

Review

DECEMBER 13, 1973

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

The Energy Crisis and Prophecy

By M. E. LOEWEN

challenging opportunities for neighborhood visitation. More people will be at home to be searched out by the missionary worker or colporteur.

Third, we should be watchful.

Not only the energy crisis but events in the economic, political, and religious world remind us that the time is coming when the most astute plans of men will be unavailing to avert chaos. Clear discernment is called for as prophetic books are searched with new urgency. But caution should be exerted in efforts to superimpose every current event on the picture of prophecy.

Fourth, we should act judiciously. Public officials who are acting conscientiously to meet the developing crises should be given our support and prayers. Even now Adventist Church spokesmen are in touch with legislators and administrative personnel in the United States and abroad to determine what their next moves will be and, where possible, to suggest courses of action that will not establish precedents inimical to religious freedom.

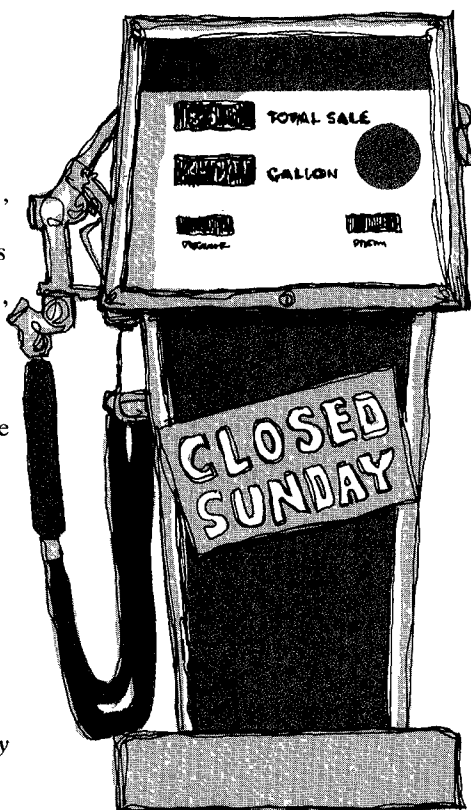
The keynotes for the energy crisis—and beyond—then, are cooperation, witness, watchfulness, and sound judgment.

And one more.

Dispatch!

For, "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Testimonies*, vol. 5, p. 463.

It is long past time to be about it.



ARE BANS on Sunday driving, as in West Germany and The Netherlands, and the closing of service stations on Sunday, as in the United States, simply steps to alleviate the international energy crisis, or, as some Adventists fear, are they harbingers of long-awaited prophetic events focusing on Sunday legislation?

At this stage, perhaps only a prophet could give an authoritative answer.

Certainly on the significance of the broad outline of current events we are not left in doubt:

"We are standing on the threshold of the crisis of the ages" (*Prophets and Kings*, p. 278). "Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. . . . Events are changing to bring about the day of God, which hasteth greatly" (*Testimonies*, vol. 6, p. 14).

Whatever part, if any, the energy crisis will play in the prophetic countdown, the response we should make to present emergency measures is clear.

First, we should cooperate fully with Government, conserving energy wherever possible, and doing it uncomplainingly.

Second, in the curtailment of Sunday travel we should discern

M. E. Loewen is secretary of the Public Affairs and Religious Liberty Department of the General Conference.

heart to heart

By ROBERT H. PIERSON
PRESIDENT
GENERAL CONFERENCE

“Still Here—Why?”

WHY HASN'T THE WORK been finished? Why hasn't Jesus come, and why aren't the saints in the kingdom? Today we hear different reasons advanced explaining why we are still in the land of the enemy. It is a matter of character development, some say. Others declare the great commission has not been fulfilled—the Advent message has not as yet been proclaimed as a witness to *all* nations. Still others contend that the church has not fully accepted the message of righteousness by faith as presented at the 1888 General Conference session held in Minneapolis; hence the loud cry has not sounded, the work is not finished, and we are still here. All of these explanations may be contributing factors, but I want to give you another thought worth pursuing, worth your prayerful consideration when you wonder about the delay in the Lord's return.

Read these words of God's last-day prophet thoughtfully. They were written in the year 1901: “*We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.*”—*Evangelism*, p. 696. (Emphasis supplied.)

Insubordination is disregard for authority—in this instance disregard for the authority of the Word of God and the Spirit of Prophecy—disregard for the counsel God has so clearly and so graciously given His last-day people.

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded. . . . They would none of my counsel: they despised all my reproof” (Prov. 1:24-30).

In Moses' day God's chosen nation suffered from the same spiritual malady that plagues people of God in our day. “For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.”—*Ibid.*

In these words Ellen White expands upon insubordination—linking it closely with *unbelief*, *murmuring*, and *rebellion*. She further describes some of the results of deliberate disregard for the authority and counsel of God. It is manifest in worldliness, unconsecration, and sometimes strife.

Ah, you say, but where have *we* disregarded the Lord's admonition? When have *we* spurned His counsel? Let us take a prayerful look at some inspired statements that should cause us to ponder and pray most earnestly. How do *you* measure up?

“God has called us to uplift the standard of His duntrodden Sabbath. How important, then, that our example in Sabbathkeeping should be right.”—*Testimonies*, vol. 6, pp. 352, 353. There is no question about it. More of us than we care to admit have grown lax in remembering God's holy

day—pleasure trips, beach excursions, restaurant dining, idle talk. What about God's counsel regarding true Sabbath observance? Are we insubordinate?

Some of you may be tempted to “turn me off” at this juncture—“Just another harangue on ‘externals’—legalism!” I appeal to you to hear me through. You will find plenty of Jesus before I finish!

Many of us need to do much praying—and *changing*—when we read these next lines: “Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God.”—*Ibid.*, vol. 4, p. 647. If true when written, how is it with us now?

Don't slip over this inspired counsel too quickly. Are there seeds of insubordination in *your* relationship to the solemn warnings regarding light that many pass off with a gesture of the hand as merely an external? God says it is separating many from Him!

What about amusements? “The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God.”—*The Adventist Home*, p. 515. Think it over! Insubordination?

Could the following statements have any relationship to *your* practice? “Tea and coffee drinking is a sin.”—*Counsels on Diet and Foods*, p. 425.

“Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them.”—*Ibid.*, p. 382. Think about these words next time you eat out—or at home.

Our diet, the Lord's messenger declares, may kindle fires of insubordination. “The Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Num. 11:4, pp. 1112, 1113. Dare we treat these words lightly? Do they apply to *you—to me?*

Some who have to do with the operation of medical institutions perhaps should think on some further inspired counsel also. “Meat eating should not come into the prescription for any invalids from any physicians from among those who understand these things. Disease in cattle is making meat eating a dangerous matter.”—*Counsels on Diet and Foods*, p. 411. Does rationalizing ever become insubordination?

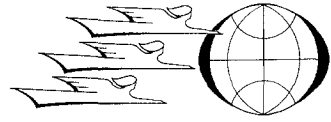
The Word of God has something to say about *worldliness*: “Do not set your hearts on the godless world or anything in it. Anyone who loves the world is a stranger to the Father's love” (1 John 2:15, N.E.B.). How easily the world obscures our Father's face.

What about our music? “Music is acceptable to God only when the heart is sanctified and made soft and holy by its facilities. But many who delight in music know nothing of making melody in their hearts to the Lord. Their heart is gone ‘after their idols.’”—*Evangelism*, p. 512. Do some of our tastes and choices ever become insubordination?

Teachers, school administrators, and board members may

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Review



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This Week

SOME TRADITIONS, like some gestures, seem not to know national boundaries. A smile, for example, is a universally accepted symbol of friendship. And a decorated Christmas tree is an international symbol of Christmas. Every culture seems to have a long-standing legend to explain its symbolism and history. But the only real agreement is that its origin is unknown.

One charming story involves Martin Luther's decorating a small tree for his children on Christmas Eve—the lighted candles on the tree representing stars. But festive trees were recorded long before that.

One legend involving the development of the decorated tree as we know it is of special interest. In a particular area in Germany the Christmas tree was considered to be a symbol of the tree of life in the Garden of Eden. The devout could purchase small figurines of Adam and Eve and the serpent, which they placed under the tree. On December 24, which on the medieval calendar was known as Adam and Eve's Day, wandering troupes of actors, who performed what have come to be known as miracle plays and morality plays, would put on plays portraying the Edenic Fall. To round up an audience the players went through the town carrying the "tree of life," which was hung with apples.

And so go the legends all over the world.

Ellen White gave advice regarding the decorated tree to the early Adventists as they sought to do the right thing with cultural customs and traditions. In 1879 she answered a question in the *REVIEW AND HERALD* (Dec. 11). "Letters of inquiry have come to us asking, Shall we have a Christmas tree? Will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen and placing it in our churches, but the sin lies in the motive which prompts to action and the use which is made of the gifts placed upon the tree."—*The Adventist Home*, p. 482.

And even as Christmas with its various celebrative trappings transcends national and cultural boundaries, so does the wish for peace on earth. It's been 2,000 years since the angels sang, but in the heart of the Christian who knows the joy of good will toward men, the angels continue to sing. Doesn't the good news say our lives can be changed by Bethlehem's Child? Isn't that really the gospel?

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Letters

Just What Was Needed

Please accept my heartfelt thanks for "Ecumenism and the Adventist Church" [Oct. 11]. It was pertinent, concise, and just what I needed to settle my longing for fuller instruction.

LUTHER H. HILL
Napa, California

Adventists and Creation

I read with interest and sympathy "Creation in Public Schools" [Oct. 18]:

From his scientific viewpoint, the author felt that, as both theories of Creation and evolution are buttressed by scientific evidence, the presentation of only evolution in the public schools is to shortchange the

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Scan

News Briefs From the Religious World

CHURCH-STATE SEPARATION CONCEPT LABELED "100 PER CENT WRONG"

WASHINGTON, D.C.—A well-known Brazilian Roman Catholic prelate, Archbishop Helder Pessoa Camara, of Recife and Olinda, Brazil, told a gathering of American nun-superiors here that the United States concept of church-state separation is "100 per cent wrong," because it denies the church its moral right and duty to interfere in political questions affecting the common good. He said "the separation of church and state in the U.S.A. has marked the government, the people, and also the church so deeply that the impression is that the church does not have any right to interfere in political questions."

CATHOLIC CHARISMATICS LIVE COMMUNAL-TYPE HOUSEHOLDS

MINNEAPOLIS—They bear such names as "Family of the Lamb," "Glory House," "House of the Risen Son," "Light on the Hill," "Living Water," "New Life," "Ark of Joy" and "Children of the Truth." They are among the 14 communal-type households established by some 200 charismatic Christians in south Minneapolis by a "covenant community" called "Servants of the Light." They are made up mostly of Roman Catholics active in the rapidly-growing charismatic renewal or neo-Pentecostal movement that emphasizes the work of the Holy Spirit. Each household has one married couple and their children as well as at least three single adults. Ten is the maximum size of each group. About 100 members of the community do not yet live in households.

MAGSAYSAY AWARD PRESENTED TO LINGUISTICS INSTITUTE

MANILA—The Summer Institute of Linguistics, Inc. (SIL)—which is affiliated with the Wycliffe Bible Translators, Inc.—has received the coveted Magsaysay Award for International Understanding. At a time when some Third World countries have denounced Christian missionaries as promoters of Western colonialism, the famed linguistic missionary agency was cited for its "inspired outreach to nonliterate tribespeople, recording and teaching them to read their own language and enhancing their participation in the larger community of man."

SIL was awarded a \$10,000 prize. This is the first time a missionary agency has ever won a major peace award. The Magsaysay Award is named in honor of the former President of the Philippines.

In cooperation with Wycliffe Bible Translators, Inc., SIL works with various mission boards and other groups in tasks related to teaching preliterate people, and making Bible translations.

The board of trustees handling the Magsaysay Award said SIL's missionary translators "pursue their mission of research and service to each nonliterate minority with broad creativity."

This "broad creativity" by the specialists (there are 150 of them alone in the Philippines) includes employing the science of descriptive linguistics to reduce the languages to writing, then preparing glossaries in the native tongue, in the main regional and national languages, and in English. Then, in conjunction with national education departments, the tribesmen are taught to read their language. As they learn to read they also are provided the key for reading the other languages they must use to mold themselves increasingly into the mainstream of the life of the country.

During the long, dark night hours, Susi and Chuma, two African youths, kept vigil by the door of a hut in which a white man was sleeping. Their beloved good one, as they affectionately called the white man, was very ill.

The day before they had helped other African friends carry their master in the *kitanda*, a hammock covered with grass and a blanket, and held by a long pole, over which another blanket was used as a protection from the hot sun. Often during that day of marching, the good one had begged the porters to let down his bed so he could rest. During the long march, Susi and Chuma never left his side, and in the late afternoon when they had come to Chief Chitambo's village and put down the *kitanda* under the eaves of a native hut, they had instructed helpers to quickly build a new one. At nightfall they had gently and tenderly carried their master inside and placed his bed on a raised platform of sticks and grass. All that night they had watched by the hut.

Now it was the second night and they were still watching. Earlier in the evening when the good one had called, Susi had brought some hot water and the medicine box. He had held a candle so his master could find a bottle, and then poured out a cup of water

Madge Haines is a free-lance writer living in Angwin, California.

Livingstone, the Good One

By MADGE HAINES

and placed it on the chest beside the bed. Susi heard his master say in a feeble voice, "All right, you can go out now."

As the low campfire made flickering patterns on the cloth curtain at the door of the hut, Susi and Chuma sat in apprehensive silence. For years they had traveled with their master, helping him over dangerous trails and across treacherous rivers. They had watched him bring healing to the suffering and comfort to those who were sad. They had watched him untie the ropes from the women and girls who were being herded along jungle paths by slave drivers. They had watched him struggle to loose the cruel vicelike yokes that the slave drivers had riveted into place around the necks of captured men.

Chuma had known the cruelty of such slave yokes and he recalled the day that the good one had frightened away his slave drivers. There had been 84 pitiful men and women and children

shackled with ropes and chains and yokes, forced to march toward the sea where slave boats were waiting. Chuma had been one of them, fearing a fate worse than death. But the good one had met the slaves on a jungle trail, and had driven off the cruel slave masters. For hours he had watched as the white man and his helpers worked with saws and hammers to cut away the forked sticks and riveted iron rods. When Chuma's yoke dropped from his neck, he had fallen to his knees and bowed with thankfulness before his liberator. From then on, Chuma had never wanted to let the good one out of his sight.



Tonight he was keeping vigil with Susi beside his master's sleeping place. Yet his eyes grew heavy with sleep, and he and Susi asked a lad to stay by the door. They lay down to rest.

The boy awakened them at 4:00 a.m. whispering anxiously, "Come, I am afraid."

Others had been keeping watch too, and heard the boy. With Susi and Chuma, they stepped quietly to the door and pulled back the curtain. In the light of the candle on the chest, they saw their master kneeling by his bed. They hesitated. The good one was praying, they thought, as was his custom every morning. They listened, as they had for years, to hear his Amen, and then they would bring him warm water for his morning needs.

Fallen Asleep During Prayer

There was only silence.

They moved a little closer. The master's body was stretched forward, his head resting on his hands. Had he fallen asleep while he prayed? Should they try to waken him? The candle on the chest flickered upon an open Bible.

For a few moments they watched him. There was no sign of breathing. One stepped forward and touched a cheek. The body was cold.

Susi and Chuma lifted the good one tenderly and laid him upon the bed, carefully covering his

body. They turned and went out into the damp dawn.

Outside, the two held a council with the company of men. Chuma said, "We must carry our master down to the coast."

"Yes," agreed Susi. "He must be taken home to his own people."

Chief Chitambo, hearing the news in his village, came to offer help, saying that David Livingstone, the good one, could be buried there. Susi and Chuma were astonished that the chief would ignore native superstitions and allow a burial in his village.

"His heart must remain here," declared Susi and Chuma.

With a simple ceremony, the faithful friends read a prayer and buried Livingstone's heart under a spreading *moula* tree. On the tree they carved his name and the date, May 1, 1873.

For two weeks the friends worked to embalm the body, wrap it into a cylinder and prepare for the 1,500 mile walk through jungles and swamplands down to the coast. On the long journey Susi and Chuma and the other carriers passed through many villages. As the people saw the cylinder, lashed to a pole, they inquired, "Who is it you are carrying?"

"The good one," was the answer.

Weeping would break out. "The good one was our friend. He loved us. He healed our sick.

He saved us from slavery. He told us about God."

For nine torturing months, Susi and Chuma and other friends carried Livingstone's coffin through jungles infested with wild animals, snakes, and fever-infecting insects. They risked their lives to ford dangerous rivers and to pass through hostile territories. But they finally reached the coast near Zanzibar and delivered their master's body to the officers of a British cruiser.

On April 18, 1874, almost a year after his heart was buried in Africa, Livingstone was given one of the greatest honors his country could bestow upon him—burial in Westminster Abbey. A grave was opened in the great center of the nave of the church and as the solemn strains of funeral songs filled the arches, distinguished statesmen, missionaries, hunters, explorers, clergymen, and laymen came to give their final tribute to him. People said of him that day, "he was one of the greatest men of the human race."

Why did the world call him great?

David Livingstone was born in Blantyre, Scotland, on March 19, 1813 to Neil and Agnes Livingstone. Because his father's earnings as an itinerant tea-vendor (and a colporteur of religious tracts) were not sufficient for the growing family, David went to work in a cotton factory at the age of 10. He had to walk back and forth between the



turning spools of cotton, splicing the broken threads. Each morning he entered the factory at six o'clock, took only a short interval for breakfast and dinner, and continued until 8:00 at night. At that hour he always hurried out the factory door and over to the schoolmaster's room. There he studied until ten o'clock in the only school he could attend.

Running home he would find his mother waiting in the tiny one-room apartment on the top floor of the three-story tenement building used by factory workers. He would quickly eat the dish of porridge his mother had ready, and then bend his head over his lesson books. He studied by the dim lamplight while his brothers and sisters slept in their trundle beds. Always at midnight each night, his mother came to turn down the light and send him off to bed.

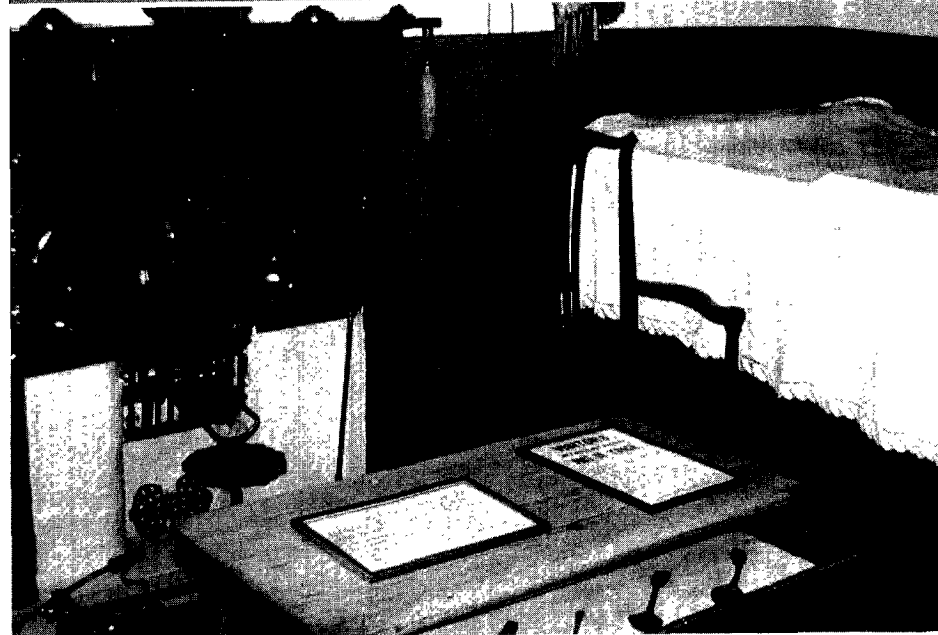
Thirst for Education

At the end of his first week in the cotton factory, the paymaster gave him some copper pennies. He ran home and handed them to his mother. "Here," she said, giving him a few, "take these and buy something you want." David hurried to the bookstore and found a Latin grammar. Next day he placed this book on the spinning jenny so he could read a sentence each time he passed by.

Once a week David walked with his family three miles to a church. When 12 years old he asked to join the church, having resolved to devote his life "to the alleviation of human misery." He declared that he would become a medical missionary.

But he had to continue his work in the factory until he was 23 before he had enough money to attend a university. At Glasgow University and Charing Cross Hospital in London he studied theology and medicine. The London Missionary Society accepted him in 1838, and he received his medical degree in 1840.

One evening, while still in London, David Livingstone went to hear Robert Moffat, a missionary



School children visit the fountain at the home of David Livingstone, which is now a tourist center, attracting thousands yearly.

Upper and center, the building and room in Blantyre, Lanarkshire, Scotland, where David Livingstone was born in 1813. Under the bed were trundle beds for the children. The town is about eight miles from Glasgow, where he received his education.

from Africa. As the missionary told of the intense need of that continent, David felt a challenge. He heard Moffat say, "I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been." David determined to go to these villages.

Late in 1840 Livingstone sailed for Africa. During the long voy-

age, he requested the ship's captain to instruct him in navigation methods. The captain suggested that David purchase navigation instruments, remarking, "You know, the stars and the moon shine just the same over the wilderness as they do over the ocean." The first purchase David made when he landed in Cape Town was a sextant, a small telescope, and a book of logarithms.

From South Africa, Livingstone went by cape wagon caravan to Kuruman, the mission base that Robert Moffat had established 500 miles inland. As he waited for Moffat's return from England, Livingstone made short trips to the north in search of new mission sites, giving medical help to the sick, and using his magic

lantern at night as he told the gospel story.

Chief Bubi listened for hours as Livingstone read the Bible to him, and begged one day, "Give me medicine to change my proud, angry heart. Let me drink it now so I will no longer be cruel to my people."

When the dreaded tsetse fly made the oxen too weak to pull a wagon, Livingstone started off on a footslogging tour—something no white man had ever dared to try in the devastating heat and rugged terrain. Physical discomfort, pain, and illness could never make Livingstone turn back from any course he had chosen. He struggled across deserts, plunged through chest-high water of treacherous swamps, or lay down to sleep in sight of his enemies.

"He could smell his way through the thickest jungle," it was rumored of him in Cape Town. He was attacked by a wounded lion and his shoulder and arm were broken and mangled. For weeks he lay injured and suffering, sometimes delirious with fever, but his strong will helped him back to health. The stubborn, hardheaded Scot lad, now a missionary, was determined to open the heart of Africa to the gospel cause. Nothing could stop him.

He married Mary, the daughter of pioneer missionary Robert Moffat, in 1844 at Kuruman. Together they set out for the north to a new mission site.

Family Returned to England

Later, when enemies destroyed the station, including his surgical and navigation instruments, he wrote to a friend, "They have been kind enough to save me the trouble of making a will, for I have practically no possessions except the clothing on my back." He then pushed northward into new territory, establishing other missions, and thanking the enemies for stirring him up "out of his nest."

Mary Livingstone accompanied her husband on a journey across

*Livingstone, called
by his African
friends the good one,
was remembered
this year by
churches in Africa
and by Christians
throughout the
world.*

the hazardous Kalahari Desert, but when she and the children were ravaged by fever, Livingstone sent them all back to England. Alone he kept pushing farther into unexplored lands, always trying to open a way for Christianity and to stop the scourge of the slave traffic. By 1854 he reached the west coast, at Luanda. Then, turning east he explored the course of the Zambezi. He

was the first white man to look upon Mosi-oa-tunya, "the smoke that thunders," and he named this largest curtain of falling water Victoria Falls in honor of the queen of England.

From here he marched to the east, arriving at the coast town of Ouelimane in 1856—the first white man to cross Africa from west to east, a distance of 2,800 miles.

Sixteen years after he left England, he returned, and was acclaimed and honored by notables and countrymen. Lord Shaftesbury said of him at a reception given by the London Missionary Society, "God has used Livingstone to carry peace and good will to men, and to open the dark continent to the light of the gospel." He was called to Buckingham Palace, where the queen named him "Her Majesty's consul."

Taking Mary with him, Livingstone returned to Africa. Mary accompanied her husband on a



The stone in the floor of Westminster Abbey is a silent witness to the life and work of David Livingstone, whose heart is buried in Africa. The Latin inscription on the right reads, "Tantus amor veri, nihil est quod noscere malim, quam fluvii causas per saecula tanta latentes," and means, "So great is my love of Truth that there is nothing that I would prefer to know rather than the sources of the river, hidden through so many generations."

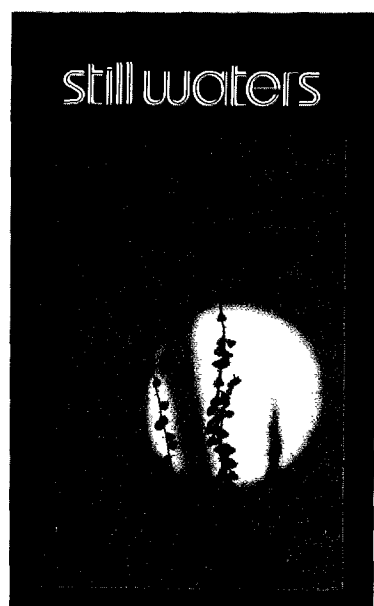
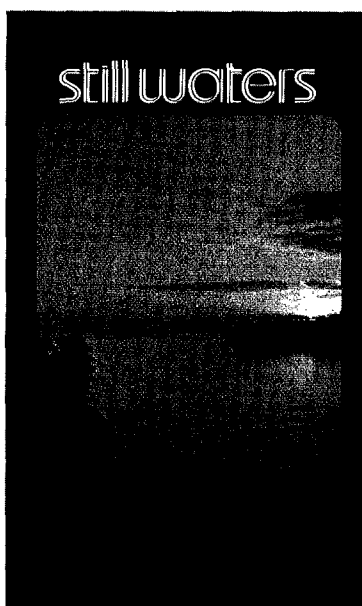
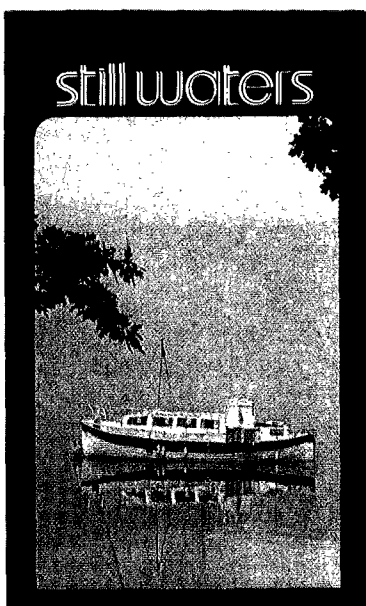
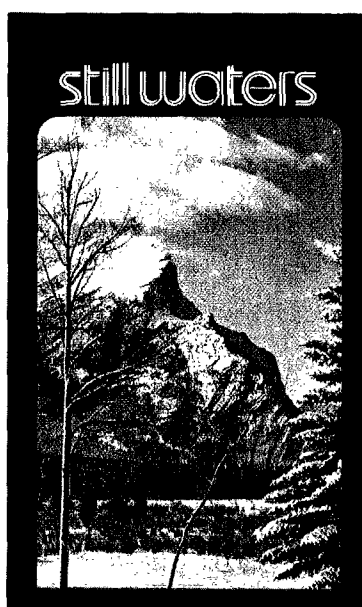
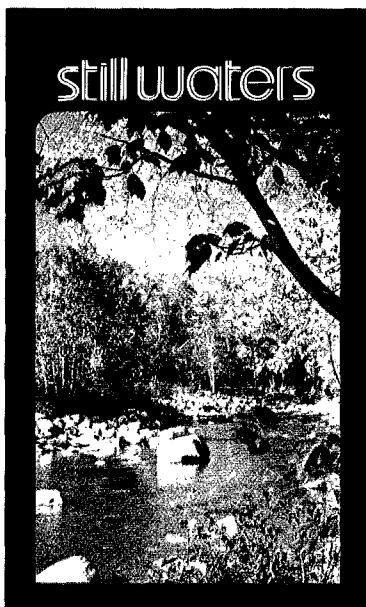
still waters

More than just a pretty picture

The cover photographs on *Still Waters* for 1974 are a trip into the many avenues of nature's artistry. But there's beauty inside *Still Waters* too, with its attractive mini-devotional approach to daily inspiration. Each page contains a practical thought to put a smile in your morning, or to keep your evening calm.

Still Waters is a well-known name among denominational readers. We kept the name, because it so perfectly describes this little bi-monthly publication. The look, however, has changed completely. Contemporary. Creative. New beauty for a new year.

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journey. She died of fever in 1862 and Livingstone buried her on the banks of the Zambezi.

Livingstone tramped on through unexplored country. At night he wrote entries in his journal: "The sweat of one's brow is no longer a curse when one works for God. It proves a tonic to the system and is actually a blessing."

Pneumonia, fever, and ulcers made him seriously ill. Puff adders and cobras struck at him as he walked the jungle paths. Spear-men tried to drive their spears through him. Slave drivers shot their guns at him. Undaunted, he went on. The sight of slaves being driven by cruel masters sickened him. In one village, slavers had massacred 400 helpless people. The sight made Livingstone heart-sick. Yet he had his comfort even when illness detained him. He wrote in his journal, "I read the whole Bible through four times whilst I was in Manyema."

For two years Livingstone disappeared. There was no news about him, for his letters never reached the coast. Henry Morton Stanley was sent by the *New York Herald* to find the lost missionary and explorer. In 1871 Stanley found him at Ujiji on Lake Tanganyika. Livingstone was sick and weary. With all of Stanley's pleadings to come home and get well, Livingstone refused to leave his Africa. Even though he had given "a million square miles to the known world," Livingstone felt his work was not yet done. He told Stanley good-by, and set out again with Susi and Chuma and his other faithful friends. The group had not gone far when they came to Chief Chitambo's village on the shore of Lake Bangweolo.

In the hundred years that have followed since the night Livingstone died upon his knees in that remote village, his influence has been felt around the world. Others have carried the torch he bore, taking the gospel to nearly all of Africa as well as to other continents. The slave trade has been stopped. The dark continent is no longer in darkness. □

The Prayer That Wasn't Answered—2

By LA VONNE NEFF

THE STORY THUS FAR:

The day after Christmas, Molly said she wasn't going to pray anymore. When Daddy asked why, she explained that her school prayer band had been praying that Susan's daddy would find a job and that her family would have Christmas presents and food to eat. But Christmas had passed and the prayer wasn't answered. So Daddy said they would talk about it at worship.

MOLLY WAS UNUSUALLY quiet the whole time she was helping Mother in the kitchen. She didn't even smile when her beagle puppy waddled in and begged for attention. Once all the dishes were put away, she and Mother kept their appointment with Daddy in the family room.

"Girls," Daddy began when they were all seated, "I've been thinking hard about Susan's family. And I've also been thinking about our family, and how much food we have in our cupboards. I wonder whether there's any way we could help Susan ourselves."

Mother looked thoughtful. "You know, I have enough roast left over from yesterday's dinner to feed their whole family. I could make some gravy to pour over it, and it wouldn't even taste like leftovers."

"I believe I remember several bushels of potatoes in our cellar," Daddy added. "Baked potatoes would go well with your roast."

"We could easily spare a dozen boxes of frozen corn—I put up at least a hundred," continued Mother. "And just last week Mrs. Smith next door asked me whether I knew anybody who needed food. She has some canned peaches that she'd be happy to share."

For the first time since dinner, a smile crept across Molly's face. But it was quickly replaced by a frown. "What can I do?" she asked. "I want to share with Susan too!"

"Let's see," said daddy. "You could . . ."

But he never got to finish his sentence. "I know! I know!" Molly clapped her hands. "I can give her some of my Christmas presents!"

"That's a nice idea," said Mother, "but are you sure you won't change your mind later? We can't afford to replace toys if you give them away."

"I know, Mommy. But I have so many dolls, and Susan doesn't have any." Molly ran out of the room to look for toys for Susan and her little brother and sister.

In a few minutes she was back. "I'm going to give Susan my walking doll." Molly put the red-headed doll in the middle of the room. "And here's some modeling clay that I've hardly ever used for her little sister." She set down three cans next to the doll. "And my old teddy bear for her baby brother." The bear joined the other toys on the floor.

Suddenly Molly noticed that Daddy wasn't smiling. In fact, there was a big wrinkle right between his eyebrows, and that always meant that Daddy was bothered about something.

"There's just one problem," he said. "How are we going to give these things to Susan's family?"

"We can go to her house right now," Molly suggested.

"Yes," said Daddy, "we could. But how would that make her feel? We've had our Christmas, and here we come bringing her the leftovers. We have lots of toys, so we can spare one or two for her. 'Here we are with things for you poor people.' How would that make you feel if you were Susan, Molly?"

"Not too good, I guess," said Molly. "But what can we do?"

Continued next week

FOR THE YOUNGER SET



"Still Here—Why?"

Continued from page 2

well pray over this instruction: "We do not honor God when we go aside from the only true God to inquire of the god of Ekron. The question is asked, Is it because there is not a God in Israel that ye have gone to the god of Ekron to inquire?"—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Kings 1:3, p. 1036.

I realize only too well some of the complexities we face in our educational program today. I do not want to be critical, but I am anxious. How frequently, perhaps unconsciously, do we pattern portions of our educational program after Ekron and how prominent a role does the Bible play in our church schools, academies, colleges, universities?

Bookstands are choked with cheap literature these days. Is there any counsel for us on this subject? "Cheap works of fiction do not profit. They impart no real knowledge. . . . They take time which should be given to the practical duties of life and to the service of God."—*Fundamentals of Christian Education*, p. 92.

Recently, a friend of mine, whom most of you would know if I mentioned his name, wrote me a letter after we had concluded a prayerful discussion on the subject of insubordination. I want to share two paragraphs of his letter with you. He sums it all up in these words:

"I believe that as we get the fuller view, which one cannot escape when he gets into this study of the deeper element of the challenge of authority, and as Ellen White puts it, 'insubordination,' our minds will be led to see some of the elements which can easily stand in the way of the speedy finishing of the work. To name a few, we might list; a growing laxness in Sabbath observance; an acceleration in the experience of Seventh-day Adventists in resorting to law and lawsuits, laying their troubles before the courts of the land, which is forbidden in the Word of God and pointed out as being particularly offensive to God; laxness in regard to the health reform in its broad aspects, and in some cases defiance; pride and the love of dress and the lack of modesty in dress.

Struggle Over Ornamentation

"Some of the first counsels to the church having to do with a relationship with God touched on this point. The constant struggle over ornamentation, jewelry, and the wedding ring; the flouting of the counsels which have come to us regarding the disparity in the remuneration of physicians and other denominational workers. Ellen White portrayed very clearly the fruitage of the carrying out of these principles, first in our publishing house in Battle Creek—and this was one of the problems in the '90's—and the medical work. The dishonesty on the part of church members in their obligations to God concerning the tithe. And I could go on and on."

Only externals—little things—you say? When we disregard God's counsel, and it is causing us "to remain here in this world," the name of the game in Heaven's language is *insubordination*.

Does it annoy us to be reminded of these things? Reproof is distasteful to the human heart. "The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination."—*Testimonies*, vol. 4, p. 199.

Parents may contribute to insubordination in their children. "If the parents would stand pledged to sustain the

authority of the teacher, much insubordination, vice, and profligacy would be prevented."—*Ibid.*, vol. 5, p. 89.

Some of us as pastors, church officers, and administrators should prayerfully consider whether we are guilty of sowing seeds of insubordination in the hearts of fellow leaders or church members by conducting our work as dictators. "The highhanded power that has been developed, as though position has made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result."—*Testimonies to Ministers*, p. 361.

The Lord has placed us among His people as shepherds, never as dictators.

How very much we need the spirit of our lovely Jesus. His was the spirit of obedience, of submission to the will of His heavenly Father. "I have kept my Father's commandments, and abide in his love," He says (John 15:10).

With Jesus there was no striving, no resisting. He willingly and fully yielded Himself day by day to the leading of His Father. Nothing was too small, nothing was too great to prompt His loving obedience.

He was "in all points tempted like as we are, yet without sin" (Heb. 4:15). "Though he were a Son, yet learned he obedience by the things which he suffered" (chap. 5:8). "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (chap. 12:2).

Harmony With God's Will

With Jesus it was not a question of how *little* He could do to be in harmony with His Father's will. There was not the slightest trace of insubordination in His life or ministry. "My meat is to do the will of him that sent me" (John 4:34), said Jesus. Again, "I seek not mine own will, but the will of the Father which hath sent me" (chap. 5:30).

When the evil one tempted the Master with love of the world, Jesus set the example we as God's people must follow today. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:7-10).

Neither did He falter on the question of appetite, or on any other point. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Jesus was obedient to "every word that proceedeth out of the mouth of God" (Matt. 4:4). No insubordination!

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him" (Heb. 3:1, 2).

Jesus' blood provides the way out of this world. Our acceptance of this provision and our unconditional surrender to His will and authority is our only hope of entrance into His kingdom—soon!

"We may have to remain here in this world because of insubordination many more years."

Jesus provides a better way—the way of full submission and obedience to the will of our heavenly Father. Result? An early entrance into His kingdom. □

Sealed By the Holy Spirit

By J. M. CLEMONS

THE NEW TESTAMENT distinguishes between carnal (fleshly) and spiritual Christians. In 1 Corinthians 2:4 to 3:4 this distinction is presented. These passages compare the natural man, carnal man, and spiritual man. The natural man is not a Christian but the carnal (fleshly) and spiritual are both church members. Two types of the Christian experience are brought to focus here: one dominated by the flesh; the other by the Spirit.

Great numbers of people in the church live in spiritual feebleness. They long for a better life of peace, overcoming faith, real joy, and an abiding relationship with God, but do not possess such an experience. Surely it is all-important for one to know his real state, to take inventory of his spiritual condition. Until he knows, is it possible for him to make spiritual progress?

A carnal (fleshly) state of life may be identified by certain characteristics. A stunted growth, for example, would become evident first. It is remaining a child spiritually when one should have grown to maturity. In the natural, physical world stunted growth may be a real tragedy. A child undeveloped mentally or physically becomes a heartache to his parents and to many who know him. Likewise a stunted Christian brings sorrow to the church and to the Lord.

A second mark may be described as the presence of sins of jealousy, strife, envy, and intemperance as Paul described them in the Corinthian church. Those Corinthian Christians were addressed as saints (1 Cor. 1:2), but they had never conquered all their weaknesses or besetting sins. They still were manifesting pride in the ease with which they were flattered and with which they were offended.

Paul wrote to them also about their exaltation of self in service. The Corinthian Christians had received gifts of the Spirit but some of them were using their gifts in an ostentatious way and for ulterior purposes. Such action points out the truth that it is possible that the zeal and enthusiasm of a Christian may be in self rather than in the Spirit and may hinder rather than help spiritual endeavor.

A lack of spiritual discernment was also pointed out to the Corinthians. Isn't it always true that when a man is carnal, he cannot rightly understand the truths of God's revelation? These are made clear to him by the Holy Spirit. By checking himself against the failing marks of the Corinthians, one may come to recognize himself in the

carnal description. Surely, Paul brings a challenge to men everywhere. In the dispensation of the Spirit Paul's words come as a challenge to the one who considers himself a Christian to know whether he is living on the lower level of the flesh or on the spiritual plane.

The distinctive features of the spiritual life are presented to us in the eighth chapter of Paul's letter to the Romans. The chapter tells of inner harmony, or integration of life, where there is no condemnation to them who are "in Christ Jesus," and who "walk not after the flesh but after the Spirit." Such a believer has no condemnation in contrast with many Christians who have regrets over their actions and their thoughts, who live a divided life, who lack inner harmony and peace.

The spiritual life is one of ascendancy over the deeds of the body (Rom. 8:13). The Holy Spirit enables the believer to mortify the deeds of the body that would defile him. The tongue, a sharp instrument of the flesh, is the most vile of the members that defile the spiritual life. If any man is able to control the tongue he is a "perfect man." The Holy Spirit enables us to do this.

Another mark is that of guidance by the Holy Spirit (verse 14). For some people life is a maze of chance decisions, but for the Spirit-filled Christian it is a life of guidance by the Spirit and the Word of God.

Assurance of Salvation

Divine assurance of salvation is another mark. The spiritual person is positive about his assurance of salvation, for the Holy Spirit "beareth witness with our spirit, that we are the children of God" (verse 16).

In Ephesians 1:13 we are informed that the Holy Spirit seals the believer, "after that ye believed, ye were sealed with the holy Spirit of promise" (see also Eph. 4:30). Sealing was a common custom in days when most men were illiterate. Being unable to read a label, they could discern a distinguishing mark. So owners of property would often have a seal made to give a distinctive impression, as an animal or a geometric design. When this was stamped on an article it gave evidence of ownership. Upon seeing the mark, one could say "this belongs to my neighbor Joe." In similar fashion the Holy Spirit within a man is the evidence that he belongs to God. It is the mark of God's ownership set upon him.

Some years ago Ellen White was given a message for the Laodicean church in which was set forth the distinctive mark of the Spirit. Using Ezekiel 9 as the base for her message she wrote: "Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, repre-

J. M. Clemons is a pastor in the Pennsylvania Conference.

sented by a mark by the man in linen, are those 'that sigh, and that cry for all the abominations that be done' in the church. Their love for purity and the honor and glory of God is such,

and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying."¹

Self is the great hindrance to the

spiritual life. Self blocks the Spirit from filling the believer with the life of God and of Christ. If self has its way even only partially, it hinders the work of the Holy Spirit. It turns one's eyes from Christ. It corrupts the spiritual life, it leads man to trust himself and seek his own. Therefore, self must be denied. Jesus said, "Let him deny himself." It is natural for a man to follow self, honor self, pity self, comfort self, pamper self and promote self. The self was made by God so we could voluntarily choose to do His will. Man is the only creature who stands outside God and can say to God Yes or No.

Yet this self has been so perverted that it is in rebellion against God. Man has turned "each to his own way." Self is now the source of conflict, competition, and confidence in this world. But when the Holy Spirit resides in the human heart, "The Christian has no desire to live for self."²

One must daily battle with self, but he can do so with courage, for God has promised sure victory. "Each one will have a close struggle to overcome sin in his own heart. This is at times a very painful and discouraging work; because, as we see the deformities in our character, we keep looking at them, when we should look to Jesus and put on the robe of His righteousness. Everyone who enters the pearly gates of the city of God will enter there as a conqueror, and his greatest conquest will have been the conquest of self."³ Jesus waits to give us victory.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this."⁴

Thus the self, which is the cause of rebellion, temper, lust, intemperance, and other sins, must be yielded to Christ. Then Christ becomes Lord of all. The root of evil is put under the rule of the Spirit. It is not simply a moral change within men. It is more than "turning over a new leaf." It is such a radical change that the man can be said to be born all over again. He can be said to be created anew (2 Cor. 5:7). The note of power that runs through the New Testament becomes the living power in the life of the believer. □

Continued next week

Let's Talk About Health

By RALPH F. WADDELL, M.D.

Tea and Coffee

DEATH STALKS the inhabitants of earth. Malnutrition is the principal culprit. Millions are underfed, many are overfed, and others ill-fed. The ill-fed are generally those who misfeed themselves in such a way as to produce disease, disability, and premature death.

"The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Num. 14:18). Sounds severe, doesn't it, children suffering for the sins of their parents. The operation of this planet is structured around natural laws. These laws work from cause to effect and are exemplified in the saying, "As you sow so shall you reap."

We hear much these days about radiation, nuclear fallout, and even certain drugs that affect adversely the unborn child. Much ado is made over the hazards found in our environment. It is well that we consider all of these seriously, but we should never neglect concern about the hazards men impose upon themselves, hazards that may be as devastating.

Prof. Henry Eyring, of the University of Utah, recently reported the damage done to chromosomes by caffeine. Chromosomes are extremely small bits of substance, lying inside body cells, carrying the genes that determine the characteristics of life. Dr. Eyring found that caffeine actually breaks up chromosomes and interferes with their dividing up in the process of growth and multiplication. Any alteration in number or change in structure may result in abnormal development of the offspring, even to "the third and fourth generation."

Coffee and tea, through their component caffeine and other substances, play havoc with God's masterpiece of creation by insulting the stomach, disturbing the heart, irritating the nerves, and fixing upon its users a habit that approaches addiction. It has been shown that coffee drinking tends to perpetuate ulcers, to increase the risk of heart attack, and to jangle the nerves.

Coffee cripples the liver. It meddles with the liver's function as a temporary glucose depot, brings confusion to metabolism and may thus either precipitate diabetes or cause it to worsen if the individual is already a diabetic. It adds further to the body's

physiologic tempest by getting into the act, manipulating fat stores and raising blood lipid levels. These two factors adversely affect human blood vessels in their most vulnerable spot, the coronary arteries of the heart. The stage is set for a full-blown heart attack. The real villains are tea and coffee, although they do not always get the credit for their work.

This damaging evidence does not come as a surprise to Seventh-day Adventists. They have known for nearly 100 years, and have been well instructed, that drinking tea and coffee produces harmful effects. In 1887 Mrs. White counseled, "Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee. . . . These hurtful indulgences must be given up, . . . for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint."—*Counsels on Diet and Foods*, p. 421.

An eminent Swiss physiologist has declared, "Tea and coffee are poisons; they are blighting the human race." The physical derangement brought about by tea and coffee may not be the most critical or damaging consequence. The mind and the character are affected in an even greater way. Again we are counseled "Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul. These darling idols create an excitement, a morbid action of the nervous system."—*Ibid.*, p. 425. The inspired counsel emphasizes the importance of abstinence even more: "Some have backslidden and tampered with tea and coffee. Those who break the laws of health will become blinded in their minds and break the law of God."—*Review and Herald*, Oct. 21, 1884, p. 670.

The church is the apple of God's eye. It is His choicest possession. He has so much regard for each of us that He emptied heaven of His only-begotten Son that we might be redeemed. God gave man natural laws to protect and benefit him. But then the great deceiver slipped in, tempted and enslaved man so as to destroy him by vicious habits.

The safe course for Seventh-day Adventists to follow is "touch not, taste not, handle not." Tea and coffee are poisons. They have no place on the table of men and women who are looking forward to presenting their bodies as temples, undefiled, to their Maker on that great day when the Lord shall claim His own.

REFERENCES

- ¹ *Testimonies*, vol. 3, p. 267.
- ² *Ibid.*, vol. 7, p. 10.
- ³ *Ibid.*, vol. 9, pp. 182, 183.
- ⁴ *Ibid.*, pp. 189, 190.

Don't Dictate to God

Have your prayers ever gone unanswered? Have you wondered why? Were you told that the reason was that you did not have enough faith? Have you wondered what kind of faith it is that guarantees success?

Consider the case of Lawrence and Alice Parker of Barstow, California, reported recently in the *Washington Post*. They believed their 11-year-old son, Wesley, had been healed of diabetes as the result of the prayers of a traveling evangelist. Thus they withheld the daily shots of insulin that had kept Wesley alive for the past five years. In three days Wesley was dead. Undaunted, at a special service in the local funeral parlor they predicted God would raise Wesley from the dead and send him forth to teach the people.

For their presumptuous act they were arrested and charged with involuntary manslaughter.

In the office of the lawyer, in defense of his actions, Parker recited Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." "God led us every step of the way," he said. "We feel no sorrow, we feel no guilt. We followed God's will. He was with us."

Alice Parker wasn't quite so sure. "It was God's will," she said, "but I don't understand it."

Parker should have read on in chapter 11 of Hebrews, the great faith chapter in the Bible. There he would have discovered that faith is not blind trust; instead it is the trust of surrender. Faith accepts God's program instead of one's own.

A Faith in Action

The faith of Hebrews 11 is also faith in action. By faith Abel "offered," Noah "prepared an ark," Abraham "obeyed," Isaac "blessed," Joseph "made mention," Moses "refused to be called the son of Pharaoh's daughter." Faith didn't sit back and let God do all the acting. It cooperated with the divine plan.

Faith says, "If it be possible . . . nevertheless not as I will, but as thou wilt" (Matt. 26:39). Presumption says, "This is what I want, Lord. I am going to exert all my mental powers to believe it; You must do what I say because You have promised that if I believe hard enough You will answer my requests."

"If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain, when we are too indolent to make use of these remedies within our power, it is simply presumption."—*Medical Ministry*, p. 230.

In Parker's case it was not indolence that made him withdraw life-giving insulin from his son, but a false concept of what is comprehended in Biblical faith.

Healing is not always in God's plan. Paul prayed earnestly that a "thorn in the flesh" "depart" from him. The Lord did not remove the thorn, not because Paul failed to exercise adequate faith, but because the Lord purposed to use the affliction for Paul's good—"lest [he] should be exalted above measure" (2 Cor. 12:7, 8). Paul was told, "My grace is sufficient for thee." Paul humbly accepted the divine will. This is true faith. For Paul to have argued with God, or to have insisted on healing, would have been presumption. Likewise, for Paul to have insisted, after he had prayed, that he be healed, when all the while the symptoms

of his thorn were baldly apparent, would have been equally presumptuous.

Prayer offered for the sick should take the following pattern: "In prayer for the sick it should be remembered that 'we know not what we should pray for as we ought.' Romans 8:26. We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: 'Lord, thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings.'"—*The Ministry of Healing*, pp. 229, 230.

As a further amplification as to why Christians should leave matters with the Lord rather than presumptuously to demand that prayers for healing be forthwith answered, Ellen G. White says, "God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, 'Nevertheless not my will, but thine, be done.' Luke 22:42. Jesus added these words of submission to the wisdom and will of God when in the Garden of Gethsemane He pleaded, 'O my Father, if it be possible, let this cup pass from me.' Matthew 26:39. And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals!"—*Ibid.*, p. 230.

D. F. N.

Psalm Eight

By ANNA M. SORENSEN

O Thou whose glory dominates all space,
Whose name is known throughout the universe,
How can Thy love be measured by frail man?
Mere babes gain strength to help fulfill Thy plan,
Because a bulwark strong Thou hast prepared
Against Thy enemies, and toward the cruel avenger.
When to the evening sky we look in awe
And meditate upon Thy mighty power
That set Thy perfect clock in starry skies,
How can Thy love be measured, and Thy grace
That sent Thine only Son to die for me—
Unworthy, lost for all eternity.
A little less than angels, man was given
Dominion o'er Thy works, and Thou didst crown
With honor lowly creatures such as we
And charged us with the care of lower life.
The creatures, also formed to serve mankind
in Thy great plan. With glory Thou hast blessed,
O Lord, how great and mighty is Thy name!

Letters

Continued from page 3

validity and possible reception of Creationism.

I am aware of the current research and empirical evidence that scientists have assembled to show that Creation, as well as evolution, is a scientific possibility. However, to pit the limited evidence supporting Creation against the body of evidence supporting evolution is as dangerous as sending out a health-reformed Adventist onto a professional football field, assuming his health habits will naturally become evident to the opposition.

Seventh-day Adventists support the Creation story primarily because the Bible simply states it. Their belief is strengthened by the scientific evidences supporting Creation, but I, for one, am not willing to subject the Creation story to the presentation of unsympathetic teachers, nor to separate the truth of Creation from its religious context by relying on the test of science to verify it to young students.

BARRY MILLER
Mentone, California

Reducing Dropouts

► *The following comments are representative of responses made by Adventist youth after reading "Reducing Dropouts" [Oct. 11].*

Christian fellowship and recreation in

the form of picnics, church socials, and other member-participation activities are good and have a place on the church calendar; they may assist in unifying the members.

However, the church is not to be a social club from which one resigns if he is snubbed. It is for those who sincerely trust God and use the church organization as a means for strengthening their relationship with Christ! Those who drop out are symbolized by the seed that fell on the stony ground, in the parable of the sower (Mark 4:17); they take no root, and when trouble or persecution begins, they are offended and leave the church.

NEVILLE Mc GILCHRIST
Glendale, California

The need of Christian fellowship primarily in the form of church activities ought to be weighed carefully before implementation.

Must spiritual "entertainment" be provided in order to create interest in the church? Should not our main concern be in developing spiritual enlightenment? The latter will be of far more value when the "time of testing" begins.

RONALD SUFFICOOL
Glendale, California

Among the author's suggestions on how to reduce dropouts he stated that "congregations too should be trained to be alive, appreciative, responsive, and friendly." I do not believe that you can "train" a person to be friendly. This type of friendship would

out, and find pasture," There is no other door.

Jesus is coming soon, and when He does He takes His redeemed saints to heaven with Him and the door of mercy is closed. Never come to Jesus through fear of what will happen to you. Come in love. He says, "Come unto me." It's just that simple. Come in love and repentance. Your Saviour will break the fetters that bind you. Satan is a defeated foe. Jesus conquered him at the cross of Calvary.

God will forgive all who repent and come to Him through His beloved Son. A drunkard, a murderer, or an atheist can be forgiven if he truly repents and comes to his Saviour. We have two choices—eternal life or eternal death. It is up to us where we will spend eternity—in heaven and the earth made new, or in the oblivion of eternal death. Satan can't hold us unless we let him.

Come to your Saviour. Time is short. Do not delay. Delay is fatal. The seven last plagues of Revelation 16 will come, and then it is forever too late! It is good to read good books and the Bible (the best of all) and to listen to the Voice of Prophecy, but that isn't enough. To be saved we must come over the line to Jesus. He *is* coming soon. We must be ready. The inhabited realms of space (worlds afar) are waiting. Heaven is waiting. God and Jesus are waiting. But the period of waiting is almost over!

ETHEL DUCKETT
Paradise, California

seem to be insincere and artificial. This then may be one reason for our excessive dropouts.

GEORGE NUNEZ
Glendale, California

The article offered many suggestions that would help one want to stay in the church. However, I thought the article did not deal with the real issue: analyzing why people drop out of the church.

I feel that people drop out of the church because they have lost their personal relationship with God. Church socials, picnics, et cetera, may help keep a person interested in the church only as a social unit.

MARVIN JABOLA
Glendale, California

Church membership implies something more basic than a simple desire for social relationships, friendly fellowship, and a sense of belonging to a group. The fundamental factor that determines the maintenance of membership is the degree of relationship with the Head of the church—Jesus Christ. These "social benefits" of belonging to the body of the church will come as a result (not a cause) of a personal knowledge of Christ.

RICHARD PEVERINI
Glendale, California

I do agree that all the points mentioned do address themselves quite well on how to make the members contented with church relationships. One has to agree that without socials, picnics, et cetera, there would be little fellowship other than that available after the church service.

However, these outings are not going to keep people from dropping out of the church! There must be a conviction that Christ is more important than personal slights, or being personally ignored, or even more important, the absence of church socials! Church picnics are not going to keep people in the church when *persecution* arrives.

KAREN NIELSEN
Glendale, California

I can only hope and pray that the good admonition will be heeded. I have been a church member for more than 55 years and have been Sabbath school superintendent, teacher, and Dorcas leader for more than 20 years.

Two years ago we moved, locating near a church within walking distance. We joined a Sabbath school class taught by a retired missionary and enjoyed our lesson studies. But my husband became ill and during the eight weeks we were not able to attend church, not *one* called by telephone, or made a house visit, or wrote to find out why we were missing. Three weeks after my husband passed away I received a note of sympathy from one church member.

Times surely have changed. For years we were taught that if a member was missing on two consecutive Sabbaths someone should call to know why. I believe if this would be stressed today in our Sabbath schools there wouldn't be so many missing members. Such experiences as mine could discourage some, but I look toward the future and to each issue of the REVIEW.

ANNA GREGG
Forest City, Florida

RESPONSE FROM READERS

"Outside Looking In"

RECENTLY the article by the man who claims not to be a professional writer or an Adventist came to my attention. (See REVIEW, Oct. 26, 1972.) My reaction was it's an awful thing to be outside looking in when it is concerned with religion. I am a member of the Seventh-day Adventist Church (baptized in 1932) and not a professional writer either.

I came a long way to be where I am today. I grew up a Catholic, but left that church and at one point even dabbled in spiritualism, which I now know to be Satanic. But God brought me out of Satan's grasp and into Jesus' fold. Now, I am talking to you, friend, who say you are not a Seventh-day Adventist. What He did for me He will gladly do for you.

If you were outside an open door and saw a roaring lion coming toward you, what would you do? You'd get inside that door *fast!* 1 Peter 5:8 says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Jesus says He is the door. John 10:7 says, "Verily, verily, I say unto you, I am the door of the sheep." In John 10:9 Jesus says again, "I am the door: by me if any man enter in, he shall be saved, and shall go in and

BACK TO HYMN SINGING

By CARROL JOHNSON SHEWMAKE

WE'D OUTGROWN hymn singing at our house along with dolls and trucks. It used to be that a day never began properly without our good-morning hymn or closed rightly without our good-night song. But the day came

Carrol Johnson Shewmake is a homemaker in Santee, California.

when changing male voices refused to try to sing when the outcome was unsure. Besides, records sound so nice! It takes little effort to place a cool, plastic disk on a turntable and press a button. And religion seemed a trifle outmoded for everyday teen-age fare. John Lennon and Paul McCartney wrote the songs heard oftenest at our

house. John and Charles Wesley and Fanny Crosby were just a bit old-fashioned. Change often comes so gradually to a household that no one senses its presence. My husband and I, busy keeping things going, scarcely missed the absence of hymns. We prayed and read our Bibles as diligently as ever. Our four teen-agers played religious songs by Elvis Presley, Peter, Paul, and Mary, and The Wedgwood Trio when the Sabbath rolled around. Thus was the sweet voice of hymn singing lost to the Shewmake household and no one even realized the blessings we were missing.

Summer came that year with a flood of youth into our little beach city. And they sang! Even I found myself singing their summer theme song, "Wonderful, Wonderful, Isn't Jesus My Lord Wonderful?"

The guitars at our house were brought out and dusted off and everyone began singing again. We visited convalescent homes on Sabbath afternoons and sang there. The praise and thanks we received far outweighed our musical abilities.

I began noticing the many times singing praise to God is mentioned in the Bible. The psalmist said he sang hymns in the night when he was in bed! No one has yet tried that, to my knowledge, at our house. But I won't be amazed if they do! Singing praise to God is definitely as much an act of worship as prayer. As with prayer the attitude of the heart is the key part of worship singing.

The New Music Makers

Instead of Peter, Paul, and Mary, Tom, Paul, and Julie, along with Dad, make the music heard oftenest at our house nowadays. But don't leave me out! Although I can't play the guitar, or even the piano very well, and haven't a solo voice, I love to join group

The Night Before Christmas

By MARY VIRGINIA STAFFORD



'Tis the night before Christmas—the children are fed
And clean and pajamaed and ready for bed.
They all gather round as they do every year
To share in the story we all hold so dear.

As we read Luke's account and have prayer and a hymn
Our hearts are transported to old Bethlehem.
We meet the tired pair as they enter the town,
Then we, too, knock on doors as we go up and down.

With Joseph we tread the dark streets and like him
Our steps become slower as our hopes become dim.
Then at last we go with them so weary and worn
To the stable where Jesus, our Saviour, is born.

The darkness, we know, always comes before light,
But Light came in darkness that wonderful night!
Hark! 'Tis angels—more angels—that sweep through the sky
Bringing joy to the shepherds who watch them draw nigh.

With reverence we look on the sweet Baby's face
And rejoice in this gift to the whole human race.
We kneel down with the shepherds, with the angels we sing,
As our hearts swell with gladness for Jesus our King.

The story is finished; to the window we go
To gaze out in wonder on new-fallen snow.
The moon He created shines down on the land
And the earth and the heavens are safe in His hand.

With reverence we look on creation's bright face
And rejoice in His gift to the whole human race.
Then we kneel down in worship, adoration we sing
As our hearts swell in gladness for Jesus our King!

singing. There is one time I do sing alone. After my prayer and study time, before the household is stirring, when morning light is just beginning to color the sky, I begin my kitchen work with more than a song in my heart. I softly sing as I make lunches, praising God for the growing light upon my life's pathway. As I make breakfast and set the table I continue to sing. The children are asleep upstairs, only God can hear me sing—and He likes it! I rarely sing the new songs when I sing alone in the morning hours. It's the

old songs I learned as a child that I sing then—"When He cometh to make up His jewels," "I'm a child of the King," "There'll be no dark valley when Jesus comes."

A good recipe for morning devotions is one part each of Bible reading, meditation, prayer, and hymn singing. A day begun this way is sure to be successful spiritually.

Just for fun try making a notebook of quotations about singing from the Bible and Ellen White's books. You just might begin singing at your Bible

studies! One member of our church said it was remembering the words of the hymns she had learned as a child that brought her back to God after she was grown.

"Oh, I know about Adventists," one of my neighbors declared the day we moved into our new home in San Diego. "You sing a lot, don't you?"

We've grown right back into hymn singing at our house. True, many of the hymns are new but they are praise to God. For all eternity we will be making new songs to sing to our Creator. □

especially

FOR MEN

By WALTER SCRAGG

Stop the Machine

I CAME A LITTLE LATE to that particular meeting of the church's 1973 Annual Council.

No hum of delegates caucusing or exchanging opinions pervaded the sanctuary. Instead a solitary voice gave praise to God. Someone had turned the business session into a revival meeting!

It took courage to say, "Stop the machine. Let's take time off to pray and praise. Let's change our priorities."

Now, my friend, a message for you: "Stop the machine."

The machine? What machine?

Well, I figure it this way. You, your family, your home, have probably gotten into a pretty well-ordered routine. Business, work, school, Sabbath worship, family worship, all mesh into a smooth-running whole. You like it that way, and I don't blame you.

Do you think you could turn Friday evening or Sabbath afternoon into a revival meeting with your wife and children? Probably, if you really want to.

Or could you take a morning off from work, or an afternoon off from golf, or even an evening off from television and spend it praying and praising? Certainly if that's what you think is most important.

It would take a reordering of your priorities. You would have to believe, really believe, that getting ready for Christ's coming is the most important thing in your life. You would have to concede that your spiritual condition may be contributing to His delay.

Something else. I saw grown men weeping that day at Annual Council. One church leader slipped up beside me and whispered his sorrow for something he had done that he thought might have hurt me. And then

both he and I had tears in our eyes.

If you were to stop the family machine one evening and turn the time over to confession, repentance, forgiveness, prayer, and praise, your wife and children would probably wonder what had happened to you. But I think they would like it. They would want to know whether you were for real, and then revival would begin right there in your home.

It's going to take that kind of happening to prepare families for Jesus' coming. But if it's going to happen in your family it had better happen to you first.

Try this as a spiritual priority: "It would be well for us to spend a

thoughtful hour each day in contemplation of the life of Christ."—*The Desire of Ages*, p. 83.

And put your dealings with the family in this context: "Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you."—*Testimonies to the Church*, vol. 7, p. 44.

Jesus Christ had a word for what I'm talking about, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Which is another way of saying, "Stop the machine."

Truth From a Child

By GLADYS O. MURRY

IT WAS DURING one of my last conversations with Roy Harris, who was leaving our El Monte, California, church, of which he had been pastor, to accept a call to Union College, Lincoln, Nebraska.

"My husband and I regret that you and your family must leave us," I said. "We appreciate what you have done for our church. We want you to know that wherever you go, and whatever you undertake, we pray that you and your family will be happy."

"Thank you, Sister Murry," he replied, "but much as we hate to leave the good folks here, I know that we will be happy in our new position, for Darlene, the children, and I, are always happy wherever we are."

"I know that to be true. Do you want to know how I know it is true?" I said.

"How did you know?" he asked.

"I know that is true because when you first became our pastor, your tiny son was in my cradle roll division at Sabbath school. We had been singing 'With Jesus in the family, happy, happy, home.' After we finished singing, I enlarged on the lesson aim, trying to show the children how Jesus helps our homes to be happy. Before I finished, little Paul ran up to me. With shining eyes, he said, 'Teacher, my mommy and daddy are so-o-o-o-o-o happy!'

"Paul's so-o-o-o-o-o-o caused me to think back to a time when I was teaching in a nursery school, where daily sad-eyed children told me such heart-rending tales as, 'Miss Gladys, my daddy went away, 'cause he's mad at my mommy,' or 'Miss Gladys, my mommy didn't come home last night.' Once, a wan-faced child worried the entire day because 'My daddy hit my mommy—hard!'

"There's an old saying, 'If you want the truth, ask a child.' At times children get mixed up, or misunderstand the truth, but you need not be around a tiny tot long, before you can tell whether that child comes from a happy home. It is sheer joy to work with a child whose mother and father are 'so-o-o-o-o-o happy!'

One possible area of agreement is to recognize that neither sex is sufficiently conscious of its normal physical impact on the other.

provocateness can still prevail. Shirts open to the waist and tucked into tight jeans, knit bodysuits, and halters snapped over bare bodies—these too attract attention to one's person, even though the wearer may seem unaware of the results.

At this point we should draw our first observation: Because many modern fashions deny the principle that respect is the basis for constructive human relations, they are unchristian and unacceptable.

These changes in the dress code and man-woman relationships, however, have not been decreed solely by the shallow fashion world. Modern dress fashions only express what has grown from roots deep in the soil of perversion. The first root is the desire to exploit physical resources and objects, which seems to be the cornerstone of the Western industrialized world. The human body and its sexual resources is only one more kind of cheap energy to be mined for profit. And it must be cheap, because most everybody uses it. If all the businesses who sell their products, employing sex appeal as an attention and motivation device in advertising, were forbidden, the only ads left would be for funeral homes. The loose attitude toward the human body that permeates radio, TV, and billboards everywhere has made its impact. Bombarded with advertising, it is natural to ask, "If sex appeal can sell toothpaste and camera film, why can't it sell me?"

The second root is the disintegration of social support systems that once provided free what men and women now feel they must fight for: the opportunity to be heard and noticed. The family is floundering, the chief reason being lack of purpose. In the modern world there is no compelling reason why family members should spend much time in one another's company. Survival no longer depends on mutual aid, and social contacts have been multiplied and specialized. Home has become a rest and refueling stop on the way to somewhere else. School systems are little better.

Now our second observation: Many modern fashions are unacceptable to the committed Christian because they are unsanctified screams for personal attention, power, or social position. The drive for recognition is legitimate—the means employed are self-destructive.

Some think to solve the problem just by shaking the finger. It is true, of course, that God is not mocked: what men and women sow is what they reap. Girls in short skirts and tight blouses should be prepared to be ogled to the point of embarrassment or fear. Male chauvinists almost certainly blunder into matrimony eventually, there to reap the domestic strife they so richly deserve.

But Christians need a solution, not an anathema, for men and women will choose some ways to fill genuine needs, even though most solutions are tragic. In approaching the subject constructively, some working agreement is helpful in establishing a cease-fire zone where discussion can begin. One possible area of agreement is to recognize that neither sex is sufficiently conscious of its normal physical impact

on the other. Christians, who are admonished to be as wise as serpents, ought to be. Prudery and silence on life's great questions are about as useful as blinders on a spooked horse.

Accepting that point—that men and women are created differently, and naturally have a different physical impact on the other sex—will spare a great deal of hassle over what clothes say. More than one well-intentioned Christian father has tried honestly to describe to his daughter certain aspects of the Code of Body Language and the powerful sex drive of the male, only to be called a dirty old man. If it is generally assumed that men and women are different but made for each other, that their clothes are expressions or a code of a language deeper than words, we might be able to reconstruct family councils, chapel talks, and sermons that too often are fruitless, hostile, or pontifical.

But after an initial chapel talk or family council, what then? Attitudes—about self and others—may need to be changed. And attitudes are not often altered by a single from-the-pulpit presentation, helpful though it may be. The individual usually needs time to take stock of his wardrobe and demeanor and to evaluate the body language he is presenting to the opposite sex. This is difficult to accomplish without continuing discussion with someone in whom he has enough confidence to have a warm, open relationship.

Prudery and silence on life's great questions are about as useful as blinders on a spooked horse.

This type of relationship can be fostered best through building a sense of community within the church. Many Adventist groups have largely allowed the community of the saints to disintegrate. Put simply, we may have too largely institutionalized our worship and witness. We are occupied with committees, social functions, and a multitude of meetings—all good and worthwhile projects. But we are not meeting one another on a deeply personal level. We keep one another at arm's length.

However, the church is our greatest plus. For those who are fully committed, the Adventist Church offers far more than a spiritual home—it is also a social system without rival. It may not adequately baby-sit ailing families or neutralize the atmosphere of the public school (where too many of our children study), but it is the only place where each member of the community has the opportunity to mature in God's image.

Outside the family, the church community is the most fundamental unit of society for the Christian. In addition to fellowshiping and witnessing together, a small cell of committed Christians can become so unified in the Spirit that they can begin to bear one another's burdens.

It is here, within the context of a supportive fellowship, that the Code of Body Language can best be discussed and attitudes corrected without rancor and bitter memories. It is here, among the natural checks and balances present when a variety of personalities is represented, that guerrilla tactics between the sexes and generations—and the resulting unacceptable dress—will disappear. When one knows he is considered valuable as a person for his sake there is no need to attract undue attention to his body. □

BRAZIL

Vegetarian Foods Served at São Paulo Restaurant

After months of planning and re-decorating, a modern and well-equipped vegetarian restaurant was officially opened in São Paulo, Brazil. The first of its kind to be operated by the church-owned Superbom Health Food Company of Brazil, it is located on the third floor of a building in Praça de Sé, one of the busy centers in the city of São Paulo.

Many of the leading businessmen in the food and communication industries of the city attended the inauguration and spoke enthusiastically of the high standard of the vegetarian meal that was served. Within a week of opening, 150 customers were being served for the midday meal, and this number has been growing steadily.

As this new phase of the church's food industry in Brazil is developed, it is the burden of those in charge to make it a means of advancing the work of the church, remembering that "one of the principal reasons why hygienic restaurants and treatment rooms should be established in the centers of large cities is that by this means the attention of leading men will be called to the third angel's message. Noticing that these restaurants are conducted in a way altogether different from the way in which ordinary restaurants are conducted, men of intelligence will begin to inquire into the reasons for the difference in business methods, and will investigate the principles that lead us to serve superior food. Thus they will be led to a knowledge of the message for this time."—*Testimonies*, vol. 7, pp. 122, 123. E. W. HOWSE

Secretary
World Foods Service



The restaurant operated by Adventists in São Paulo is on the third floor of a building located in a busy retail area of the city. The sign, "Restaurante Vegetariano," is a temporary one that will be replaced.



Above and below right, chairmen and businessmen from the media and the food industry sample a new Superbom product called *bife* (beef) served in stroganoff. The banquet was held following the restaurant's opening ceremony. Below left, all the waitresses at the restaurant are Seventh-day Adventists.

WASHINGTON, D.C.

White Research Center to Be Opened in Europe

The Ellen G. White Estate has announced plans to open an Ellen G. White SDA Research Center to serve all of Europe. This center will be located at Newbold College, some 40 miles west of London, England. The new library building now under construction will house the vault, office, and reading areas of the center, which will be formally opened the weekend of April 21-22, 1974.

Denominational publications, books, pamphlets, and periodicals dating back to the beginning of the work of the church will be deposited at the center. These will be either in original copies or facsimile reprints where they are available. Other materials will be supplied in microforms, mostly in the form of what is termed microfiche, a substantial 4- by 6-inch film on which are reproduced up to 96 pages in greatly reduced form. Readers—machines that portray the pages in normal size—will be supplied.

Files of Ellen G. White manuscripts and letters also will be deposited at the center. This file of photographically reproduced documents in normal letter size may well amount to one third of the original files. These will be accompanied by appropriate indexes. Materials from the White Estate document files and question and answer files will be provided.

The Euro-Africa Division, with headquarters at Berne, Switzerland, has been asked to release Paul Steiner, presently in educational work there, to become curator of the center.

ARTHUR L. WHITE
Secretary
Ellen G. White Estate



Adventist World Radio Celebrates Second Birthday in Europe

By ALLEN R. STEELE

LETTERS! FIVE HUNDRED a month! In 16 languages! Letters of appreciation from around the world. They come from students, doctors, engineers, carpenters, housewives, ministers, dentists, mechanics—people from every walk of life.

Some listen to Adventist World Radio/Europe because they desire to hear what's happening in the world. Or short-wave listening is their hobby. Or a friend has told them about AWR programs.

Wherever they live, whatever their occupation, they all have the same need for Jesus in their lives. For thousands of Europeans AWR is truly their "Voice of Hope."

October was anniversary month for AWR. Two years ago the General Conference launched this giant radio project on faith that financing would come from church members around the world. Fourteen hours per week were purchased from Radio Trans-Europe, Lisbon, Portugal. This station promised the church complete liberty to transmit its programs.

Today, two years later, AWR is still on the air, although a slight drop in donations and the most recent dollar devaluation necessitated a cutback on October 1. (See REVIEW Back Page, November 1.) AWR's 12 Bible schools are increasing in enrollment and sometimes are unable to keep up with the work.

The most successful programs are those in German, Swedish, and English. Also bringing in a continuing good response are those programs beamed to parts of Europe where "guest workers" are located. These are Greeks, Italians, and Arabs who have left their homeland to work in the more industrialized countries of Europe.

Equally successful are the broadcasts to Eastern Europe. Although it's difficult to measure listenership in the Eastern bloc countries, letters that come to us in the Russian, Hungarian, Romanian, Ukrainian, and Yugoslav languages indicate that AWR programs mean much in these lands.

The radio activity has required strengthening many church organizations in Europe. During AWR's two years, new radio stu-

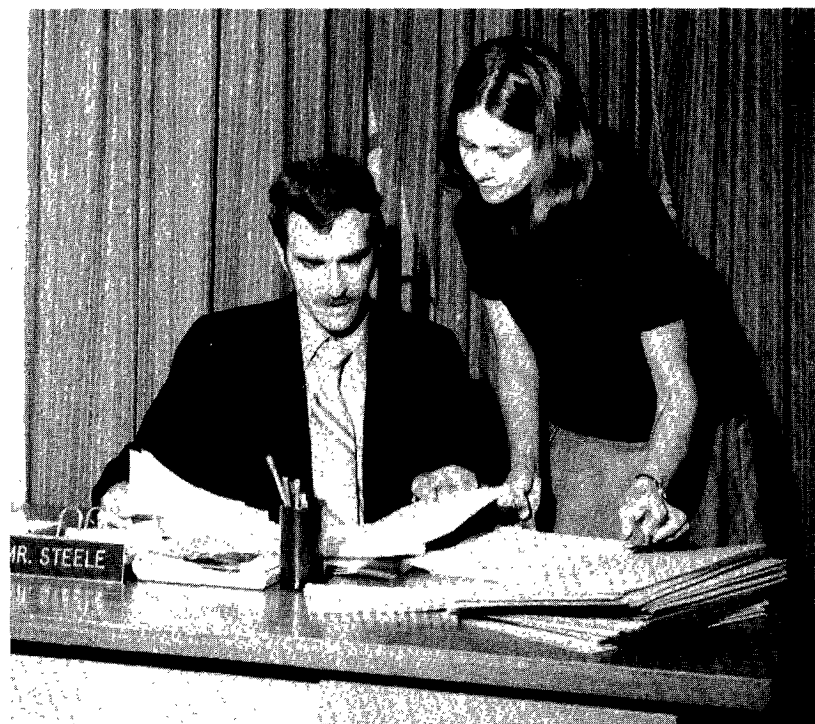
"I've heard your transmission, and I must say I'm really fascinated. Now I know who God really is, how I can speak to Him. I've so many thanks for your transmission. I've never thought that a radio program could move my heart so strongly."—H. D., W. Germany.

"I listened to your Sunday broadcast, and I would like to participate in your free Bible study course."—J. W., Austria.

"Would you be so kind as to send me the Bible course you mentioned on your wonderful program?"—V. S., Spain.

"I happened to tune in to one of your broadcasts. To hear the words of Jesus Christ on the air waves was as though something had lifted my heart. I wish AWR God's guidance."—J. M., England.

"I was listening to your sermon about the Bible on the radio. I liked it so much. You offered the book Thoughts From the Mount of Blessing. I would be very grateful for it."—E. M., Poland.



Allen Steele, AWR's manager in Europe, and his wife, Andrea, look over the day's mail, which often includes letters saying Thank you or asking for a Bible course.

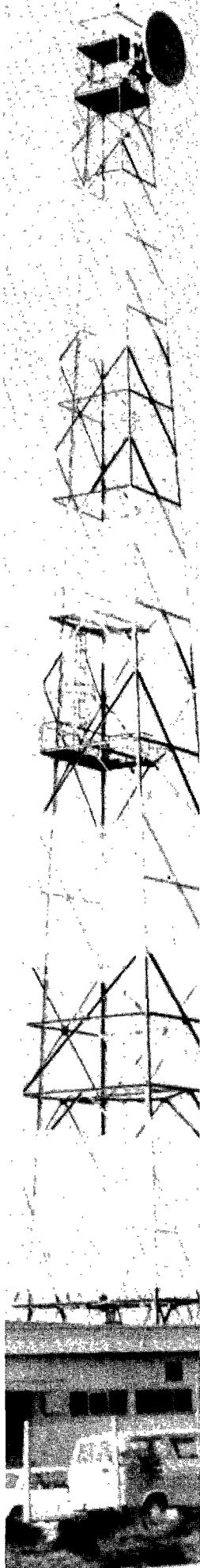
dios have been constructed in England, Sweden, and Holland. Additional, or more modern, studio equipment has been necessary for the production centers in Paris, Darmstadt, and Lisbon. These improvements represent a \$75,000 investment by local church units on the continent.

Radio producers have worked to satisfy the station's desire for quality religious programs. In one country a yearly "songfest" re-

ording session is required to supply music for AWR broadcast. On a summer weekend many cars arrive at the Adventist college full of singing groups to record hymns for the radio programs.

"I Hear Europe Singing" is the name of four special radio programs that are being aired this fall on Adventist Radio Network stations in North America. In the programs are included music and interviews from Europe.

Allen R. Steele is manager of Adventist World Radio in Europe.



Many local pastors have been asked to speak on AWR. Most of them have never spoken on radio before.

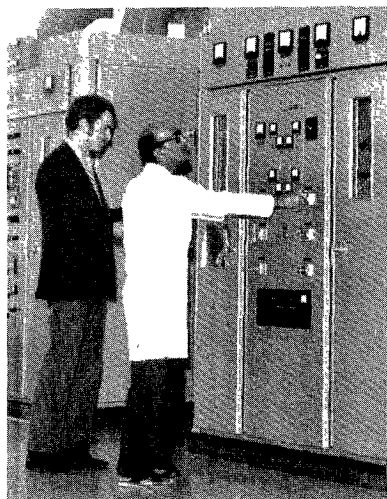
All of this activity has brought about a maturing effect on the Adventist church in Europe. In some countries where Adventists were known as a small "sect," AWR has helped to bring about a new respect for their beliefs and organization.

In many parts of Europe Adventist radio evangelism is in its infancy. In one country, for example, after 50 years of silence, a powerful radio station comes through the darkness proclaiming, "Lift up the trumpet, and loud let it ring: Jesus is coming again!" What word is there to describe the joy it must bring when people hear that sound?

It is hoped that as AWR enters another year of broadcasting it will bring this joy to many more European listeners. □



The Etienne Trouche family, from Longueval, France, gladly accepted the Advent message as a result of hearing Ukrainian Voice of Hope broadcasts from Lisbon, Portugal, on AWR.



This 250,000 watt transmitter in Sines, Portugal, sends the Voice of Hope broadcasts to European countries.

Spicer Students Assist With Government Drought Relief

By CECIL B. GUILD

RANJNI AND MATHNI villages, 15 miles east of Ahmadnagar, are no different from hundreds of other villages in famine-stricken Maharashtra. The wells are dry. The cattle—those which remain—have been taken to a government cattle camp until food is available to feed them at home. By early morning the villages are empty of adults, who are working on government roadside projects—their only source of income.

The present critical situation is the result of monsoon failure over a period of three years. The average annual rainfall is 18 inches in the Ahmadnagar area; nine inches fell in 1970, seven in 1971, and three in 1972.

Spicer Memorial College staff and students recently have joined with other relief organizations to help villagers in Ranjni and Mathni, and at Jambuth.

Food is distributed in Ranjni and Mathni villages to children only—600 of them. Food meal of a wheat-soy blend and soy-fortified rolled oats, which the boys use in the feeding program, is furnished by the Christian Association for Social Action. With oil and a touch of *masala* (flavoring herbs), it is seasoned to local taste and cooked over an open fire. Tickets in hand, 325 children in Ranjni and 275 in Mathni line up with a bowl for one ladleful of meal—their sustenance for the day. Relief students know the names of nearly all the children in the two villages and much about their home conditions.

Relief at Jambuth

Another type of relief was carried out at Jambuth, west of Ahmadnagar, where four Spicer students plowed three acres of land each for some 300 farmers in five villages. The two tractors used in this program were purchased by the Southern Asia Division from relief funds. The villagers themselves organized the plowing in this systematic way. Farmers, used to the surface scratching of bullock-drawn implements, are delighted with this thorough cultivation of their soil.

Cecil B. Guild is secretary of the Southern Asia Division. He writes that since this article was written monsoon rains have fallen plentifully and brought much-needed relief as far as water is concerned, but the produce of the land is still awaited.

Mayor N. W. Limaye, of Poona, had alerted Dr. M. E. Cherian, president of Spicer Memorial College, to the need of preparing the soil for planting in this area.

Dr. Cherian is director of the famine relief program at Spicer. K. J. Moses and J. B. Waidande serve as assistant directors. I. E. Grice is in charge of finance.

Spicer College staff members have contributed 17,000 Indian rupees toward the relief project. Students contribute the amount saved by sacrificing one meal each week.

"Hereafter, Spicer Memorial College students will be required to spend two weeks a year in social service at village level," states Dr. Cherian, who believes that students should always remain cognizant of the prevailing condition of the country of which they are citizens. □

TANZANIA

Health Evangelism Seminar Offers Refresher Course

A refresher course for graduates of the Adventist Seminary of Health Evangelism, which is located at Heri Hospital in Western Tanzania, was held in August in Moshi, Tanzania. Approximately 50 graduates, current students, and their wives attended the course, with representatives coming from each of the 11 former classes and also from every local field in the East African and Tanzania unions. Three were from Uganda, one from Rwanda in the Central African Union, and the rest from Kenya and Tanzania.

Lecturers at the seminar were Mr. and Mrs. Charles Stafford and Mr. and Mrs. Jack Thompson, staff members at Heri Hospital; Gladys Martin, public health educator for the Ethiopian Union; Mrs. Eunice Wangai, of the East African Union; Dr. and Mrs. L. H. Lonergan, from Solusi College in Rhodesia; Chuck Jensen, a student missionary at Heri Hospital; Steve Aitchison, public health student from Loma Linda assigned to the Kilimanjaro Christian Medical Center, Moshi; Baraka Muganda, who is working with the Tanzania Union evangelist; and Mr. and Mrs. Richard Hart, of the Kilimanjaro Christian Medical Center.

R. W. TAYLOR

Ministerial and Temperance
Secretary, Afro-Mideast Division

ILLINOIS

New Church Organized in Chicago After Crusade

A new church has been organized in Chicago, Illinois, as a result of an eight-week evangelistic campaign conducted by Charles D. Brooks, field secretary of the General Conference. By September 29 Elder Brooks and his campaign staff had baptized 243 persons, with many more in preparation for baptism.

The evangelistic venture was fraught with seemingly insurmountable obstacles from the beginning. On the evening before the opening night, for example, the order came from the city commissioners: "Do not open!" Among the many objections was that the tent did not meet the new fire code. Within 24 hours, on the weekend, a man with tent material was dispatched to Alabama for specialized testing and returned with the appropriate certificate just prior to the hour of the meeting.

Nevertheless, on opening night, for other alleged reasons, the police arrived with instructions to stop the meeting. Many hundreds had already gathered and the service had begun. J. R. Wagner, president of the Lake Region Conference, intercepted the police, and after a brief discussion the police said, "We are not going to stop you. You've got a good crowd. Go ahead and have a good meeting and send up a prayer for Car 517."

Five local pastors, 12 additional staff members, and conference officials worked long hours for eight weeks visiting the hundreds of interests as well as contributing to the effectiveness of each meeting.

One young pastor on the ministerial

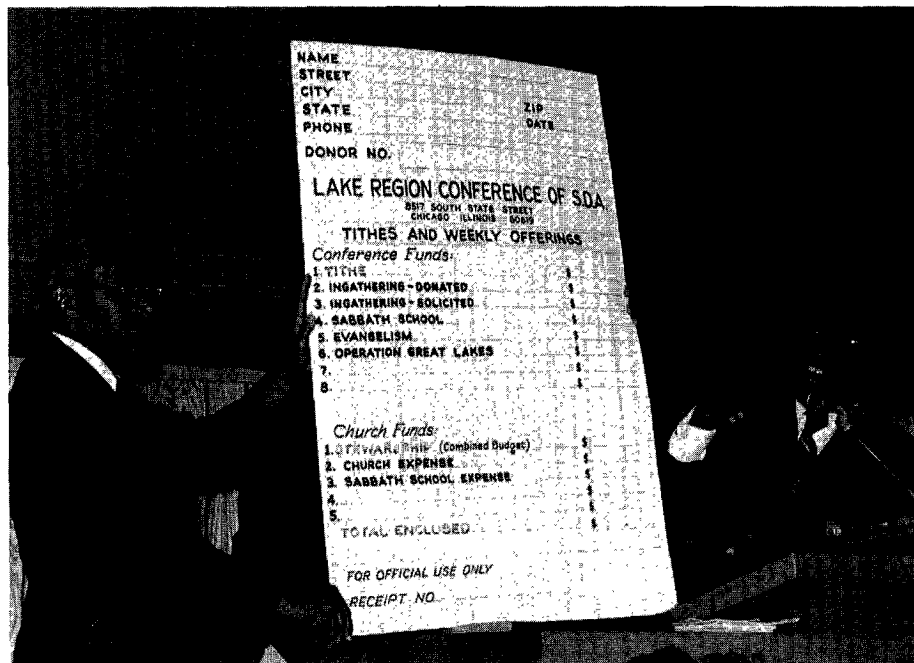
staff deserves special mention. Although very few knew that Harry Straford was ill, probably no one knew except himself how ill he truly was; yet he worked each day with exemplary enthusiasm, always cheerful and full of hope. Near the end of the meetings he taught the Sabbath school lessons with skill and great persuasion; the hundreds of new believers worshipping on the Sabbath for the first time were moved by his powerful words, not knowing that he was a dying man.

When the meetings concluded, Pastor Straford was appointed as the first pastor of the new church. He spoke to

his new flock on the first Wednesday night after the series ended. On the following Friday, while he was preparing for his first Sabbath service with his new church, the Lord called him to rest. His parting words to his wife and young son were, "Someone is holding my hand."

The new church was named the Straford Memorial Seventh-day Adventist church, a living memorial to a young pastor who demonstrated the reality of faith during an experience that would have demoralized most everyone else.

Many heart-touching stories have developed out of Elder Brooks's cam-



Harold Lindsey, left, pastor of the Shiloh church in Chicago, holds up a giant tithe and offering envelope as Charles D. Brooks explains the Adventist concept of stewardship.

It was a large tent, but not large enough to accommodate the crowds who gathered to hear Elder Brooks speak at evangelistic meetings.





Harry Straford, right, a worker with Elder Brooks during the Chicago crusade, died shortly after the crusade ended. Pictured with him above are Mrs. Straford and J. R. Wagner, Lake Region Conference president.

paign, such as the reclaiming of an old schoolmate of W. W. Fordham, his roommate 40 years ago at Oakwood. For many years this man said that he feared neither God nor man. But he could not shake off the prayers of his 85-year-old mother and the constant wooing of the Holy Spirit. Today he is an apprentice local elder of the new church.

J. R. WAGNER, *President*
Lake Region Conference

PUERTO RICO

Residence Hall Deans Meet at Antillian College

The Inter-American Division recently held its first professional training workshop for residence hall deans. Twenty-six "preceptors," as they are called in Spanish, had come from every school in the division except one to the campus of Antillian College in Mayagüez, Puerto Rico. For two weeks the deans received instruction, shared their problems and blessings, sang, prayed, studied, and fellowshiped together.

Dr. Charles Taylor, educational secretary for the division, arranged for equipment so that all could understand the speakers in their own language. Instruction was given mainly by Dr. Taylor; B. L. Archbold, division president; and Mercedes Dyer, professor of education, Andrews University. D. K. Brown and Glenda Rolfe, from Antillian College, also assisted.

The last morning of the session, Dr. Taylor recounted how residence halls had become a part of the Seventh-day Adventist school heritage.

That evening, before each prepared for his trip back to his place of duty, a special consecration service and prayer session bound the deans together with determination to live so that the youth in their school homes would see Jesus in them and want to live for Him too.

MERCEDES DYER
Professor of Education
Andrews University

GERMANY

Group of Laymen Uses Bible Speaks Lessons

Many members of the Adventist church in Wiesbaden, Germany, have discovered the Bible Speaks plan to be a successful way of winning souls. After preparation at church and much prayer at home, I was ready to try the plan myself.

A friend and I began going from door to door in the apartment block that had been assigned to us. As we did this from week to week, we came in contact with several people who were open to God's Word. One was a woman who was willing to study the Bible Speaks lessons.

Every two weeks when we visited her, she would go to her cupboard and get out her neatly filled-in Bible lessons.

Again and again we prayed with her, and as we became better acquainted we came to discuss personal matters as well. She used to be a nurse and belonged to a Christian nurses' community and was longing for Christian companionship. Her son, who was present during one of our visits, began studying the Bible lessons along with his mother.

When there were but a few Bible lessons left for them to finish, we prayed that God would touch the hearts of our two Bible students, so that we might be able to conduct a Bible circle in their home.

One day when I took our pastor to visit her, she agreed to hosting the Bible circle. Pastor K. took with him a newly baptized couple and a Seventh-day Adventist young man, who was the age of the woman's son. Very soon the woman and her son were baptized. Today both are active workers and devoted members of the church.

The experience my friend and I had with these two people has encouraged many other members of our church to do house-to-house work.

We have felt God's blessing in our own families. The husband of my friend, who helped me in this soul-winning activity, and who joined me in prayer and enthusiasm, has been baptized, as well as my own mother. Both took part in the Bible circle my husband and I have been conducting in our home.

Others have studied the Bible Speaks lessons too. During my half-day work in the hospital I have handed out papers and personally invited many patients to study the lessons. I was happy to learn from the pastor of a neighboring church that a former patient of mine had accepted my invitation to study the Word of God. My husband and I were privileged to attend her baptism.



Wiesbaden laymen have discovered the Bible Speaks plan to be very effective in contacting people and leading them into the church. Systematic distribution of invitations produces a steady response.

Now a group of 20 lay workers is systematically distributing in mail boxes cards that offer Bibles and Bible lessons. We are finding this particular work to be very rewarding in the big city. We are receiving responses regularly. Last Sabbath we had ten!

This work has been carefully organized. My job is to study our newly prepared Bible course with eight persons. It is being appreciated a great deal by our Bible students.

Our laymen's group meets every Wednesday night in the church to pray and exchange experiences. We tell these experiences to the rest of the church on Sabbath morning in order to encourage our members to reach our proposed goal for MISSION '73: To bring more souls than ever to Him who gave His life for us!

INGE WALBRACH

IRAN

Temperance Message Aired on Television

The Seventh-day Adventist temperance message has been televised three times—the latest on September 28—over a station in Iran, reports Hovik Sarrafian, temperance secretary of the Iran Field in Tehran. On this most recent occasion, Pastor Sarrafian's presentation was televised on a Friday night variety show during prime time to an estimated seven or eight million people.

As a result, the Iran Field temperance department has received letters and telephone calls from all over Iran. Another interesting result is that the television station translators have agreed to translate at no charge the scripts of two new temperance films.

R. W. TAYLOR
Temperance Secretary
Afro-Mideast Division

2X Sabbath School Plan Voted by Annual Council

By THEODORE CARCICH

ALONG WITH GIVING special attention to the spiritual needs facing the church in these momentous days, the recent Annual Council (October 7-18, 1973, Washington, D.C.) grappled with the escalating cost of proclaiming the gospel.

Inflation and currency devaluation have seriously weakened the purchasing power of monetary units. Putting it simply, it takes more dollars to obtain what one dollar did years ago. Surveying the world financial situation, one fiscal observer wryly remarked: "We never had so much money that buys so little."

Consequently, the same problem each average home has in making ends meet also confronts the corporate church. While the homemaker laments the high cost of potatoes, churchmen are perplexed by the mounting cost of transporting and maintaining missionaries, printing gospel literature, broadcasting the message, and erecting churches, schools, and hospitals. These and other means are employed by the church to enhance its witness, and the means thus employed are sustained by faithful members with the currency of the day.

Sensing anew their responsibility as stewards of the funds entrusted to their care, and also to carry out the Lord's commission, the delegates to the 1973 Annual Council seriously addressed themselves to reducing expenditures whenever possible so as to maintain the present allotment of overseas missionaries at their posts of duty, and seeking and providing additional funds to fulfill the church's marching orders to preach the everlasting gospel "to every nation, and kindred, and tongue, and people" (Rev. 14:6).

Our church members will be interested in one plan the council delegates recommended to bring additional funds into the mission treasury. This particular plan is known as the 2X Sabbath School Plan. It originated in the Southern Union Conference, and it invites each Sabbath school member to double his weekly mission offering—hence the designation 2X.

Should each Sabbath school member

Theodore Carcich is a vice-president of the General Conference.

covenant with God to double his weekly mission contribution, just how much would this add to the mission treasury? The answer is apparent in facts submitted to the council by Fernon Retzer, General Conference Sabbath School secretary.

He stated: "Sabbath schools began contributing to the support of world missions in 1878, with an annual total of \$25. By 1900, the yearly total had grown to nearly \$50,000. Total annual Sabbath school offerings to missions in 1920 were nearly \$1.5 million. In 1967 the world Sabbath school averaged more than \$1 million a month in contributions to the global mission of the church. The 1971 total was \$15,504,978 or 53.3 per cent of the aggregate offerings of the church given for world missions. The 1972 total amounted to \$16,887,189.18—an increase over 1971 of 8.9 per cent.

What would doubling the 1972 total accomplish? It would not only maintain our present world evangelistic commitments, it would also provide funds for a dramatic gospel thrust into unentered areas of the world, as well as considerably strengthening presently undermanned areas.

Individual Stake

The spiritual motivation of the 2X plan is that it gives the individual member, rich or poor, a personal stake and interest in the expansion and finishing of God's work on earth. With each individual member faithfully doing his part, and all working together under God for one purpose, we could hasten the coming of our blessed Lord.

Is it reasonable to invite our members to double their Sabbath school offerings? None of us consider whether it is reasonable or not when we pay nearly double for food, clothing, housing, and transportation. We rationalize the increased cost as necessary to our existence and, in a sense, rightly so.

To be sure, God and the church will not demand that we double our Sabbath school offering, but as Christian realists we should recognize the increased cost of taking our message into all the world. We believe that all of our members, according to their ability, will respond to the Annual Council's invitation.

Therefore, in the days ahead, conference leaders and pastors will be bringing the 2X plan to the attention of our churches and Sabbath schools. We would suggest that each church member prayerfully consider the appeal of our ministering brethren and join hands with God in giving for the extension and completion of the gospel commission.

I repeat, "Join hands with God in giving," for as you give, God will give back to you. Here is the promise: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). □

CALIFORNIA

Loma Linda Research Team to Study California SDA's

The unique life-style of Seventh-day Adventists, a way of living that makes them considerably less susceptible to cancer than most other Americans, is receiving nationwide attention because of an \$800,000 research grant that was recently awarded scientists at Loma Linda University School of Health.

More than 100,000 Adventists in California will be studied by the Loma Linda research team to determine why they have a cancer death rate that is 40 per cent lower than that of other Californians. Money for the five-year study comes from the National Cancer Institute in Maryland. Officials there are extremely interested in finding what components of an Adventist's life provide the apparent resistance against one of the world's leading killers.

Dr. Roland L. Phillips, chief investigator of the project, points out



Dr. Roland L. Phillips is chief investigator of the research project on why Adventists have a lower death rate from cancer.

that the low cancer death rate among Adventists even occurs for types of cancers unrelated to smoking or drinking. He also says that the lower cancer risk may be linked to the emphasis Adventists place on a vegetarian diet, something Ellen G. White wrote about many years ago but which as yet is not scientifically proven. Dr. Phillips cites hot spices, coffee, and tea, items usu-

ally missing from an Adventist's diet, as possibly being related to cancer risk too.

This study is a follow-up to one conducted among Adventists several years ago by Dr. Frank Lemon and Dr. Richard Walden of the School of Health. Ever since that project was completed, government health agencies have wanted to know why Adventists seem

“Rough, stony ground cut their feet, and brambles grew across the path, tearing at their clothes as if to hold them back. . . . They knew it would not be long before swift horses would leave Jerusalem carrying their pursuers.”



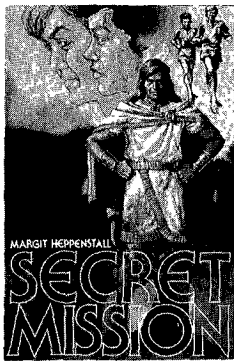
Sons of the high priests, Jonathan and Ahimaaz had fallen under Prince Absalom's charm the night they helped him capture the king's pet lion. But their hero worship crumbled to bitter ashes when they discovered the bribery and other plotting surrounding the prince.

When Absalom usurped the throne and proclaimed his kingship at Hebron, the boys became secret messengers in David's service. But one of Absalom's followers who had seen them leaving Jerusalem had notified the prince's soldiers, who now pursued Jonathan and Ahimaaz.

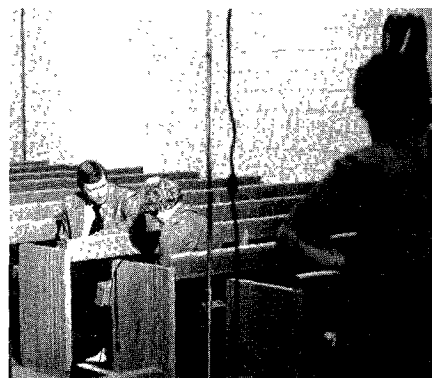
In the boys' hands lay the fate of King David. They had to elude Absalom's soldiers and warn David to cross the Jordan before the prince's forces could catch up with the fleeing king.

Margit Strom Heppenstall, the author of *Deborah*, has re-created another exciting story in Old Testament history. Vividly she depicts the tangled events woven about David's throne, and portrays the individuals caught up in them.

This thrilling CROWN book, only \$2.50, is available at the Adventist Book Center in your area, or can be ordered from the ABC Mailing Service, Box 59, Nashville, Tennessee, 37202.



SECRET MISSION



While NBC cameras roll, Loma Linda University church pastor William A. Loveless tells newswoman Myra Scott about health principles put in practice by Adventists.

to have a higher resistance to types of cancer not related to smoking.

The story of the Loma Linda research project now going on has been carried on both the Associated Press and United Press International wire services, filmed by an NBC News camera crew, and praised by radio commentator Paul Harvey on his nationally syndicated program.

In at least one case of Seventh-day Adventists outside of Loma Linda becoming involved in the story, an Alabama church pastor was contacted by the local television station news editor in his town to be a guest on two half-hour programs to explain Adventist health principles. To prepare him for his appearances, the research team at Loma Linda University sent him information.

Dr. Phillips, who is co-chairman of the Department of Biostatistics and Epidemiology in the School of Health, says his team is working closely with Adventist leaders in both the Pacific Union Conference and the four local California conferences. Because of the cooperation of these officials, and of the church membership in California, he believes the study can be conducted at a saving of thousands of dollars.

The Lemon-Walden study of Seventh-day Adventists received such strong support by the church membership that the investigating team on this project expects to get excellent cooperation from California Adventists again. Each Adventist household will receive a brief census-type questionnaire, says Dr. Phillips, plus several follow-up contacts

This research project represents one of the largest studies ever attempted by epidemiologists at Loma Linda University. Epidemiology is the study of the occurrence of health problems in various population groups, and the factors that contribute to the good or poor health of these groups.

JERRE K. IVERSEN
Communication Officer
Loma Linda University

news notes

Australasian

► Sauna, who lives near Bisiatabu, Papua-New Guinea, cannot read or write. But once a quarter he goes into the Mount Brown area of the Rigo District as a missionary. Although he is on personal business, he takes his Picture Roll with him. He calls the people together and tells them the good news. Now the people want to hear more. They have built a church and a house, and planted a garden. They are waiting for a full-time missionary.

► The Papua-New Guinea Union Mission has plans to enter the large areas in Papua-New Guinea where the people have not heard the three angels' messages. Each mission is being asked to enter at least one new area. Already laymen have given more than US\$4,470 for new work. The union will give US\$7,450. Early next year all church members in Papua-New Guinea will be asked to give an offering for new work.

M. G. TOWNEND, *PR Secretary*

Euro-Africa

► Marcel Roux, a literature evangelist of Toulon, France, has died as the result of a motor accident some months ago.

► An undated African journal on the subjects of health, education, and religion is to be printed in the Equatorial African Publishing House two to four times a year. The editor is Aimé Cosendai.

► The evangelistic campaign in Palermo, Sicily, conducted by Arturo Schmidt, began with a Five-Day Plan to Stop Smoking. Then a hurricane came, nearly wrecking the auditorium. However, the interest has been maintained, and Pastor Schmidt is proceeding with his Bible-based messages.

► Fifty persons have been baptized in Zaragoza, Spain, and are planning to erect a new church in the part of the city where the majority of them live.

► The Franco-Belgian Union, reporting 340 baptisms during the first three quarters of this year, expects an annual harvest of 430 persons, the highest figures ever for this area.

► Congo Brazzaville now has two regular colporteurs officially recognized who sell *Signs of the Times* and *Health* magazines. Student colporteurs will also work in this territory during their long vacation.

EDWARD E. WHITE, *Correspondent*

Inter-American

► The new bakery at Colombia-Venezuela Union College in Medellín, Colombia, employing 30 students, reports that monthly sales are reaching the \$3,000 mark.

► Caribbean Union evangelist K. S. Wiggins reports 301 persons baptized in a new church organized as the result of the evangelistic crusade he is holding in Charlotte Amalie, St. Thomas.

► Antillian College, in Mayaguez, Puerto Rico, received the largest colporteur-scholarship checks ever received in its history—\$50,325 from the two Puerto Rican conferences—recognizing the dedicated efforts of nearly 60 student colporteurs during the summer of 1973.

► On Sabbath, October 6, two churches were organized in Barquisimeto, West Venezuela. The South church has 50 charter members, and the North church, 80. Both congregations own their church homes.

L. MARCEL ABEL, *Correspondent*

North American

Atlantic Union

► The Jamaica church of the Northeastern Conference operates a self-supporting day-care center for neighborhood preschoolers as an inner-city outreach. Parents of the children who attend are urged to purchase the center's guidebook, *Child Guidance*. J. Galloway is the director.

► Four persons recently were baptized into the Wellsville, New York, church by H. F. Anderson, pastor.

► On Sabbath, November 3, two young couples were added to the White Memorial church in Portland, Maine.

► New York Conference literature evangelists have converged on the Rome, New York, area to conduct a group canvass. The all-out missionary endeavor is to lay the groundwork for evangelistic meetings. When the new church currently under construction in Rome is completed, Wesley Baker, district pastor, plans to hold the crusade in the new building.

► Col. Nina Wright Menning, graduate of the New England Sanitarium and Hospital School of Nursing in 1938, was recently awarded the Legion of Merit, for 30 years of "meritorious service" in the U.S. Army Reserve Command during ceremonies in Los Angeles. EMMA KIRK, *Correspondent*

Central Union

► As a result of meetings held in Lamar, Colorado, by Jerry Oster, four persons were baptized.

► Five Union College teachers have been nominated for inclusion in the publication *Outstanding Educators of America* by a student-faculty commit-

tee, on the basis of creative teaching. Teachers honored were—Autumn Miller, associate professor emeritus of education; Opal Hagegant, professor of English and chairman of the department; Daniel Shultz, assistant professor of music; Bernelda Cash, assistant professor of secretarial science and chairman of the department, and Felistis Zabriskie, assistant professor of nursing.

► The 150-seat capacity of the Kingsville, Missouri, Seventh-day Adventist church was filled to overflowing for its Centennial celebration. Ed Hobbs, oldest living member of the church, with some 70 years of membership, was introduced along with a group who have been members for 40 years or more—Anita Windsor, Fay Hobbs, Bonnie and Jess Maloney, Virgil Hobbs, and Leuvina Wallace.

CLARA ANDERSON, *Correspondent*

Lake Union

► More than 300 youth attended the second annual spiritual retreat for the Lake Region Conference.

► Nearly 300 teen-agers attended three Bible camps on successive weekends in October at Little Grassy Lake Camp in Illinois.

► Dr. Paul Anderson, Indiana Conference medical secretary, was interviewed on WTTV, channel 4, on October 15 about the Five-Day Plan held in the Bloomington Hospital. This was the second plan held in the hospital by Dr. Anderson and Clifford Hoffman, Indiana Conference public affairs director.

► Mr. and Mrs. Chester Ford, of Elwood, Indiana, celebrated their fifty-fifth wedding anniversary on October 28. The Fords have four children, 12 grandchildren, and four great-grandchildren.

► A fall-color photo fly-in at Ranch Au Sable near Grayling, Michigan, was held on the weekend of October 6 with more than 20 airplanes and about 125 participants.

GORDON ENGEN, *Correspondent*

North Pacific Union

► The Alaska Mission has the largest school system in the North American Division in proportion to its membership. The mission operates a church school for every 117 members. Joseph Hansen, president, who also doubles as educational superintendent, points out that the scattered membership in the vast area of Alaska makes the schools necessary.

► Members of the Valdez, Alaska, church have broken ground for a new sanctuary. Valdez is the southern terminus of the forthcoming Alaska oil pipeline.

► Russell Edwards, a Wenatchee, Washington, layman, began recording sermons about one and one-half years ago for purposes of circulating the tapes to those who might wish to listen.

This has grown into a full-time missionary project with 1,000 to 1,500 tapes being made each week. The recorded cassette tapes of sermons are distributed for \$1.75 each, slightly more than the wholesale cost of the materials. The tapes are distributed in all parts of the United States and Canada.

► Upper Columbia Conference laymen met recently at Camp MiVoden for the first three-day seminar of the

Adventist Men's Organization. Theme word for the seminar was ACTION, the acronym for Actively Contacting Those in Our Neighborhood.

CECIL COFFEY, *Correspondent*

Northern Union

► C. L. Klatt, formerly pastor of the Atlantic, Iowa, church, has been transferred to the Rochester, Minnesota, church as district leader.

► Minnesota literature evangelists delivered more than \$21,400 worth of literature during a recent Big Week. Bob Kinsey led the way with \$3,800 in sales.

► The Mason City congregation celebrated the opening of its church October 20 with Stanley F. Pedersen, Iowa Conference stewardship secretary, as guest speaker.

► The formation of a new church in Bedford, Iowa, on July 28 eliminated another dark county in southwestern Iowa. A new medical building also has been established there.

► The Edgeley, North Dakota, church held formal opening services in their building the first Sabbath in October. Reuben Beck, conference treasurer, presented the message.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Of the 752 children enrolled in the 14 Hawaiian Mission Vacation Bible Schools, more than 400 were from non-Seventh-day Adventist homes.

► James D. Robison is the new pastor of the new Lemoore-Coalinga district of Central California, replacing Ralph Neidigh, who has been called to Fresno Adventist Academy as Bible teacher.

► Monterey Bay Academy has acquired a 1967 Cessna 150 for its 30 flight students. Sixteen of the students are still in the ground school class, while 14 are flying.

► Ronald Streeter has transferred from the San Andreas district of Northern California to be the conference associate youth director.

► Gordon Dalrymple is in the process of concluding a Faith for Today evangelistic series in San Bernardino, California. Five weeks of meetings have been conducted, and already 89 of the 200 who made decisions for Christ have been baptized.

► Official word has been received granting accreditation to St. Helena Hospital and Health Center for the maximum period of two years. The accreditation inspection was a voluntary survey made in June at the request of the hospital.

SHIRLEY BURTON, *Correspondent*

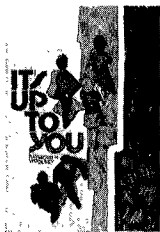
Southern Union

► Two members of the Madison Boulevard church recently took part in the Middle Tennessee Diabetes Association Bike-a-Thon. Clyde Walters rode 100 miles, while his wife, Merrie, biked 50 miles. They were sponsored by members of the church.

► The Oakwood College department of nursing held its first dedication service for 42 Associate in Science degree students October 27. Speaker was Enid V. Blaylock, associate professor of educational psychology at California State University in Long Beach.

Continued on page 30

AMPLIFYING PAPERBACKS



It's Up to You

by Raymond Woolsey

Just as great moments in history have often hung on seemingly small decisions, so some of the most important decisions in a person's life often appear insignificant at the time they are made or not made. IT'S UP TO YOU explains what is involved in making right decisions and reveals how difficult it is for us to make choices. What people overlook is the fact that Christ does not use His limitless power to force anyone to choose His way. Rather, He leaves it up to us. Paper 50c



If Winter Comes

by Roberta Moore

IF WINTER COMES is a touching and impressive examination of the inner resources of a young woman whose life has tumbled down around her. It illustrates that a person can grow in spite of and even because of extreme adversity. Price 50c



Gems of Thought From the Pen of Ellen G. White

Frequently readers have expressed the wish that somehow those beautifully phrased statements scattered throughout the writings of the Spirit of Prophecy might be gathered up and classified for easy reference.

In this priceless booklet Elder R. A. Lovell, a retired worker, in collaboration with the Ellen G. White Publications has compiled a group of some of Ellen White's choicest statements grouped in such a way that they can be easily found. Price 50c



As the Spirit Speaks

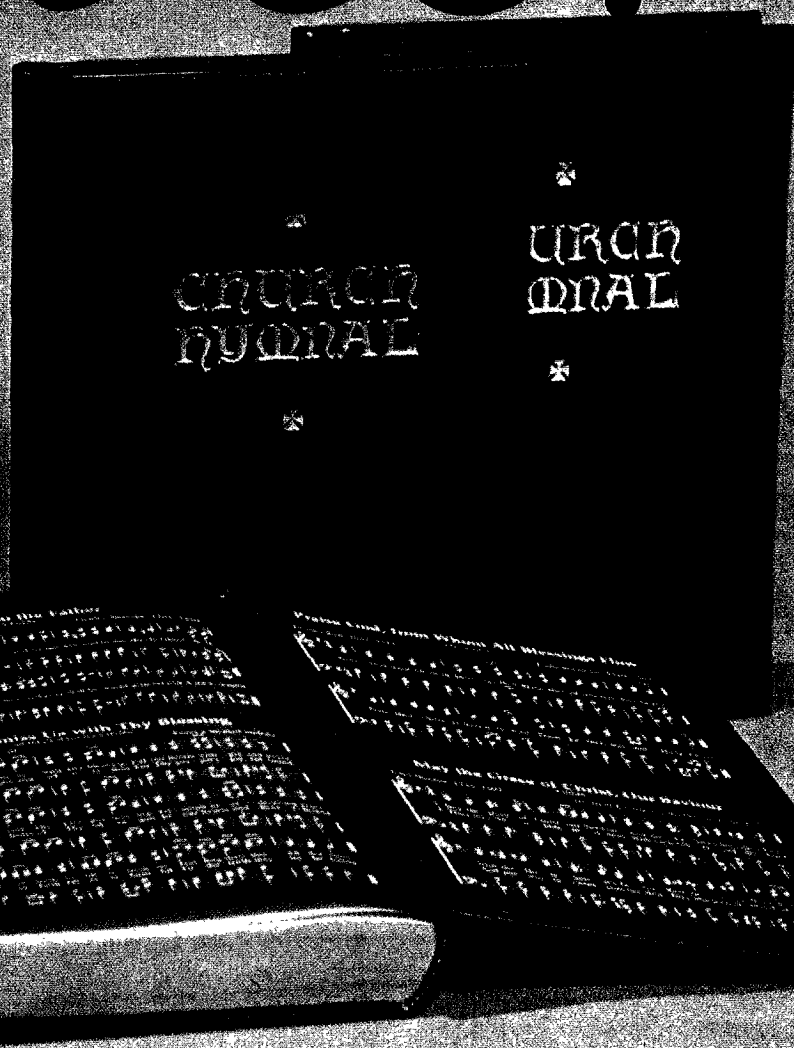
by Roland Hegstad

A close-up look at the widespread charismatic movement, which today is rattling the gates of the SDA Church. Every Seventh-day Adventist needs to be informed, to distinguish the genuine from the counterfeit in the gifts of the Spirit. Price 50c

Please add 20c for postage for the first book you order and 10c for each additional book. Add State sales tax where necessary. You may order these books from your local Adventist Book Center or ABC Mailing Service, 2621 Farnam Street, Omaha, Nebraska 68131.

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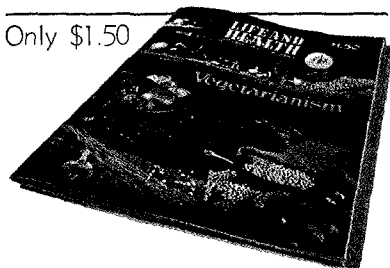
Why Be a Vegetarian?



Now, as never before, the question of vegetarianism looms large on the minds of families everywhere. Some homemakers are questioning: Can a vegetarian diet supply the nutritional needs of a growing family?

We would invite you to look at LIFE AND HEALTH'S first supplement, entitled "Vegetarianism," which answers many of the questions that either you or your friends and neighbors may have on the subject of vegetarianism. It has beautiful full-color illustrations from its attractively designed cover to the last page and is full of information. Order today through your local Book and Bible House or Adventist Book Center.

Only \$1.50



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► More than 200 college students gathered at Indian Creek Camp near Smithville, Tennessee, for the recent Southern Union Bible Conference. They were joined by H. M. S. Richards, Sr., and Dr. Agatha M. Thrash, of Columbus, Georgia. Don Holland, union MV secretary, directed the weekend activities.

► Eighteen were baptized in Clarksville, Tennessee, as the result of evangelistic meetings conducted by R. A. Bata, assisted by Don Miller and the pastor, H. A. Fowler.

► Workers from the South Atlantic Conference report more than 1,300 baptisms during the first nine months of this year.

► Nancy Krohn, a recently baptized member of the Orlando, Florida, Central church, has accepted a call to be full-time director of medical records at the Monument Valley Hospital, Utah.

► The cradle roll children of the St. Matthews, Kentucky, church are learning early in life how to share with others. Their Thirteenth Sabbath Offering for the second quarter was \$96. For the third quarter they topped \$155. And for Investment they have already turned in \$77.25. Mrs. Linda Johnson leads the 16-member division.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Twenty-one teachers of the Texico Conference converged at Amarillo for a three-day institute under the direction of Wilbur A. Burton, conference superintendent of education. E. C. Wines, Southwestern Union Conference secretary of education, presented the keynote address. Carl Pinterich of Southwestern Union College led out in a workshop for the teachers.

► Progress is being made on the construction of the new Barron Memorial Evangelistic and Communications Center for the expanding campus of Southwestern Union College. This memorial to Evangelist Richard Barron will have six new classrooms and four new offices, as well as a small chapel for the religion department and for the religious activities of the Student Association.

► Twenty-five persons have united with the church by baptism, four have entered by profession of faith, and five have been rebaptized in the Way to Live Crusade conducted by the Johnson-Daniel evangelistic team in Hot Springs, Arkansas.

► On November 24 more than 25 persons became charter members of the Spearman, Texas, church. On July 5, 1972, James Thomas began his medical

practice in Spearman. He and his wife had come from Crescent City, California, to settle in a place where there was no church, and in this way they were hoping to establish new work in a dark county. Their plan, under the Lord's guidance, has borne fruit.

J. N. MORGAN, *Correspondent*

Andrews University

► The Speech and Hearing Clinic at Andrews University is beginning its third year of operation. The clinic, directed by Roy Anderson, is authorized by the Crippled Children's Service and is served by two speech pathologists: Dr. Joyce Richardson, audiologist, and Lynn Scott, instructor in speech pathology at AU. Besides treating speech and hearing disorders, the clinic also trains future speech and hearing clinicians.

► Andrews University has been awarded a \$32,458 contract by the U.S. Air Force to develop techniques to keep airports free of seagulls. The work, headed by Dr. John Stout, professor of biology, is in support of the Air Force's Bird Aircraft Strike Hazard (BASH) program. Much of Stout's research will be based on his eight years of seagull communication research.

OPAL YOUNG
Communication Officer

CDTS

Pass It On. The new Adventist songbook to capture the happy sounds of youth, with melody line, guitar chords, and lyrics. This handy little book is designed to keep contemporary youth singing until Jesus comes. Your New MV Songbook. First in a series. Only 89c. **Those Were the Days** by Merikay Silver. Life in a boarding academy is like life nowhere else. *Those Were the Days* tells it like it is. Banquets and baseball, teachers and roommates, passing and flunking, falling in and out of love. Remember the excitement? Remember those days? Paper \$2.50. **A Different Kind of Love Story** by Miriam Wood. Although 3,000 miles separated Dan and Tina, they faced real-life problems of youth today.

Please add 30 cents for postage for the first book you order and 15 cents for each additional book. Add State sales tax where necessary. You may order these books from your local Adventist Book Center or ABC Mailing Service, 2621 Farnam Street, Omaha, Nebraska 68131.



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Maybe you won't agree with their decisions, but you can, with profit, join them as they think through the issues.

Paper \$2.95.



Newly Published

PACIFIC PRESS PUBLISHING ASSOCIATION

Heart of Flesh, by LaVonne Neff (96 pages, \$1.95). Rebecca Cohen is a modern-day Mary Magdalene. In an attempt to escape the cruelty of her father and brothers, she married while still a teen-ager; then she deserted her husband in search of independence and dignity. As a young, uneducated woman in Philadelphia, Rebecca became a street woman. This story shows Jesus' tender working in the life of a person who never knew Him.

Knoche's Law: "If Something Can Go Wrong, It Will. But There's a Lesson in It Somewhere," by Keith Knoche (128 pages, Agapé paperback, \$1.65). The author, a young ministerial intern, writes of real experiences from his college years that have helped him to "grow in grace." Don't buy it if you don't want to do a lot of chuckling—and a good deal of reflective thinking. New pocket-size format.

I Was a Catholic Priest, by Ernest P. Delaporte (128 pages, Destiny paperback, \$1.95). Odyssey of a young priest seeking, Luther-like, for peace of soul and not stopping until he has found it. The author now serves as an Adventist missionary in central Africa.

The Window, and Other Essays, by G. W. Target (64 pages, \$50). A collection of short stories and parables by one of our denomination's keenest writers. Such topics as selfishness, materialism, war and peace, death, and greed are dealt with in a fresh, stimulating way.

In Letters of Gold, by Andrew G. Stewart (128 pages, \$1.95). This is the story of Andrew Graham Stewart, veteran Australian missionary to cannibals and headhunters of the South Pacific islands. For 50 years Stewart pioneered among primitive tribes in the Fijis, New Hebrides, and New Guinea, experiencing divine guidance and seeing many miracles of conversion.

Our Wonderful Saviour (32 pages, \$1.15). A miniature story of the life of Christ, compiled from *The Desire of Ages* and other Ellen G. White sources. Ideal as a greeting card. Envelopes to match.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

William Alleyne, pastor, Altadena, California, from Brooklyn, New York.

Neville V. George, MV-educational secretary, Ontario Conference, formerly departmental secretary, Iowa Conference.

W. C. McConnell, administrator, Jay Memorial Hospital, Jay, Oklahoma, formerly administrator, Putnam Memorial Hospital, Palatka, Florida.

J. C. Reynolds, pastor, Ogden, Utah, from Manitoba-Saskatchewan Conference.

Joann Rozell, registrar, Chisholm Trail Academy, Keene, Texas.

Chester Shumaker, assistant publishing secretary, Southeastern California, formerly publishing secretary, Iowa Conference.

FROM HOME BASE TO FRONT LINE

Spencer W. Burrows (CUC '43), to serve as chaplain/chaplain trainer, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia; and **Ruth (Edwards) Burrows**, of Brandywine, Maryland, left Washington, D.C., October 22, 1973.

Arthur L. Calhoun, M.D. (CUC '68, LLU '72), to serve as a physician, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua; and **Bernie (Kressler) Calhoun** (CUC '67, WWC), of Kettering, Ohio, left Hidalgo, Texas, October 17, 1973.

Winston T. Clark (PUC '46), returning as secretary, Far Eastern Division, Singapore; and **Helen F. (Bergherm) Clark** (AU, PUC '46), of National City, California, left San Francisco, October 16, 1973.

Peter Cooper (AUC '59), returning as publishing secretary, South India Union, Bangalore, India; **Betty (Campion) Cooper** (Newbold '56), and four children, of Torquay, Devon, England, left Washington, D.C., October 4, 1973.

G. Clarence Ekvall, M.D. (LLU '48), returning as medical secretary, Far Eastern Division, Singapore; and **Reatha L. (Venden) Ekvall** (LLU Sch. of Nursing '48), of Santa Barbara, California, left Los Angeles, October 16, 1973.

Gordon M. Ellstrom (WWC '39), returning as president, Franco-Haitian Union Mission, Port-au-Prince, Haiti; and **Velma (Kearn) Ellstrom** (WWC), of Riverside, California, left Miami, October 15, 1973. Mrs. Ellstrom's mother accompanied them.

Donald E. Habenicht (LLU '60), returning as farm manager, Ecuador Academy, Santa Domingo de los Colorados, Ecuador; **Edith (Forgey) Habenicht** (PUC, Glendale San. Sch. of Nursing), and two children, of St. Helena, California, left Miami, October 8, 1973.

Robert W. Holbrook (CUC, UC '69), to serve as departmental secretary, East Peru Mission, Iquitos, Peru; and **Judy (Haas) Holbrook** (UC, SMC, AUC), and one child, of Enfield, Connecticut, left Washington, D.C., October 11, 1973.

Jamile Jacobs (SMC '51), returning as coordinator of the Afghanistan Medical Group, Jalalabad, Afghanistan; and **Lois (Heiser) Jacobs** (UC, AUC '43, NYU '48), of Collegedale, Tennessee, left Washington, D.C., October 11, 1973.

Fred E. Schlehuber (WWC '44), returning as business manager, Far Eastern Island Mission Clinic, Agana, Guam; and **Laura M. (Mead) Schlehuber** (WWC), of Collegedale, Tennessee, left Los Angeles, October 9, 1973.

Berthold H. Stickle, Sr. (PUC '36, '38), returning as treasurer, Southern Asia Division, Poona, India; and **Alice (Hoen) Stickle** (PUC '38), of Berrien Springs, Michigan, left New York, October 23, 1973.

William F. Storz (PUC '35), returning as Sabbath school secretary, Southern Asia Division, Poona, India; and **Ellen (Schmidt) Storz** (St. Hel. School of Nursing '35), of Paradise, California, left New York, October 16, 1973.

Robert W. Taylor (AUC '57), returning as ministerial department secretary, Afro-Middle East Division, Beirut, Lebanon; **Fay (Hawkes) Taylor** (AUC, New Eng. San. Nursing '53), and one child, of Middletown, Maryland, left New York, October 17, 1973.

Charles H. Tidwell (UC '46, U. of Nebr. '52), returning as educational secretary, Southern Asia Division, Poona, India; **Evelyn (Graves) Tidwell** (UC), and son, of South Lancaster, Massachusetts, left Washington, D.C., October 18, 1973.

Deaths

AVERY, Jean—b. April 6, 1912, Englewood, Colo.; d. Aug. 7, 1973, Soquel, Calif. She was the wife of Elder F. W. Avery, and their ministry took them to Illinois, Florida, Colorado, Oregon, and California. Survivors include her husband; two daughters, Sharon L. Holm and Donna Jean Chamberlain; a son, Arthur Alan; and a brother, Donald McLellan.

PERRYMAN, June Brickey—b. June 26, 1881, Dassel, Minn.; d. Aug. 27, 1973, Gates, Oregon. She was one of the first graduate nurses from Nashville, Tennessee. She was a Bible instructor in the Georgia-Cumberland Conference for many years. She authored a number of poems. Survivors include a sister, Connie Martin, and a niece, Dorothy Kenline.

ROLFE, Herbert R.—b. Oct. 29, 1894; d. Sept. 24, 1973, Forest City, Fla. He was manager of the Greater New York Book and Bible House from 1942 to 1949. He also pastored churches in Northern New England and Greater New York conferences. He gave 30 years to denominational work. His wife, Shirley Louise, and daughter Glenda, survive.

THOMPSON, Berthelia J.—b. Toronto, Canada; d. Oct. 6, 1973, Loma Linda, Calif. She took pre-medical training at Pacific Union College and graduated from the College of Medical Evangelists in 1934. For many years she practiced pediatrics at the White Memorial Medical Center. Survivors include her husband, Dr. Ralph Thompson, Sr.; son, Dr. Ralph Thompson, Jr.; three grandchildren; her father, Andrew Ross Jarvis; and two sisters, Arthora Gilbert and Rosslyn Donahue.

Health Personnel Needs

NORTH AMERICA

Accountant	Nurses, med.-surg.
Bakers	Nurses, OB
Controller	Nurses, oper. rm.
Cooks	Occup. ther.
Dietary, gen.	Patient serv. dir.
Diet., admin.	Pharmacists
Diet., ther.	Physician
Food-prod. superv.	Radiol. tech.
Inhal. ther.	Refrig. eng.
Maint., gen.	Respir. ther. tech.
Nurses	Secretary
Nurse aides	Social worker, MSW
Nurses, anes.	Stationary eng.
Nurses, LVN	

Write 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.

Coming

Stewardship Day	December 15
Thirteenth Sabbath Offering (Trans-Africa Division)	December 22

1974

Soul-winning Commitment	January 5
Church Lay Activities Offering	January 5
Health Evangelism Emphasis	January 12
Liberty Magazine Campaign	January 19-26
Religious Liberty Offering	January 26
Bible Evangelism	February 2
Church Lay Activities Offering	February 2
Faith for Today Offering	February 9
MV Day	February 16
MV Week of Prayer	February 16-22
Listen Campaign Emphasis	February 23
Tract Evangelism	March 2
Church Lay Activities Offering	March 2
Spring Missions Offering	March 9
Christian Home and Family Altar	March 9
Christian Home Week	March 9-16

the back page

N.A. Ingathering Report—2

The total amount of Ingathering raised through November 24, 1973, the second week of our crusade, is \$3,123,248.90. This is a per capita of \$6.57 per member in the North American Division and a gain of \$157,381.47 over the same period last year.

The amount raised this week is \$699,031.34, as compared to \$551,984.57 raised in the second week last year.

Newfoundland has reached the Silver Vanguard mark with a per capita of \$26.79. Allegheny West, Newfoundland, South Atlantic, and South Central conferences have exceeded the final amount they raised in last year's campaign. C. C. WEIS

Magazines Feature Five-Day Plan

The German edition of *Reader's Digest* for November, 1973, and the October, 1973, issue of *Good Housekeeping*, both with circulations in the millions, have featured the Five-Day Plan to Stop Smoking and clearly identified the plan as a Seventh-day Adventist community service. *Nutrition Today* also has a full feature on Pitcairn Island and credits the islanders' stamina and well-being to the well-known health and temperance principles of the church. ERNEST H. J. STEED

New Yearbooks Available Soon

The new 1973-1974 *Yearbooks* soon will be off the press and will be available through Adventist Book Centers for \$10.95 (paper) and \$12.95 (cloth). They will include a supplement with changes made at the Annual Council in October. Orders may be placed at once. JESSE O. GIBSON

Witnessing Laymen in Australasia

C. G. Allen, lay activities secretary of the North Queensland Conference, reports that Operation Ingham began September 8. Laymen in Townsville, Queensland, Australia, had chosen Ingham, a city 55 miles to the north in a sugar-growing area, as a missionary project for 1973. The people living there, 5,500 in all, are of Italian descent and Catholic by faith.

After the first visitation contact the conference lay activities secretary cabled "‘Little Italy’ invaded with third angel's message. Sixteen cars filled with 64 lay evangelists completely letter-boxed 1,600 homes in 55 minutes. Gift Bible cards fulfilling prophecy scattered as autumn leaves."

As a result of the first visit, 27 friendly and waiting homes were opened to the message, and Bible study groups were organized in most of them. On October 16 the public lay preaching began. Already the laymen have secured a church site. V. W. SCHOEN

India's Largest Baptism in History

The Southern Asia Division on the weekend of November 8 experienced the largest baptism in its history. As a result of evangelistic meetings by T. J. S. Frederichs in Pathanayakam Palli, Krothnayakempalli, and Yellamelli, 700 were baptized. A total of 1,002 persons have been baptized to date this year by Elder Frederichs, the first evangelist in Southern Asia to baptize more than 1,000 in a year.

Two or three hundred people in the area mentioned above are preparing for baptism. Money has been pledged so that within a year three or four new churches will be erected on the east coast of India. W. H. MATTISON

ASI Business Session

The North American quadrennial business session of the Association of Privately-Owned Seventh-day Adventist Services and Industries (ASI) was held in Miami Beach, Florida, November 13-15. Approximately 300 delegates and representatives heard reports submitted by the president, Allan Buller, and the executive secretary, Caris H. Lauda. Certain changes were made in the constitution, expanding the number of officers of the association to include four vice-presidents, other than the general vice-president, to represent major interest groups within the membership of the association.

The following officers and members of the executive committee were elected for the ensuing quadrennium: president, Roger F. Goodge; executive secretary and treasurer, Caris H. Lauda; general vice-president, Allan R. Buller; vice-president for hospitals, clinics, and professional medical personnel, George Harding; vice-president for nursing, convalescent, and retirement homes, Harold J. Howard; vice-president for business and professional groups, John Freeman; vice-president for educational and allied groups, Robert Zollinger; members of the executive committee, Lillian Price and James Manning.

The constitution provides that the executive committee include eight denominationally employed workers, to be appointed by the North American Division Committee on Administration. These members will be appointed at an early date.

Following the convention and business session in Miami Beach, a large number of the delegates attended the workshops and mission tours, which were held in Puerto Rico and Haiti. J. C. KOZEL

People in the News

Norman Doss, of Kansas, was elected secretary of the lay activities and Sabbath school departments of the Trans-Africa Division. Gianfranco Rossi, religious liberty secretary of the Italian Mission, spoke at an International Stewardship Seminar in Rome, October 1-5, on "Stewardship and the Seventh-day Adventists." This was a world gathering of leaders of the Roman Catholic Church.