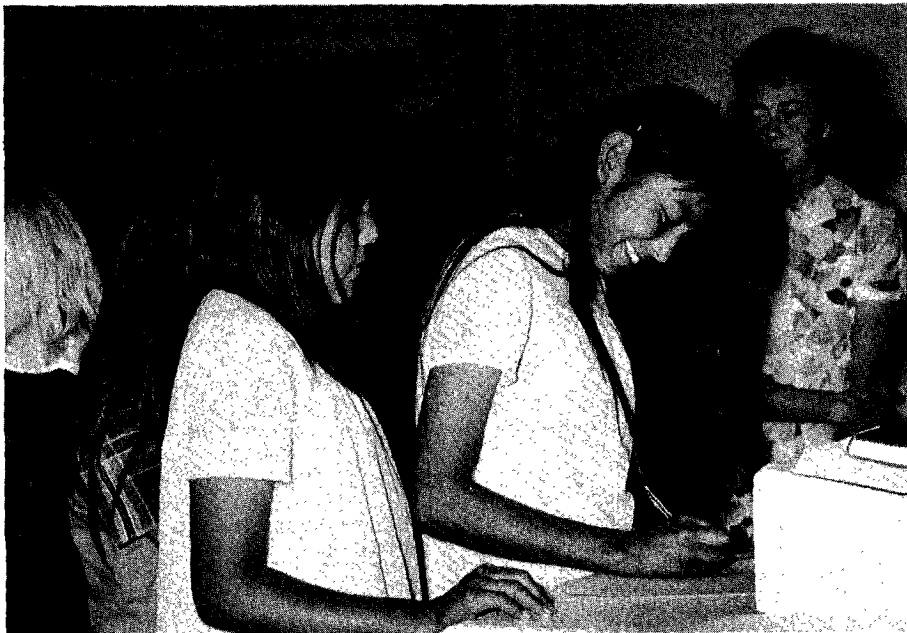
One hundred and twenty-seven evangelistic campaigns were conducted in the Tamil Section during 1972. Twenty-seven of them were in new areas.

One of these places was Erode, where some of our workers tried to establish work 15 years ago without success. Last year, 223 people were baptized there by Section President John Willmott, and a new church established. A church school was opened in the town with 90 children attending.

A church of 40 baptized members was established in the Hindu village of Puliangulam, Tamil Nadu, as the result of the efforts of Laymen D. Jebamony and Moses Asirvatham and Pastor D. P. Thomas. Tamil Section workers have pledged to enter during 1973 17 of the 421 yet unentered cities of Tamil Nadu.

The Kannada Section committee has made plans to enter two of the ten as yet unentered districts in Mysore State. At present the 25 churches and companies in the state are situated in only nine of the 19 districts of the state.

D. R. WATTS
President
South India Union



CHURCH ORGANIZED AT LA VIDA MISSION FOR NAVAJO INDIANS

Above: Two students of the La Vida Mission School on the Navajo Reservation, New Mexico, which mission was begun in 1960, happily sign the register as charter members of the Mission Seventh-day Adventist church, which was organized last autumn.

The occasion took place in a classroom of the mission school before an audience of some 150 visitors. The program was directed by Ralph Robertson of Farmington. H. V. Reed, Colorado Conference president, conducted the organization ceremony.

A sketch of La Vida Mission history was read by Dr. W. D. Williams of Farmington, who with dentists Drs. J. Burton Everett and E. D. Hendrickson pioneered the medical-dental clinic for the area Navajos in 1961.

In addition to the 22 charter members, 15 other baptized members who were not present during the organization were later added to the roll. King Hooper and Frank Hardy, mission director and pastor, respectively,

were selected as local elders to lead the new church.

This year some 50 students are enrolled in the La Vida Mission boarding school. Of these, 45 are Navajos.

Since the first school was begun a number of years ago by Mrs. Neal Scott, 80 Navajo students have been enrolled. At present two Navajo girls are attending the Castle Valley Institute near Moab, Utah. It is hoped that a nucleus of educated dedicated Navajo youth will return to their reservation homes to bring the story of salvation to their own people.

Below: Grandpa Jim (left), a Navajo who is about 125 years old, a former medicine man, and one of the first members of the newly organized church to be baptized, chats with Frank Hardy, Bible instructor and acting pastor of the mission.

VIOLET M. CUMMINGS
Press Secretary
Farmington, New Mexico,
SDA Church



FRANCE

AWR Does Effective Work in North Africa

The Adventist World Radio, with broadcasts emanating from Portugal, is reaching the Arabs of North Africa and France, and the Holy Spirit is using the program to lead individuals to Christ.

In the office of E. Pellicer, director of the Arabic Bible Correspondence School for the Euro-Africa Division, and speaker for the Arabic AWR broadcast, in Paris, France, a map shines with red and blue dots. These dots represent the results of broadcasting and Bible Correspondence School work among the Arabs of North Africa and France. Each of the many red spots represents one person studying the Bible lessons. Seventeen blue dots tell us that that many listeners of students of the radio program or Bible Correspondence Course for Arabs have been baptized since Adventist World Radio began broadcasts in 1971.

It takes long and patient work to produce results among Moslems. Religious opposition to Christian influences can be extremely strong. But in the freer climate of today many young people in North Africa are seeking to understand more about Jesus Christ. Frequently a young person will study several courses totaling more than 65 lessons, taking as long as four years to absorb what is being taught.

Though it is difficult for Elder Pellicer to contact these interested people, many villages have large numbers studying. In some, 25 people are studying one set of lessons. Each month about 100 people enroll in the Bible lessons, and of these, 30 eventually graduate. Problems with mail are frequent. Letters to small villages where all know one another may be "lost."

Recently a young man gave up drinking through the influence of the Voice of Prophecy Arabic Bible lessons. Then a fire destroyed his premises. All that survived were his Voice of Prophecy lessons. For him this was a sign from God. There in front of his destroyed home he determined that he would be a Christian.

Because of Elder Pellicer's deep personal interest in each of his students, he continues to do effective work even though it is no longer possible for the church to be active in North Africa. Aided by the Bible lessons, the new broadcasts from AWR, and his extensive personal correspondence, he is experiencing success as God helps him to get decisions for Christ.

Elder Pellicer is the sole worker in Arabic in the Euro-Africa Division. His broadcasts are released twice weekly from AWR, once into North Africa and once for the Arabic-speaking residents of Europe. AWR's ministry for the Arabs of North Africa is our sole public witness for this large group of people.

Recently the AWR board of management approved a budget of \$250,000 for 1973. Only \$70,000 of this comes from church sources. The remainder comes as gifts.

ERWIN KILIAN
PR and Radio-Television Secretary
Euro-Africa Division

Lives Are Changed by Confrontation With Christ

By M. E. LIND

IN THE LITTLE Samaritan village life went on much as it had been doing for generations. There was the day-to-day work to attend to, the "business as usual" attitude, the buying and selling, the customary conversations, the village atmosphere of centuries-old habits.

But all of this was to be changed, suddenly and dramatically. For when the woman came rushing back from the well with the news that she had actually seen the Messiah, life was never the same again in that little community. The menfolk left their places of work and ran to the well. There they came face to face with the great Master. This confrontation had such a profound impact upon them that they exclaimed: "It is enough; we have heard Him ourselves. He is the Christ."

Could we but see, we should even now behold in a thousand places people who are being confronted with the same Jesus Christ. Recently, for instance, a certain Moslem sheik living in Ethiopia was told in a dream that he should seek for additional light. He went to a Seventh-day Adventist mission and began to study the Bible. Because of the persecution that followed, it was necessary for him to move to various areas to escape from his one-time Moslem friends. Finally, after being fully convinced that the Adventist faith was indeed the truth, he was baptized at the conclusion of an evangelistic series of meetings in Addis Ababa.

Once baptized, this former sheik expressed his desire to preach Christ to Moslems. For a while he worked with one of our evangelists and interested many of his former Moslem friends in the truth. As a result of his work, 36 accepted the message and were baptized. During the middle of December, news came to us that 40 more from the Moslem community where he is witnessing have acknowledged Christ as the Son of the living God and are preparing for baptism. In this group are some who were among the sheik's most bitter opponents.

Preaching at Mosques

More than once this formerly Moslem layman has been in danger of losing his life. However, at present he is engaged in preaching Christ at more than 20 mosques in his area.

A few years ago a fierce struggle went on between two major tribes in western Uganda. It was a cruel political struggle. On the slopes of the Ruwenzori mountains, and on the plains surrounding them, thousands of homes were

M. E. Lind is president of the Afro-Mideast Division.

burned to the ground and hundreds of people killed or wounded.

In the mountains there was an Adventist mission station, a clinic, and a good school. These institutions cared for anyone in need of help. Irrespective of tribal origin, children from the surrounding districts were always treated with sympathy and understanding.

One day the young missionary couple operating the station were confronted by hundreds of spearmen. They threatened that unless the missionaries stopped helping the enemies' children, they themselves would be killed. Our young couple said that they would help *anyone* in need and that they could not promise to do otherwise. Of course, this enraged the leaders of the spearmen, but eventually they left after making further threats.

From time to time following this incident, threatening letters were received from the prime minister, or from the chief justice, that unless the missionaries changed their attitude they were facing death. Finally they had to evacuate to a place some eight miles away. The future for our work looked grim. Many of our believers were persecuted. Some lost their homes and even their lives.

Miracles in the Mountains

Seven years went by. A few months ago this letter came to me stating: "I am sure this news will interest you. God has performed miracles in the mountains. Many of the rebels have recently been converted. The former prime minister has been converted with all his household and a branch Sabbath school has been established right in his home in the mountains. His wife attended the Bwera camp meetings with her mother-in-law and children. The private secretary to the former king was baptized and is now himself a leader of a branch Sabbath school. The former judge with his family has also accepted the message. Scores of Bakonjos from all over the mountain are joining us."

From the Ranen Field in Kenya comes the news that more than 1,000 converts were won for Christ through the witness of 19 laymen.

At the beginning of 1972 I wrote to our field presidents in the Afro-Mideast Division suggesting that they ought to participate in public evangelism during the year. I received many gratifying letters in response. One had a twist to it that I did not especially appreciate—at least not to begin with. It was from the field president of Western Ethiopia.

"In response to your letter," it began "I regret to say that I am unable to take part in any public meetings this year. Every Sabbath from now (January) until the end

of August is scheduled for baptisms. As I am the only ordained minister, save one, in my field, I will have to concentrate on baptizing people that our churches and laymen have prepared."

In May, I received word to the effect that this field president had to extend the date to begin meetings until "the end of October because there are so many to baptize." When I met with the Ethiopian Union year-end committee in the middle of December, 1972, this man, Negarie Mulatta, had to be excused one day ahead of time so he could "go back to the field for one more baptism before the year ended." He would have to travel two days by mule over rugged terrain in order to reach the isolated church. He baptized some 1,500 people in 1972.

So it is that men and women in the division that encompasses the land where Jesus lived and worked are being led to Him today. And they are being led to Him in all lands. But the gospel must be hastened, and you can have a part. □

COLOMBIA

Sanctuary Message Taught in Catholic University

A Seventh-day Adventist minister taking classes in a Roman Catholic University in Medellín, Colombia, was invited to teach the subject of the sanctuary in one of his classes. As a result, some priests and nuns are studying Spanish Voice of Prophecy lessons.

Luis Florez, president of Colombia-Venezuela Union College, Medellín, Colombia, has been taking some classes at the Universidad Pontificia Bolivariana, where priests, nuns, and Roman Catholic theology students take their higher education studies. The majority of the professors are priests, theology graduates of Paris universities. One of the subjects that Elder Florez took was Christology. When the study of Christ and the sanctuary was reached, Elder Florez offered the priest-professor his illustrative material on the sanctuary, such as slides and charts. The professor then asked Elder Florez to teach the class. He declined, insisting that he only wished to lend his material. However, the priest insisted that he teach the class.

The classes were one and a half hours of instruction and a half hour for questions and answers. More than 80 priests, nuns, and theology students were in the class, and many questions were asked. In one of the sessions Elder Florez was asked, "Please tell us what is the meaning of the tearing of the Temple veil at the very moment the Lord died." This gave him an opportunity to present to these religious leaders the Bible teaching of the priesthood of Christ and His work in heaven.

As a result of the class two priests and two nuns are studying Spanish Voice of Prophecy lessons. Elder Florez himself takes them the lessons. During free time between classes at the university, religion students surround him asking him to explain more and more of the Adventist message.

L. MARCEL ABEL
Temperance Secretary
Inter-American Division

Students Witness on Sri Lanka Despite Ostracism

By FRANCIS R. SCOTT

TWO YOUNG Sri Lanka (formerly Ceylon) student leaders who determined to witness at their school for the Christ they had newly discovered, in spite of opposition and ostracism, have been baptized. They are now attending Lakpahana Adventist Seminary.

It began when a respected Buddhist teacher in the village where Dhanapala and Gunaratne lived enrolled in a health course advertised by Lakeside Medical Center, operated by Seventh-day Adventists at Kandy, Sri Lanka. After finishing the course, the teacher enrolled in the Voice of Prophecy course that followed. When the local pastor called upon him, he enrolled for the gift-Bible lessons, and promised to attend church the following Sabbath. When this man retired soon afterward, he began teaching English privately at his home. Among the students were Dhanapala and Gunaratne. Soon the teacher enrolled the boys in the gift-Bible course.

The boys attended church regularly from the start and thoroughly enjoyed the Bible lessons, graded by their Buddhist teacher. When they finished the course, the pastor began to prepare them for baptism. All went well until the day when the pastor asked what their fellow students and teachers thought of their becoming Christians.

"Oh, they don't know," Dhanapala said.

Francis R. Scott is lay activities secretary of the Ceylon Union.



The ostracized students, Gunaratne and Dhanapala (center, from left), meet with the teacher (right) who taught them the gift-Bible lessons. The author is at the left.

"If they knew, there will be no end of trouble."

"But is it fair to them not to let them know?" the pastor asked. "How are they going to know about Jesus if you don't tell them? How about your witness?"

The boys' faces became very sober as each struggled with his convictions.

Dhanapala had just been elected president of a large association in his school of 300 students. He also managed the school store. Gunaratne had been elected secretary of the same organization. Both teachers and students had recognized the leadership qualities of these boys.

"What do you do when the rest of the students go for worship?" the pastor asked.

"We go in with the rest, put our hands together like the rest, but we don't say anything," the boys replied.

"Then you are deceiving the others," the pastor pointed out.

"Yes," Dhanapala replied, "we are lying. We are neither Buddhists nor Christians. We cannot continue like this."

That day the two boys made up their minds that they would be true to their convictions, face up to whatever happened, trusting God to be with them.

The following Monday morning when the time came for them to perform *sil* (worship), Dhanapala and Gunaratne stayed outside. The principal noticed this and inquired why they were not in for worship with the rest of the students.

With a courage that surprised even themselves, the boys answered, "We are soon to be baptized as Christians, and we cannot worship here anymore."

"Then you will have to give up your offices in the association," the principal replied sternly.

The boys readily agreed.

Ostracized

It didn't take long for the word to get around. During the week the other students ostracized them.

The following Sabbath they reported to the pastor what had happened.

When the date came for the association meeting, Dhanapala, not yet relieved of office as president, was expected to make a speech. He prayed much. When the time arrived, he stood before his fellow students.

"I have decided to be baptized as a Christian," he said bravely. "Therefore, I cannot be your president anymore."

He could go no further. Hooting and catcalls filled the room. A shower of paper wads fell around him.

Someone stood and remarked, "These two fellows will probably try to get others to do as they do, so the best thing is for everybody to leave them strictly alone."

A week or two later, following a Sab-

bath service, the boys told the pastor that the principal of the school had insisted that all students who were sitting for the government secondary school examination had to register Saturday morning. The boys determined that they would not violate the Sabbath by registering for an examination on God's day. Their parents, however, were equally determined that they should meet the principal's appointment and sent them off to school. Without going to school, the boys started out by bus for the Seventh-day Adventist church, 12 miles away. They asked for prayer, for they would lose the benefit of a year's schooling if they could not write the examination.

On Monday morning they went to school as usual. To their joy, the principal called them in to register. Two other boys had also failed to show up at registration time, so the principal had decided to hold the registration open until Monday, thus permitting all four to register.

Some weeks later the boys were baptized. Now they are studying at Lakpahana Adventist Seminary, where their work and study activities are highly praised by their teachers. □



HARRIS PINE MILLS AWARDED FOR COMMUNITY RELATIONS

Charles Nagele (right), president of Harris Pine Mills, the main factory of which is at Pendleton, Oregon, accepts an award on January 15 from Teed Kennedy, president of the Pendleton Chamber of Commerce, for the institution's leadership in the city, as well as for its efforts against air and water pollution.

The company, which has 30 factories in the United States, employs some 36,000 people, and has a \$50 million annual budget, was given to the church in 1951 by Mr. and Mrs. Clyde Harris, its founders.

Robert H. Pierson, president of the General Conference and chairman of the company's board of directors, witnessed the presentation.

KEITH C. FARLEY

PR Secretary

Pendleton, Oregon, SDA Church

Emilio B. Knechtle
New York Center
227 W. 46th Street
New York, New York

Dear Brothers and Sisters:

Your faces are familiar to me. I have seen them shining with the love of Christ in hundreds of audiences as I have traveled throughout the country.

In talking with you after my meetings, I have had many of you express a wish to see some of the thoughts in my Bible Studies printed in book form. I am delighted to tell you this has been accomplished.

A few years ago, my pastor, Elder Charles Sohlmann and I started working together on this project. With a great deal of Divine help we have written a series of three books, each expanding on a different area of topics discussed in the "Eden to Eden" theme.

Pacific Press has now published these books, and all three are available to you in paperback from your Bible house. Each exalts the person and righteousness of Jesus Christ. The titles are:

1. The Gospel of Jesus Christ
2. A People Ready for the Return of Jesus
3. Christ's Message to the Last Generation

It is my great hope that these books will be of inspiration to you as we prepare to meet before God's throne.

Yours in a loving and soon coming Saviour,

Emilio B. Knechtle
Emilio B. Knechtle

All three books are now available from your Adventist Book Center or ABC Mailing Service,
1350 Villa Street, Mountain View, California 94040.
Books are \$1.75 each or \$4.75 for the set. Please add 15 cents per book for mailing. Tax if applicable.

news notes

Australasian

► Australasian Division president R. R. Frame and F. C. Craig, division health food department secretary, visited 13 of the 16 retail shops of the Sanitarium Health Food Company in New Zealand in February. All aspects of the health food work are most encouraging. A large number of records were established by the denominationally owned company in 1972.

► The public evangelism program for 1973 is getting under way in New Zealand. On February 18, G. Bradford opened in the new Civic Centre in Christchurch with an audience of 2,700. Austin Cooke has begun meetings in Auckland and Don Lewis in Lower Hutt. When Elder Cooke opened for telephone bookings 700 reservations for seats were made the first day.

► Gordon Smith, a third-year Avondale College theology student, left Sydney, Australia, in February, for Honiara, Solomon Islands, for a year of volunteer service. He will be engaged in evangelistic work in the Eastern Solomon Islands Mission. Gordon is one of six volunteers who are currently serving in the division mission field.

► Avondale College reports a 1973 enrollment of 490 college students as compared with 468 at the beginning of 1972. In addition to the college students, several hundred high school and grade school students are in school on the Avondale campus.

M. G. TOWNEND, *PR Secretary*

Far Eastern

► Plans have been approved for a new office building and worker housing complex at Yang Ming Shan, Taipei, Taiwan, for the South China Island Union Mission. The plans call for a union office building and three apartment houses.

► Educational leaders of the Central Philippine Union Mission met December 11 to 13, 1972, to discuss problems and lay plans relative to the educational program of the union.

► Eight books in the Chinese language have been recently produced by the Malaysian Signs Press, according to Samuel Tsai, manager. Six more are now in production or being translated. Several books are now being prepared in the Malay language under the direction of the Malay Editor H. Liklikwati.

► Nearly 300 pastors, mission officials, local church elders, and church press secretaries attended a four-day public relations seminar in mid-February at the

Tondane church in North Sulawesi in the East Indonesia Union Mission. Directing the meeting was Everett Kamuh, PR secretary of the union. The main speaker was the division PR secretary, D. A. Roth.

► The Bacolod Sanitarium and Hospital, Bacolod City, Philippines, recently received a gift of new Bibles for every room in the institution from the Gideon International organization.

► The first graduates of the school of nursing of the Mountain View College, South Philippines, have started work at the Bacolod Hospital, Miller Sanitarium, and Iligan Adventist Hospital.

► C. Dunbar Henri, former president of the East Africa Union, recently elected a vice-president of the General Conference, visited a number of countries in the Far East while en route to his new post in Washington, D.C., from Nairobi.

► Journalism students of Southeast Asia Union College, Singapore, have started a new student paper, *The Voice*. Instructor in the course is R. E. Finney, a member of the religion department staff and pastor of the Balestier Road church.

► Dr. Kosuke Koyama, executive director of the Association of Theological Schools in South East Asia, and Dr. Paul Clasper, dean, Baptist Theological Seminary, Berkeley, California, visited the Seventh-day Adventist Theological Seminary (Far East) at Philippine Union College on February 13. The purpose of the all-day visit was to continue work on preparing for accreditation of the school in the association.

D. A. ROTH, *Correspondent*

Euro-Africa

► One thousand five hundred and forty-eight new members were added to the church in the Equatorial African Union in 1972. The present membership of the union is 15,245.

► The construction of a second old people's home in West Berlin is nearing completion. The building, which is in Charlottenburg, will have apartments for elderly couples and single people, according to H. Morenings, president of the West Berlin Conference. The nine-story building is situated in a beautiful section of Berlin, adjacent to one of the largest churches in that city, thus making church attendance very convenient for our elderly people.

E. E. WHITE, *Correspondent*

Inter-American

► The final report on Evangelism '72 in the division indicates that 42,775 people were baptized in its territory during the year. This is the largest number ever added to the church in the division in a year.

► More than 225 baptisms resulted from evangelistic meetings conducted by Evangelist R. S. Wiggins and his team in Port of Spain, Trinidad.

L. MARCEL ABEL, *Correspondent*

North American Atlantic Union

► Seven weeks of evangelistic meetings began in Keene, New Hampshire, March 16. The meetings are for the West Townsend, Brattleboro, Bellows Falls, and Keene churches. Ralph Larson, of the Atlantic Union College theology department, is leading in the meetings. Associated with him are Howard Fish and Robert Farley.

► M. F. Ortel, pastor of the Watertown-Ellisburg district, New York, who has been involved in numerous antismoking clinics, was recently interviewed over WHEN-TV, Syracuse, New York, regarding the Five-Day Plan. The half-hour program featured a special antismoking report of the Onondaga County Inter-Agency Council on Smoking and Health. The New York Conference Better Living Department, under the direction of L. L. Caviness, arranged for the interview.

► On the last Sabbath of 1972, 45 persons became charter members of the Stamford, Connecticut, church, which joined the sisterhood of churches in the Northeastern Conference.

► The Adventist Nursing Home at Livingston, New York, is nearly completed. Three of the four wings that comprise the building will contain the 120 beds and facilities for patient care. There will be 80 beds to accommodate the nursing-care patients and 40 for patients with other problems. The fourth wing will be used for the administrative offices. It is expected that the home will be in operation in April.

► *Listen* magazine editor Francis A. Soper visited in Bermuda early in February. During his stay he was interviewed on TV and radio, was featured in news stories, was received by the governor, and gave public talks to more than 500 people.

► A health food store, opened in April, 1971, in Dixfield, Maine, is now having average weekly sales of \$250. Last year the store sold approximately \$12,000 worth of health foods. A literature rack in the store provides tracts, periodicals, pamphlets, and recipe books for customers.

EMMA KIRK, *Correspondent*

Canadian Union

► A stewardship workshop was conducted for the workers of the Newfoundland Conference in St. John's recently. P. G. Smith, associate secretary of the General Conference Department of Stewardship and Development, gave the instruction. He was assisted by Sidney Young, stewardship secretary of the Ontario Conference, and H. L. Sauder.

► Allen Fowler, administrator of Sherwood Park Nursing Home in Sherwood Park, Alberta, has been elected vice-chairman of the Long Term Care Division of the Edmonton Regional Conference of the Alberta Hospital Association for the year 1973. This organization represents 12 nursing homes and five auxiliary hospitals in Alberta, with a to-

Easy-does-it *with...*

NUTEENA

Nuteena Carrot Loaf

1½ C carrots, coarsely grated
 1 C brown rice, cooked
 2 C Loma Linda Nuteena
 ½ small onion grated
 ¾ C canned milk or undiluted Loma Linda Soyagen
 2 tsp. olive oil
 ½ tsp. poultry seasoning
 ½ tsp. sage or savory
 1½ C soft whole wheat bread crumbs (3 slices)
MASH Nuteena and blend thoroughly with milk
COMBINE all ingredients
BAKE 45 minutes to an hour at 350°F
SERVE with parsley sauce if desired. Serves 4

Nuteena Curry

¼ C chopped onion
 1 clove garlic, minced
 1 tsp. mild curry
 2 Tbsp. margarine
 1 10 oz. can frozen condensed cream of potato soup
 1 C rich milk
 1 C Loma Linda Nuteena, diced
 ¾ C frozen peas
COOK onion, garlic and curry in margarine until onion is tender
ADD milk and soup. Heat, stirring constantly
ADD Nuteena and peas to the piping hot sauce
SERVE at once with fluffy brown rice. Serves 6

with NUTEENA

1. Lay slices of Nuteena in a shallow baking dish and cover with Loma Linda Country Style Gravy Quik. Heat in the oven.
2. Skillet browned or oven toasted slices of Nuteena and Proteena are delicious served with cranberry sauce or raw cranberry relish.
3. Mix Nuteena with mayonnaise for tasty sandwich spread.

PROTEENA

Proteena Patties

1 C Loma Linda Proteena
 2 green onions, chopped
 ½ C chopped celery tops
 ¼ C chopped parsley
 1 clove garlic
 1 tsp. Loma Linda Savorex
 1 Tbsp. Loma Linda Chicken-like Seasoning
 2 tsp. Italian Herbs
 1 C Kasha (toasted buckwheat groats) or toasted natural brown rice
 ¾ C water
 1½ C tomato puree
 2 Tbsp. mayonnaise
 1 beaten egg, if desired
SAUTE the chopped vegetables in 2 Tbsp. oil
ADD the Kasha (or rice) and water—seasonings
COVER tightly and simmer till fluffy and tender
MASH the Proteena and blend with tomato puree and mayonnaise
MIX the Kasha (or rice) with the Proteena with a light touch
SHAPE into 8 patties. Brown slowly on each side in oiled skillet.
 Serves 8

with PROTEENA

1. Pour Loma Linda Spaghetti Sauce over sliced or diced Proteena. Heat in the oven.
2. Add dices or slivers of Proteena to Loma Linda Gravy Quik (Onion or Mushroom or a combination of the two). Heat and serve with potatoes, rice, or noodles.
3. Browned Proteena slices smothered with sautéed onions is quick, easy and delicious.
4. Remove Loma Linda Proteena from the can whole. Use a smaller can to cut out the center, then stuff with dressing. Bake, slice carefully with a sharp knife and serve with Loma Linda Mushroom Gravy Quik and/or cranberry sauce.

VEGELONA

Vegelona Rice Balls

1½ C natural brown rice
 6 C boiling water
 3 Tbsp. flour
 ½ tsp. mild Curry
 ½ tsp. Chervil (whole crushed)
 ¾ tsp. Bouquet Garni
 ¼ tsp. minced garlic—dehydrated
 16 ¾" cubes of Loma Linda Vegelona
 Oil for frying
COOK the rice in the water until tender and dry
COMBINE ingredients and chill in the refrigerator
PRESS mold and roll rice into 16 balls with a cube of Vegelona in the center of each one—chill thoroughly
FRY in deep fat to a golden brown
NOTE: ¼ tsp. each of thyme, marjoram and savory may be substituted for the Bouquet Garni

Vegelona Bavarian

1½ C macaroni—cooked and drained
 1½ C Bavarian sauerkraut
 1½ C sour cream
 6 Tbsp. flour
 3 Tbsp. oil
 ½ tsp. salt
 3 C Loma Linda Vegelona—diced
 6 soda crackers
HEAT sauerkraut, sour cream, salt and ¼ cup water
BLEND flour and oil. Add to hot mixture and cook a few minutes, stirring constantly
COMBINE all ingredients. Turn into oiled casserole
TOP with crushed crackers
BAKE at 350°F, 25 minutes or until browned.
 Serves 12 to 15

with VEGELONA

1. Tear Loma Linda Vegelona into chunks, dredge in cornstarch. Brown in skillet or deep fat fry. Use in place of meat in Oriental type dishes.



QUALITY FOODS SINCE 1906



tal capacity of more than 2,300 beds. Sherwood Park Nursing Home is a 100-bed institution established in 1969 by the Alberta Conference. Mr. Fowler has been the administrator since June, 1970.

► In cooperation with local pastors, literature evangelists of the Canadian Union were responsible for 91 baptisms during 1972.

THEDA KUESTER, *Correspondent*

Central Union

► John E. Goley, pastor of the Colorado Springs, Colorado, church, reports that 67 were baptized in his church during 1972.

► The Columbia, Missouri, church raised almost \$2,070 for Investment during 1972. Harold Mauller was Investment secretary.

► Pathfinder Club leaders of the Kansas Conference met on the last weekend of February at Broken Arrow Ranch, the conference youth camp, to study leadership and programming techniques. The convention was under the leadership of C. C. Case, Kansas youth director, and J. H. Harris, Central Union Conference youth director.

► Warren M. Clark has been appointed administrator of Boulder Memorial Hospital, Boulder, Colorado. He had been administrator of the hospital from 1963 to 1969. Since that time he has been employed by the Colorado Department of Health as a consultant in the Hospital and Nursing Home Division. He replaces I. E. Hamilton, who has been called to the Florida Hospital, Orlando, Florida, as administrator.

► Dorothy A. Russell, instructor in the department of nursing, Union College, Lincoln, Nebraska, was recently elected president of the Nebraska State Board of Nursing. She has served as secretary and vice-president of the board.

► E. C. Banks, of the School of Graduate Studies, Andrews University, and John W. Fowler, Colorado evangelist, met with the Boulder church members in February to plan for a Field School to be held there this summer.

CLARA ANDERSON, *Correspondent*

Columbia Union

► William B. Coffman has been named leader of the newly formed district in the Ohio Conference, which includes the Warren and Ravenna churches.

► The Williamson, West Virginia, company was recently organized into a church. Participating in the ceremonies were Mountain View Conference president Richard Fearing, and Jewell F. Seeley, pastor of the Logan-Williamson district.

► The Dover Spanish and Landisville Spanish congregations were officially organized into churches in a joint ceremony held recently in the south Jersey community of Landisville. Participating were C. H. Lauda, secretary of the North American Missions Committee of the

General Conference; J. O. Tompkins, New Jersey Conference president; outgoing New Jersey secretary-treasurer, John F. Wilkins, and Spanish coordinator Herman Vences.

► Robert Chilson has been named assistant publishing department secretary for the New Jersey Conference for the conference's southern section.

► A. C. Marple, chaplain of the Washington Adventist Hospital, Takoma Park, Maryland, and John Blagg, a Charleston, West Virginia, physician, recently held a Five-day Plan to Stop Smoking at Charleston. Forty persons attended.

► The Charleston, West Virginia, church completed its recent Ingathering campaign with a total of \$10,560. Seven-year-old Benjy Campbell won a Jasper Wayne award.

► Nine persons have been baptized as a result of evangelistic meetings held in the Logan-Williamson, West Virginia, district. Gordon Blandford, Mountain View Conference evangelist, conducted the meetings.

► Mr. and Mrs. Albert E. Frederick recently presented a new, handmade Christian flag to the Hamilton, Ohio, church. Flagmaking is a hobby with Mrs. Frederick. Her husband assists her.

► Church officer training meetings were held recently at Charleston and Morgantown, West Virginia, with more than 100 attending each meeting.

MORTEN JUBERG, *Correspondent*

Lake Union

► Adventists in Bay City, Michigan, observed the eighty-second anniversary of their organization as a church on Sabbath, February 3. Services were held in the original church, which was built in 1895.

► Thirty-five attended a Five-Day Plan held in Newberry, Michigan, the first week in February.

► A fund-raising campaign for a new \$1.25 million Andrews University Academy has been launched by the Michigan Conference, Andrews University, and seven area churches.

► A benefit musical program presented recently by Talmadge Turner and the Turner Chorale at the Sharon church in Inkster, Michigan, raised \$1,500 for the church building fund.

► The Bloomington, Indiana, Hospital recently promoted a Five-Day Plan conducted by Dr. Paul Anderson, conference medical secretary, and Cliff Hoffman, conference temperance secretary. Some 65 people attended. Several were professors and students from Indiana University. GORDEN ENGEN, *Correspondent*

Northern Union

► White River, South Dakota, a rural community of 600, has a small Adventist church with 18 members. This year every member took part in the Investment program, tripling the official goal of \$6 per member. They also placed 300 copies of *Steps to Christ* in all area motels.

► A cooking school featuring "tomorrow's foods today" was held recently in Beach, North Dakota, with Mrs. Gary Councell as instructor. Several non-Seventh-day Adventists participated in the training. Gary R. Councell, pastor of the Beach district, assisted his wife by giving the devotionals and leading out in a discussion on the Spirit of Prophecy.

► More than \$500 was turned in for Investment by the 19 members of the Kenmare, North Dakota, church for 1972. This amounted to more than \$20 per capita.

► W. G. Loewen, who has served as pastor of the Burlington, Fort Madison, and Keokuk, Iowa, churches since November, 1970, has transferred to St. Paul, Minnesota, where he will be in charge of the St. Paul Eastside church.

L. H. NETTEBURG, *Correspondent*

Southern Union

► More than 3,500 people attended the south Florida youth congress held February 9 and 10 at the Greater Miami Academy. Featured were Don Holland, MV secretary of the Southern Union Conference; John Thurber, youth evangelism secretary of the Carolina Conference; the Heritage Singers, USA; and high school lecturer Don Lonie. Theme of the congress was Spirit-filled Witnessing.

► Bob Skeggs, principal of Forest Lake, Florida, church school, hosted the central Florida Seventh-day Adventist Teachers' Association at the school on February 9. Mrs. C. M. Bee of the Chesapeake Conference presented to the 60 instructors some practical information and advice relative to continuous-progress education.

► The Community Services vans in the Orlando, Florida, area were used to aid 300 persons left homeless by the tornadoes that struck the area on January 28. Nearly 2,000 articles of clothing were distributed along with food and hundreds of pieces of literature.

► Five men of the Florida Conference—Roy Ulmer, Dr. J. Garner, Don Bradley, H. J. Carubba, and S. L. Dombrosky—served on a cerebral palsy telethon presented on February 11. The program raised \$150,000 for the project.

► R. A. Tyson, public relations secretary of the Alabama-Mississippi Conference, recently conducted PR workshops in Pensacola, Florida; Jackson, Mississippi; Birmingham and Huntsville, Alabama. He was assisted by Nellie Trawick, G. N. Kovalski, Paula Becker, and George Powell.

► A Voice of Prophecy rally was held in Memphis, Tennessee, February 26, in preparation for evangelistic meetings to be conducted in the city during the month of April.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► U.S. Congressman Don Clausen was the speaker for a Saturday night banquet at Southwestern Union College. Astro-

naut James Irwin, who went to the moon on Apollo 15 mission, also spoke during the weekend. The occasion was to raise funds to be spent on extension and improvement of the Keene airport.

► The Texico Conference raised more than \$90,700 during the recent Ingathering drive. This is a per capita of \$28.92, making Texico fifth in North America in Ingathering per capita. It was the largest amount ever raised for Ingathering in the conference.

► The constituency of Southwestern Union College held its biennial session March 4. A guest speaker was Dr. F. E. J. Harder, of the General Conference Board of Higher Education. The Board of Education in its session approved plans for the continued expansion of Southwestern Union College. The large number of new students enrolled during the past two years has made it possible for the college to operate with a balanced budget.

► The Nowata, Oklahoma, church, which had its beginnings before Oklahoma was a State, dedicated its new sanctuary February 24. Mrs. Bart Reynolds, who was converted after hearing R. M. Kilgore and D. M. Canright speak, moved to the community from Arkansas in 1892. The first church was organized in 1906, with a church school starting three years later. One-hundred-and-two-year-old John McGee attended the dedication services. C. W. Skantz, Oklahoma Conference president, preached during the morning worship hour, and B. E. Leach, president of the Southwestern Union Conference, conducted the afternoon dedication service. W. H. Hancock is pastor.

► Ben Bowen, manager of the Oklahoma Book and Bible House, was presented with the "Gold Seal of Progress" award by the Ardmore, Oklahoma, Chamber of Commerce recently. The branch office in Ardmore, which sells primarily to non-Seventh-day Adventists, opened in July, 1970, and had a total of \$15,000 in sales during the first year. Last year the sales jumped to more than \$40,000.

J. N. MORGAN, *Correspondent*

Loma Linda University

► A major work on the life of fifteenth-century theologian John Foxe by Dr. V. Norskov Olsen, dean of Loma Linda University's College of Arts and Sciences, has just been released by University of California presses in Berkeley and Los Angeles, California, and in London, England. *John Foxe and the Elizabethan Church* is a 288-page work on the life of the author of the well-known *Book of Martyrs*.

► The entire Loma Linda University School of Medicine Alumni Postgraduate Convention convened on the campus of the University, February 23. In past years the first half has been held on the campus and the rest in Los Angeles. Each year more than 500 physicians register for the convention. Weekend speaker was Robert H. Pierson, president of the General Conference of Seventh-day Adventists.

JERRE K. IVERSEN
Communications Officer

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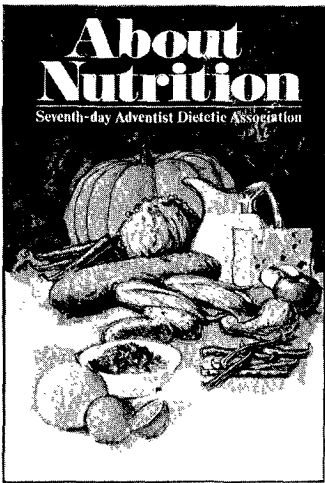
Food faddist sales soar to \$500,000,000

Recent studies show that Americans now spend more than five hundred million dollars annually for supposed "health" foods and dietary supplements. Is this necessary? Can your family eat well on a limited budget? What are the real facts on "health" foods?

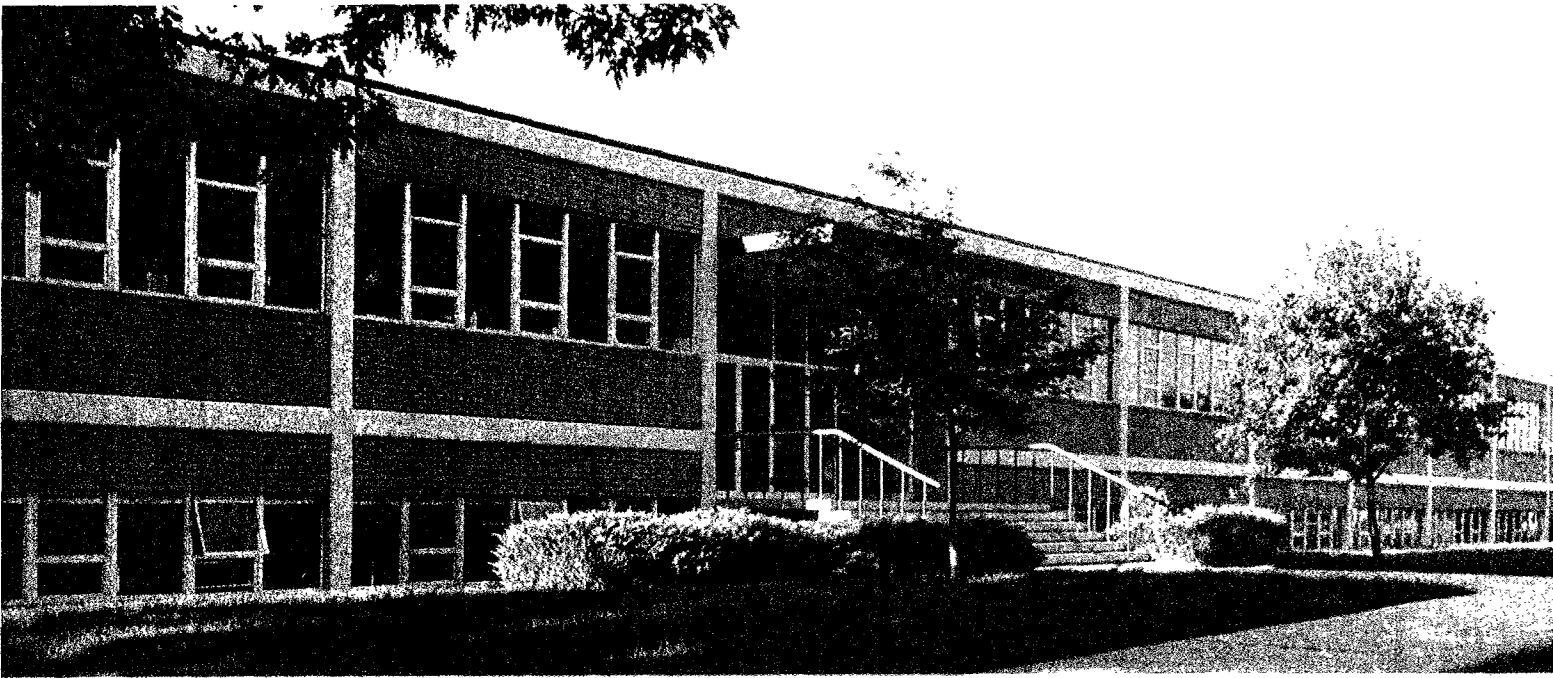
ABOUT NUTRITION, written by five Seventh-day Adventist dietitians, answers your questions on how you can purchase nutritionally adequate foods at your local food market.

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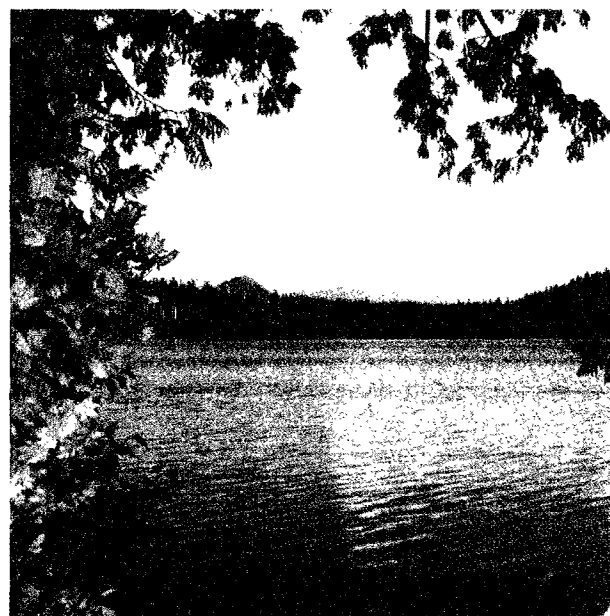


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"I don't have enough time to go around giving Bible studies to all the parents of my students so I send *These Times*," says Charlotte Groff, a schoolteacher from Berrien Springs, Michigan.

"It Changed the Attitude of the Whole Community"

It's been more than sixteen years since Charlotte Groff started teaching in the two-room country school in southern Michigan. People in the township weren't too excited about hiring her in the beginning. The community is predominantly Catholic and Charlotte is a second-generation Seventh-day Adventist.

But she got the job, and she began using *These Times* in her personal evangelistic program. She sent the magazine to the parents of every child in her classroom. She also sent it to the teachers and supervisors who worked with her. Gradually the town began to warm up to Charlotte Groff.

Today Charlotte's classroom and her collection of active children reflect the warmth of her own personality. The classroom sparkles with colorful artwork, and the children appear to enjoy learning as much as Charlotte enjoys teaching them. But Charlotte doesn't stop with just being a good teacher. She's still 100% sold on *These Times* as the method for communicating her beliefs to the community.

"Ellen White says this is the means by which people are going to be brought into the church. I really believe that," she says. "I like the magazine because of the way it presents the significant religious concepts. How you say it can be

as important as what you say."

Charlotte has enthusiastic praise for the special issues on Daniel, Revelation, and creation. "There just isn't a more attractive way of telling what Seventh-day Adventists believe," she says.

Most of the children of the past sixteen years have grown up and gone away. The community has grown up a bit too, as times keep changing. It would be impossible to estimate the number of children and parents who are still being influenced by the ministry of Charlotte Groff and *These Times*.

You can also influence others through *These Times*. It can help you witness more effectively in your community.

SUPPORT "THESE TIMES" IN YOUR CHURCH DURING APRIL AND MAY.

Bulletin Board

Deaths

BOWEN, Ruland C.—b. July 10, 1888, Randolph, N.Y.; d. Jan. 17, 1973, Collegedale, Tenn. He began denominational work as a bookkeeper in the Western New York Conference office. Later he was appointed secretary-treasurer of the conference. After attending Atlantic Union College, he connected with Washington Missionary College as cashier-bookkeeper. In 1916 he married Ethel Ruth Delhorbe. They spent three years at Washington Missionary College and three at the Washington Sanitarium in office work. The next five years he was treasurer and assistant manager of Washington Missionary College. In 1927 he became the treasurer of the Carolina Conference. Four years were spent as treasurer of the Florida Conference. Then he was manager of the Florida Sanitarium for eight years. He served two years at Forest Lake Academy. From 1946 to 1960 he was treasurer of Southern Missionary College. His wife survives.

HARRIS, Mildred Wood—b. Dec. 6, 1906, Boston, Mass.; d. Aug. 15, 1972, Pewee Valley, Ky. She was a graduate of Atlantic Union College and taught for several years in New York and Massachusetts church schools before she began work at the Southern Publishing Association. Survivors include three stepchildren, Frances Osborne, of Marietta, Texas, and Charles P. and Elder John F. Harris, of Singapore.

KON, Vui Leong—b. Dec. 31, 1899, China; d. Feb. 2, 1973, Bangkok, Thailand. He was an ordained minister. Survivors include his wife, three sons, three daughters, two grandsons, and two granddaughters.

SOUZA, Ivo—d. Feb. 19, 1973, Brazil, in a car accident that also took the lives of his wife, Ivone Kanada; their three sons, Ivan, Ilton, and Ivens; and a cousin, Neli Marini. He was 38 years old. Elder Souza began his denominational work in 1959 as an evangelist in the Rio Grande do Sul Conference. Later he became a departmental leader in the same conference, pastor and treasurer of Rio Grande do Sul Academy, conference treasurer, and secretary-treasurer of East Brazil Union from 1971. His wife, daughter of Elder Kanada, was a college-level music teacher.

TROTT, Helen Boggs Benson—b. Nov. 5, 1882, Pennsylvania; d. Feb. 13, 1973. Soon after graduating from Mount Vernon College in 1906, she married Harry Farmer Benson. They spent 36 years in mission service in the Orient. After Elder Benson's death, Helen married Dr. Leslie Denise Trott. A brother, Frank R. Boggs, survives.

WILLIAMS, Harry P.—b. June 25, 1890, Baltimore, Md.; d. Dec. 17, 1972, Phoenix, Ariz. He served for a time as assistant business manager of Columbia Union College, Takoma Park, Maryland. Survivors include his wife, Elizabeth; son, Dr. Joseph H. Williams; two daughters, E. Anita Hossler and Dorothy W. Fries; eight grandchildren; two great-grandchildren; and eight sisters.

WILSON, Pearl Elizabeth Miller—b. Oct. 8, 1890, Kennard, Ind.; d. Jan. 25, 1973, San Diego, Calif. She served as a Bible instructor in the Alabama-Mississippi Conference, and there met Mark L. Wilson, who was the publishing secretary of the conference. They married in 1914 and labored in the organized work for 43 years. Survivors include two sons, retired United States Air Force Lt. Col. Harold M. Wilson and Dr. Earl Wilson; two daughters, Clara Anderson and Enid Sweeley; 11 grandchildren; two great-grandchildren; and a sister, Ada M. Mason.

WINDERS, Russell J.—b. April 19, 1909, Ky.; d. Feb. 8, 1973, Arcadia, Calif. His first denominational service was as an assistant publishing secretary. In 1931 he married Mary Henley. In 1935 he began his pastoral ministry in Alton, Illinois. Between 1935 and 1945 he pastored three churches in Illinois. In 1945 he became pastor at Boise, Idaho. Later he was called to Bellingham, Washington, where he served for six years. In 1954 he became pastor of the Alhambra, California, church; later serving as pastor of the Covina church. He was associate pastor at Temple City, California, at the time of his death. Survivors include his wife; his son, Elder Donald

Winders; three grandchildren; a brother, Raymond, who is a pastor in the Texas Conference; and his two sisters, Myrtle Winders and Mrs. John Minesinger.

Health Personnel Needs

NORTH AMERICA

Reg. Phys. Therapist	Comp. Programmer
Reg. Pharmacist	Baker
Social Worker, MSW	Cook
X-ray Technician	Pulmonary Func. Technician
Reg. Nurses	Serv. Workers
Med. & Surg. Floor O.R.	Physician, G.P.
Staff	Med. Rec. Librarian
Night Supv.	R.R.A.
Psyc. & Ment. H.	Resp. Therapist
Nursing Service Dir.	Clerical Worker
Clinl. Spec.	Sec. Officer
Head Nurse	Reg. Dietitian
Lab Technician	Food Prod. Supv.

Write Carl Sundin, Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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

To New Posts

David Lynn Aitken to be laboratory technician in the Karachi Adventist Hospital, Karachi, Pakistan; Audrey M. (nee Shaw) Aitken and two children, of Spencer, Iowa, left New York City, January 21, 1973.

G. D. Brass, personnel director, Portland Adventist Hospital, Portland, Oregon, formerly MV and Temperance secretary, North Pacific Union Conference.

David Brooks, manager, Atlantic Union College bindery, South Lancaster, Massachusetts, formerly at Union College bindery, Lincoln, Nebraska.

Sotero Bustamante (Inst. Civico Militar), to serve in the maintenance department of the Bella Vista Hospital, Mayagüez, Puerto Rico, on the basis of a national returning, and Gladys E. (nee Ortiz) Bustamante (CUC '63) to serve as a nurse, and three children, of Loma Linda, California, left Miami, Florida, February 5, 1973.

Pedro Campos, assistant pastor, Spanish Manhattan church, New York, formerly assistant pastor, New York Conference.

Eugene M. Cobb, Jr., staff, Atlantic Union College, South Lancaster, Massachusetts.

Richard D. Davidian (PUC '65), to give temporary relief service as principal of Gitwe College, Rwanda, before proceeding to Zaïre as educational secretary of the Zaïre Union, and Carla J. (nee Aagaard) Davidian of Riverside, California, left Miami, Florida, February 6, 1973.

Stephen Dean Fisher (U of Calif. '71), to be a dentist in the SDA Clinic, Saipan, Mariana Islands, and Karyl E. (nee Jones) Fisher (LLU '67), of Los Angeles, California, left Los Angeles, January 15, 1973.

Edith Lorraine Gillham (WWC '52), returning to serve as a nurse in the Kendu Mission Hospital, Kenya, East Africa, of Wayside, Texas, left Chicago, Illinois, February 12, 1973.

David Paul Hoekenga, to be a construction worker at the Amazonas Agricultural School, Manaus, Brazil, on a special basis; Carol A. (nee Benedict) Hoekenga and two children, of Collegedale, Tennessee, left Miami, Florida, January 24, 1973.

Howard Dean Huenergardt (LLU '57), to be a physician-surgeon in the Bangkok Sanitarium and Hospital, Thailand, and Charlotte A. (nee Eldridge) Huenergardt (CUC '60) and four children, of Columbia, North Carolina, left San Diego, California, February 14, 1973.

Edward Siegfried Humann (CUC '22), to be secretary-treasurer of the Sierra Leone Mission, West Africa, and C. Marie (nee Simpson) Humann, of College Place, Washington, left Portland, Oregon, January 25, 1973.

Donald Merrill Mack (LLU '56), to serve as a physician in the Nairobi Clinic, Nairobi, Kenya, and Lydia (nee Rosin) Mack of Boise, Idaho, left Washington, D.C., February 21, 1973. The three children will join their parents in Kenya in June.

Kenneth Marlin Mathiesen (LLU '64), to serve as physician-internist of the Bangkok Sanitarium and Hospital, Thailand, Amelia E. (nee Maxwell) Mathiesen (CUC '60) and three children, of Little Rock, Arkansas, left San Francisco, California, November 27, 1972.

W. D. Welch, youth evangelist and temperance secretary, Florida Conference, formerly MV secretary, Ohio Conference.

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Two Conferences Re-elect Leaders

Delegates to the forty-second session of the Greater New York Conference, held on March 11, returned L. L. Reile and Harold Iles to office as president and secretary-treasurer, respectively, of the conference. All departmental secretaries were also re-elected.

During the past triennium, 2,085 people united with the conference's churches by baptism or profession of faith. This resulted in a net gain of 1,072, bringing the present membership of the conference to 6,597.

There was a \$404,890 increase in tithe during the last year of the triennium over the first year. The tithe per capita is among the highest in the conferences of the North American Division.

S. R. Jayne and D. J. Russell were re-elected to serve as president and secretary-treasurer, respectively, of the Southern New England Conference at the constituency meeting March 18. The conference had the highest number of baptisms in 1972 of any year in its history. The membership as of December 31, 1972, was 7,203. The tithe gain for the triennium was \$434,751. All departmental secretaries were asked to continue their responsibilities.

J. L. DITTBERNER

Student Missionaries in Alaska

The student missionary program in Alaska, under the direction of Bernie Willis and his wife, Jeanette, is making excellent progress. Four couples from Walla Walla College are working in different villages. Wendell and Linda Downs are situated in Selawik, Marvin and Beth Gottschell in Shungnak, Bill and Kathy Edwards in Savoonga, and Ole and Yvonne Olesen in Togiak. Selawik and Shungnak are above the Arctic Circle.

In addition to the leadership the Willises are giving the village program, they are also responsible for the growing work in Gambell, a village on St. Lawrence Island, 40 miles from the Siberian mainland. Bible studies now in progress and contacts being made in all of these villages assure additional baptisms.

CHARLES MARTIN

LLU Alumni Hold Convention

More than 1,000 alumni of Loma Linda University medical school and related health professions met recently for the first annual alumni post-graduate convention to be held on the university's campus. Previous conventions had been held in a hotel in the Los Angeles area.

Each day of the conference began with a prayer season followed by a call to spiritual revival at a 7:30 service. During these hours Robert H. Pierson, president of the General Conference, spoke on the subject of revival and reformation. The first meeting overflowed the small campus chapel, and later meetings had to be held in the main sanctuary of the University church. Throughout each day various studies were given

concerning the mission of the church, the manifestation of the Holy Spirit, and other appropriate topics. Prominent leaders from Adventist theological schools were on campus to lead out in the meetings.

WILLIAM WAGNER

Evangelistic Drive in Euro-Africa

On March 4, 1,500 MISSION '73 evangelistic series began or were already in progress in the Euro-Africa Division, according to a letter from C. L. Powers, president of the division. In Austria 30 ministers are conducting public meetings and in the Equatorial African Union 70 campaigns are in progress. In the Southern European Union Mission territory, 92 series are being held.

March 3 was a day of fasting and prayer throughout the division for MISSION '73 outreach endeavors and the spiritual preparation of each church member.

M. S. NIGRI

Large Literature Sales in N.A.

Literature valued at more than \$12,191,000 was delivered by bookmen in the United States and Canada during 1972. The ten top conferences and the three top unions are:

Pennsylvania	\$ 766,276.47
Michigan	750,411.17
Potomac	525,980.79
Central California	471,225.36
Missouri	470,284.70
Ohio	441,538.73
Georgia-Cumberland	436,751.82
Florida	403,903.19
Illinois	389,740.44
Ontario-Quebec	369,085.78
Columbia Union	2,694,696.18
Southern Union	2,038,333.42
Lake Union	1,686,118.79

We commend the publishing department leaders and 1,226 literature evangelists who made these deliveries possible.

HERBERT WHITE

People in the News

Inez Ruth Longway, 74, died at La Sierra, California, March 14. Mrs. Longway served in the Far Eastern Division with her husband, Ezra L. Longway, for 52 years. B. B. Beach was elected to serve as temperance secretary of the Northern Europe-West Africa Division in addition to his responsibilities as education, public affairs, and religious liberty secretary. Robert E. Cleveland, 47, vice-president for academic affairs at Loma Linda University, died March 24 as the result of an accident while hiking in Joshua Tree National Monument, southern California.



The Problem:

More than one out of every two qualified Adventist youth who apply will *not* be accepted by Loma Linda University's Schools of Medicine and Dentistry. Their grades meet admission standards and they are well recommended. Why is the door to a Christian education in these vital health professions closed to them?

The Answer:

Because programs and facilities, already crowded to overflowing, can accept only so many students. New funds are needed to help the University meet the Church's burgeoning demands for competent health personnel.

Your gift on LLU Offering Day can help turn the tide and assure a Christian education for another worthy youth.

Loma Linda University Offering

Sabbath, April 14, 1973

