

Review

JUNE 6, 1974

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

*Everything
that
Christians do
should be
as transparent as
the sunlight.—*

*Thoughts
From the Mount
of Blessing, p. 68.*



F. Y. I.—Part 2

A crisis is facing the publishing industry in the United States. Production and mailing costs are rising so rapidly that magazines are going out of business and printing plants are selling out at auction.

Adventist publishers, like those in the business world about them, are affected by the prevailing economic climate. Last week we listed some price increases in elements necessary to the production and distribution of books and magazines. As we write this editorial, we have before us the REVIEW financial statement for March, covering the first three months of this year. The figures are startling, and fully in line with the ominous forecast of the *Reader's Digest* editors, quoted last week. The cost of mailing the REVIEW for the first three months of last year was \$20,592. The cost this year is \$29,615.59—up more than 43 per cent! The "cost of goods sold" from January to March last year was \$53,892.02. This year it is \$60,233.73—up nearly 12 per cent.

In the face of current economic conditions, how does the performance of Adventist publishers compare with that of secular publishers? We raise this question because at times we hear church members say, "Our books and magazines are priced too high." Some even say, "If worldly publishers can keep their prices low, Adventist publishers ought to be able to do so too." Here are some facts For Your Information.

We have before us the list of best-selling non-Adventist books that appeared in the March 18 issue of *Publishers Weekly*. Of the ten best-sellers in the fiction category, four are priced at \$8.95, one is priced at \$7.95, one at \$7.50, three at \$6.95, and one at \$4.95. The average price of books in this category is \$7.70.

Of the ten best-sellers in the nonfiction category, one is priced at \$19.95, two at \$15, one at \$12.95, one at \$10, three at \$8.95, one at \$6.95, and one at \$4.95. The average price is \$11.16.

Adventist Books Are Lower

We invite anyone to visit an Adventist Book Center and compare these prices with those of Adventist books. The truth is, Adventist books are priced substantially lower than comparable books marketed by the world.

Here is persuasive support for this assertion. From 1971 to 1973 the Review and Herald produced 49 trade books. The retail price of these books averaged less than two cents per page (the actual figure was 0.0197). During the same period 43 non-SDA books were selected at random. These books retailed for an average of almost five cents per page (0.049, to be exact). Thus the Seventh-day Adventist books, page for page, cost only 40 per cent as much as did those of the world. The non-SDA books surveyed cost nearly two and a half times (2.48 times) as much as the sampling of books produced by the Review and Herald.

For those who are interested in further statistics, note the following figures. The two devotional books this year—*Target Heaven* and *God's Amazing Grace*—contain a total of 743 pages. They retail for \$7—\$3.75 and \$3.25, respectively. This averages less than a penny a page (.0094).

In the Missionary-Book-of-the-Year category, take *One World* (R&H) and *Charisma of the Spirit* (PPPA) as examples. The former contains 320 pages and is priced at \$1; the latter contains 192 pages and is priced at \$1.25. With a total of 512 pages and a combined cost of \$2.25, this averages less than half a penny per page (.0044).

Now look at the Conflict of the Ages set of Ellen G. White books. This set contains 3,779 pages. It is offered in three bindings—paper, cloth, and deluxe. The prices are \$17.95, \$28.95, and \$32.95, respectively. Even in the most expensive edition, the cost is less than a penny a page. In paperback the cost is less than half a penny a page!

What about new books? We have examined 20—six from Southern Publishing Association, five from the Pacific Press, and nine from the Review. The total number of pages in these books is 3,144. The retail price of the 20 books is \$55.10. Average cost per page—less than two cents (.0175).

Children's and youth's books (usually published under series titles such as Crown, Panda, Destiny, Penguin, and Forest Life) are priced at \$2.50. They contain about 128 pages. Average cost per page—less than two cents (.0195).

In the magazine field the weekly (52 issues per year) REVIEW AND HERALD is priced at \$8.50 on the Perpetual Plan. *The Christian Century* (45 issues per year) is \$12.00. *Time* is \$16.00. *Newsweek* is \$16.00.

These facts speak for themselves. They show that our publishing houses are meeting responsibly their obligation to provide the church with good literature at reasonable prices. They show that those who accuse our publishers of overpricing their product are not telling the truth. Our houses attempt to make a profit adequate to expand, to replace obsolete or worn-out equipment, and to assist smaller publishing houses outside North America; but this profit is barely large enough to be consistent with sound business principles.

Those who criticize our publishing houses for attempting to make a profit, and those who apply pressure to force our publishers to set prices that are too low to provide a reasonable profit, are either poorly informed or malicious. Moreover, they are working in opposition to inspired counsel. Note the following statements from Ellen G. White:

Pertinent Inspired Counsel

"Our publishing houses should show marked prosperity."—*Testimonies*, vol. 4, p. 392.

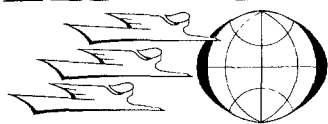
"The price of our papers should not be made so low that no margin is left to work upon."—*Ibid.*, p. 599.

"An effort must be made to place a proper value on our publications and bring them back gradually to a proper basis. We should not be affected by the cry of speculation, money-making! We should press steadily forward, unmoved by censure, uncorrupted by applause."—*Ibid.*, p. 600.

"Ministers and people should act nobly and liberally in dealing with our publishing houses. Instead of study-

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Review



Advent Review & Sabbath Herald
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light or an easy thing to speak the exact truth. We cannot speak the truth unless we know the truth; and how often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a right understanding of matters with which we have to do! We cannot speak the truth unless our minds are continually guided by Him who is truth."—*Thoughts From the Mount of Blessing*, p. 68.

Daniel Walther, director of the Adventist Colleges Abroad program, writes "Zwingli—The Lesser Known Reformer" (p. 4). A specialist in Reformation history, Dr. Walther received his Ph.D. in 1932 from the University of Geneva and has taught history at Seminaire Adventiste, Collonges, France; Union College, Lincoln, Nebraska; and the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. He has also been academic dean at Southern Missionary College and president of Seminaire Adventiste, Collonges, France.

Martin Luther and John Calvin we know, but Zwingli, not much. This is regrettable because Zwingli was truly one of the more central leaders of the Protestant Reformation. Dr. Walther provides perspective in this first of three articles.

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Letters

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

Projecting the Voice

Oldsters are having difficulty hearing our preachers. The consonants are many times inarticulate and the voice sinks in volume before the end of the sentence is reached.

When the words are inadvertently aimed at the chest of the speaker, oldsters lose much of the sermon. Has projecting the voice to the audience become a lost art?

GRACE JOHNSON
Sun City, Arizona

Damage to the Psyche

Regarding the article entitled, "The New Group Awareness Therapies" (Jan. 24), allow me to make a few observations.

I, personally, have never been a part of such a group, but I have some knowledge of them through people of my acquaintance taking part in them. I have read articles and books written by doctors on the subject.

It seems to me that it is unwise for Christians to seek to solve their emotional problems in groups of pseudo-psychiatrists. From the knowledge I have, these groups seem to attract those who have unnatural tendencies; even patients with sadistic, and masochistic traits. These groups pose as safe harbors in which to admit to any and all perversions and have that behavior condoned. I cannot see that an emotionally ill person in search of help could benefit from these encounters.

A truly sick person could be made further ill, by being subjected to the humiliation of other people hurling cruel and degrading insults at him.

The philosophy of the undesirables who are attracted to these groups could forever scar a sensitive soul's psyche. I personally would hesitate to turn my heart and mind over to such persons. A mind is too precious to tamper with. It is also an insult to God, who created our minds, and can heal them if we ask Him. God is our only hope for a peaceful conscience.

NANCY CUDDY
Portland, Oregon

The entering of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power that is to characterize his efforts near the close of probation. See *Selected Messages*, book 2, p. 351; *Messages to Young People*, p. 57; and *Testimonies*, vol. 1, p. 290.

If these quotations have any meaning to Seventh-day Adventists at all, one wonders what an article such as "Sensitivity and Encounter Experiences" (Jan. 31) is doing in our church paper. I refer especially to No. 8 under references and notes, at the end of this installment.

C. E. COSAND
Sisterdale, Texas

I find that in many ways I speak and act as hundreds of others. My thoughts are theirs, and many times they have the foresight to write, when I only have the good intentions to do so.

I work at a newspaper and feel that I can present a grave oversight and injustice to the casual reader of the *REVIEW*. In the January 24 issue you began a series by Ronaele Whittington on "The New Group Awareness Therapies." The series presents the whole horrible mess of sensitivity in three parts. The casual or skip reader cannot get the picture of the danger in this type of "therapy" by reading one article, and herein lies the danger. Part I upset me because I remember what one session that I observed several years ago in a college class did to several families. People literally drooled at the lips to hear the words of the group and became deeply involved with second-hand emotions.

If a story must be presented in parts, please make the distinction early and strong—either that this is truth that I want you to hear, or this is error concerning which I think you ought to be on guard.

What I'm saying is that you should make it clear in the beginning what the author's point is and enlarge upon it with God-given boldness.

LAVERNE QUEAR
Pitcairn, Pennsylvania

Women's Lib

What a blessing the *REVIEW AND HERALD* has been to me! Just recently, my son and I prayed that God would reveal sins in our lives that must be corrected before probation's close and in just a few days we were reading articles from the *REVIEW* on TV and sugar—both of which were problem areas in our home. Thank God for convictions and directions from the Holy Spirit!

I would also like to share a concern of
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This Week

Our cover illustrates a basic Christian attribute—honesty. The context in which this sentence is found only adds to its beauty and force: "Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one. Yet it is not a

Zwingli—

The Lesser Known Reformer

By DANIEL WALTHER



So far as is known, no drawings or paintings of Zwingli were made during his lifetime. This drawing was made a year after his death and is considered by many to be his best likeness. Although the inscription says he was 48, he actually died at 47. According to Swiss reckoning, a man who has had his forty-seventh birthday is considered to be in his forty-eighth year.

TWO OF THE OUTSTANDING men of their time had just met in a dramatic encounter in an age when extraordinary things were commonplace. One of the men, tears in his eyes, offered to shake hands but the other refused. The two men, Zwingli and Luther, had met for three days for the first and only time. Their encounter took place in 1529 in the picturesque castle of Marburg, Germany, capital of the Prince of Hesse. Each came with a few friends to discuss 15 points dealing with reformed faith and practice.

They agreed on all points except one, and even on that one, dealing with the Lord's Supper, they thought at first that there could be intercommunion, but they could not agree on the meaning of the elements (bread and wine). Luther pushed back the tablecloth and wrote on the table: "This is my body." For Luther there was a bodily presence, while Zwingli and his friends saw in these words a symbol. Aware that a full understanding was not possible, Zwingli offered a hand of fellowship in a common cause but Luther refused it. The two men parted, unreconciled on that point, and Protestantism remained divided. When, shortly after, Zwingli died on the battlefield, Luther saw in this the judgment of God.

Martin Luther was admittedly the leading Reformer in the sixteenth century. The Lord used him to accomplish a mighty work in the fullness of time. His genius as a theologian, the favorable attitude of his prince, and most of all, the

guidance of the Spirit of God, made his powerful thrust against the prevailing abuses in the church a success. But Luther was not the only one whom the Lord used.

A generation later John Calvin, unable to pursue his work in his native France, accomplished an effective reform in the free city of Geneva. He educated not only young men for the ministry, but submitted the entire community to daily training in Christian living. Among Reformers, Calvin's genius is best known in Anglo-Saxon countries.

Calvin's *Institutes* are the clearest explanation of the Christian Reformed religion. His legal training and lucid thinking contributed to making his teaching the strongest framework of Reformed theology. True, his concept of salvation is not acceptable to all Protestants. But it must be remembered that all major Reformers endorsed the Augustinian doctrine of salvation by grace, according to which salvation depends primarily on God's will, not on man's choice or his efforts.

Zwingli, who is often considered the third Reformer, is less well known, especially in Anglo-Saxon countries. He is sometimes referred to as the "unknown" Reformer. "Lesser known" might be a better evaluation.

Zwingli was milder, more irenic than Luther, who was brusque and emotionally unpredictable. Zwingli manifested a more balanced view of Biblical truth and was more mature in behavior. The theological dispute between Luther and Zwingli on the Lord's Supper is best known, though not always clearly understood.

Zwingli was reared in an environment markedly different from that of Luther, who was a German prince's protégé, and Calvin, a subject of Francis I, king of France. Zwingli lived in Switzer-

Daniel Walther, Ph.D., former professor of church history at the Seventh-day Adventist Theological Seminary, now lives in Collonges, France, where he is in charge of the Adventist Colleges Abroad program.

land, a free country, which might be termed a republic for lack of a more accurate word. Moreover, Zwingli's ministry as a Reformer was short. Both Luther and Calvin each exerted their ministry more than 30 years, while Zwingli's work lasted scarcely 12 years, being tragically terminated on the battlefield.

Zwingli's Country

Before we take a closer look at Zwingli's life and listen to his message, let us consider his background.

As a rule, history features the important nations. The universal empires that lasted many centuries seem of top-ranking interest, especially those which have been impressively spotlighted in Bible prophecy (Dan. 2).

Yet some countries that are insignificant in size have made momentous contributions. Thoughts are more important than military might. For example, ancient Greece though small—and really only a segment of that country, Attica, whose capital is Athens—was most creative. From that tiny area have come many fundamental ideas in Western thought. Some of them deeply affected Christian thinking. Another example is little Palestine. Not only did it produce basic divine legislation in Moses' time, but more significantly it was the scene of the life and ministry of our divine Lord.

In a similar vein we may consider Switzerland a small country, yet it was a breeding ground of Reformed preaching and a seedbed of liberty.

Zwingli, who occupies a place of honor in *The Great Controversy*, is referred to as a "Swiss Reformer." He was indeed Swiss to the core of his being. His ardent patriotism was a striking characteristic and was both a hindrance and a help: "If anyone said a word

against our Fatherland, it put my back up at once."

That little country was used by the Lord not only in Reformation times but it also plays a role in our own history. J. N. Andrews, the first Seventh-day Adventist missionary sent abroad, set up his headquarters in Switzerland.

Switzerland, the West's oldest republic, started in a simple way. After several attempts to sever from the Holy Roman Empire, of which it was a part for more than 700 years, it decided to go its own way. On August 1, 1291, a few men from three tiny "forest" cantons, assembled in a quiet meadow, the Rütli, near Lake Lucerne, and pledged one another unfailing allegiance to an "eternal covenant." It was made "in the name of the Lord" and started with the words: "We the men . . ." Centuries later the U.S. Constitution is reminiscent of it as it begins: "We the people . . ." There are several similarities between the two republics as far as methods of government and the spirit of freedom are concerned.

Gradually, nearby areas joined the original three districts, soon called cantons. In Zwingli's time there were 13 cantons, eventually to become 22. The early Swiss cantons, like the States making up the United States of America, managed their own affairs, but met alternatively in various cities in a federal diet until Bern became the capital.

It must be remembered that the oldest cantons have remained solidly Catholic. The large cities such as Zürich, Basel, and Bern adopted the Reformation, but the old rural Catholic cantons remained suspicious and often hostile toward the industrial Protestant cities.

In Zwingli's time Switzerland was known mainly for its military valor. Unfortunately, the Swiss soldiers were in demand as mer-

cenaries. Lured by the glory of adventure and easy money, soldiers sold their lives to the highest foreign bidder. The mercenaries brought back glittering gifts but also bad habits, a rough demeanor, and a contempt for honest farm labor. Foreign princes sought Swiss mercenaries with the connivance of some leading families and even of church leaders.

The Pope also enlisted Swiss soldiery. Julius II began the practice in 1512 and since then Swiss guards are the "army" of the Papal State, the Vatican. Today one can still see the Swiss guards: soldiers in multicolored medieval uniforms designed by Michelangelo.

While Zwingli had a built-in temperament of a soldier, he abhorred war. He never ceased to plead with the authorities to abolish mercenary service. A complete break must be made with foreign rulers, for "eventually we will get the worst of it." He earnestly pleaded: "Keep away, Switzerland, from foreign powers, for they are leading you to ruin."

Military Service

In Reformation time there was no compulsory draft, enforcing men to enlist. On the other hand, the Reformers did not advocate what we might call today noncombatancy. Luther urged the princes to take up the sword against rebellious peasants, whose insubordination threatened to destroy the new church as well as the nation. Calvin taught that under certain circumstances the Christian had a right to resist by force.

While Zwingli urged that his country abstain from sending mercenaries abroad, he nevertheless wanted his country militarily strong. He did not condemn defensive warfare; in fact, to protect the country's freedom was a Christian duty. Zwingli endorsed what

might be termed armed neutrality, a basic Swiss tradition.

Unfortunately, all too frequently, Christians of a same nation fought each other in murderous religious wars. In France the French Huguenots fought the French Catholics. In Switzerland there were, in Zwingli's time, two military encounters. And the Reformation times were not the only times of religious civil wars. In nineteenth century Switzerland two factions, Catholic and Protestant, came to

blows again. The Catholics even seceded from the central government and formed a separate alliance (*Sonderbund*). It seems that religious strifes coupled with political motivations will always exist. We still have such civil wars in the world today.

A brief comparison between Luther and Zwingli may be in order. The Lord's Supper was not the only point of their differences. There was an innate contrast in temperament and character. They

were contemporaries; Zwingli was born only a few weeks after Luther. They were acquainted with each other's work before they met for the first and only time in 1529. Zwingli knew about Luther since 1519 but he asserted that his own preaching was based exclusively on the Bible, not on Luther, as emphasized in *The Great Controversy*, which states that Zwingli's doctrine "was not received from Luther."

There were, of course, similarities: both were concerned about the conditions of the times and the corruption and the abuses of the church. Both were Bible-centered, both were successful in bringing about a reformation in the church, both rejected papal authority.

But they were basically different in spirit. Luther wore a monk's hood; Zwingli preferred at first the humanist's robe. Luther was the princes' beggar, as he called himself; Zwingli was reared in a "Republican" environment. Luther was subservient to the German princes. Zwingli served no prince; he ministered to the common people, as one of them. Luther was mainly concerned about the salvation of his own soul; Zwingli was solicitous about the salvation of his people. In Luther's experience, there was a strong subjective element: "How can I be saved?" Zwingli wondered: "How can my people be saved?" Luther's main solution to his problem was in justification by faith alone—while Zwingli who, naturally, also endorsed faith, stressed rather the concept of salvation by grace, the election of the redeemed. Like other Reformers, Zwingli rejected the freedom of the will, which he thought was of pagan origin and had no Biblical basis, a notion that was further developed by Calvin a generation later. Luther's concept of righteousness by faith made good works less important to the point that he was suspected of antinomianism, while Zwingli laid greater stress on popular, lay elements and worked toward a more democratic self-governing church.

Luther's genius marked his teachings: there is a Lutheran Church, a Lutheran theology, to the extent that Protestants elsewhere, who did not even share Luther's views, were called "Lutherans"; as, for example, in France where anyone who was not Roman Catholic was a "Lutheran." Zwingli's work and thinking is usually referred to as *reformed* theology. Luther was a poet, a musician; he enriched his church with an elab-

SPEAKING OUT

Reduce Length of the School Day

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

ALONG WITH THE many informative and inspiring articles published in the *Review*, I wish to extend my hearty approval for "The Grandest System of Education" (Oct. 18).

Having spent a number of years in Adventist educational work, I find this article forthright and refreshing. Forthright because the author remains loyal to inspiration regarding: "Studies in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon."—*Testimonies*, vol. 6, p. 179.

When confronted with this quotation today, we are told that this pertained to Mrs. White's time. Why is this? Are the benefits of working with soil no longer intended for Adventists? Even with our urban orientation, we should give more serious consideration to providing training in gardening. For example, a greenhouse would certainly be a practical means of teaching agriculture.

Too many hours and months are being spent in the classrooms each school year. My honest observation based on experience is that we are destroying our distinctiveness by choosing the standards of public education rather than divine direction. Those who "do not appreciate the value of agricultural work . . . should not plan for our schools for they will hold everything from advancing in right lines" (*Medical Ministry*, p. 178). Might this also pertain to our leaders? Have we set our sails irreversibly away from inspired counsel?

After several years of college study there are few who do not agree that much of the study that is required is unrewarding and of questionable value in a practical sense. Authorities quoted by the author of the *Review* article point out a great need for reassessment of our direction.

Pertaining to those present needs,

I would like to propose a few sweeping changes that would, I believe, bring relief to our schools spiritually and financially, reducing mounting disciplinary problems and frustrations among students. These changes proposed are: (1) Reduce the length of time spent by pupils and students in the classroom each day. (2) Raise the minimum age for entrance into our schools to at least eight years of age (see *Testimonies*, vol. 3, p. 137). This principle applied could save us much frustration and possibly 20 per cent of our elementary educational cost. Savings could allow mothers to remain at home.

(3) Substitute practical arts for a portion of the school program. An apprentice program may be useful where facilities are lacking, resulting in financial savings. (4) Return elementary education to a study of the three R's—reading, writing, and arithmetic—along with Bible.

(5) Pare down secondary and college work, emphasizing agricultural and manual arts along with other practical training. (6) Emphasize a shorter college program coupled with on-the-job training. (7) Increase profit-making industries at our schools. (8) Educate our people to plan for a home above as an integral part of their training. Putting it another way, whatever we learn must have reference to our goal of preparing for a better land. We can no longer afford to follow along with secular educational goals. Let us do the pace setting. Should the world fail to recognize these changes as worthy for accreditation, then we must be willing to accept accreditation with heaven as our body of authority.

Our educators acknowledge that soon our schools will be closed. However, at the rate we are following the secular standards of education, cost will close us sooner than the state. We must buy time by cutting costs and changing our direction without delay.

KIRBY DAVIS
Kirkland, Washington

orate liturgy and wonderful songs for every occasion. Zwingli also was musically gifted but not endowed with the same creative genius.

Zwingli was mainly interested in bringing the good news of salvation to the grass roots in a direct, simple, steady way rather than in a theological, often mystic, fashion. Zwingli was primarily a preacher. Luther remained a professor of theology all his life—which did not hinder him from also being a mighty preacher.

One question that often intrigues historians is: Who was the "first" Reformer? The question is purely academic and cannot be rationally solved. If "originality"

means a teaching that never existed before, then no one, not even Luther or Calvin, can be considered original. Their teachings can be found here and there in various teachings long before their time. Ideas, even those that appear most revolutionary, like those of the Reformers, owe their originality not to the fact that they were entirely novel, but rather to a combination of fundamental truths needed at that particular time. Their originality was to see clearly what was relevant in their age.

Similarly, we can ask in what respect is the third angel's message original? It has been shown in various essays that most of our basic Bible doctrines and prophetic in-

terpretations have been held by various individuals of different confessions in preceding ages. The message consists in a combination of related Bible truths that are relevant and desperately needed for our times. These forgotten or misunderstood truths need an emphasis and an urgency that was not seen before.

Zwingli was a substantial thinker endowed with a many-sided genius, above all, a man of the Word of God. To use the words of a Zwingli specialist, W. Köhler, "Luther was the most religious Reformer, Calvin the most systematic and Zwingli the most spiritual." □

Continued next week

When You're Young

By MIRIAM WOOD

My Ellen G. White

I CAN'T REMEMBER a time when the name "Ellen G. White" didn't have a unique place in my lexicon of church values. In a way, I wish I could remember the exact time that I first heard her name and under what circumstances, but apparently this took place before my formal memories began. Interestingly, though, I seldom heard her referred to as anything but "Sister White." I may be the only person with this reaction, but I must confess that when it became customary in many of our church circles to allude to her as "Ellen White" or "Mrs. White," I felt uneasy, as though something reverential had been taken from her. I know this is illogical, but emotion seldom capitulates to cold logic.

It isn't my purpose to attempt to prove anything about Mrs. White or to disprove anything that critics say against her. As far as I am concerned, I accept her totally as a true prophet. Had it not been for her, it is doubtful that the Seventh-day Adventist Church would have come into existence or survived. God knew this, of course, and that's why He gave her messages to solidify and guide the church. If you find that your knowledge of her life and works is pretty sketchy, then you could do nothing better than to read all you possibly can about her and by her.

During my own academy and college days when we studied the Spirit of Prophecy, I remember entertaining the very unworthy (and secret) opinion that I was just as glad I hadn't lived during her time, and particularly that I hadn't been in her circle of close acquaintances. I was certain that she would have ferreted out the dark secrets of my guilty young heart and unmasked me as a Christian fraud! From my present perspective, I realize that my "dreadful" sins weren't all that debased, but I was very uncomfortable with myself.

Be that as it may, I hadn't given much thought to the human side of Mrs. White. I think I regarded her, for many years, as a chosen instrument of the Lord who could do no wrong, and who was given superhuman strength to accomplish all that she did, particularly in the field of writing. That this is partially true I am certain. But it does not tell the whole fascinating, compelling story.

For instance, writing. Having done a modest amount of this in my life, and being fully aware of the tremendous toll of nervous energy that authorship takes, I am struck

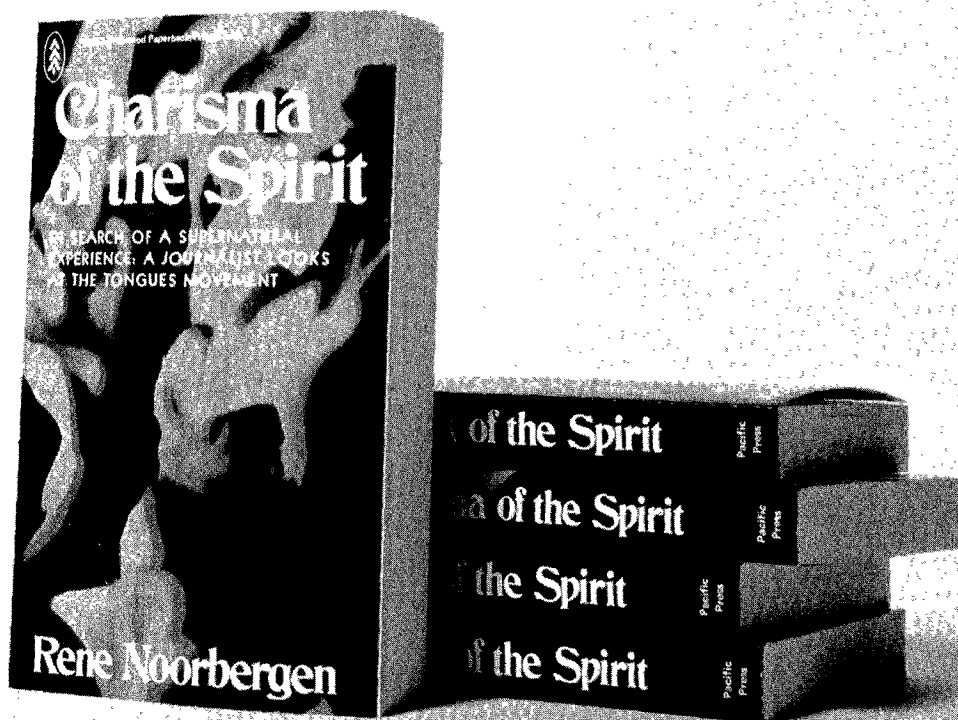
speechless by the sheer weight of her published works. Book after book after book poured from her frail hand. And as if this in itself weren't enough, she did all her writing by *hand*. I, who cannot bear to be parted from my electric typewriter, can only stand in awe before Ellen White's productivity. Of course the Lord inspired her messages. But her human strength had to accomplish the task. And even that isn't all. She knew few days of abundant health in her entire life. Writers among my acquaintance are unanimous in declaring that it is difficult enough to produce material when one feels tiptop, let alone when one is ill and weak. Yet Mrs. White never slacked off.

Recently, when I visited Elmhaven, her final home near St. Helena, California, I stood in the sunny corner room where she worked for so many hundreds of hours. I looked at her chair, at the footstool, and at the specially designed lapboard on which she placed her paper and probably a reference book or two. In my mind's eye I visualized her waking early each morning while it was still dark, putting on her dressing gown, walking softly down the hall to her study, covering herself with a blanket, positioning her lapboard, and then writing, writing, writing. During the daylight hours, the room was flooded with sunshine from the extra windows she'd had installed.

It can easily be authenticated from any number of sources that she was a warm human being, delightful to know, and attached to her own dear ones and friends. Yet she often had no time to be with them. Let's not underestimate the magnitude of that kind of sacrifice. Many is the time that I have abandoned my typewriter in favor of family and friends, even while my conscience has kept stabbing me with regard to deadlines and responsibilities. So the self-discipline of Mrs. White is an inspiration to me. Don't think for one minute that the Lord worked an instant miracle to give her this self-discipline; she had to cultivate it. Inspired messages and prophecies He did give her, and probably an extra measure of strength now and then when the church had to have her special ministry without delay, but, in general, I believe that she had to accomplish her prodigious feats just as any other human being does.

I've come a long way since those days when I felt I'd rather not know Mrs. White. Now I can think of no privilege greater than being in her circle of close friends.

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Christians and Lawsuits

By W. P. BRADLEY

IN OUR CONTEMPORARY CULTURE, when sharp differences arise or seeming injustices exist, people retain legal counsel and turn to the courts for relief. This must have been the practice also in New Testament times, judging from references to legal action by Jesus and Paul.

Such litigation often involves contention, strife, anger, jealousy, hatred, pride, ambition, and revenge. By contrast, in the church are to be exemplified qualities such as peace, accord, unity, patience, meekness, mercy, reconciliation, and love, which Paul describes as the "golden chain of all the virtues" (Col. 3:14, Philippians).

What are the teachings of the Bible on the subject of lawsuits?

1. "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also" (Matt. 5:40). *The SDA Bible Commentary* observes on this verse, "The Christian will quietly, meekly submit to wrong."

2. "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him" (Luke 12:58). This is counsel in favor of making settlements and avoiding crises such as a confrontation with a judge.

3. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? . . . I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between

his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" (1 Cor. 6:1-7).

The use of the strong word *dare* seems to imply that such legal action between the brethren was no less than treason against the Christian brotherhood. Paul points out that help is available within the church and that members are capable of judging their own cases. He suggests arbitration, with the thought that a "wise man," one knowledgeable and well balanced, could be selected to bring about a proper settlement.

Above all Paul calls attention to grievous loss that can come to the church as a whole—the loss of its transcendental image. What shock and loss of confidence come to a community when members of the church bare their inner conflicts, their animosities to the world.

Ellen G. White has written pointedly about this type of exposure: "Not an unbeliever is to be made acquainted with the slightest particular of the matter. Telling it to the church is the last step to be taken. Publish it not to the enemies of our faith. They have no right to the knowledge of church matters, lest the weakness and errors of Christ's followers be exposed."—*Testimonies*, vol. 2, p. 54.

"The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those

who made the statements, but will be charged upon the whole body of Adventists."—*Ibid.*, vol. 6, pp. 394, 395.

"Those whose love for self is stronger than their love for Christ and His cause, will place their own interests first and resort to almost any expedient to guard and maintain them. When they consider themselves injured by their brethren, some will even go to law instead of following the Saviour's rule. . . . Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame. By ignoring the authority of the church they show contempt for God, who gave the church its authority."—*Ibid.*, vol. 5, pp. 242, 243.

"Christians should not appeal to civil tribunals to settle differences that may arise among church members. Such differences should be settled among themselves, or by the church, in harmony with Christ's instruction. Even though injustice may have been done, the follower of the meek and lowly Jesus will suffer himself 'to be defrauded' rather than open before the world the sins of his brethren in the church."—*The Acts of the Apostles*, pp. 305, 306.

Personality Factors

One personality factor that can lead to such confrontations is pointed out by Ellen G. White when she wrote to a Brother N and said, "You have your notions, your purposes, and your plans, and you imagine they can never be incorrect."—*Testimonies*, vol. 4, p. 126.

Exactly so! Pride of opinion, native stubbornness, narrowness of thinking, have made their unholy contribution by generating conflicts that lead to lawsuits. Ellen G. White has written a classic essay on the interpersonal relationships of Christians that should be read frequently to achieve balance and vision—the chapter "In Contact With Others" in *The Ministry of Healing*, pages 483-496. If church members followed the philosophy of that instruction, quarrels and misunderstandings would largely fade away in the church.

Confronted with situations in which lawsuits in the church were threatened or initiated, either between members or by members against denominational institu-

W. P. Bradley is retired after serving 24 years as an associate secretary of the General Conference. He is now president of the Ellen G. White Estate.

tions, Ellen G. White never failed to counsel against such action. On one occasion she wrote:

"When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him. He would not have us depend for help on those who do not obey His requirements. Those who trust in such counselors show that they have not faith in God. By their lack of faith the Lord is greatly dishonored, and their course works great injury to themselves. In appealing to unbelievers to settle difficulties in the church they are biting and devouring one another, 'to be consumed one of another' (Gal. 5:15). . . .

"Matters connected with the church are to be kept within its own borders. If a Christian is abused, he is to take it patiently; if defrauded, he is not to appeal to courts of justice. . . . God will deal with the unworthy church member who defrauds his brother or the cause of God; the Christian need not contend for his rights. God will deal with the one who violates these rights. 'Vengeance is mine, I will repay, saith the Lord' (Rom. 12:19). An account is kept of all these matters, and for all the Lord declares that He will avenge. He will bring every work into judgment.

Unsafe Counselors

"The interests of the cause of God are not to be committed to men who have no connection with heaven. The interests of those who are disloyal to God cannot be safe counselors. They have not that wisdom which comes from above. They are not to be trusted to pass judgment in matters connected with God's cause, matters upon which such great results depend. If we follow their judgment, we shall surely be brought into very difficult places, and shall retard the work of God. Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can."—Undated manuscript No. 112.

In another situation Ellen White wrote to a minister who had gone to law against a fellow church

member and who had even threatened to sue Mrs. White because of unfavorable testimony counsels she had addressed to him:

"When you engaged in that lawsuit against A....., I said if Elder B..... has gone so far as to enter into that business, it will be a blot upon his life. I have sorrowed because of your course in this; I know that it is not right, and will not in the least relieve the situation for you in any way. It is only a manifestation of that wisdom which is not from above.

"I was informed that you intended to institute a suit against me, on the ground that you had been wronged by the testimonies given in your case. A letter came to me, threatening that if I did not acknowledge that I had wronged you, the suit would be entered upon. Now, I could hardly believe that you had gone so decidedly on the enemy's ground, knowing my lifework as well as you do.

"All that I have written to you, every word of it, was the truth. I have no retractions to make. I have done only that which I know to be my duty to do. My only motive in publishing the matter was the hope of saving you. I had no thought but of sincere pity and love for your soul. You yourself know that I have great interest for your soul. . . .

"If anyone shall seek to hinder me in this work by appealing to the law, I shall not abate one jot of the testimonies given. The work in which I am engaged is not my work. It is the work of God, which He has given me to do. I did not believe that you would do so terrible a thing as to lift your finite hand against the God of heaven."—Letter 38, 1891.

In a communication to a leading worker the Lord's messenger discussed the matter of lawsuits in a general way.

Prayer

By LEE BEERS

Somewhere . . .
Way out there
He hears our prayer
The whisper catches
Then dispatches
Hope
To save us
From despair

"I have written largely in regard to Christians who believe the truth placing their cases in courts of law to obtain redress. In doing this, they are biting and devouring one another in every sense of the word, 'to be consumed one of another.' They cast aside the inspired counsel God has given, in the face of the message He gives them to do the very thing He has told them not to do. Such men may as well stop praying to God, for He will not hear their prayers. They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and seek the Lord by confession of their sins."—Letter 61, 1898.

Counsel to Nephew

Then there is the case involving a brother who was going to law against a denominational institution, a case which Ellen White discussed frankly, and rightly so, for the man was her nephew:

"I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. God forbids you thus to dishonor His name. You have had great light and many opportunities, and you cannot afford to unite with worldlings and follow their methods. Remember that the Lord will treat you according to the stand that you take in this life.

"I plead with you to turn to the Lord before it is too late. . . .

"I tell you solemnly that if you take the action which you now purpose to take, you will never recover from the result of it. If you open before the world the wrongs that you suppose your brethren have done you, there will be some things that will have to be said on the other side. I have a caution to give you. In regard to the case of those who shared large responsibilities with you in the Review and Herald, and who have turned to be enemies of the work, you will not wish to hear the verdict that shall be passed upon them when the judgment shall sit and the books shall be opened, and every man shall be judged according to the things written in the books. I want to save you from following a course that would link you up with those who have linked themselves up with fallen angels, to do all the harm they possibly can to those who love God, and who, under great difficulty, are striving to proclaim present truth to the world.

"Those against whom you bring your charges know that I have not approved of their manner of deal-

Bible Questions Answered

By DON F. NEUFELD

(Send questions for this column to The Editor, Review and Herald, Washington, D.C. 20012.)

ing with you, and that I have re-proved them for their unfeeling management of your case. There are those who have not acted honorably. They have not done as they would be done by. But because of this, should you, in the face of the warnings given, move so manifestly against the instruction given? I beg of you not to cut yourself off from the confidence of your brethren and from taking a part in the publishing work.

"I would rather share your loss than to have you push this matter through to the injury of your soul, giving Satan an opportunity to present your case before unbelievers in a most ridiculous light, and to hold up the office of publication in a disparaging light."—Letter 301, 1905.

What is the alternative to going to law in a matter involving the church or any of its units or members? It may be that in following the Biblical counsel members could suffer wrong or even financial loss. What we need to do is to balance that injustice and loss against the injury that will surely come to the church if a lawsuit is instigated. It involves holding the cause of Christ and His kingdom above personal interests. Wrote Ellen White:

"We can never attain perfection of character if we do not hear the voice of God and obey His counsel. This instruction [Col. 3:13] does not apply simply to those who have had no trials to meet which would create dislike to their brethren, but it applies to those who have been injured, who have suffered from financial wrong, from reproach and criticism, from misapprehension and misjudgment."—*Sons and Daughters of God*, p. 90.

A character like Christ's—that must be our ultimate goal in life. To grow to be like Jesus, to understand and submit to His will, to partake of His forbearance, to be filled with His love, to long for the salvation of all our fellow men both within and without the church, to refuse to be a stumbling block in any brother's experience, to be absolutely loyal to the church, the body of Christ, to suffer without vindication as Jesus suffered, to guard the interests of our brother as our own, to love *all* the brethren, in other words, to grow into the fullness of Christian maturity, what an exalted vision of our individual potential!

And can we reach our goal if we settle our differences by worldly methods rather than by those set forth by Christ in His Word? □

If Adam and Eve were the first persons on this earth, where did the land of Nod come from (Gen. 4:16)?

The Scripture text referred to reads, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden."

We should note that Nod is introduced here simply as a geographical name. While some might have inferred it, there is nothing in the verse that states that the land of Nod was inhabited when Cain settled there.

The next verse says, "And Cain knew his wife; and she conceived, and bare Enoch." Some have inferred from this statement that Cain found his wife in the land of Nod, but this is not stated. Nor is it stated how many years went by before Cain married. Some of the ancients mentioned in Genesis 5 were more than 100 years old before it is reported of them that they "begat."

The Genesis record is exceedingly brief. After the murder of Abel and Cain's leaving home, Adam and Eve continued having "sons and daughters." One must assume that in that early period there were brother-sister marriages. But it would not be long before there would be several generations. At what point and in what generation Cain found a wife from the descendants of Adam and Eve we do not know. After his marriage, we would assume, the land of Nod became populated.

We are told to struggle to get in the narrow gate. We are told that we should strive with all our energy to be a member of the 144,000. How can these statements, which indicate a strong effort on our part be reconciled with the statement, "My yoke is easy, and my burden is light."

As a preliminary general observation I would like to state that the Bible contains many contrasts, even paradoxes. The reason seems to be that at particular times the Bible writers, because of existing needs and circumstances, gave emphasis to certain points. With a change in needs and circumstances, they emphasize other points. An understanding of the circumstances helps the reader to see that the varied emphases are in reality not contradictions.

For example, in the church today there are many members who are taking their religious experience too lightly. They excuse defects of character and make no serious efforts to correct them. Such members need the counsel of Luke 13:24, "Strive [Greek *agōnizomai*, from which we get our English "agonize"] to enter in at the strait [Greek, *stenos*, "narrow"] gate."

There are other church members who try to carry the load of Christian

experience and service too much by themselves. They struggle hard, but fall far short and get discouraged. They need the encouragement of verses such as Matthew 11:28-30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light." They need to realize that without Christ they can do nothing. On the other hand, they can do all things through Christ who strengthens them (see Phil. 4:13).

Specifically, in Matthew 11:28 Jesus was probably contrasting the way He was offering with the way of Judaism. This latter way, because of the oral traditions interpreting and amplifying the law that Jesus Himself had given to Moses had become for the Jews an unbearable yoke. Peter calls this law as thus interpreted by the rabbis "a yoke . . . which neither our fathers nor we were able to bear" (Acts 15:10). Compared with this "yoke" Christ's yoke was indeed easy. "Whosoever believeth in him [that is, not only accepts intellectually His identity, but chooses to follow Him] should not perish, but have everlasting life" (John 3:16).

I have a friend who says that she prays to an angel by the name of Michael. I said, "Do you mean Michael the archangel?" She said, "Yes." I said, "That is Jesus." She was very much surprised. What texts would prove that He is Jesus?

Archangel means chief angel and Jewish literature describes Michael as the highest of the angels. The name Michael means "who is like God?" It is a question, not a statement.

The word for "angel" in both the Hebrew and Greek (*mal'ak* and *angelos*) means "messenger." It refers on the one hand to supernatural beings, created by God, superior to man, but is used also of men (see 2 Sam. 3:14; Eze. 23:16; Haggai 1:13; Matt. 11:10; Luke 7:24; et cetera). There is no problem applying the term to Christ who in a special sense was a messenger of God. In Exodus 3:2 Christ is called "the angel of the Lord." The name Michael as applied to a heavenly being occurs in the following passages: Daniel 10:13, 21; 12:1; Jude 9; Revelation 12:7.

Seventh-day Adventists have used the following line of reasoning to identify Michael as Christ: First Thessalonians 4:16 says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel . . . and the dead in Christ shall rise first." John 5:28, 29 says that all who are in their graves will hear the voice of the Son of man and come forth. Thus "archangel" and "Son of man" are equated.

In the Midst of Chaos.

REST

By BETTY COONEY

IN THE BEGINNING, God created. He made the world with its heavenly lights and lush vegetation and filled it with animal life. Man and woman He created to rule over all. When these things were done, God delighted in His work and rested from it on a special day, the Sabbath. It was a day of all days, designed to remind the new man and woman of their Maker's omnipotence and loving creatorship. And when sin came to blight God's world gift, the Sabbath became more than ever a day for man to rest from his tiring labors and be refreshed in the worship of his thoughtful Creator.

The Sabbath promised not only to revive man physically, restoring energy that had ebbed away during the week, but to replenish man's spiritual vision of what God wanted to do for him.

God's children did find refuge and sweetness in the Sabbath. They welcomed its peace and its hint of eternity. As the years went by, however, they remembered the Sabbath but tended to forget its spirit and deeper meaning. They took special note of the Sabbath commandment on the table of stone and devised intricate ways to guard its sacredness. Perhaps, because they were so human, they made of it a rigorous human observance instead of a divine memorial. Perhaps they found more delight in harnessing the hours than in letting them release the tensions built up by this world's business.

Gradually the light of God's joyous Sabbath became obscured by rules and tiresome regulations. By A.D. 27 people had put so much of

themselves into the Sabbath there wasn't room for the Lord of the Sabbath.

When Christ healed on the seventh day, they accused Him of breaking the Sabbath (when all He did, really, was break the shackles they had put upon it). Jesus spoke of the Sabbath with that generation of desperately "righteous" men, trying to save them from the burdensome day they had created for themselves. But when people devote to a concept as much effort and time as the Jews had, it seemed foolhardy to throw it all over for the quiet words of a Man without regal robes or imposing credentials—a Man, after all, who made "impossible" claims.

Glow of Victory

The Man of Galilee departed from their midst with a glow of victory, leaving His disciples to carry on His work in the world. However, as the years passed, men decided that the Sabbath, while a very good thing, was not really a necessity. In fact for a growing majority of Christians, it didn't much matter *when* the Sabbath was observed, so long as it fell once a week. So why not have it on a day that meant something to the greatest number?

Man discovered that he had ample time for his own pleasure and recreation on the Sabbath as well as an hour or two for formal worship. Others reasoned that God could be worshiped anywhere—why must one be confined in a church building?

With mankind doing what it thinks to be best for itself, they essentially erased the seven-day week in favor of the nonstop years in search of happiness and health. And yet for billions there is no peace and precious little joy. There

is no rest except that which comes from a pill bottle, no freedom from pressure and strain without alcohol or drugs. When a man feels tired, he takes a coffee break or a cigarette; ours not to slow down and contemplate God's age-old plan to save us from ourselves, ours only to keep going, the longer the better, it matters little in what direction. We have made our pace and we must somehow keep up with it. We work and play in haste, hearing the rush of time, bowing to its urgency with an aimless, breathless desire to master it before it overtakes us completely.

Time gets to us long before death does. It drives some to suicide or out of their minds; with most people it is content to wear down and erode, stilt the thinking, or narrow the horizons. It isn't easy to cope with a commodity so interminably present, yet slipping away like quicksilver no matter how carefully we try to hold onto it. Time can be filled to the brim and running over, yet a person's life may still be empty.

Time perplexes us: what can be done with it to make life meaningful? How can a person use his time to fulfill the purpose God has for him? If only we knew, we say. Time seems to be running out for all the earth, and we are so sick, so tired, so confused.

And all the while, God's key to the time that dogs us so relentlessly lies too often unused, untried, scoffed at for its sheer simplicity: "Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God" (Ex. 20:8-10).

"Preposterous! How could one day a week cure a world's ills?" say the pill takers, thinking their

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question is surely rhetorical. And perhaps one day in seven *couldn't* work miracles in today's world, but God ordered it to transform the life of the individual who remembers it. He created man in His own image, authored the laws of our beings, and knows our needs far better than we would ever hope to. Had He made a land filled with robots, we might be correct in assuming we could go on forever, so long as our joints were greased and the bolts tightened periodically. But we are not automatic, and the bodies we inhabit were foreordained to require careful use in order to live a full life in health and vigor.

The Sabbath is the reins holding time in check. It was never the divine plan that time should run away with us or drive us away from salvation and victorious living. At the end of every six days, God saw that man needed to lay aside his work and rise above his little world. If he did not, his life would most certainly become a monotonous, wearisome routine, and his physical and mental powers would suffer.

As a loving father looks to fill his children's needs, so God established a day of rest. This His children needed for a healthy, happy life: could a father give any better gift? Once a week for a 24-hour period man not only could, but must, stop working at earthly pursuits, direct his thoughts heavenward, and find ways to worship God and renew himself. Time and the earth are at a standstill for the individual while eternity (timelessness) and Heaven take over. Could the housewife want more? Or an overloaded student or hard-pressed men and women trying to make a living in the midst of soaring prices and constant pressure? God has, has always had, that which delights and fills the needs in the hearts of men. We have only to accept His gift.

Strings Attached

There are strings attached to the Sabbath gift, for it has a twofold purpose and cannot be observed by halves. A person accepting the blessings of spiritual and physical renewal must also be willing to give recognition to God as Creator of this world because the day of rest is a memorial of God's creatorship. When the Ruler of the universe decrees that a specific day, the seventh, be set aside to honor Him and His ability to create an infinitely complex world, what little human being among us is big enough or important enough to declare what

otherwise would be a better way? Yet some have dared and many have followed.

John the revelator wrote that only commandment keepers will enter the gates of the heavenly city so clearly shown him in vision, and his words imply these keepers are those who observe each commandment as it stands, without employing their legal talents in adding to, subtracting from, or splitting it down the middle.

"Remember the sabbath day. . . . Six days shalt thou labour, . . . but the seventh day is the sabbath of the Lord thy God."

The world is full of a number of things—a sleep-inducing machine that men say will replace the need for an eight-hour sleep cycle; accelerated educational programs to churn out more and better graduates sooner for fewer and fewer available jobs; instant food and instant communications. We try so hard.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"The sabbath was made for man" (Mark 2:27).

"Come unto me, . . . and I will give you rest." □

Blackie Becomes a Hero

By MABEL HILLOCK

FOR THE YOUNGER SET

"COME ON, BLACKIE, hop in," commanded Mr. Stellar as he held the camper door open for the dog. "It's time to get going."

Blackie loved traveling, and it didn't take a second invitation for him to jump into the back of the truck camper. Mrs. Stellar climbed into the cab beside her husband and they were off. The couple looked forward eagerly to their vacation trip and as the motor hummed along, they discussed once again the route they planned to take.

All day they drove, stopping only to eat a light lunch, while Blackie ran around near the truck trying to limber up his legs. When evening came, Mr. Stellar pulled into a campsite where they could park for the night.

"It's a bit cold. I think we'd better leave the heater burning while we sleep," decided Mr. Stellar when he and his wife were ready for bed. After checking the charcoal heater, he turned out the lights.

Blackie nuzzled his nose along his

master's hand in the dark. "Good old Blackie," Mr. Stellar said, rubbing the dog's head. "Keep one eye open for prowlers while we sleep, won't you, old boy."

For answer, Blackie flopped down on the camper floor and beat a tattoo with his tail.

The sounds from the campers in the park gradually died out and quietness descended. But in that quietness lurked death. Blackie was the first to become aware of what was happening. Dimly he realized that he was having trouble breathing. Something was wrong! In a flash he bounded onto the bed where his master and mistress were sound asleep.

"Woof!" he barked. But there was no response. Again and again he tried to rouse them without success. In a last desperate effort to gain their attention, he grabbed hold of Mr. Stellar's pajamas with his teeth and pulled him partially off the bed. Finding himself sliding onto the floor, the man slowly became conscious. As he regained his senses, he too knew something was dreadfully wrong. Waking his wife, he beat out the glass windows of the camper and they both staggered back to the door. Soon dog and masters were outside. Blackie was frothing at the mouth, while Mr. and Mrs. Stellar reeled like two drunkards.

"Help!" called Mr. Stellar as he stumbled up to a station wagon with a family sleeping inside. "Help! We're dying!"

Not getting a very speedy response from the wagon's occupants, he lurched over to a house trailer parked beside it. By the time the owner came to the door, the station wagon driver was up too, and the two men rushed the couple to the hospital.

The heater had made carbon monoxide during the night, and if it had not been for faithful Blackie, both Mr. and Mrs. Stellar would have died.



A Special Truth and a Special Work

In a previous editorial we noted that one of Ellen G. White's unique contributions to theological thought was her eschatological principle that permeates her massive literary output. Simply stated, this principle is that the gospel commission will be completed and the return of Jesus hastened by the emergence of a quality, Christ-reflecting people, who will vindicate the power, mercy, and justice of God.

In her remarkable theological work *Christ's Object Lessons*, she develops this theme with simplicity and depth as she sets forth the meaning of His parables.

In the parable of the tares, Jesus exploded the basic principle of philosophical and theological idealism—that all men, somehow and at some time in the future, will be “saved.” Nevertheless, in spite of our Lord's statements, this doctrine of universalism, developed extensively in pagan philosophy, has continued to persist in the Christian church.

The tares represent those who have chosen to live by principles contrary to those reflecting the kingdom of God, such as self-control, love, and humility, even though they may be members in good and regular standing in the Christian church.

The deciding factor, separating the wheat from the tares, will not be doctrinal differences, but the character that each has developed (see p. 74).

“Like a Grain of Mustard Seed”

In the mustard seed parable Jesus again emphasized the nature of His kingdom (i.e., the quality of His followers), that it is composed of people who have developed a distinctively different life-style, in fact, “the opposite of those that rule the kingdoms of this world” (p. 77).

In the community of those who truly belong to His kingdom, in heaven or earth, there is no threat, coercion, or bribe to compel the conscience. “The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin.”—Page 77.

The truth implanted within His community grows like a tree. Although all parts are organically connected and inwardly cohesive, there are branches developed as time goes on that earlier members did not clearly envision. “For His church in every generation God has a special truth and a special work.”—Page 78.

“The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, ‘We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not whence he is.’ As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God. . . .

“And in this last generation the parable of the mus-

tard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to ‘every nation and kindred and tongue,’ ‘to take out of them a people for His name.’ And the earth shall be lightened with His glory.”—Page 79. The glory light that completes the gospel commission is that reflected in Christlike characters (see pp. 415, 416).

Again, Ellen White does some breathtaking ground breaking. She has seen the logical extension of the tree planted 2,000 years ago. In fact, she has become the chief contributor to the modern unfolding of the tree of Christian truth. The end of it all is a quality people that vindicate the power and patience of God who contributed to the growth of the tree—a people whom God is not ashamed to call by His name.

Jesus emphasized in the parable of the leaven that it is the Holy Spirit by which the “new principle of life is to be implanted; the lost image of God is to be restored in humanity” (p. 96).

This new life of the Christian is more than an external change, more than doctrinal agreement. “A profession of faith and the possession of truth in the soul are two different things.”—Page 97.

This fundamental qualitative change by necessity will precede effective Christian witnessing. “The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. *Then God can use us to do His will.*”—Page 100. (Italics supplied.)

H. E. D.

To be continued

F. Y. I.

Continued from page 2

ing and contriving how they can obtain periodicals, tracts, and books at the lowest figure, they should seek to bring the minds of the people to see the true value of the publications.”—*Ibid.*, p. 598.

“Our houses of publication are the property of all our people, and all should work to the point of raising them above embarrassment. In order to circulate our publications, they have been offered at so low a figure that but little profit could come to the office to reproduce the same works. This has been done with the best of motives, but not with experienced and farseeing judgment.

“At the low prices of publications the office could not preserve a capital upon which to work.”—*Ibid.*, p. 597.

“Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain the office and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek and Oakland do not become informed in regard to the wants of the cause and the capital required to keep the business moving. They do not understand the liability to losses and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our publications, thus leaving scarcely any margin.”—*Ibid.*, p. 388.

This counsel makes three points clear: (1) publishing houses should make a fair profit, (2) publications should not be priced too low, and (3) ministers and people should strongly support the church's publishing program.

This counsel should be noted especially by laymen and workers who, though committed to increasing the circulation of denominational literature, follow procedures that weaken the publication program of the church. When personal or denominational literary properties are appropriated without authorization and are circulated without the overhead costs of a legitimate business enterprise, the result—even though it may not be the actual purpose—will be to reduce the profits of duly appointed denominational publishing houses. Ultimately these profits may be driven so low that the houses cannot survive. (There are, of course, important ethical considerations also in appropriating literary properties whose control has been assigned to others, but that is not the point we are discussing in this editorial.)

Let us make a comparison that may put in better perspective the practice of distributing literature with no profit and with volunteer help.

Let us suppose that a group of sincere, highly motivated people were to get together and produce cars on a "missionary" basis. By "borrowing" (or pirating) the designs of other manufacturers, and by using volun-

teer labor, without question they could produce cars for less than their competitors, and thus sell them at very low prices. But what would be the net result? The program eventually would drive legitimate car manufacturers out of business. (And all who purchased these "bootlegged" cars would be accomplices.) What looked good and noble in the beginning, and from a narrow viewpoint, would produce disastrous results.

We have set forth in these editorials some facts. For Your Information regarding the economic challenge that faces denominational publishing houses in these times when costs of manufacture and distribution are in a dizzy upward spiral, and when inflation is eroding even the narrow margin of profit on which our publishing houses depend for survival. We have done this because we believe in sharing fully with our people all significant information regarding their church and its institutions. We believe that the church can be strong only as it has a well-informed constituency.

Price increases in our publications there will be. But with the support and understanding of a loyal constituency, our publishing houses will continue to produce top quality literature at fair prices until Jesus says, "It is done." If our publishing houses do not produce the only literature in the world that carries God's special message for a judgment-bound generation, who will?

K. H. W.

Concluded

Letters

Continued from page 3

mine that has been on my mind for quite a few months and that is the topic of women's lib or as I call it, women's liberation within the church.

Hopefully, it will remain a "topic" and not become a movement.

Strong interest has been shown in this topic by some of our more vocal SDA career girls. Their motives surely must be sincere, but I personally feel that we could set our goals and spend our money on more worthy projects within the church.

Being single for the past eight years, holding a full-time job, and raising an 11-year-old son, should place me in the women libbers category, I suppose. But of all my years working for the denomination, I have never felt oppressed or hindered in my work as a result of my female status and do feel that any woman consecrated to God can find the same fulfillment and happiness, without feeling unjustly treated by the male population.

Ellen G. White states in *Testimonies*, volume 6, page 117, "The Lord has a work for women as well as men to do. They may accomplish a good work for God if they will first learn in the school of Christ the precious, all-important lesson of meekness."

JACKIE DE GROOT

Auburn, Washington

Standing for Truth

I want to thank you for the editorial "Love, Forgiveness, and Harmony" (March 21). Keep up the good work. I am most grateful that there are still Adventist ministers standing for truth.

MRS. A. H. LOGAN

Baker, Oregon

Uphold the Pastor's Hands

The editorial "Responsibility of Leaders" (Jan. 31) was most helpful. In this day and age too many lay members or lay leaders want to run things their way.

I firmly believe in upholding the hands of the pastor, recognizing that some pastors are better in one area; other pastors in other areas.

The editorial "Is there a Teaching Authority in the Adventist Church?" (Jan. 31) also was timely and one that should wake up the membership and make them realize that we have rules, laws, and regulations to uphold. "Ministers and church leaders must uphold this authority."

LYMAN WHITE

Palmer, Massachusetts

We Too Are Guilty

You posed the question: "Can Adventists be silent . . . ?" (Editor's Viewpoint, June 28, 1973). Indeed we should not be, on the issues you mention, but how can we dare to criticize the world at large about these things and have the temerity to attempt to reform them when we are guilty of the same things ourselves?

I have been a literature evangelist in this city for approximately five years and in this work, more than in any other, you walk right into all that is foul in life. In my endeavor to help and lead people to a better way, I try to hide my identity. In those instances where I am not able to, I hear this sort of comment many times: "But you're no better than the rest. Your women, not just the young school-girls, wear miniskirts." Often they are not direct accusations but vague insinuations, which I cannot refute. I can only bow my head in shame, and mutter something like, "We're all struggling to reform."

It's clear to me that the reform must begin with ourselves, or we will rightly be ridi-

culed. So often, the ministers' wives themselves are guilty. What is wrong? Why cannot anything be done about it? I can't believe ministers have no control over their wives and daughters. Does it mean that they, too, see nothing wrong in it? I know the leaders have often made their views plain—but no one takes any notice.

SHELIAH O'HARA

East London, South Africa

Unselfish to Be Lost

Re letter entitled, "Unselfish to be Lost?" (April 4).

Moses did not ungratefully say: "If they can't live, I will reject proffered life also." His decision was far different. He pled, "I am willing to die that they might live." It wasn't possible for his request to be fulfilled, for only One equal with the law could meet its demands. But Moses responded to the Spirit in his willingness to offer up himself, as Abraham responded to a similar request in being willing to offer up his son.

There is no comparison between the mother who rebelliously rejects salvation if her son chooses to ignore it and Moses who is willing to be blotted out that others may be saved. The one in defiance against God, cries, "I will swell the ranks of rebellion"; the other out of deep concern for others, pleads, "I wish to stop the rebellion."

V. H. FERRELL

Mechanicsville, Maryland

A Sincere, Poetic Way

Thank you for the beautiful cover of February 28, with the poem by Nicholas Lloyd Ingraham. I was fortunate to have had Mr. Ingraham as a Sabbath school teacher many years ago in Chicago. His sincere, poetic way of expressing himself brought a deeper meaning to each lesson.

LILA THOMPSON

Hendersonville, North Carolina

Revival changes tone of annual church business meeting

WASH., D.C.—Regular agenda items were postponed as delegates to the 1973 Annual Council discussed how the Seventh-day Adventist Church can fulfill its mission.

First indications of the unusual mood and direction that were to characterize this church business meeting came during the keynote speech by General Conference president Robert H. Pierson.

Drawing attention to the discrepancies between what the church preaches and practices, Pierson encouraged the 350 world delegates to recommit their own lives to Christ. Daily devotional sermons kept the subject of revival and reformation before those attending the two-week council.

During discussion sessions, talk centered around questions such as, What can be done to hasten Christ's return? Have our efforts and priorities been right? What have we done that has delayed the Advent?

The questions became more



In 1973 the Annual Council of the Seventh-day Adventist Church was held at the Takoma Park church across from the General Conference headquarters.

pointed: Do we think in terms of committees, institutional problems, budgets? How much time do we spend with spiritual matters? Are we bringing people into the church or the kingdom of God?

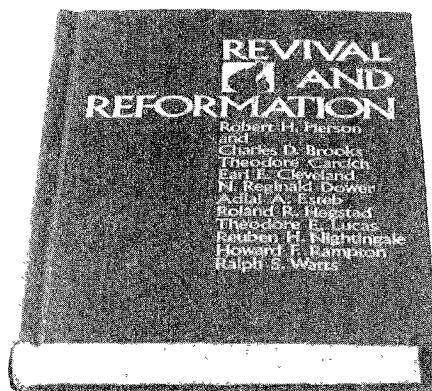
The unique message of the Adventist Church can best be told by church members living their religion. Dedication to Christ and individual commitments to active witnessing will be emphasized during the coming months.

The sermons that led to greater commitments by those attending Annual Council have been published in book form so that every

church member can share the dynamics of this exceptional meeting.

In *Revival and Reformation* you will read of the place of Bible study and prayer in revival, sharing your revival, growing and changing into a new person through Christ. Order *Revival and Reformation* from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131.

The price is \$4.95, but until August 31 the introductory offer of \$2.95 is in effect. When ordering, include \$.30 postage for the first book and \$.15 for each additional, and tax if applicable.



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Excuses in Disguise

By REBECCA M. BRADSHAW

SINCE SEX OCCUPIES a prominent role in today's thinking, and the excuses for adultery have become more complex, man is finding it easy to hide behind these myriad complexities. He has seemingly revised the commandment to read: "Thou shalt not commit adultery *unless thou shalt grow dissatisfied with thy mate.*"

But Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."¹ And this leaves no place to hide.

In the beginning of human history marriage was beautiful and honorable, a blessing to man and blessed of God. But when Satan introduced his counterfeit—lust—that sacred institution became a source of heartache to many.

And today, studies show that as a result of Satan's intrusion in the home, in some areas divorces and annulments equal nearly one half of the marriages each year. The chance that a second marriage may fail is almost twice as great as for first marriages—a fact deserving of consideration by any who

may be contemplating another trip to the altar.

We are familiar with some of the excuses offered to obtain a divorce. Excusing ourselves is as human and natural as breathing. But only as we depart from the principles established by God with respect to the Christian home will we feel it necessary to make excuses. One of these principles is love—the kind of love that lasts when money, health, and friends fail, the kind of love manifested by Jesus when He wept over Jerusalem.

In his book, *The Ten Commandments*, Taylor G. Bunch wrote, "Nothing is more uplifting and beautiful than love, and nothing more degrading and blighting than lust. Lust soon destroys all natural affection and leaves the heart and soul destitute of all that is noble and virtuous."²

While Jesus called sinners to repentance with love and compassion, at the same time He denounced as hypocrites those who knew the law, but lived their lives contrary to their doctrines. Ironically, it was those who professed to keep God's commandments who were thus denounced. It is possible for God's professed commandment-keeping people today

similarly to deny Him by our inconsistent lives.

A writer in *Christianity Today* states, "The Bible tolerates no contextual circumstances that ever justify violation of the marriage vow. . . . If man in the twentieth century continues his revolt against God's law in the realm of sex and other areas of life, he not only will create his own hell on earth but also will face the terrible judgment of a righteous God. The moments of ecstasy experienced in an illicit affair are greatly outweighed by the hours of remorse that come from disobeying God and exploiting another person.

Obedience Still Required

"Modern science may have lessened the fears of 'conception, infection, and detection' for many people, but all men still are obliged to live in accordance with God's absolute law of sexual relations within marriage. The subterfuge of the new morality that relativizes God's laws leads not to responsible love for another person but to human disruption and divine judgment."³

Still, many try to get around the commands of Jesus one way or another. Some, by waiting—say five or ten years—ask to be reinstated in the church while continuing in wrong doing. But does the mere passage of time change wrong to right? If time could eradicate sin from the life there would be no need for a Saviour. "The only one who promised Adam life in disobedience was the great deceiver."⁴

When two people make a vow to each other, it is no light matter to repudiate this vow on such flimsy grounds as incompatibility, situation ethics, or just plain monotony. Nevertheless, the most common ground for divorce is still incompatibility, a term that serves as cover for a wide spectrum of excuses.

But little thought seems to be given to incompatibility until a third party comes into the picture. Then numerous are the petty faults that suddenly seem to appear in their mate. As G. K. Chesterton points out, "If an American can be divorced for 'incompatibility,' I cannot conceive why they are not all divorced. I have seen many happy marriages, but never a compatible one. The whole aim of marriage is to fight through and sur-

Rebecca M. Bradshaw is a pen name for a retired worker living in California.

vive the instant when compatibility becomes questionable."⁵

According to a *Reader's Digest* article, in a survey of 700 marriages, it was found that most husbands admitted that they had fairly adequate sex relations with their wives. "It was not deprivation that drove them outside of marriage," according to Morton M. Hunt who says, "And when sex is completely fused with love it cannot be practiced outside of marriage without disturbing the personality of the unfaithful partner and his relationship with his wife."⁶

Is it because of the general laxness toward divorce and remarriage that so little effort is being put forth these days to get along together? For a Christian marriage partner to say, "I never did love her/him so God didn't really have anything to do with joining us," is just another way of saying, "I don't really know what love is." Varner J. Johns writes, speaking of the deception of illicit love, "In his youth a man promises to love and cherish his wife. In later years his 'love' for her cools. A new situation includes a new object of his affection. The desire of the moment is called love.

"Homes and hearts are broken and the marriage tie severed as inclination desires. As it was in the days before the Flood, men now take to themselves wives as

they choose, and the ethics of the situation dictate their move. The man argues that the 'love' for his paramour is moral and holy, while to continue in his former marriage would be immoral."⁷

How completely twisted our thinking becomes, when we seek to do our own way and disregard God's law!

Inadequate Excuses

Many excuses are merely a disguise to ease the conscience while covering the real cause of infidelity. Some of the real causes listed by leading psychologists are: lack of maturity, emotional disorder, resentment, and a failure to see the difference in sex and love. When a husband says, "My wife doesn't understand me," he may be blaming her for his own shortcomings. (This, of course, is also true of the unfaithful wife.)

Another rationalization often heard is, "God wants us to be happy, and He wouldn't punish us for just being happy. Anyway, His love is so great He will forgive us." This may sound wonderful, but it is only half-truth. True: He will forgive on condition. Untrue: He will not punish.

God's forgiveness, however, has always been conditional. There is always an "if" preceding the promise. IF you repent. . . . IF you forsake. . . . IF you obey . . . et

cetera. God manifests His compassion in the promise that if we repent, He will forgive, but "No stronger delusion can deceive the human mind than that which makes them [people] believe that they are right, and that God accepts their works, when they are sinning against Him."⁸

The fact that God's forgiveness would be necessary is a forthright admission that it is sin, and where there is sin there is punishment. It sometimes comes as a natural by-product of our own wrong course, and is thus self-inflicted, but nonetheless punishment.

Henry Brandt, a Christian marriage counselor and lecturer, states, "Nobody who interacts with someone else has a right to go his own way."

"In the face of the most positive commands of God, men and women will follow their own inclinations and then dare to pray over the matter, to prevail upon God to consent to allow them to go contrary to His expressed will. The Lord is not pleased with such prayers."⁹ When someone steals another's companion and expects God to answer a plea for pardon, can he expect God to be listening?

Some use David's immorality as an alibi to go and do likewise. But Ellen White informs us, "When David departed from God, and stained his virtuous character by his crimes, he was no longer a man after God's own heart."¹⁰ The Lord forgave his enormous sin because his "repentance was sincere and deep . . . he loathed his sin."¹¹ God will not cast away one truly penitent soul, we are told. Few, however, would wish upon themselves the punishment David received, and "Though like David they should turn from their evil course, the results of sin, even in this life, will be found bitter and hard to bear."¹²

Cloak of Piety

Under a cloak of piety, some become brazen in sin. Here, women could well blush for their shameful part in the act that leads many men to ruin. How easy to remember the first five words Jesus spoke to the adulteress. "Neither do I condemn thee," then to ignore the last five, "go, and sin no more!"

"Such is the power that woman, enlisted in the service of Satan, has exerted to entrap and destroy souls. . . .

"It was thus that the children of Seth were seduced from their integrity, and the holy seed became corrupt.

"Be No More Children..."

By LA VERNE HUGHES NORTHROP

IT WAS ALMOST TIME to leave for the birthday party around the corner.

"Mommy," asked Judy, the ten-year-old, "who do you think should carry the present? I wrapped it, and Joy helped me. Should we let Dale carry it?" Then she stood waiting for what she felt certain would be an affirmation to her "grown-up" suggestion.

"That would be nice," I assured her. "But why not ask the others what they think?"

Joy, aged seven, reluctantly agreed that Dale should have the privilege.

"Dale, who do you think should carry the present?" asked Judy.

"I should because you said so," answered five-year-old Dale with no hesitation whatsoever.

Trying to help him to be unselfish, Judy decided to reason a little.

"But, Dale, do you really think you should?"

"Yes, I really do."

"Then I guess we should let Joy carry it."

Fearing he was about to lose the coveted opportunity, he quickly changed his answer, saying with outstretched hand, "Then I don't really think so. Here, give it to me!"

"Just like a child," an adult would quip. But what about adult opinions? Are they always based on principle or do they too stem from selfish desire and change when desire changes? Maybe we haven't grown up!

"That we henceforth be no more children, tossed to and fro. . . . But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:14, 15).

It was thus that Joseph was tempted.

Thus Samson betrayed his strength, the defense of Israel, into the hands of the Philistines. Here David stumbled.

And Solomon, the wisest of kings, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the same bewitching power."¹³

Another rationalization for changing partners is the so-called "personality clash." In other words, husband and wife can't get along because of their different make-up patterns. Or, they differ in their opinions. But God actually intended that male and female be different to fill their diverse roles in life. What He didn't intend was that the communication lines break down to cause alienation between the two. Or that, because of their differences, they change partners to "solve" the problem.

On the other hand, excuses may appear to work in some instances in this imperfect world. We may even feel that those who are doing wrong are having the easiest time. But will their alibis work when God judges the motives and intents of the heart? And how are they working *now* for the families who are emotionally involved in divorce? For the injured mate? The children?

To undo the wrongs and heartaches of a broken marriage is like trying to sweep up air pollution. Mrs. Norman Vincent Peale states her opinion this way, "I have little sympathy for adultery. I have no patience with the sophisticates who condone or excuse infidelity on the ground of 'situation ethics' or any other consideration. To me, the marriage partner who is unfaithful is breaking the laws of God and man. It is never justified. It is always sinful, always immoral, always wrong.

"The average husband knows perfectly well that extramarital sex is usually an unsatisfactory and furtive business in which the momentary thrill is not worth the risk, the trouble, the emotional (and sometimes financial) investment."¹⁴

The financial side may not always be a drawback, but there is another "investment" that should not be overlooked, and is definitely not "worth that risk." That is the children who are dragged into a life of disruption and heartbreak. One of the alarming effects of divorce is that 8.7 million children under 18 are growing up in fatherless homes.¹⁵ Alibis have not provided

the answer for them. They are the innocent victims of divorce and remarriage and are nearly always the losers.

God is not willing that any should perish but that all should come to repentance. And those who fall into such temptation surely need His help as well as the prayers of those who are stronger spiritually, and not as readily tempted. They also need to pray for themselves for wisdom in discerning between right and wrong, between faith and presumption, and for deliverance from the subtle temptations of Satan. Jesus invites the transgressor to come to Him for pardon, and He longs to set men free from sin that causes unhappiness here and bars them from the world to come.

An old Danish philosopher of the

especially

FOR WOMEN

By BETTY HOLBROOK

Respectfully Yours

TEACH YOUR CHILDREN self-respect.¹ Like a reverberating echo that thought keeps coming back to me. Good, but what is self-respect? Is it different from self-love or pride? Is there between them only a fine line, or a deep, impassable chasm? If Lucifer had had self-respect instead of pride could the story of humanity be rewritten?

I can't help believing that unless we can respect ourselves we will have a hard time respecting (and loving) someone else. "Love thy neighbour as thyself," Christ said. This isn't a blind, self-satisfied love as Solomon described it: "There are people who think they are so good—oh, how good they think they are!"² But it is an acceptance of self—an original self, not a copy—a person created by God, loved by Him, cared for by Him, and one who fills a place that only she can fill.

You'll find others to add, but as I see it, these are some of the differences between self-respect and pride:

—Self-respect is grateful for talents and blessings. Pride wants more and envies those of others.

—Self-respect can say "I was wrong." Pride looks for excuses to save face.

—Self-respect finds satisfaction in other's successes. Pride is jealous,

1800's wrote, "Life can only be understood backwards, but it must be lived forwards." However, we can live the present in a manner that we need not look back with regrets, but "live forward" in happiness throughout eternity. □

(To be continued)

¹ Matthew 5:28.

² Taylor G. Bunch, *The Ten Commandments*, p. 125.

³ "The Debilitating Revolt," *Christianity Today*, July 21, 1967. Reprinted in the *Review and Herald*, Oct. 19, 1967.

⁴ Ellen G. White, *The Great Controversy*, p. 533.

⁵ G. K. Chesterton, *What's Wrong With the World*, Sheed & Ward.

⁶ Morton M. Hunt, "What Keeps a Husband Faithful?" *Reader's Digest*, June, 1958, p. 41.

⁷ Varner J. Johns, "The New-Time Religion," *Review and Herald*, Nov. 9, 1967.

⁸ White, *Testimonies*, vol. 1, p. 407.

⁹ ———, *Ibid.*, vol. 2, p. 72.

¹⁰ ———, *Spiritual Gifts*, vol. 4, p. 87.

¹¹ ———, *Patriarchs and Prophets*, p. 725.

¹² *Ibid.*, p. 724.

¹³ *Ibid.*, pp. 457, 458.

¹⁴ Mrs. Norman Vincent Peale, *Woman's Day*, "How to Make Married Love Grow," May, 1971.

¹⁵ *U.S. News & World Report*, Aug. 14, 1972, p. 30.

crushing others as it clammers to the top. ("Anger is cruel and destructive, but it is nothing compared to jealousy."³)

—Self-respect is poised, calm, and serene. Pride is frustrated, hurt, self-conscious, ill-tempered, and keeps life that way.

—Self-respect keeps a modest, becoming outward appearance. Pride spends too much time facing the mirror before facing the world.

—Self-respect looks up and out. Pride looks in and down.

—Self-respect says, "I will with God's help." Pride says, "I can't. I may fail."

—Self-respect spends time on physical, mental, and spiritual improvement. Pride says, "I'll do it my way."

—Self-respect accepts what cannot be changed. Pride covers up.

Pride is no less damaging to us than it was to Lucifer, "son of the morning." But a lack of self-respect can keep us from developing our assets and abilities. It can keep us from being ourselves, and who is better qualified for that than we are?

Is it possible *not* to know whether it is pride or self-respect that dominates us? Maybe. But that, it seems, would be the result of a long process of self-deception, and I would agree with Eric Hoffer when he says, "We lie loudest when we lie to ourselves." Solomon comes through again with his inimitable wisdom: "It is your own face that you see reflected in the water, and it is your own self that you see in your heart."⁴

Do you respect that self?

REFERENCES

¹ *The Adventist Home*, p. 16.

² Prov. 30:13, T.E.V.

³ Chap. 27:4, T.E.V.

⁴ Verse 19, T.E.V.

MISSION: NAVAJO LAND

By ILENE HALL

"Shijei gone, shijei gone
Jesus shijei, k'ad bih ninaah;
Yah'aninaah, shii honilq
Jesus shijei k'ad bih ninaah."

"That tune sounds familiar," I mused to myself as I slipped into the gymnasium-turned-auditorium across the highway from the Monument Valley, Utah, Seventh-day Adventist Hospital for the Navajo Indians. It was the opening meeting of the annual three-day Navajo Indian camp meeting.

Someone courteously handed me a songbook. I saw that although the song title was in English, the words were in the Navajo Indian language, which is one of the most difficult for an adult nonspeaker to master. In spite of the language barrier I felt quite at home as I joined my Indian brothers and sisters in singing, "Come into my heart, Lord Jesus."

We were welcomed by A. G. Streifling, president of the Nevada-Utah Conference. Beside him, beaming with pleasure at seeing so many of his constituency present, was Tom Holliday, the only ordained Seventh-day Adventist Navajo minister. Elder Holliday's ministerial intern, Bud Joe Haycock, who had spent much of the day making trips to the Indian Reservation to bring members to the camp meeting, was also present.

Early Days Recalled

Dr. and Mrs. Lloyd Mason, who were in charge when the Monument Valley Hospital was built, had returned to be on the camp meeting program. They recounted some of the experiences of the institution's early days in the 1960's. While Monument Valley Hospital was under construction Tom Holliday, who was painting the ceiling of the Masons' small home on the ridge across from the hospital, asked Mrs. Mason if she had

heard anything about the number 666. She assured him that she had, and began giving Tom and several others Bible studies at six in the morning before work began at seven. Tom was baptized and soon began to work for his people on the reservation.

This camp meeting weekend was only the beginning of all I was to learn about Monument Valley and the work of the Seventh-day Adventists for the Navajo Indians.

The Monument Valley Seventh-day Adventist Hospital for Navajos is in the southeast corner of Utah and covers a 40- by 60-mile section of the Navajo Reservation, which stretches into parts of Utah, New Mexico, and Arizona.

The Navajos comprise the largest Indian tribe in the United States. There are approximately 150,000 members at present. It is also one of the fastest-growing tribes—almost half of the tribe is 18 years of age or under.

The Navajo home is a dome-shaped structure made of juniper wood and covered completely with red dirt. It is difficult to see against the red sandstone of the mesa. The hogan, as the home is called, has only one door, which always faces east, because of an ancient belief that the gods gather in the east at sunrise. The only other opening in the hogan is in the ceiling and this opening serves to let in light and fresh air and also to hold the stovepipe.

Inside, a lantern hangs on the wall beside rows of neat shelves that are used for clothing and supply storage. Most of the family, which may have from six to 18 children, sleep on sheepskins laid on the red-dirt floor.

Near the hogan you may see a "summer house," which is a loosely put together shed with no walls and a covering of cottonwood branches. The women do the weaving in this shed during the daytime; the family sleeps there on hot summer nights.



Bud Joe Haycock, ministerial intern, left, and A. G. Streifling, president of the Nevada-Utah Conference, assisted Tom Holliday, right, during the 1973 Navajo camp meeting.

The Indian brings his surplus hides, meat, woven rugs, belts and head bands, crafts, silver and turquoise jewelry, to the trading posts scattered throughout the reservation. He exchanges these items for kerosene, a new tire for his pickup, corn meal (in the event that his corn crop has been poor), oil, salt, and a few staples such as rice or beans.

The usual diet is mutton stew, squash, beans, pumpkin, potatoes, coffee, and Indian "fry-bread." They drink a lot of soda pop because of the scarcity of water and pollution in some water supplies.

The 32-bed general hospital at Monument Valley cares for approximately 1,000 inpatients and 200 newborn babies a year. It is approved by the Joint Commission on Accreditation of Hospitals and is a member of the American Hospital Association. Nicola S. Ashton, who had previously spent five years as a medical missionary to Africa, is medical director.

Besides two remote mountain

Ilene Hall is a medical record consultant who lives in Forest City, Florida.

clinics, the hospital has a large medical and dental clinic in Monument Valley. The ten-suite dental clinic is operated by Loma Linda University. Gene Wilson and Dennis Steele direct the clinic and the dental students from Loma Linda who come, four or five at a time, for six weeks' experience.

Mary Walter is the full-time dental hygienist. She spent several years of her childhood at Monument Valley. Her parents, Elder and Mrs. Marvin Walter, opened the medical clinic that was the forerunner to the present hospital.

Harrict Dinsmore, the director of nurses at Monument Valley Hospital, has a staff of ten Navajo nursing assistants on floor duty, along with seven registered nurses and one practical nurse. Each dentist and doctor has a Navajo assistant, who also serves as translator if necessary. The hospital is also fortunate to have volunteer nurses, and other specialists offer their services from time to time.

Illness Among Navajos

Elizabeth Aguirre, who works in medical records, and I found that upper respiratory disease, ear infection, diarrhea, and other gastro-intestinal disturbances are frequent illnesses among the Navajos. Accidents, many of them due to automobiles, are a leading cause of death. Some of the other accidents can be connected with the daily routine of life around the hogans. One young woman was rushed into the emergency room of the hospital with a deep, painful gash in her thigh. Her knife had slipped as she was slaughtering a sheep.

Diabetes and heart disease are rare, but tuberculosis is common. It is usually treated on an outpatient basis. The Monument Valley Hospital has a TB screening program at regular intervals to check progress of known TB patients and to test for new cases.

The Welfare Center across the street from the hospital is open two days a week. The center charges five cents apiece for articles of clothing. By paying this small amount the Navajos can often meet the clothing needs of the children and men. The older women, who still wear three or four long, flowing skirts, rarely find their preference among the modern clothing at the center, however.

"What we need greatly," Elder Holliday told me, "is clothing and shoes for the children because of the cold winters that sometimes come to the valley."

The same complex that houses the Welfare Center also holds a fire department, ambulance service, and a very busy, nine-machine laundromat. The unique feature of this laundromat is a section housing several showers for both men and women, where Indians, who have to literally use water at their hogans by the drop, can enjoy a bath while their clothes are being processed.

It was my privilege to become acquainted with Ruth Kellogg, who, with her late husband, Herbert, both registered nurses, built, and for eight years operated, the Navajo Mountain Clinic about 60 miles from the hospital. This clinic is still in operation.

Mrs. Kellogg told me of an

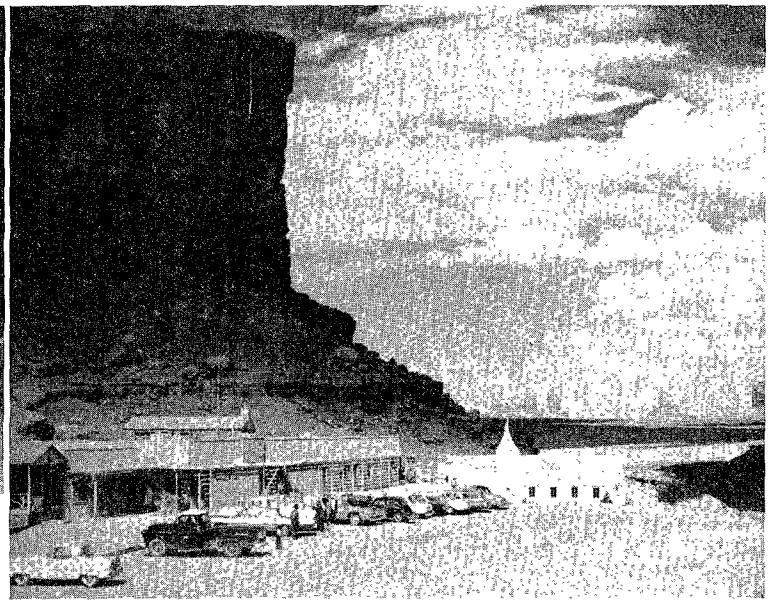
elderly Navajo woman who brought her acutely ill granddaughter on the back of a donkey over many painful miles of valley and mountain terrain to the clinic for treatment. Through skilled nursing care and with many prayers, the child recovered and returned home. Several years later, when the child was 10 years old, she was baptized a member of the Seventh-day Adventist Church. Not all such stories—and there are many variations of the same one—end with baptisms. But the medical mission outreach is a vital part of the work among the Navajos.

One Sunday morning I again heard familiar music as I turned on my small transistor radio. There followed an announcement in Navajo that was repeated in English. I was listening to the Navajo Language Voice of Prophecy, which is sponsored by the Monument Valley Seventh-day Adventist Hospital. The speaker was Tom Holliday, who was broadcasting from Radio KUTA, Blanding, Utah. Pastor Holliday later told me that his Voice of Prophecy programs are heard on two other stations, Radio KENN, of Farmington, New Mexico, and Radio KDJI, of Holbrook, Arizona. These broadcasts, he said, cover the entire Navajo Reservation of 25,000 square miles. In fact, he has had responses from as far away as Albuquerque, New Mexico.

The gospel commission has sent Christians around the world to share its message of hope and love. I was happy to see how enthusiastically it is being received in the land of the Navajos. □



Among the Navajo present at the three-day camp meeting were these children, who attended special programs held for them.



Monument Valley, site of the 1973 camp meeting, is set among majestic rock formations that rise behind the hospital and are seen in the distance.

First Non-U.S. Medical School to Be Established in Mexico

By CHARLES B. HIRSCH

UNIVERSIDAD DE MONTEMORELOS, the first medical training center to be established outside the United States by the Seventh-day Adventist Church, will open next year in Montemorelos, Mexico.

In the spring of 1971 Adventist Church leaders in Mexico, encouraged by the fact that the state of Nueva Leon had granted charters for the new private universities, felt it might be the appropriate time to request consideration for recognition of the Adventist school in Montemorelos.

Their thinking was that in applying to the governor for a charter, they would at least accomplish the objective of having the government define conditions necessary to grant a charter.

In their request they also proposed the possibility of developing a medical school in conjunction with Montemorelos Sanitarium and Hospital. Presently Seventh-day Adventist stu-

dents are studying medicine in several Mexican universities, including the medical school at Guadalajara. At times, as many as 200 Seventh-day Adventist students (about half of them from the United States) have been enrolled at this one institution.

After waiting for about one year without any response from the governor, church leaders made a new application when the governorship changed hands. Again months went by without a decision from the government office. The leaders felt that they had made a prayerful attempt, and perhaps that was as far as they should go.

Then without advance announcement, on April 3, 1973, the governor signed the decree granting the charter. The official journal of the state carried the resolution in its May 5, 1973, publication.

This act, the creation of the University of Montemorelos by executive order, was an unprecedented and unparalleled providential development in the Spanish-speaking Adventist world. Outside the North American Division there are few places where Adventist schools on the tertiary level are given full recognition and authority to serve as degree-granting institutions. Usually only publicly supported schools are given this status.

A special committee with representation from the department of education on the General Conference, division, and union levels, along with others, met in June to survey the readiness of the existing school for upgrading to university level.

It should be noted that the word *university* has different meanings in different countries. In Mexico it applies to the undergraduate program mentioned above. No degrees beyond the

Bachelor's level are contemplated for the immediate future.

Careful study was given to faculty, facilities, and finance, resulting in a 70-page report. On the basis of this the Inter-American Division sent a request to the General Conference for consideration for the granting of degrees (*licenciatura*) in theology, pedagogy, nursing, business, and medicine.

When the request reached the General Conference, it was studied by several committees and presented to the Annual Council in October, 1973. In view of the unprecedented opportunity and the needs in Latin-American countries for Adventist-trained medical personnel, authorization to proceed was granted by that body.

One of the first steps to be taken was the forming of an on-site committee, which would plan the implementation of the new program and provide guidelines for the development of the master plan.

This committee met for several days in March, 1974. Its membership included not only members from the General Conference Departments of Education, Health, and the treasury, with similar representation from the division and union levels but also the dean and a professor of the medical school at Loma Linda University, and six Mexican physicians. The objective of the meeting was to direct the course of the new venture in harmony with the counsel and guidelines provided by Ellen G. White. It was easily recognized that there would be obstacles and hurdles, but under God's direction there was no reason why these could not be overcome.

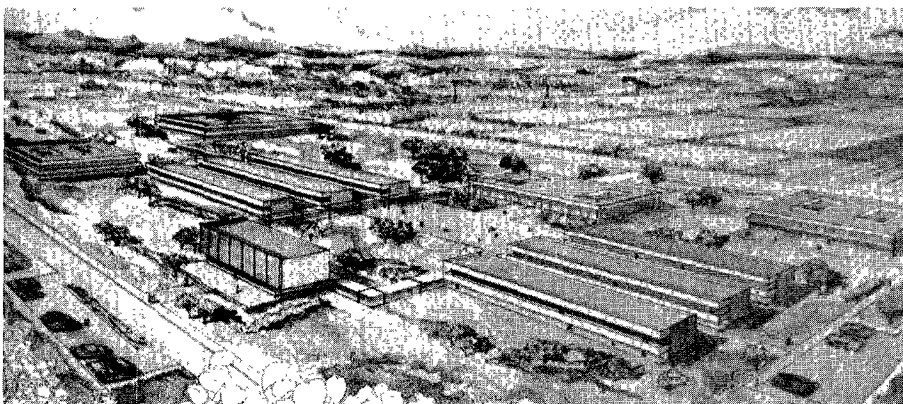
The representatives from Loma Linda were especially encouraging in their support of the new medical school, pledging assistance through visiting lecturers and equipment. A 5,000 volume medical library, office, and medical equipment such as microscopic slides, 50 television screens, and an electrocardiogram machine have already been offered.

Recommendations made by the committee included a five-year building program, a financial plan, the upgrading of the hospital and clinical facilities, and a curriculum for the four years of study. The first class is to begin in September, 1975, with 25 students—about 90 per cent of them coming from Mexico and other parts of Latin America. The upgrading of the other programs will begin immediately.

This step presents not only a challenge to the Mexican Union and the Inter-American Division but also to the church at large. It is the first attempt to establish a Seventh-day Adventist medical training center outside the United States. This school, if operated in harmony with church standards, and constant direction from the Holy Spirit, will certainly be a positive asset to the educational program of the church. □



C. R. Taylor, Inter-American Division educational secretary, along with three representatives of the General Conference, W. J. Brown, Charles B. Hirsch, and R. F. Waddell, studies plans for the Montemorelos school.



The newly created Universidad de Montemorelos will include schools of theology, business, nursing, teaching education, and medicine. The medical school will open in September, 1975.



GALAXIES, BIBLE VERSES ARE CHAPEL FOCAL POINT

A mural of galaxies sets a mood of peace and serenity in the new St. Helena Hospital and Health Center chapel.

The mural, done in translucent hues, is a departure from the usual stained-glass window. The intensity of the display can be raised or lowered by means of a wall-mounted dial, and adjusted to suit the purpose for which the chapel is used.

Bernard Rasmussen, left, lecturer in art at Pacific Union College, was commissioned by the hospital to do the mural. His 35-square-foot original design is the largest piece he has ever done in the resin and glass medium since he began working in this form of art expression 20 years ago. He has since donated the mural to the hospital.

The hand-carved verses of Psalm 19:1 and Revelation 21:3, 5 on either side of the mural are the work of Lester M. Quade, right, a local artist. The verses are carved into eight-foot panels of mahogany and follow the theme of the mural.

A dedication service, planned by Chaplain Dieter Hain, center, and held March 13, officially opened the chapel to patients, visitors, and employees. The chapel is open at all times for meditation and prayer.

STUART J. FREEMAN

Vice-President

St. Helena Hospital and Health Center

WEST GERMANY

SDA Servicemen Attend Berchtesgaden Retreat

One hundred and seventy American Adventist service personnel and their families met March 11 to 15 in Berchtesgaden, West Germany, for an annual spiritual meeting similar to a camp meeting. The solemn spirit of consecration and revival that has been present at so many other places was evident here as well.

Speakers were S. L. Folkenberg, Euro-Africa Division stewardship secretary; Carrol Chanslor, pastor of the Palm Springs, California, church; Clark Smith, director, National Service Organization; Chaplain (LTC) William S. Hall, an Adventist minister in the U.S. Air Force stationed at Zweibrücken Air Force Base in Germany; and Civilian Chaplain Ralph T. Heiner, director of the Adventist servicemen's center in Frankfurt am Main.

Also present was Mrs. Rochelle Kilgore, of Atlantic Union College, attending her eighteenth consecutive retreat at her own expense to interest Adventist service personnel in continuing their education both during and following military service. Mrs. Kilgore's interest in helping those in military service to take advantage of possibilities for furthering their education goes back to World War I.

The number of American Adventists

in military service stationed in Europe seems to remain about the same year after year, although more attended the retreat this year than in the past several years.

CLARK SMITH, Director
National Service Organization

PHILIPPINES

The Desire of Ages Is Most Desired Book

A Spirit of Prophecy survey of workers from the North Philippine Union Mission has shown that *The Desire of Ages* is their favorite among Ellen G. White's 61 books. Among 172 workers who responded to a questionnaire, 105 or 60.2 per cent indicated this opinion. *The Great Controversy* is regarded as their second favorite book, 63 or 36.6 per cent indicating this opinion.

The survey was made during the recent Spirit of Prophecy Seminar for workers at Philippine Union College with 221 listed delegates. As indicated by 125 workers, the number of Ellen G. White books they have read through ranges from 1 to 37, with an average of 8.

The survey also revealed the following: Twenty-two per cent of the workers possess about three fourths of the Ellen G. White books; 14 per cent possess about one half of her books; 16 per cent possess about one third of her books; 19 per cent possess about one fourth of her books. Thirty-four per

cent possess the complete set of *The SDA Bible Commentary*; 60 per cent possess the complete Conflict of the Ages series; 55 per cent possess the complete set of the *Testimonies*.

B. B. ALSAYBAR

Communication Secretary

North Philippine Union Mission

MICHIGAN

Church and Urban Affairs Curriculum Begun at AU

The Board of Trustees of Andrews University has authorized a new program to be offered by the Seventh-day Adventist Theological Seminary. This is a concentration entitled Church and Urban Affairs.

The key instructor appointed for this program is Benjamin F. Reaves. Having a rich experience in the pastoral ministry that includes work in various capacities in the inner city, Elder Reaves has the unique qualities to help young men who wish to serve the Adventist Church in metropolitan areas.

The new program requires not only classroom studies but also field experience in nearby urban centers such as the Detroit Better Living Center.

More than 20 faculty members from the School of Graduate Studies and Theological Seminary will contribute to the course content and field experiences of the program. Other resource personnel, who work with social agencies or as pastors in the inner city, will also contribute to the instruction.

This concentration of Church and Urban Affairs is built around five particular goals:

1. To introduce students, through urban outpost experience, to the quality of urban life and the frequent alienation that results from it;

2. To equip black workers for engagement with the distinct challenges and issues that lie in the path of ministry to urban man;

3. To enable white workers to understand the cross-currents of black/white feeling and to value the fruits of black/white cooperation;

4. To provide an awareness of Adventist and other experiments in urban ministry; and

5. To give impetus to students to formulate their own concepts of urban ministry and to develop the capacity for creative response to the challenges of ministry in the city.

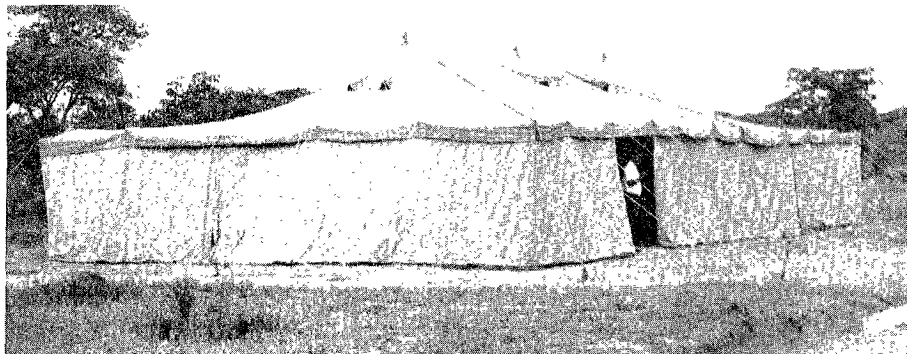
The program, consisting of a minimum of 44 credits, leads to a Master of Arts degree in religion. It is a specialized program designed to supplement the regular training for the ministry in the Adventist Church that is obtained through the Master of Divinity program.

Ministers and others interested in this program may request admission forms and further information from Dr. Gordon Madgwick, Dean, School of Graduate Studies, Andrews University, Berrien Springs, Michigan 49104.

RICHARD HAMMILL

President

Andrews University



A new tent has been purchased for Solusi College theology students to use in their evangelistic meetings. Almost 300 persons filled the tent during recent meetings in Rhodesia.

RHODESIA

Thirteen Solusi Students Hold Bible Speaks Crusade

Bible Speaks tent meetings conducted recently by the Solusi College theology department were attended by 300 people each evening. During the crusade 50 persons made decisions for Christ, several former Adventists returned to the church, and 35 persons joined the Bible class.

The crusade was held in Plumtree, Rhodesia, on the borders of Rhodesia and Botswana. Thirteen theology students gave talks on health and doctrines. Dr. and Mrs. H. L. Lonergan of Solusi College assisted with the health talks. Mrs. B. L. Wright did chalk drawings for the audience. B. L. Wright, of the college theology department, conducted field school classes in public evangelism and personal witnessing, in conjunction with the meetings.

The new 30- by 60-foot college evangelistic tent, pitched on land secured for a new church, was christened in the heavy rains that fell during the meetings. Despite the bad weather, the attendance was excellent. Besides using posters and handbills, the theology students advertised the meetings by using a loud-speaker from a motorcar.

The Solusi College theology department has been invited to Lesotho to conduct another Bible Speaks crusade during 1974. These crusades not only give evangelistic experience to the theology students but also are being used to influence many to accept Christ.

DESMOND B. HILLS
Communication Secretary
Trans-Africa Division

SINGAPORE

Missionaries From Far East Serve in Other Fields

A total of 38 Asian workers left their homelands in the Far Eastern Division during 1973 to serve as overseas missionaries. This number includes new appointees and those returning from furlough. Most are from the Philippines, but others are from Japan, Singapore, Malaysia, and Indonesia.

Categorically, education ranks highest in these appointments, with 14 Asians serving as missionary teachers. Twelve

serve in the medical field. Others are office secretaries, pastors, or departmental secretaries.

The largest number of missionaries, 23, stayed within the Far Eastern Division; seven are in Southern Asia, three in South America, three in Africa, and two in the Australasian Division.

JANE ALLEN
Editorial Assistant
Far Eastern Division

CALIFORNIA

Adventist Secretaries Qualify for CPS Rating

Two Seventh-day Adventist secretaries qualified for the top rating of certified professional secretary during the past year. The two-day, six-part examination for the award was given at Andrews University and Walla Walla College by special arrangements with the Institute for Certifying Secretaries. At other testing centers the examination is given on Friday and Saturday, and therefore are not available to Seventh-day Adventists.

Mary Catino, from the trust department of Loma Linda University, and Shirley Wolfinger, of Hinsdale Sanitarium and Hospital, were among the 11.4 per cent of the contestants who passed all six sections of the examination on their first attempt. Of the other 26 Adventist secretaries who took the test at the special centers, all passed at least one section. They have the option of retaking sections they missed.

The special examination centers at Andrews University and Walla Walla College were set up as the result of the long-time efforts of several college secretarial teachers, the Public Affairs and Religious Liberty department of the General Conference and, more recently, F. E. J. Harder, of the Board of Higher Education. Only a few times has it been possible for Adventist secretaries to arrange on an individual basis for a special examination on a day other than Sabbath.

The first SDA certified professional secretary was Irene E. Ortnier, a teacher in the department of secretarial and business education at Loma Linda University. A year or two later Dorothy Liese Anderson and Christine Pflaumer were successful.

The National Secretaries Association

(International), the sponsors of the CPS program, is considering a permanent change in examination dates to a Monday and Tuesday in order to accommodate those who have religious restrictions that prevent their taking the examination on the current schedule without setting up special centers.

The certified professional secretary program is designed to upgrade the quality of work done by secretaries and also as a recognition of the highly professional contribution of the top-level secretary. There are now 6,800 CPS's in the U.S., Canada, and several other countries.

Secretaries who wish further information may write to the secretarial department of the nearest SDA college or directly to: Institute for Certifying Secretaries, 2440 Pershing Road, Suite G-10, Kansas City, Missouri 64108.

LOIS MCKEE, *Chairman*
Secretarial and Business
Education Department
Loma Linda University



NURSE AT HACKETTSTOWN JOINS ADVENTIST CHURCH

Only a year has passed since the opening of Hackettstown Community Hospital in New Jersey, but already as a direct result of this institution one new member has been added to the Seventh-day Adventist Church.

Dawn Stone, a nurse in a Pennsylvania hospital, was overworked and tense. She became increasingly aware that she was tired of the rush and bustle of the life she was leading. June 16, 1973, saw Dawn begin work at the new Hackettstown Community Hospital, having been told of the hospital by a former supervisor at her previous post.

After only two days, Dawn noticed the hospital staff were "understanding, more honestly concerned, trying a little harder."

She recalls, "After just three days my mother noticed a marked improvement in my attitude and whole personality. I began to relax. After one month, I asked my team leader to take me to church, and since then I haven't missed one Sabbath." Dawn joined the Hackettstown company in January.

REG BURGESS
PR Director
Hackettstown Community Hospital



**“Loma
Linda
makes good
health
taste
delicious.”**

Our own Marilyn Cotton knows the importance of good nutrition. That's why she chooses delicious Loma Linda Tender Bits. With her busy schedule she needs something that's as good tasting as it is good for her. Easy-to-prepare breaded or in a stew. A tasty meal with no cholesterol or animal fat. Nothing but the natural healthy goodness



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QUALITY FOODS SINCE 1906

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► The Australasian Division quinquennial session is to be held September 16 to 20, 1975, at Marysville, Victoria, which is situated in a bushland setting some 20 miles from Warburton.

► Ministers and Sabbath school officers from South Australia met on April 15 for a marathon 12-hour (all day and evening) institute in the Prospect church hall in Adelaide. Speakers included Fernon Retzer, General Conference Sabbath school secretary; E. F. Giblett, Trans-Commonwealth Union Conference Sabbath school secretary; and W. A. Townend, South Australian Conference president.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Eleven literature evangelists from France recently spent two weeks in the Belgian towns of Liège, Nivelles, and Verviers with the twofold purpose of recruiting more to their ranks and of developing an interest in Adventism in these areas. As a result, six persons desire to take up the work of literature evangelism, and one began this new calling the first Monday after the campaign closed. In addition to ministering to the believers on Sabbaths, the team sold 32 children's books, 45 educational books, and many subscriptions to *Life and Health*, to a total value of about \$4,000.

► Edouard Naenny, Euro-Africa Division publishing secretary, has prepared a slide-music-commentary program for recruiting new literature evangelists in Germany and France.

► A convention of Seventh-day Adventist university students in Spain was held at Montserrat, 50 miles from Barcelona, over the Easter holiday period. The general topic the 140 students studied and discussed was creation versus evolution. A Seventh-day Adventist university students society for Spain was organized to provide a medium of contact throughout the year.

EDWARD E. WHITE, *Correspondent*

Far Eastern

► A brass band and a police patrol car led the way for a temperance parade in downtown Naha, Okinawa, during the Okinawa Mission camp meeting recently. Some 300 persons, including doctors and nurses from the Adventist Medical Center, students from the local junior academy, Path-

finders in uniform, and many church members, carried placards denouncing the use of tobacco and alcohol. The event was covered by both television and the press in Naha, a city of some 300,000.

► A Seventh-day Adventist laywoman has established the first vegetarian restaurant in the Fast Food Center of the modern Makati Commercial Center near Manila, Philippines. Carmen Pan is the manager and operator of this new establishment, which is part of an eating complex of 46 different booths, offering various food specialties and utilizing a common dining area. Mrs. Pan is also general manager of Vegefoods, a line of eight vegetable protein products that are available in the supermarkets of Manila.

JANE ALLEN, *Correspondent*

Inter-American

► After a five-week evangelistic crusade recently conducted in Cayenne, French Guiana, by Guy Valleray and a group of workers, 54 persons were baptized.

► A crusade for youth was conducted on the island of Aruba by George W. Brown, youth director of the Inter-American Division, from March 24 to April 7. As a result, 29 persons have been baptized, and a new spirit of revival and evangelism pervades the church.

► From March 7 to 10, the seventh triennial session of the Cayman Islands Mission was held in the new church building at Georgetown, Grand Cayman. The opening address was given by A. R. Norcliffe, treasurer of the Inter-American Division. During the triennium, mission membership increased 63 per cent and tithe 100 per cent.

L. MARCEL ABEL, *Correspondent*

North Europe-West Africa

► Students and staff at Newbold College in England reached a record figure of £7,533 (\$18,080) in a short but intense Ingathering campaign. This is but one expression of their interest in personal involvement in evangelism. Other developments, and equally significant, are the baptism of four students on the campus and the commissioning of 11 Master Guides at the annual Investiture.

► The third student missionary selected to represent Newbold College overseas this coming year is Ed Drew, of Plymouth, England.

► For 86-year-old T. S. Valen, of Norway, MISSION '73 meant, among other things, collecting 1,000 kroner for each year of this century, or a total of 73,000 kroner (\$12,920.35) in last year's campaign for missions.

PAUL SUNQUIST, *Correspondent*

Trans-Africa

► D. H. Thomas, a second-generation missionary, has been appointed treasurer of the Zaire Union, replacing T. W. Staples, who has been appointed vice-president of the union.

► Elder and Mrs. Dan Bettie have taken up their appointment in the Kasai Province of Zaire, where he is the evangelist for the Kasai project. Elder Long leads the Kasai project, which includes the school of indoctrination for thousands who wish to become Seventh-day Adventists. Headquarters for the project is the Lulengele Mission station.

► Dr. and Mrs. W. N. Young have opened a dental clinic at Adventville, the field headquarters of the Lesotho Field, which is connected with the Southern Union. The Youngs have previously served in Malawi and on Guam. A. R. Johnson, medical superintendent of Maluti Hospital in Lesotho, conducts an ophthalmological clinic in Adventville each week.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► The 55-voice Aeolian Choir of Oakwood College, Huntsville, Alabama, visited the City Tabernacle in New York City on Sabbath, March 23, and appeared in concert in the afternoon.

► On April 3, four laymen of the Springfield-Florence, Massachusetts, district began a series of evangelistic meetings under the direction of their pastor.

► On Sabbath, March 30, 12 persons were baptized in the Mount Zion church in Hamden, Connecticut, by Sebert Anderson.

► Larry Larrabee, administrator of the Parkview Memorial Hospital in Brunswick, Maine, has accepted a call to be vice-president of the Southern Union Health and Hospital System, with headquarters in Orlando, Florida. He will be replaced by Verlyn Bond, assistant administrator of New England Memorial Hospital, Stoneham, Massachusetts.

EMMA KIRK, *Correspondent*

Canadian Union

► Eight additional ministers were called from their districts to help with follow-up work resulting from the Voice of Prophecy crusade in Saskatchewan, Saskatchewan, by Bill Hoffman. At the close of the second week 130 persons joined the baptismal class. So far 49 have been baptized.

► Members of the General Conference Commission on Higher Education have visited both Kingsway College in Oshawa, Ontario, and Canadian Union College in Lacombe, Alberta, to make a study of educational facilities in Canada and how they might be improved.

► N. O. Matthews, president of Canadian Union College in Lacombe, Alberta, has been invited to be a member of the provincial Advisory Committee on College Affairs.

► During a birthday gathering at the Drumheller Nursing Home in Alberta to honor Marie Braumberger, 101, the Drumheller church members presented Mrs. Braumberger with a large cake in honor of her 73 years of church membership.

► April 26-29 was Alumni Homecoming weekend at Kingsway College in Oshawa, Ontario. Thomas A. Davis, of Takoma Park, Maryland, was the Sabbath morning speaker, and Elvin Rossen the vesper speaker.

THEDA KUESTER, *Correspondent*

Central Union

► As the result of the Stanley Harris New Life Crusade in Denver, Colorado, sponsored by the Voice of Prophecy and the Colorado Conference, 138 persons have been baptized. Another series of meetings in Denver, by John Fowler, conference evangelist, began May 25.

► Fifteen persons were baptized in Iola, Kansas, recently following meetings by B. J. Potter.

► On April 16 and 17 a special meeting was held for the young ministers of

the Kansas Conference at the Broken Arrow Ranch, under the leadership of S. S. Will, R. H. Wood, and Teddrick Mohr.

► During the first week of April the students of Cedarvale School led out in a Youth Week of Prayer at the Kansas City, Missouri, Central church. The subject for the week was "Faith in Hebrews 11."

CLARA ANDERSON, *Correspondent*

Columbia Union

► Marion S. Brown has retired after more than 20 years specializing in the practice of obstetrics and gynecology in the Parkersburg, West Virginia, area. Until the time of her retirement she was chairman of the Mountain View Lay Advisory Council as well as head of the education work of the conference. After a short leave of absence she plans to return to assist the conference in medical recruitment and health education.

► The North Central Association of Colleges and Secondary Schools has granted full accreditation to Kettering College of Medical Arts, Kettering, Ohio. The junior college has held candidate status since 1970.

► Eight persons were baptized following the recent five-week evangelistic meetings in the Stroudsburg, Pennsyl-

vania, church by Eugene B. Wood, pastor.

► Fifteen persons recently joined the Williamsport and Lock Haven, Pennsylvania, churches, following baptism at Williamsport.

► James Y. Albertson is leader of the York-Hanover, Pennsylvania, district. He was formerly pastor of the Morgantown, West Virginia, district and Adventist chaplain at West Virginia University in Morgantown.

► Seventh-day Adventist radio amateurs of Eastern United States chose Camp Mohaven in the territory of the Columbia Union for their annual camp to be held July 5, 6, and 7. It will be a weekend of fellowship, worship, technical exchange, and the laying of future plans. The camp plans were discussed on the amateur's daily get-together on the air at 21:00 EDT on 3972 kHz.

CHARLES BEELER, *Correspondent*

Lake Union

► Twenty-six students of the Hartford, Michigan, church school raised \$306 for the Faith for Today Valentine offering, to be used in supporting a Faith for Today television show for children.

► The Main Street church in Benton Harbor, Michigan, through its tem-

Continued on page 30

Blessed Are The Meek

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Uncertain Journey Frank E. Wall. An inspiring book about the Mennonites and particularly about those Mennonite families who become Seventh-day Adventists. Many of these former Mennonites have made significant contributions to the leadership and mission work

of our church. Paper \$3.50.

Reef Riders from Raratonga W. R.L. Scragg. From the days of the pioneers, South Seas stories have fascinated Adventists young and old in all parts of the world. Into the world by miracle and mysterious deliverance the author takes us, bouncing toward an island shore in an outrigger canoe, smelling the pigs and dirt of a pagan village, hearing the whistle of a warrior's descending club. In these thrilling stories the author captures the wonder of what God has done and can do for those of simple faith. Paper \$2.50.

Creative Ideas for Child Training Ruth McLin and Jeanne Larson. The product of four years' work interviewing parents personally and by mail, *Creative Ideas for Child Training* shows how family after family has put divine principles of child training into practice in

everyday home life. Every one of the twenty chapters is filled with "How we did it" material. It's impossible to read far without saying, "If they could do it, so can I." Paper \$2.50.

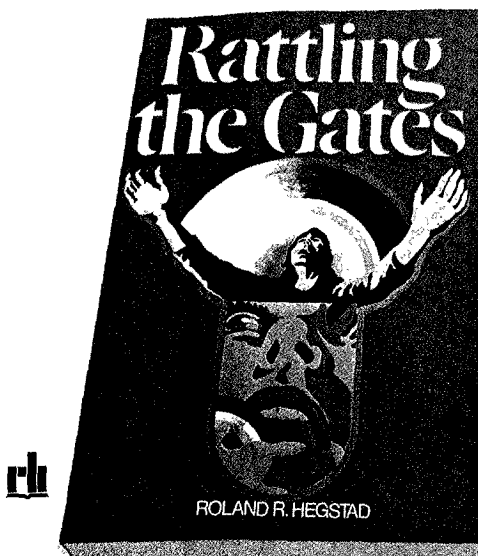
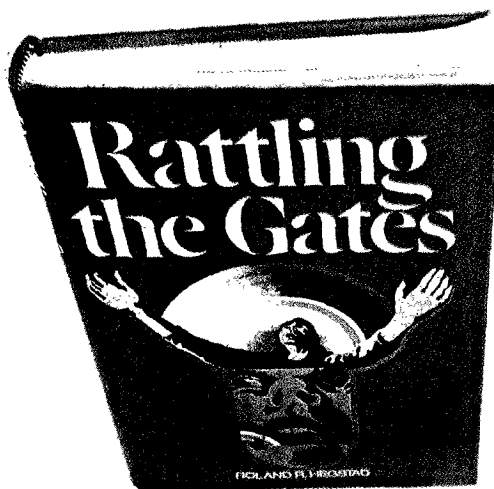
God is with Us Jack Provonsha. Dr. Provonsha invites you to accompany him in quest of a mature faith adequate to cope with the G-stresses to which this age of exploding knowledge and technology, morals, and mores often subjects it. To borrow from the Sermon on the Mount, this gospel according to Dr. Provonsha is new wine cultured for the new bottles of the 1970's. It is certain to stimulate interest and discussion. His perspective of truth is Adventist to the core, but Adventism in conversation with persons who have become familiar with the various contemporary theological points of view. It is a reasoned affirmation of faith minus the shouting and

pulpit pounding that appeal to some. Paper \$3.50.

Guidelines for Committee and Board Members Robert Firth. Everyone, it seems, has served on a committee. But not everyone knows how to make a committee produce the best results. The chapters are filled with suggestions that apply to small informal committees as well as to legally constitutional boards of directors. Also specific suggestions show how to prepare for, conduct, and follow up these meetings from the point of view of chairman, secretary, and member. Paper \$2.50.

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perance society, conducted a clinical screening and testing session March 10, at the church. Cynthia Maycock, R.N., who is in charge of the tuberculosis and sickle cell education program in the Benton Harbor area, administered the TB tests.

► Students in the upper-grade Bible class at Anderson, Indiana, have participated in projects this year that have resulted in the young people's sending \$65 to Faith for Today, \$80 to the overseas Bible textbook project, and \$5 a month to the Worthy Student Fund at Indiana Academy.

► Eight new members recently were baptized by T. M. Kelly into the Burns Avenue church in Detroit, Michigan.

► The temperance society of the Main Street church recently sponsored a Five-Day Plan to Stop Smoking in Benton Harbor, Michigan.

GORDON ENGEN, *Correspondent*

North Pacific Union

► The University church on the Washington-Idaho border recently held a yard sale that netted more than \$640 toward the new Moscow-Pullman University church building fund.

► Featured speakers at the Walla Walla College Alumni Weekend during the last days of March included three members of the 1949 class—William Loveless, Roland Hegstad, and Melvin Tompkins.

► Fred M. Beavon, formerly youth leader in the Lake Union Conference and a staff member of the Montana Conference, has been elected president of the Alaska Mission. He replaces Joseph C. Hansen, who has accepted a post with the Oregon Conference.

► Ronald K. Russell, education and youth activities secretary of the Montana Conference, has been elected principal of Mount Ellis Academy. He takes the place of A. W. Robinson, who has accepted a call to a junior academy in New Albany, Indiana.

► Expo '74 in Spokane, Washington, contains a Seventh-day Adventist exhibit. Dormitory facilities at several church institutions within a day's drive of the fair will be available to church members traveling to Expo.

► A recent series of meetings in Hermiston, Oregon, under the direction of Bill McVay and Gerald Schulze resulted in more than 40 baptisms and the rededication of church members.

CECIL COFFEY, *Correspondent*

Pacific Union

► Mrs. Betty Cornforth is a new secretary and receptionist in the Arizona Conference office.

► Students of the Kailua Mission School have raised nearly \$60 for a camp for blind children at Hawaii's youth camp this summer.

► A boy in Hilo, Hawaii, who attended Vacation Bible School for two

years, then entered church school, was baptized recently. His mother is currently studying the Bible with a group of laymen.

► When 60 students registered as Seventh-day Adventists at the Kayenta Boarding Elementary School for Indian children, 22 miles south of Monument Valley Adventist Hospital in Utah, employees from Monument Valley thought they would find out more about these children who claimed Adventist background. Since then the hospital staff has been making weekly visits to the Navajo school.

► John R. Ford, San Diego Adventist physician and member of the California Board of Higher Education, was the featured speaker at the annual Honors Convocation of Pacific Union College. The convocation honored 242 students who have maintained a 3.5 grade point average throughout the year.

► Harriett Bulpitt Randall, a Glendale, California, physician, has been named the 1974 California Mother of the Year. Dr. Randall, child psychiatrist at the Pasadena Child Guidance Clinic, is married to Paul O. Campbell, on the ministerial staff of the Glendale City church.

► Paul Fleming, retired industrial-arts teacher from Arcata, California, has donated his services to the Pacific Union's continued promotion of career education. Most recently he spent a month with seventh- and eighth-graders at Glendale Elementary School teaching a mini-course in leathercraft.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Madison Hospital recently received a \$25,000 donation from the Church of Christ Foundation, Inc., of Washington Industries of Nashville, Tennessee. The money will help the hospital meet increased costs of procuring and maintaining the best in life-saving equipment.

► More than 60 baptisms have resulted from three evangelistic crusades conducted during March in the Georgia-Cumberland Conference. Thirty-six persons were baptized by Conference Evangelist Ralph Ringer in Thomasville, Georgia. The Hiner-Brown team in Marietta, Georgia, baptized 15, while the Holley-Boling team baptized 10 persons in Rossville, Georgia.

► Forest Lake Academy took top honors at the recent Southern Union Academy Temperance Weekend. Individual winners received cash awards and silver and bronze plaques.

► Forest Lake Academy will soon offer its senior students a career program in practical nursing. The 12-month course, which will be offered in cooperation with Florida Hospital, will meet requirements for registered LPN's.

► Edna Bird, Montgomery, Alabama, home and school leader, has been selling fresh Florida citrus fruit to

raise money for school projects. Sales have increased during recent months from 150 to 230 crates per month.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Recently the Oklahoma Conference disaster van was on location at Idabel, Broken Bow, Antlers, and Hugo, Oklahoma, cities situated in four "dark counties" of the conference, to help acquaint non-Adventists with the church's Community Services.

► One hundred and three persons were baptized as the result of evangelistic meetings in the Houston, Texas, Central church conducted by Ron Halvorsen and Elder and Mrs. Ray Turner.

► Neville Harcombe, Tulsa, Oklahoma, pastor, reports 40 baptisms from a recent evangelistic crusade conducted by E. E. Duncan of Faith for Today.

► A new church home, which will seat approximately 500 persons, will be completed soon for the New Orleans First church. The new Gentry, Arkansas, church, also nearing completion, will be the second-largest church building in the Southwestern Union, with a seating capacity of 1,000.

J. N. MORGAN, *Correspondent*

Andrews University

► A Family Life Conference was presented by Dr. and Mrs. W. John Cannon, April 5 and 6, at Andrews. The conference was sponsored by the Home and School Association of the AU laboratory school.

► "Marriage for Keeps" was the theme of a premarriage forum for engaged couples, held on Sundays, April 7 to May 15, at Andrews University. Among the speakers were physicians, psychologists, and theologians from the AU staff.

► Robert Rhodes James, principal officer in the executive office of the Secretary-General of the United Nations, spoke at Andrews University, April 23. His address highlighted International Student Week, April 20-28, at AU.

► Three summer tours from Andrews University are still open for reservations. For further information, contact tour director at Andrews University, Berrien Springs, Michigan 49104. A Civil War Tour, June 17 to July 14. Travel by bus, \$595. Up to 6 quarter undergraduate or graduate credits. Director, G. G. Herdman. An English Study Tour to Great Britain and Western Europe, June 9 to August 27, \$1,970. 9-12 hours of credit. Director, Dr. Merlene Ogden. Grand Middle East Tour featuring Egypt, Lebanon, Syria, Jordan, Holy Lands, Cyprus, Turkey, Greece, and an Aegean cruise. Sponsored by AU Alumni Association. July 18 to August 19, \$2,195. Write the Alumni Executive Secretary for brochure or reservation.

OPAL YOUNG, *Communication Officer*

Health Personnel Needs

NORTH AMERICA

Admit. officers.	Occup. ther.
Cooks	Occup. ther., asst.
Coordntr., schl. of	Orderlies
X-ray	Painter
Housekeepers	Phys.-plant mgr.
Ind. engr.	Phys. thers.
Inhal. thers.	Printer's asst.
Key-punch ops.	Psych. techs.
Nuclear-med. technols.	Radiol. technols.
Nurses, ICU	Receptionists
Nurses, asst. head	Sec., exec.
Nurses, LVN	Sec., ward
Nursing-serv. dir., asst.	Secur. offcr.
	Soc. wrkr., MSW

Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

Literature Requests

[When name and address only are given, send general missionary supplies.]

Bermuda

John J. Barnes, P.O. Box 297, Devonshire 4-10, Bermuda; back issues of *Review*.

Burma

A. Thankuma, SDA Mission, Kaptel B.P.O., Tiddim, Chin Hills, Burma: Bibles, *Hymnal*, *Spirit of Prophecy* books, *Signs, These Times, Life and Health, Review, Little Friend*, memory verse cards, Christmas cards.

Lang Sawumang, SDA Mission, Tiddim, Chin Hills, Burma: Bibles, denominational books, songbooks, periodicals, tracts, prophetic charts, colored church bulletins, memory verse cards, flannelboard visual aids.

Falkland Islands

C. R. Spall, 2 Callaghan Road, Port Stanley, Falkland Islands: *Signs, Life and Health, Listen, Message, Liberty, These Times, Alert*, small books.

North America

Mrs. O. C. Keeler, Branchport, N.Y. 14418: *Guide, Insight*.

H. B. Cooper, P.O. Box 634, Silverado, St. Helena, Calif. 94574: Bibles.

Idamae Melendy, *Review & Herald*, Washington, D.C. 20012: New Testaments and Bibles.

Mrs. Pat Henderson, P.O. Box 608, Superior, Ariz. 85273.

Nicholas Kaufmann, 219-1/2 Orange Grove, Fillmore, Calif. 93015: First quarter Sabbath school quarterlies 1974.

Jessie J. Larremore, 713 S. 12th St., Coeur d'Alene, Idaho 83814: *Outline Studies on The Great Controversy, Outline Studies on The Desire of Ages, Outline Studies on The Acts of the Apostles, Outline Studies on*

Prophets and Kings, An Outline of Christian Doctrine for Bible classes.

DELETE: James L. Allen, Rt. 2, P.O. Box 264, Kingstree, S.C. 29556: For missions—Sabbath school quarterlies.

B. B. Jenkins, Rt. 9, Box 21, Crossville, Tenn. 38555: *Life and Health, These Times, Signs, Liberty*.

Mrs. Marion Lombard, P.O. Box 66, So. Athol, Mass. 01372: Bible pictures for children's story-scrapbooks—Old and New Testament scenes.

Deaths

ANDERSON, Paul Edwin—b. July 27, 1900, Chicago, Ill.; d. Jan. 10, 1974. In 1925 he married Ada G. Colgin. They both entered nurse's training at Paradise Valley Sanitarium and Hospital, he graduating in 1927. From 1946 to 1969 he was employed at the White Memorial Hospital and at Paradise Valley Sanitarium and Hospital. Survivors include his wife; four children, Don, Gerald R., Gordon R., and Darlene Blake; two sisters, Mause Schneider and Eva Collier; and a brother, Don R.

MC GHEE, William Hanen—b. July 5, 1917, Superior, Wis.; d. April 17, 1974, Blythe, Calif. He graduated from Auburn Academy in 1934 and from Walla Walla College in 1938. He was a ministerial intern in Upper Columbia Conference. In 1939 he married Jeanette Obert. Their first field of service was in Idaho. He was ordained in 1941. From 1942 to 1945 he worked in the Michigan Conference. Then they worked in the North Pacific Union. From 1951 to 1961 they served in West Pakistan. In 1963 he became editor of *Middle East Press*. They returned to the States in 1964. In 1965 he obtained his Bachelor of Divinity degree at Andrews University. They lived in College Place, Washington, until 1970. From 1970 to 1972 he pastored the Yucca Valley and Twenty-nine Palms churches. Since 1972 he has been pastor at Blythe, California. Survivors include his wife; daughter, Caroline Wrightman; sons, William McGhee, M.D., and John McGhee, associate pastor at Azure Hills, California, church.

NELSON, Ralph Waldo—b. March 29, 1890, Walla Walla, Wash.; d. July 15, 1973, St. Helena, Calif. He graduated from a business course at Walla Walla College in 1908. For a time he worked at the Portland, Oregon, branch of the Pacific Press. In 1915 he married Myrtle Louise Alsberge. He entered denominational service as assistant treasurer of the Southeastern California Conference. After serving briefly with the Pacific Press he became a bookkeeper at the Portland Sanitarium, Portland, Oregon. In 1917 he became business manager there and served continuously until his retirement in 1955. He contributed many articles to hospital journals and other publications. For many years he was a member of the Oregon Conference Committee. Survivors include a daughter, Lois Holloway; a granddaughter, Joan Louise Holloway; and a brother, J. Clyde Nelson.

PEREZ MARCIO, Braulio—b. March 26, 1904, Salamanca, Spain; d. April 8, 1974, La Crescenta, Calif. The Perez family moved to the Americas in 1908 and Braulio was educated in Argentina, graduating from River Plate College in 1930. Following graduation he gained recognition as an outstanding educator, author, and poet. In 1931 he married Felisa Garcia. He was director of the Central American College of Seventh-day Adventists in Costa Rica. Later he was pastor, evangelist, and youth counselor for the Inter-American Division. In 1942 there was an urgent need for the development of the Spanish radio work in the Voice of Prophecy program. Elder Perez' voice was heard over 500 radio stations in the La Voz de la Esperanza program. The regular listening audience numbered more than 70 million. Survivors include his wife; a son, Rolando; and a daughter, Eunice Dupertuis, wife of a minister; and two grandchildren, Norma and Rene Dupertuis.

REINER, David E.—b. Eureka, S. Dak.; d. March 6, 1974, Lincoln, Neb. He was MV secretary in Saskatchewan and Alberta provinces and the Canadian Union; was home missionary secretary of the Northern Union; and was home missionary and Sabbath school secretary of the Central Union. Surviving are his wife, Johanna; his son, Harold, associate secretary of the General Conference Department of Communication; his daughter, Rosella; and three grandchildren.

STECK, Margaret E. Macpherson—b. Dec. 19, 1899, Wadsworth, Nev.; d. April 4, 1974. She was the wife of the late Dr. Lester G. Steck, Dr. Walter E. Macpherson, of Glendale, California, is her brother.

WILSON, Norman E.—b. Nov. 7, 1894, Arlington, N.J.; d. Dec. 14, 1973, Loma Linda, Calif. He attended Washington Missionary College, and from 1919 to 1924 was in self-supporting work in Tennessee. He was employed at the Florida Sanitarium and Hospital from 1924 to 1926. He completed training as an X-ray technician in 1931 and served from 1941 to 1961 in the X-ray department of the St. Helena Sanitarium and Hospital. Survivors include a son, Lewis C.; a daughter, Joyce W. Hopp, who is on the faculty of Loma Linda University; and five grandchildren.

Notices

Yellowstone Services

Sabbath services will be conducted in Yellowstone National Park again this summer beginning on Sabbath, June 8, and ending on August 31. Services will be conducted in the Recreation Hall at Old Faithful Lodge, with Sabbath school beginning at 10:00 A.M. and the worship service at 11:00 A.M. The Wyoming Conference Ministerial staff provides leadership for these services for Adventists traveling in the area.

A. C. McCLURE, President
Wyoming Conference

New ASI Members

ASI membership now stands at 310, with the following recently having been voted into the association:

James E. Anderson, M.D., Vienna, Virginia.
Arrow Service, Grass Valley, California.
AVT Educational Laboratory, Chattanooga, Tennessee.
B & J Air Conditioning and Heating, Shafter, California.
Berrien Springs Child Care Center, Berrien Springs, Michigan.
Casa Loma Convalescent Center, Payette, Idaho.
Ray DiCicco, Health Food Sales, Harvey, Illinois.
Family Practice Associates, Hinsdale, Illinois.
Farmers Gas and Oil Services, Ithaca, Michigan.
Martin M. Fishell, CPA, Berrien Springs, Michigan.
Graybill Medical Clinic, Escondido, California.
Hansford Medical Clinic, Spearman, Texas.
Hansen and Pearson, CPA's, Hendersonville, North Carolina.
Wesley M. Heinrich, D.D.S., Redding, California.
Madison School of Industrial Services, Madison, Tennessee.
Meeks Children's Home, Scotts Valley, California.
Paradise Hills Convalescent Center, San Diego, California.
Royal Laboratories, San Diego, California.
Paul Shakespeare, M.D., Modesto, California.
Tracy Medical Center, Tracy, California.
Winterberg Farms, Hanford, California.

CARIS H. LAUDA
Executive Secretary, ASI

Coming

Inner-City Offering	June 8
Thirteenth Sabbath Offering (Far Eastern Division)	June 29
Church Lay Activities Offering	July 6
Disaster and Famine Relief Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Lay Preachers' Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Missions Centennial Day	September 14
Review and Herald Periodicals Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinders	September 28
Thirteenth Sabbath Offering (South American Division)	September 28

MISSION '74 First-Quarter Report

The first quarter of 1974 made history in terms of new church members, according to figures just received at General Conference headquarters from the North American Division. The accession total for the quarter was 6,056. This is a gain of 765 over the first quarter of 1973 and a gain of 472 over the first quarter of 1972.

This is an excellent beginning. Our goal for 1974 is to employ every member of the church in some form of weekly contact witnessing. We are seeing the results of laymen cooperating with pastors.

E. E. CLEVELAND

U.S. Federal Income Tax Deductions

The Ways and Means Committee of the United States House of Representatives is now actively discussing a bill numbered HR 636, section 312, that would phase out Federal personal income tax deductions for charitable contributions over a three-year period. Taxpayers who value this deduction should write their Congressman immediately and give their personal views. *Liberty* editor Roland Hegstad presented the Seventh-day Adventist Church's position at public hearings on Capitol Hill in April, 1973.

W. MELVIN ADAMS

Illinois Conference Session

At the triennial session of the Illinois Conference held March 24, John L. Hayward was re-elected president. B. L. Cook, treasurer of the Washington Conference for the past six years and previously auditor of the Southern Union for five years, was elected secretary-treasurer. All but two of the departmental leaders were re-elected. The new conference committee has been given the responsibility of filling the two openings.

Progress and advancement were reported to the session delegates.

C. D. HENRI

North Ghana's First Five-Day Plan

North Ghana's first Five-Day Plan to Stop Smoking, in which ten people overcame the smoking habit, was enthusiastically received by the general public in Tamale. Drs. J. M. Hammond and C. G. Hartman, directors of the program, were interviewed on national radio, owing to the popularity of the stop-smoking clinic.

Requests have come for the 4DK Plan to assist people in overcoming the desire for *pito*, a local strong drink.

J. M. HAMMOND

Year-End Publishing Report

The 8,081 literature evangelists in the world field distributed \$33,921,558 worth of literature during the year 1973. Compared with 1972, this is a gain of 1,731 literature evangelists, and \$5,179,302 in deliveries.

The 50 publishing houses in the world field, with 2,268 employees, printed and sold \$59,848,042 worth of denominational publications, a gain of \$9,444,407 over 1972.

In 1973 a total of 13,104 persons were baptized into the Seventh-day Adventist Church who were first contacted by literature evangelists; church members were helped spiritually by reading SDA books.

D. A. MCADAMS

Southeastern California Session

The Southeastern California Conference, largest conference in North America, held its triennial constituency meeting at the La Sierra church on March 31. Because it was not possible to complete the work of the session in one day, a second meeting of the constituency was scheduled for May 12.

Melvin L. Lukens, conference president for the past five years, has accepted the invitation of the Arizona Conference to serve as pastor in Tucson. The nearly 500 delegates representing the conference's 31,000 members endorsed the report of the nominating committee recommending M. C. Torkelsen as conference president. Elder Torkelsen has experience as a pastor, teacher, principal, departmental leader, and conference president, and comes to the Southeastern California Conference from the North Pacific Union, where he was union secretary.

Warren C. Heintz was asked to continue as secretary of the conference. S. D. Bietz, of the Idaho Conference, has been named treasurer by the conference executive committee. He replaces J. B. Bogle, who served as treasurer and provided strong financial management for the past seven years. The Legal Association and departmental leaders were returned to office, and a representative executive committee of 21 members was elected to care for the business of the conference for the next three years. Constitutional provision was made for the selection of a lay advisory committee of 35 members to assist the president and the conference executive committee in evaluating plans and guiding conference affairs.

NEAL C. WILSON

People in the News

Artur De Souza Valle, appointed secretary of the communication department, South American Division. He previously held the same position in the South Brazil Union Mission. A. L. Ham, 84, vice-president of the General Conference from 1950 to 1958, died May 16 in Deer Park, California.