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ADVENT REVIEW AND SEVENTH-DAY MESSENGER GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Stolen New Testament Converts Criminal

By RAUL ROJAS

THE LAST THING Jorge Cortes stole was a New Testament. The fact that he was serving his seventh jail sentence for felony did nothing to prevent him from taking what he wanted. Drug addiction and crime were his life-style. He was in prison this time for attacking a local businessman and robbing his store of 18,000 Colombian pesos.

Prison life was boring, so when the opportunity presented itself Jorge stole a New Testament from one of his prison mates. Even though he began reading it when he was under the influence of drugs, the gospel story made an impact on his life. He longed to learn more about Christ, and he studied his stolen New Testament every chance he got.

When Jorge was released from prison he went to stay with a cousin who had just bought the book *Libertad del Temor* ("Freedom From Fear") from an Adventist literature evangelist. He read it and was especially impressed with the chapter on Christ's second coming.

Providentially, when Jorge looked up the Seventh-day Adventist church the pastor, Santander Iglesias, was beginning a series of evangelistic meetings. Jorge attended every meeting and was baptized at the close of the series.

Now Jorge's greatest desire was to share his newfound faith, and he felt he could do this best by becoming a literature evangelist. All day he took Adventist books and magazines from door to door. Not content with working only in the daytime, he spent his evenings doing personal missionary work.

Quite naturally, he had a burden for his former companions in crime. First he began to visit Alfonso Garcez, a drug addict who had served several prison terms. The change in Jorge made such an impression on Alfonso that he gave his heart to the Lord and also became a literature evangelist.

Next Jorge looked up Luis Baldeblanques, a drug pusher and smuggler. Luis too was won over by Jorge's personal testimony and the literature he brought him. A few months ago, after being baptized into the Seventh-day Adventist Church, Luis also entered the literature ministry.

By this you can see that Jorge is not only an outstanding literature evangelist but also a good colporteur recruiter. The Inter-American Division publishing department has set a goal of 5,000 literature evangelists by 1975, and Jorge is doing his best to help with this project. When he attended the Atlantic Colombia Mission colporteur institute recently, he took seven new recruits with him. Quite a record for a man who has been a literature evangelist only one year!

Raul Rojas is associate publishing secretary of the Inter-American Division.



Satan Holds a Committee Meeting

Laurel, Maryland

In the counsels of darkness, Satan presented urgent instructions to his hellish hordes. This is no imaginary story. This scene is graphically described by the pen of inspiration in *Testimonies to Ministers*, pages 472-475.

The evil one discussed with his angels the most successful plan to overthrow the faith of God's people in the final days of this world's history.

First, Satan dwelt upon the missionary work God's people are doing in an effort to bring the truth to the world. He emphasized the urgency of keeping unbelievers deceived when the Sabbath, the sanctuary, and other last-day present truths were presented.

Then the architect of evil turned to the persecution that should be directed toward God's chosen ones. They must be "driven out from the cities and villages, and made to suffer hunger and privation. . . . We will finally have a law to exterminate all who will not submit to our authority. When death shall be made the penalty of violating our sabbath, then many who are now ranked with commandment keepers will come over to our side." "

Then Satan paused. "But before proceeding to these extreme measures," he said slowly and impressively, "we must exert all our wisdom and subtlety to deceive and ensnare those who honor the true Sabbath." "

—*Testimonies to Ministers*, p. 473.

He was speaking now of your day, of my day—the days just before persecution shall break upon the people of God. Just how were he and his evil angels going to attempt to fragment and foil God's remnant church? I read on. I discovered his strategy. It is a terribly effective plan. Is it at work in *your* church? Could it possibly be eroding *your* faith, dampening *your* zeal, causing *you* to be less watchful, less prayerful? Listen! Here are nine strategic plans Satan is using to cause members of the remnant church to be lost:

1. *Worldliness*. "We can separate many from Christ," he declares, "by worldliness, lust and pride." "

2. *Indulgence of appetite and passion*. "They may think themselves safe because they believe the truth, but indulgence of appetite or the lower passions, which will confuse judgment and destroy discrimination, will cause their fall." "

3. *Love of money*. "Go, make the possessors of lands and money drunk with the cares of this life," Satan instructs his followers. "Present the world before them in its most attractive light, that they may lay up their treasure here and fix their affections upon earthly things." "

4. *Selfishness and neglect of God's cause*. "Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people." "

5. *A mere profession of the faith* without the message's becoming a living reality in the hearts and lives of members is a favorite ploy of the great destroyer.

He knows their influence will discourage many of their associates in the church. "Through those that have a form of godliness but know not the power, we can gain many who would otherwise do us harm." "

6. *Pleasure marts, fun palaces*, where Laodiceans can spend their time and their money for that which dulls the sharp perception of truth, is a merry road that leads to destruction. Satan is even now bringing it into some churches and some institutions. He knows that it will snare untold thousands. "Lovers of pleasure more than lovers of God will be our most effective helpers. Those of this class who are apt and intelligent will serve as decoys to draw others into our snares. Many will not fear their influence, because they profess the same faith." "

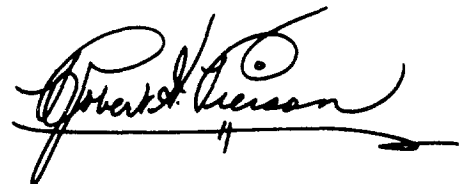
7. *Pulling down the standards of the church* is another plan of Satan to weaken and defeat those who profess to be part of the remnant. Satan will "lead them to conclude that the requirements of Christ are less strict than they once believed, and that by conformity to the world they would exert a greater influence with worldlings. Thus they will separate from Christ; then they will have no strength to resist our power, and ere long they will be ready to ridicule their former zeal and devotion." "

8. *The basics of the message will be questioned and undermined*. "I will also have unbelieving ones present," Satan plots, "who will express doubts in regard to the Lord's messages of warning to His church. Should the people read and believe these admonitions, we could have little hope of overcoming them. But if we can divert their attention from these warnings, they will remain ignorant of our power and cunning, and we shall secure them in our ranks at last." "

9. *Disunity, criticism, and judging*. "We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticize, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity." "

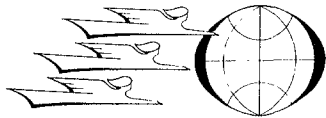
This committee meeting of Satan sounds imaginary and unlikely, rather farfetched and not to be taken too seriously. But, brother, sister mine, this is no figment of imagination. There is too much evidence of its awful reality and effectiveness among us right now.

To be forewarned is to be forearmed, the old proverb declares. The deceptions and the evil intent of Satan have been unmasked by the Lord's messenger. There is help for us through Jesus Christ our Lord, and His Holy Spirit. Let us flee to Jesus and His Word for refuge and help!



President, General Conference

Review



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This Week

Our cover retells a familiar but ever new story—that of the goodness of God who, through His Spirit, reached out once again to a person and brought him “out of darkness into his marvellous light.” The God who called Jorge Cortes is the God who calls each one of us even before we know we need Him. He is the God who gives each person a chance that he might find Him, the God who fills each who has been called and

has answered with love that he might in turn be an instrument in calling others to God’s side.

B. L. Archbold, “Let Us Arise and Finish the Task” (p. 4), began his denominational service in Panama as a colporteur in 1927. Since that time he has served in various capacities including departmental secretary in the Panama Conference, the Caribbean Union Conference, and the Inter-American Division; president of Caribbean Union College; secretary of the Inter-American Division, and, presently, president of the Inter-American Division. His article, first presented as an address at the 1972 Annual Council in Mexico City, reminds us that Seventh-day Adventists have a special message to give to the world that we must hasten to share that Christ may return.

“A Tale of Two Centuries” (p. 12), by Russell H. Argent, professor at Columbia Union College, Takoma Park, Maryland, contrasts the nineteenth and twentieth centuries. He tells how Darwin’s evolutionary theory captured the imagination of the Victorians and of the impact their thinking has had upon the present age.

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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.]

Glowing Fellowship

I found the article “Keeping Fellowship Alive and Glowing” (March 28) very helpful.

I know from personal experience that the author practices what she preaches. We lived next door to her when I was a little girl. She always had time to talk to me, which a lot of other grownups did not have.

ENDORA JEAN FRENCH WISE
Grottoes, Virginia

Worth Rereading

Elder Cleveland’s timely and impressive article “Delta Flight 523” (April 25) should be read several times in this age of carelessness. We have passed the paper around for others to read, even to the owner of a beauty parlor.

LOLA M. GARDNER
Old Fort, North Carolina

Youth Ranches

The suggestion that the conference operate ranches for the saving of our problem youth (letter by Ena M. Kingdom, May 23), to me, is a wonderful solution. I would suggest that provision be made for our problem girls, as well as boys, and that it include those of academy age, as well as college.

I would also suggest that school dropouts be included, for they are especially vulnerable to Satan’s wiles. To encourage pupils to remain in school, I would like to see more attention given to courses in industrial education.

RUBIE E. BOYD
Nunica, Michigan

Scan

News Briefs From the Religious World

CALIFORNIA: DIVORCE SUITS RISE AS MARRIAGE LICENSES DECLINE

SACRAMENTO—State data covering the first nine months of 1973 reveal that divorce and separation suits in California have reached record highs, while applications for marriage licenses have declined. During this 1973 period 84,780 Californians received their final decrees from judges. At the same time, the State reported that the number of applications for marriage licenses decreased by 4,900 over the previous year to 131,642. Of these 131,642, figures show that only 127,117 couples actually married. The “no show” figure of 4,527 remained essentially the same during the first nine months of both 1972 and 1973.

68 PER CENT OF AMERICANS “DRINK,” GALLUP POLL STUDY SHOWS

PRINCETON—A new Gallup poll reveals that a record 68 per cent of an estimated 95 million Americans, 18 or over, now use alcoholic beverages. The highest proportion of drinkers was found to be among men, young persons, higher income groups, persons living outside the South, professional and business people, persons with college backgrounds, and Catholics. Nearly 25 per cent of the drinkers, or 20 per cent of the total sample, said they sometimes drank to excess. About 12 per cent said liquor had been a cause of family problems.

AMERICANS URGED TO CURB CONSUMPTION OF MEAT

ST. PAUL, MINN.—Senator Mark O. Hatfield (R-Oreg.), speaking at the annual meeting of the Conservative Baptist Association of America, said that Christians need to “analyze, in prayer before God, our own habits of food consumption. Specifically, we can drastically alter our consumption of meat, and the money we save we can give to alleviate world hunger. Some Christians may decide that part of their witness means being a vegetarian. Families can decide how to limit their consumption of beef, perhaps to only certain days or at times of celebration.”

The Senator proposed that every family could establish a specific budget amount directed to meeting the needs of starving people in some area of the world.

REVISED OXFORD DICTIONARY OF CHRISTIAN CHURCH IS PUBLISHED

NEW YORK—A second and completely revised edition of *The Oxford Dictionary of the Christian Church*, the most exhaustive one-volume work of its kind, has been issued. Changes in Roman Catholic life and worship as a result of the Second Vatican Council and recent ecumenical breakthroughs were among the events necessitating the revision.

More than 450 scholars, mostly British, contributed to the 6,000 entries that fill 1,518 pages in the new dictionary. The alphabetical entries cover virtually every important name, place, movement, doctrine, heresy, and organization in the sweep of Christian history. Oxford University Press is the publisher in London, New York, and Toronto.

LET US ARISE AND FINISH THE TASK

By B. L. ARCHBOLD

ATTENDING A HOUSE PARTY one night, Thomas Carlyle, the English essayist and historian, became bored with the trite, idle talk and quietly slipped out into the dark night. He made his way down to the seashore. A storm was raging. It was dark and dismal. The sea was rough and the waves high. The breakers crashed at his feet. The thunders roared above his head. The blackness of the night merged into the blackness of the deep.

He stood bewildered and confused. He was frightened and concerned. The change in weather and climate had come suddenly. His thoughts were changed. Being caught up in the bigness of it all, that great philosopher cried out: "I stand at the center of immensities, at the conflux of eternities!"

At such a conflux we stand today. The climate of our society and the whole international scene have changed. Man is plunging deeper into abysmal depths beyond his control, depths of moral chaos, depths of political dilemma, depths of an atheistic "Christianity," depths of uncontrolled science.

Science has reduced time and space almost to the vanishing point. Man has landed on the moon. He has walked and ridden on it. Man has penetrated outer space; but he has never been so far from heaven.

Humanity has gone into waters far beyond its depth. The psalmist exclaims "All thy waves and thy billows are gone over me" (Ps. 42:7). Man is afraid of what he knows. These twentieth-century immensities stagger his imagination. We are indeed at the conflux or crossroad of eternities.

B. L. Archbold is president of the Inter-American Division.

What is the message in all this for the church? Some time ago the editor of a large city newspaper remarked to one of our ministers: "I listen occasionally to the Voice of Prophecy. Now and then I glance at the *Signs of the Times*, which someone sends me. I keep a Bible in my desk. I listen and read as a newsman.

"I wonder if you Adventists realize what an edge you have on the rest of the world. You have sources of inside information that are a real scoop—*advance information*. You know ahead of our best reporters what's going to happen.

"What are you doing with it? Why don't you capitalize on it more? How can you keep quiet? Why don't we see you holding more public meetings warning the people of coming events?"

This dramatic appeal challenged my soul. As ministers, as a church, we do have "inside information," we have "advance news" for the world. We have it from God's Word, we have it from the books of the Spirit of Prophecy.

Years ago we were told: "We are standing on the threshold of great and solemn events."—*Testimonies to Ministers*, p. 116. "Everything in the world is in agitation. . . . The Spirit of God is being withdrawn from the earth."—*The Desire of Ages*, p. 636. "Confusion fills the world."—*Testimonies*, vol. 8, p. 28. "Human lives will be sacrificed by millions."—*Signs of the Times*, April 21, 1890.

We were informed: Terrible outrages will be committed by men. There will be an epidemic of crimes, bold robberies, an increase of insanity, murder, and suicide. Labor unions will have a controlling power, they will be oppressive and will be one of the agencies that will bring upon this earth such a time of trouble as has not been seen since the world began.

We have all this "advance information" and more. We have the gospel message for this time. We have the cure for our sick world. In the words of the editor, "What are you doing with it? Why don't you capitalize on it? How can you keep quiet?"

In Barranquilla, Colombia, one of our lay preachers gave Bible studies to an army officer. The truth of God penetrated his heart, and the Holy Spirit brought conversion to his heart. After his baptism he asked to see the president of the mission. He was taken into his office and he said: "Mr. President, I have a complaint to make. I have studied this wonderful message that

the church teaches. It is glorious. It is a saving message. It has saved me. Why isn't it preached in the market place, on the street corner, from the housetops, in every hall of the city? Why don't we see more leaders and ministers preaching? Why don't we see more tent campaigns? Why aren't the members going from house to house giving this precious message?"

No Time for Silence

How can the church keep quiet when thousands in our cities lie down each night without God? When thousands are facing the judgment without an Intercessor? When thousands are facing death without a Saviour?

spiritual direction, so they are leaving their churches in search of truth.

What a day for the Adventist preacher! How can we hold our peace? People need to know today as never before that there is a great controversy going on between Christ and Satan. They must be told that the world is reaching its end. They need to know there is a judgment-hour message. How can we hold our peace?

What a dramatic experience awaits us when the church members—those sleeping giants—are awakened from their spiritual slumber and get out of their spiritual hammocks of materialism and ease and give the message; when we

fire, tourists in Africa became curious and asked their guide for the significance and the meaning. The guide replied, "These piles of wood ready for a campfire are built by chimpanzees. They sit up in the trees and see the tourists and others from time to time come by, gather wood, and build campfires. When they leave, the chimps come down from the trees, and imitate what they see. They gather wood and and sticks, and build their little pile of wood. There it is, perfect, ready, but there is no fire; they cannot put fire to their wood."

The church around the world has built her piles of wood too long. There are committees, congresses, councils, rallies, conventions, retreats, schools, and hospitals, but where is the fire? It is high time that we light the fire. It is time to finish the work. It is time for the remnant to go home. During World War II, Carlyle B. Haynes approached the United States officials on behalf of our young men in service and informed them about the standards and religious scruples of Seventh-day Adventists. They don't bear arms; they don't work on Sabbath, he said. In disgust the official remarked: "You people don't belong in this world."

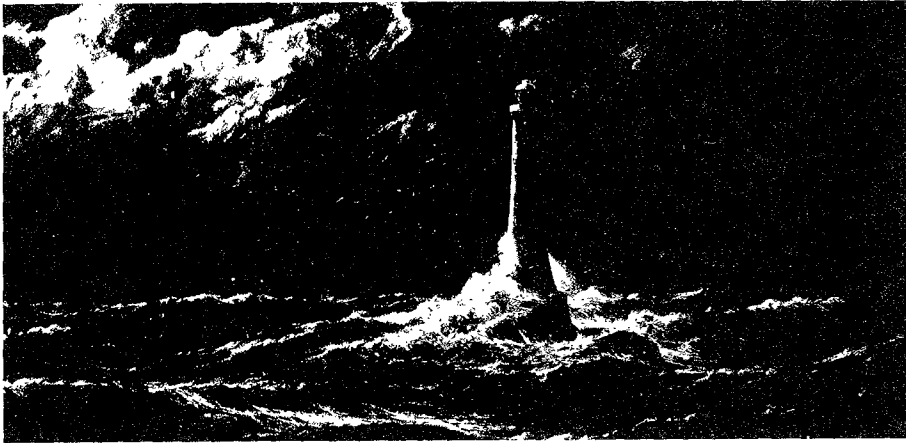
Elder Haynes replied: "You are absolutely right, sir. We do not belong in this world and we are going to leave. As soon as we tell the gospel story to everyone around the world, we shall leave and go to our heavenly home, where we belong."

It is time for the remnant to leave this confused world and go home.

Some time ago I was riding a Greyhound bus. On it was a soldier on his way home from Vietnam. He seemed very anxious. When the bus stopped he was the first to the washroom and the first to board the bus again. When the bus arrived in Cleveland, Ohio, he was standing near the step before we got to the terminal. He was the first one off that bus.

Waiting for him was a very excited woman and two children. He dropped his bags, picked up that woman and the two children, lifted them off the ground at the same time and held the three of them in his arms. It was a moving scene. What a reunion! He was home to stay.

What a glorious reunion awaits the church! What stands between the church and its going home is not time, but a task. Let us pray for the latter rain power and a speedy finishing of the task. □



Thomas Carlyle, at the seashore, felt that he was standing at the "conflux of eternities."

This is the time for the remnant church to preach as never before. It is the challenge of the century. It was Jesus who gave the first commission, "Go . . . and teach all nations" (Matt. 28:19). "Go . . . preach" (Mark 16:15). Here is the church's charter of foreign missions, the international charter for the church. With this charter Jesus tore away the wall of partition, abolished prejudice and nationalism, caused to cease all territorial lines and artificial distinctions of society. He taught us to look around us, across the seas, and to see every needy soul as our brother and the world as our field.

Someone remarked: "Today theology is in shambles." I read recently in a religious magazine: "Most churches are hollow religious shells—no power. They are not reaching the people. Members are dying spiritually—no power." People are leaving the popular churches. They say their ministers are watering down the message they have been preaching for years. There is a slump in Christianity. People are tired of the sentimental platitudes. They are not getting

all break out of the strait jacket we have drawn around ourselves; when that other angel descends to earth to unite his voice with that of the third angel to give power and force to this judgment-hour message; when this great third angel's message swells into the loud cry; when leading influential men will forsake Babylon and take their stand with God's people; and when thousands of voices all over the world begin to give the call to come out of Babylon.

Glorious Day for the Church

What a glorious day for the church! What a day to be a leader in God's church! What an hour of glory, of wonder, and of power that will be! God's call in this hour of immensities, in this hour at the crossroads of eternities, is to get the promised fire of the Holy Spirit, and get on fire for God—afire for God. We are in total war against the devil. Total war calls for total evangelism. It is time to light the fire of total evangelism around the world.

Seeing scattered here and there piles of wood ready for a camp-

CONTACT

By CLYDE BUSHNELL

IT WAS TWO YEARS AGO that he sat in my Survey of Civilization class, over against the wall. He was friendly, brown eyed, long haired, and listless. His mind was far away, very far away, most of the time. When I would ask, "Lewis, what do you think about such and such a thing?" he would come back to reality, smile, and murmur something about not having heard my question or that he didn't know the answer. He was a nice boy, and I felt only kindly toward him, for he seemed to be having trouble.

And then he was gone. I didn't know where he went. There were so many wistful young people in those classes. At times I would look at them and wonder agonizingly what I, a Seventh-day Adventist teacher in a non-Seventh-day Adventist school, could do to help. And then, they were gone. But their faces lingered on in my memory, haunting me and accusing me. What had I done to bring focus to their lives? Could I meet them at the bar of God, guiltless?

It wasn't that I had been completely remiss in my duty as my brother's keeper. In class I had always tried to teach honesty, responsibility, faithfulness. Our relationships had been wonderful as teacher and students, but somehow the contact had had a superficiality about it that distressed. Something had to be done differently. "Lord, please help me to do better," I prayed.

And He did. He inspired my wife and me to pray earnestly, not only for the young people in my classes but for those who would be in those classes during the following quarter. "O Lord, bring to my classes the ones whom I can really help, and, Lord, please show me how to help them. May I be alert to recog-

Clyde Bushnell, Ph.D., teaches on the faculty of Southern Missionary College, Collegedale, Tennessee, as well as on the faculty of Dalton Junior College, Dalton, Georgia.

nize soul hunger and know through the power of the Holy Spirit how to satisfy it."

Then Lewis came back one day, not to my class but to see me in my office. He had stopped by the school because he wanted to see me. He recalled things I had said in class, things I thought had passed him by; he had to tell me about them. I was happy. Somehow I had stirred him a little bit after all.

We talked awhile, had a good prayer together. He promised to keep in touch, and then he was gone, carrying a copy of *The Desire of Ages* with him.

When the new period was to begin I could scarcely wait to see who would be in the classes. Because of illness I hadn't been able to take part in the registration, so I had no idea of the class make-up.

Adventure in Store

It was wonderful to meet those classes for the first time, for I knew there was thrilling adventure in store for me this quarter. Would God send them to my office, would it be in their homes, or in the classroom itself? These questions were on my mind as I introduced them to the early history of mankind. In these days it is impossible to find a secular text in history, geography, sociology or almost any other field, including languages, that doesn't take us back millions of years to belabor us with our lowly primeval condition. This unilateral interpretation of man's origin has been so hammered into the heads of children for so many years that they get to the place they accept it for truth. After all, that's what the book says, and the teacher believes it too.

So when I announced they didn't have to read the first chapter, that I was a creationist who traced my ancestry back to Adam who was the Son of God, and not to monkeys or apes, a little ripple of interest ran through the group. We didn't linger on the subject, and then soon the class was over.

Out in the hall I was aware that one lad was walking along beside me. "Say," said he, "you're the first teacher I've ever had who came right out and said he wasn't an evolutionist."

"Oh?" I looked up at him towering above me. "What did you think of it?"

"Me? I've always believed in Creation like it tells it in the Bible, but it gives a fellow courage, let me tell you, to hear a teacher speak out plainly on what he thinks. Gives a class a good feeling. But let me ask you something: Are you a Seventh-day Adventist?"

"Yes, sir, I surely am. But how in the world did you guess it?"

"Well, you said something about clean and unclean meats." Which made me think I must have run the gamut in that introductory class.

"Would you like to come down to the office and talk a little bit? It is quite noisy here in the hall." And with that we headed toward adventure, God-planned—the first of a series of answers to our prayers we had sent heavenward concerning the members of a class that was not yet in existence.

"I can't explain, Doctor, how it happens that I'm in that class. I didn't need it in my program; I was all through registering when something just told me to sign up for that class, and I ran in, signed my name on the list, and the registration for the day was over. I can't explain it."

I'll confess that my voice wasn't very steady and I wasn't seeing too clearly when I answered him: "Lee, for weeks we have been praying in my home that God would put the people in that class that needed to be there." And we just stood and looked at each other, both of us overwhelmed at what the Lord had done, and then he said,

"I surely feel that I am the one who is there in answer to your prayer." The seriousness on his face reflected my own feelings, and as we knelt and poured out our thanks to God, we knew that something great was going to happen in our lives during this spring quarter. With *Steps to Christ* to inspire him, and with *The Desire of Ages* to teach him more of the loveliness of our Saviour, Lee is off to a wonderful start in his study of the history of Western civilization.

* * *

He was older than the majority of my Survey of Civilization students. His hair was nicely groomed, he wore a tie, and he listened earnestly to everything I said. There was a quiet dignity about him that

set him apart. The appreciation he was expressing without saying a word, pleased me. My mind was asking me whether he could be one whom the Lord had sent to that class in answer to our prayers. But he didn't come by the office; he didn't stop me after class. And the days went by till the first week was nearly over, and then it happened.

Because he couldn't find his adviser he dropped by to see whether I could help him revise his schedule a bit. And that was the way it began. The schedule was revamped quickly and then we fell to talking, he to telling me how much he appreciated my relating history to the Bible and how it was the very thing that he needed but had hardly expected in a State college. And then I knew. Here was another dear soul the Lord had directed to the class. Silently I prayed that God would help me to say just the right thing, that He would supervise down to the last little detail in our relationship.

Courage to Go On

Then I told him about our prayers that the Lord would send to my class the ones whom I could help, and this man, looking at me earnestly, said, "Doctor, I surely believe that God directed my steps to your class. I had about come to the conclusion that my schedule was so impossible to work out that I'd just drop the idea of classwork for this year, but your history class gave me the courage to go on."

I found out that he was a preacher who had a tremendous desire to learn more of God's plan and will for him. What a joy it was to pray with him that he and I might be good witnesses for our Master in the classroom, on the campus, wherever we might be.

"Doctor, you know that I receive *These Times* regularly and make use of it often in preparing my sermons. It is a wonderful magazine." So I gave him *Steps to Christ*, but not until I had turned to page 100 in the hard-backed edition and read a paragraph there on prayer.

Several days later he was back again and I talked to him about *The Desire of Ages* and told him that it was the world's most outstanding biography on the life of Christ. "Anywhere you wish to open this book," I declared, "you will find jewels. For example . . ."—and I opened it at random and it turned out to be the chapter dealing with Jesus' blessing the children—"let's read a bit from this page." And he was thrilled at the moving

and beautiful language. I could see the Spirit of God was speaking to his heart.

"Let me buy that book. It is wonderful."

"No, Bill, you can't buy it. I'm going to give it to you, and another one that will help you a lot with your history, especially the part that has to do with the Reformation. Here it is. It's called *The Great Controversy*." We looked over the chapter titles. He could hardly wait to get it in his own hands.

"Doctor, would you be willing

to come over and talk to my church? It has only about 200 members, but we would be so happy to have you come."

Would I? I would, and then another thrill in parting that day when he said in answer to my question, "Bill, would you like to study one of the most fascinating features of the Bible—prophecy?"

"I would love to. When can we start?"

Oh, what a joy when the great God of the universe trusts us to make CONTACT. □

Pies, Pigs, and Prayer

By MARYE TRIM

FOR THE YOUNGER SET

"APPLE PIES SOMETIMES remind me——" said Mother.

"Tell us," chorused the children at supper.

"Well," said Mother, "this story happened when I was in third grade, about as big as you." She pointed to Mark. "One August I was vacationing with some non-Adventist friends on their country farm. I loved it there; rolling green fields, horses, cows, lambs, pigs——"

"Ugh!" interrupted Mark. "I don't like pigs."

Mother continued. "Little squeaky piglets with curly tails can be cute. I enjoyed feeding them with table scraps. But the big boars—the fathers are called boars—I did not like."

"Why?" asked one of the girls at the supper table.

"One morning," Mother went on, "Mrs. Gilbert asked me to go to the orchard to pick apples. She planned to bake pies.

"'Keep away from the field next to the orchard,' insisted Mr. Gilbert, popping his eyes at me as if it was important. 'There are boars there, bad-tempered fellows.'

"So when I went to the orchard I kept away from them. I did not like their stout, heavy bodies, nor their sharp tusks and mean little eyes.

"Soon I sat high in a well-laden tree, filling my basket. I found a few half-rotten apples that I threw to the ground. Some I aimed at other trees. But suddenly I heard——"

"Oh, Mummy, what did you hear?"

"I heard a grunting-snoiting-munching noise right under my tree. And there my horrified eyes discovered a boar eating apples as fast as he could stretch his snout over them. And worse, clambering over a pushed-down fence came three more!

"Underneath me they gobbled and squealed and fought. The more rotten apples they ate the crazier they became. One huge chap tried to climb to me!

"And then I prayed, 'Dear Jesus, help me!'

"Perhaps I expected an angel from heaven to drive the boars away with a flaming sword. Well, that didn't happen. All I saw was Mrs. Gilbert at the fence, waving a dishcloth and screaming out. But God sometimes answers our prayers by putting a thought in our mind. This He did with me while I shook with fright up there in the apple tree.

"Suddenly I thought of throwing apples way over to one side, so that while the boars chased the fruit I could escape. The plan worked, and only one boar chased me some of the way. But fear drove me along faster than he could stumble.

"Later in the day Mrs. Gilbert baked apple pies."

"Were they nice?" asked Mark.

"Ah, delicious, with pastry crisped to perfection in the wood stove in the corner of the farm kitchen. And I guess the pies tasted extra special to me because Jesus had saved me and my basket of apples from the pigs."



Mother said that the apple pie tasted extra special to her the day she and the apples were protected from the pigs.

This Matter of Citizenship

By C. E. BRADFORD

EVERYONE ON EARTH is dominated or controlled by the philosophies of either New Jerusalem or Babylon. We are citizens of one or the other. There is no neutral ground, no spiritual DMZ. Paul speaks of some whose "citizenship is in heaven" (Phil. 3:20, A.S.V.). They have imbibed the spirit of heaven, and the principles enunciated in the law of God, the foundation of His government, determine their lifestyle. They have been captured by the vision of that city "whose builder and maker is God." Everything about them declares unmistakably that they belong to that city. For them the matter of citizenship is settled. The principle is stated clearly in Romans 6:16, "Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?" (R.S.V.)

The basic issue that is to be brought to a climax in our times is that of loyalty and allegiance. It is the commandments of God versus the commandments of men. The consequences of disobedience must be made clear. Modern man, for all of his vaunted talk about freedom, needs to be reminded that refusal to submit to the authority of God is tantamount to accepting Babylon's yoke of bondage.

Babylon exercises control over its citizens through propaganda and false teachings, which John the revelator calls wine. Its effects are intoxicating. "The inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. 17:2). "She made all nations drink" (chap. 14:8).

The picture may be compared to that of an old witch who mixes her intoxicating brew and palms it off as an elixir of health and vitality, but when it is drunk it produces

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hallucinations. Babylon's wine leads to wrong concepts, especially of God and His character. Every false religion is based on a misconception of the character of God. The apostle Paul traces the spiritual pathology of a people who bought Satan's lie about God. "For although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever! Amen" (Rom. 1:21-25, R.S.V.).

Man Is a Worshiping Creature

Man is a worshiping creature. He must give first place, ultimate authority, to some person, thing, or philosophy. There are shrines set up in the city of Babylon, and its inhabitants fall down before them. Babylon's idols may change from age to age. In modern times they take on the shape of ideologies and attitudes. Citizens of modern Babylon, as in the case of their spiritual forebears, have a variety of idols that bid for their allegiance—materialism, secularism, skepticism, science falsely so-called—the list goes on.

Satan well knows that the quality of our life, our idea of morality, our sense of values, character itself, depends upon our concept of God. When men lose the true concept of God they become easy prey for Babylon's domination, prime candidates for citizenship in the city of slavery, death, and deceit. We should remember that Babylon's wine is propaganda, a subtle slanting of truth, seldom the bold

lie, more often a half-truth, a sly inference, a sophisticated leading question as in Eden—"Hath God said?" The sin of which Babylon is finally accused is sorcery (Rev. 18:23), deceit, sleight of hand, magic, creating the grand illusion that error is truth and truth is error. "Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God."—*The Great Controversy*, p. 389.

This matter of citizenship is so serious because everyone who rejects the claims of Christ upon his soul will ultimately choose citizenship in Babylon. Babylon's appeal is to half-committed Christians, secularists, materialists, and those who apotheosize human intellect. Ellen White speaks of "tower builders in our time. Infidels construct their theories from the supposed deductions of science, and reject the revealed word of God. . . . In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. . . . Many seek to make a heaven for themselves by obtaining riches and power. . . . [They trample] upon human rights and . . . [disregard] divine authority."—*Patriarchs and Prophets*, pp. 123, 124.

The true followers of Jesus Christ are called in these critical times to participate in the unfolding apocalyptic drama. They have heard the trumpet call to heavenly citizenship summoning them to determined action, to eternal vigilance against the subtle inroads of Babylon. They are wary of cheap grace, a religion of compromise. They are in the church, not to find peace of mind, but to keep the commandments of God and to bear faithful testimony to Jesus Christ. Because they have imbibed the rich imagery and symbolism of the apocalypse, they are on guard against Babylon's siren sounds, her enchantments and strong delusions. As loyal citizens of the New Jerusalem they follow the Lamb and hear His voice alone.

Toward time's end, citizens of these cities take on more and more the characteristics of their spiritual homeland. Citizens of the New Jerusalem bear a distinguishing seal; citizens of Babylon wear an identifying mark. The city of their choice is reflected in countenance and life. □

Continued next week

Let's Talk About Health

By RALPH F. WADDELL, M.D.

Foot Problems

THE HUMAN FOOT contains 26 bones and 33 articulations held together by more than 100 ligaments. Each of these minor members, the feet, is powered and controlled by 19 muscles. In order to provide maximal stability, resiliency, and support, the Creator arranged for two arches, the longitudinal arch and the transverse arch.¹ They support the body's weight and also act as levers to raise the body and tilt it forward, as in walking or running. As the weight of the body moves forward the weight borne by the feet likewise shifts forward in a rolling manner. Normally functioning feet alter their shape so as to accommodate the shifting forces placed upon them.

The feet are probably two of man's most useful appendages, as well as the two that are most frequently abused. They are subjected to acute strains, to chronic strains, to being pinched unmercifully by tight-fitting shoes, to being thrown out of alignment by excessively high heels, and to being crunched by more pounds of body weight than feet were ever intended to carry.

Foot strain is usually slow to recover, for it cannot be placed in a sling as a sprained hand. However, benefit can be obtained by giving support to the longitudinal arch sufficiently high to check the downward motion before the strained ligaments are made tense. The transverse arch likewise may be supported, and at the same time less weight should be placed upon the front of the foot.

The story is told of Cinderella, who captured the heart of a young prince because of the tiny shoes she wore. Social status in some parts of the world formerly was thought to be proportionate to the size of the lady's foot. Consequently, baby girls' feet were bound at birth, resulting in gnarled, distorted feet that made normal walking impossible. These practices are not entirely extinct today, as is evidenced by the abundance of corns, calluses, bunions, and other deformities that have resulted from tight or ill-fitting shoes.

Most foot problems seen today result from poorly fitted shoes. It has been reported that approximately 85 per cent of the adult population in this country have defective feet, while a survey done in India and China among people who seldom wore shoes revealed that only 7 per cent were found to be so afflicted.² Some may say this is a result of a difference in heredity, but it is not. One investigator states that only one per cent of children born in this country have foot defects at birth. The other defects are results of the environment in which the feet are encased.

Kahn states that man is a child of nature, and as long as he goes barefooted in and out of doors he has but minimal foot problems.³ The soft soil on which he walks readily conforms to the bony form of his feet, thus allowing all muscles and ligaments to exercise and fulfill the role for which they were intended. Flat shoes, hard floors, and concrete pavements permit only a few muscles and ligaments to function. Tissues become spastic, nutrition is disturbed, and the foot becomes weak, with the arch unable to support the weight of the body. Flat feet are the result.

As you step out of the bathtub, notice the imprint of your wet foot on the floor. If it is kidney-shaped with the inner surface not touching the floor, your foot is normal. If the imprint looks like the sole of your shoe, your foot is flat. Some individuals are born with weak connective tissue and will have flat feet regardless of the shoes they wear or where they walk, but most flat feet are the result of abuse or overusage.

Proper nutrition is essential in supplying the body with calcium and other minerals needed for the growth and development of strong and healthy feet.⁴ Exercise also is of prime importance. Walking is beneficial to the entire body, particularly when done while wearing properly fitted shoes and preferably on soft ground. We have been counseled, "Walk in the open air every day, summer and winter. But the clothing should be suitable for the exercise, and the feet should be well protected."⁵

The feet can be strengthened by specific exercises designed to provide activity and promote better circulation to weakened muscles. These exercises may consist of picking up marbles with the toes, bending the feet strongly upward while in a sitting position with the legs slightly bent outward, and walking on the outer borders of the feet. And then it is helpful to walk on your tiptoes. It may be difficult to sell these exercises to children unless they are in the form of

games or plays that can be done in groups.⁶

If you feel that your feet aren't exactly normal do not become excited and hurry to buy expensive remedial shoes before you know the cause of your problem and what is needed to correct it. It may be you are standing or walking too much on hard surfaces. Sometimes walking a bit relieves the strain of standing. Wonders may be accomplished by elevating your feet occasionally, as putting them on a footstool for a few minutes. Maybe you aren't walking or standing properly. While you are standing, your feet should be parallel with each other, not toeing out or in. In walking a straight line, keep the heels just a trifle farther apart than the toes.

Corns and calluses usually result from pressure caused by ill-fitting shoes or stockings. They may actually occur between the toes. Corns frequently have cores, while calluses do not. They can be relieved by soaking or by scraping or sanding them down with an emery board or pumice stone. Various types of plasters have been developed to soften such tissue. Diabetics should be particularly careful in the care of their feet, because of the danger of gangrene.

A bunion is a deformity of the big toe and is almost always caused by a tight shoe that forces the toe toward the other toes. At first the pain may be relieved by local application of heat, but after the problem has become fixed, surgical intervention may be required. This painful and disabling condition may be prevented by wearing properly fitting shoes that allow adequate space for the toes.

The prevention of the problem is easy. It should be started in early childhood by encouraging walking barefoot. Those who follow the dictates of fashion in childhood and youth by wearing ill-fitting, constricting shoes and excessively high heels may have to pay the penalty years later in the form of corns, calluses, bunions, hammer toes, and other deformities.⁷

It is extremely important during those formative years that growing feet have the freedom they need and exercise for those 26 bones, 33 joints, and 19 muscles each foot must have, for they are destined to provide physical support for one of God's masterpieces.

together

By SALVADOR G. MIRAFLORES

The blue of the ocean
And the blue of the sky
Fused and blended
In the indistinct horizon.

The faith of lowly man
And God's justice and mercy
Met and melted
In the humble cross of God's Son.

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The Church Manual Is Born

Interestingly, some 20 years after the drawing up of constitutions spelling out in detail the operation of the General and State conferences, an attempt to draw up a manual giving similar guidance to the operation of local churches was aborted. In 1882 three ministers (W. H. Littlejohn, J. O. Corliss, and H. A. St. John) were asked by the General Conference to prepare a church manual. It was printed first in the REVIEW AND HERALD serially for discussion and criticism (June 5 to August 28, 1883). However, the General Conference session in the fall of that year decided not to publish the manual.

Explaining the action, George I. Butler, president of the General Conference at that time, said: "The Bible contains our creed and discipline. It thoroughly furnishes the man of God unto all good works. What it has not revealed relative to church organization and management, the duties of officers and ministers, and kindred subjects, should not be strictly defined and drawn out into minute specifications for the sake of uniformity, but rather be left to individual judgment under the guidance of the Holy Spirit."—REVIEW AND HERALD, Nov. 27, 1883.

This is an interesting line of argument, for it could have been applied equally to the drawing up of the General and State conference constitutions. Butler could have argued, "What the Bible has not revealed relative to local conference or General Conference organization and management should not be strictly defined and drawn out into minute specifications for the sake of uniformity." But there is no indication that Elder Butler's opposition extended that far. Apparently in his mind the question was not Should we have any written guidelines for the operation of denominational organizations? but, instead, In what detail shall these guidelines be drawn up? Apparently also in his mind there was not the thought that State conference presidents should ignore the constitution and each simply go to the Bible for himself and operate the conference his way. But he was concerned that the *sola Scriptura* (the Bible alone) principle should not be lost,

and he felt that this principle was sufficient for the management of local congregations. We have already pointed out that the Bible says nothing, for example, about how the nominating committee should be chosen, or as to what officers should constitute the church board, or as to the length of time officers should hold office. A church manual, of course, would define these, but its teaching authority, while recognized, would not be of the level of the Bible's authority.

The churches managed for a while longer to conduct their business without a written guide. But in 1907 J. N. Loughborough published a book entitled *The Church, Its Organization, Order and Discipline*. It was a personal undertaking, but was for years considered to be the standard manual for the operation of local churches.

Finally, in 1932 the General Conference published a church manual. It since has had several revisions. In 1946 it was voted by the General Conference in session that all changes in the manual must be authorized by the General Conference in session. Matters of policy are always subject to change. They are not in the same class as the ethical and moral principles of Scripture. But for organizations to function successfully, members of that organization should be willing to abide by that organization's policies.

In the area of doctrine the *sola Scriptura* principle remained strong and must ever remain strong. Believing that the Bible is the church's only creed, the editors of *Signs of the Times*, when publishing in 1874 a list of 25 principles on the church's beliefs, prefaced the list by the following statement:

Sola Scriptura and Doctrine

"In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them."—June 4, 1874.

This is still the church's principle and the distinction between the teaching authority of the Bible in the matter of doctrines and the teaching authority of the church in the matter of church polity we thought we had made plain in our January 31 editorial. One of our readers expressed himself strongly, "Surely the teaching authority in the true Adventist Church is none other than the Bible and God Himself."

We did not know that we had denied the supreme teaching authority of the Bible. At no time should anyone act or believe contrary to what he thinks the Scriptures teach. But where the Scriptures say nothing—for example, as to how long a church elder should hold office—it would seem perfectly proper to follow some standard procedure such as that indicated in the *Church Manual*. Doubtless our readers would agree with this. Perhaps their problem was simply the question as to whether one should call this a teaching authority. It is to be expected that as there were those in the early decades of the church who resisted organization or at least wanted to limit it, so there will probably continue to be those who feel the same way.

Then there is the third area of the church's authority to which we referred, which is clearly detailed in the Bible. Jesus asked the member against whom a brother

The Turn Around

By VIRGINIA VESS

My hands and thoughts were fancy-full,
Full of the painted gods of earth.
I liked the made-up, funny clowns,
The trinkets holding tinsel worth.

But one day, Lord, You showed the true,
And painted gods all fell away.
I found the censor of Your love,
And Heaven blesses when I pray.

has trespassed to take his case to the church if a private attempt at reconciliation and a second with the aid of two or three witnesses failed (Matt. 18:15-17). Paul severely rebuked Corinthian believers for taking quarrels with fellow members to pagan law courts for adjudication, instead of to the church (1 Cor. 6:1-7). The church at Corinth was also rebuked for not taking prompt action in disfellowshipping an incestuous member (1 Cor. 5). To the church, therefore, has been committed authority in these areas, and its voice ought to be respected.

An important lesson with respect to the authority of the church also comes to us in the experience of the conversion of Saul. "In the record of the conversion of Saul important principles are given us, which we should ever bear in mind. Saul was brought directly into the presence of Christ. He was one whom Christ intended for a most important work, one who was to be a 'chosen vessel' unto Him; yet the Lord did not at once tell him of the work that had been assigned him. He arrested him in his course and convicted him of sin; but when Saul asked, 'What wilt Thou have me to do?' the Saviour placed the inquiring Jew in connection with His church, there to obtain a knowledge of God's will concerning him."—*The Acts of the Apostles*, p. 120.

SPEAKING OUT

The Sabbath Syndrome

[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.]

SOME PEOPLE among us have a Sabbath syndrome. Each weekend for them becomes a weak-end. A sickness seems to hang over them throughout the Sabbath hours. Not a few actually dread to see the Sabbath and all it means in their lives. Not that they don't "keep it," but they don't really enjoy it.

Like the lady who visited her doctor because she became physically ill shortly after she was married. The doctor's diagnosis? She was allergic to her husband. Naturally he sent her and her husband to see a marriage counselor to find out *why* she was uneasy in the presence of her husband.

Perhaps some stumble at the words of Isaiah, chapter 58, verses 13, 14, where he says we are not to find our own pleasure on the Sabbath day. This seems to preclude enjoying the Sabbath. I have heard the very words, "I don't enjoy the Sabbath anymore; to me it has become a burden. A 24-hour period of don'ts."

Really, careful reading of that passage in Isaiah 58 reveals godly delight for those who want to enjoy God's holy day.

A friend of mine recently discussed "Law and Grace" and especially the Sabbath, with me. His statement, that seemed to reveal antagonism on his part, was this: "The Sabbath is

'Jewish.' " His inference seemed to brand the seventh day of the week as non-Christian. But he backtracked a bit when reminded that Jesus was a Jew and practically the whole Bible, including the New Testament, is Jewish.

Often it is not one symptom but a group of signs or symptoms that occur together, which form a Sabbath syndrome. Perhaps it is a dislike of the pastor, then this day is looked on as his day rather than God's holy day, and really, ours.

Maybe we don't like the Sabbath school teacher; this is possible but not sufficient, really, to ruin our fellowship on this day.

Then again, we may be so physically tired that these "wooden pews and cold stares" keep us away from the spiritual fellowship we so much need.

I was about to spend my first Sabbath ever at home because of a serious auto accident that left me in much pain from broken ribs and a shoulder separation, plus numerous bruises. I wasn't expected to be at church the first Sabbath after the accident; indeed, my wife gave explicit instructions that I was to stay at home and in bed. As the minutes ticked slowly away that morning, something just seemed to cry out in me to be in God's house with His and my people. So I dragged myself up, dressed, and walked as erect as sore ribs would allow to the church in time for worship service. I was truly "glad when they [God] said unto me, Let us go into the house of the Lord" (Ps. 122:1).

After relating the interview between Saul and Ananias, the representative of the church, Ellen White says, "Thus Jesus gave sanction to the authority of His organized church and placed Saul in connection with His appointed agencies on earth. Christ had now a church as His representative on earth, and to it belonged the work of directing the repentant sinner in the way of life.

"Many have an idea that they are responsible to Christ alone for their light and experience, independent of His recognized followers on earth. Jesus is the friend of sinners, and His heart is touched with their woe. He has all power, both in heaven and on earth; but He respects the means that He has ordained for the enlightenment and salvation of men; He directs sinners to the church, which He has made a channel of light to the world."—*Ibid.*, p. 122.

We recognize that we have not answered all the questions that could be raised in the area of the authority of the church. One reader raised the additional question, "What is our denominational position on the relationship between the authority of the *Church Manual* and the testimonies borne by Ellen G. White? Are the testimonies authoritative even though they are a lesser light to the Bible?" To this question we shall seek to address ourselves shortly.

D. F. N.

Here is the real nitty-gritty part of the issue; we are uncomfortable in church usually because we are not in the company of God. If Enoch walked with God, and he did, then he must have also sat with God.

When a husband is uneasy in the company of his wife, that is, when he does not enjoy being alone with her, something is seriously wrong and needs immediate attention before there is a marital breakup. The same is true with our attitude toward the Sabbath service.

Along with many other pastors, I am alarmed at the growing number of those who attend Sabbath school then leave before the worship service begins. Could the words spoken to disheartened Samuel by God apply here? "They have not rejected thee [Samuel], but they have rejected me [God]" (1 Sam. 8:7).

We are admonished to "enter into his gates with thanksgiving" (Ps. 100:4). To do any less robs our own souls of a Sabbath blessing.

Whether the air conditioning is too cool; the seats too hard or too soft; the music too professional or too amateurish; the speaker too long or too dry; as for me and my house, we want to serve the Lord. Enjoying Sabbath fellowship, then, is a definite part of that service to God.

So many are concerned with how to keep the Sabbath outside of worship hours. In reality, the pace for true Sabbath observance is set by our conduct and attitude during these worship periods, don't you agree?

Let us step out of "the Sabbath syndrome" and into Christian fellowship.

GEORGE GREEN
Charleston, S.C.

A Tale of Two Centuries

By RUSSELL H. ARGENT

A CARTOON BY THE SATIRIST Max Beerbohm shows a portly Victorian, smugness stamped on his bewhiskered features, pointing with satisfaction to a larger replica of himself called "The Future as Beheld by the Nineteenth Century." Next to it Beerbohm places a lean, anxious young man wearing a black armband, staring at a question mark. Underneath is the inscription "The Future as Beheld by the Twentieth Century."

Not that the Victorians were free from trouble and anxiety. The difference, however, between then and now was the firm belief of the early Victorians that the future inevitably would be better. The Victorians believed that their century was an age of transition that, though a great deal was wrong, would eventually lead to the new century in which everything would be right.

Frederic Harrison wrote: "We all feel a-tiptoe with hope and confidence. We are on the threshold of a great time, even if our time is not great itself. In science, in religion, in social organization, we all know what great things are in the air. 'We shall see it, but not now'—or rather our children and our children's children will see it."¹

The Victorians were the heirs of Francis Bacon, who in the seventeenth century, by concentrating on the things that he could see and touch, pioneered the scientific method. Concerned with "the benefit of man's estate," Bacon was excited by "the knowledge of Causes, and secret motion of things; and the enlarging of the bounds of Human Empire, to the effecting of all things possible."²

The nineteenth century seemed to prove indeed that all things were possible and that in science lay the only truth. Laboratory and warehouse produced a ceaseless cataract of inventions, demonstrating man's mastery of nature, making life more comfortable for millions of ordinary men and women, and altering the map of the world. Success was to prove a heady wine, as the comments of many Victorian writers demonstrated. Unshackled from the false methods of theology and metaphysics, Western man marched to the drumbeat of inevitable progress.

Comte, who founded a new science called Sociology, wrote lyrically of his belief in an earthly paradise; a future landscape, shining in splendor lay before him "undimmed by human tears," awaiting only the transformation science would inevitably bring. Master the laws of Sociology and man may "rationally organize society for the training of the best citizens. . . . Those

who can read the signs of the times read in them that the kingdom of Man is at hand."³

In that kingdom "hunger and starvation will . . . be unknown, and the best part of the human life will no longer be wasted in the tedious process of cultivating the fields. . . . Disease will be extirpated; the causes of decay will be removed; immortality will be invented. . . . Finally, men will master the forces of Nature; they will become themselves architects of systems, manufacturers of worlds. Man will then be perfect; he will then be a Creator; he will therefore be what the vulgar worship as a God."⁴

The philosophy of evolution, capturing the Victorian imagination, caused dismay among the clergy and despite some scientific opposition was hailed as a kind of cosmic elevator that would carry man upward to this promised land to eventual perfection. Lamarck, who believed that all animals instinctively strive to adapt themselves to their environment, was interpreted by Spencer as meaning that man would in time slough off his characteristics of predatory life and adopt those suitable to a social life. This meant that "progress, therefore, is not an accident, but a necessity. . . . As surely as there is . . . any meaning in such terms as habit, custom, practice; so surely must evil and immorality disappear; so surely must man become perfect."⁵

The Illusion of Evolution

Once Darwin had argued that his own evolutionary theory of natural selection "works solely by and for the good of each being, all corporeal and mental endowments will tend to progress toward perfection,"⁶ a new law of the universe was born; confidence in progress would result regardless of human efforts. Lord Balfour commented in the 1860's that even his barber chatted about "the doctrine of evolution, Darwin and Huxley, and the lot of them—hashed up somehow with the good time coming and universal brotherhood, and I don't know what else."⁷

Every new invention in communications was hailed as progress toward the new kingdom. As people grew closer together, they would understand one another better, and mutual understanding would eradicate mutual hostility. The Great Exhibition of 1851, held in London, seemed to preface the new era. Unchallenged as yet by American and German industry, the British press indulged in an orgy of self-congratulatory and confident optimism. The Prince Consort hailed "a period of most wonderful transition, which tends rapidly to accomplish that great end to which indeed all history points—the realisation of the unity of mankind."⁸

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: Its Lesson for Today

God seemed superfluous as the Victorian pilgrims progressed toward their twentieth-century scientific wonderland, where through their own genius peace would be "as a river" and "righteousness as the waves of the sea."⁹ Numerous Christians, numbed by scientific theories that appeared invincible and crowned by success, gave up their faith. Among these was the Evangelical writer George Eliot who rejoiced that her mind was "liberated from the wretched giant's bed of dogmas in which it has been racked and stretched ever since it began to think."¹⁰ Not every Victorian agreed. "The strangest thing," wrote Charlotte Brontë, "is, that we are called on to rejoice over this hopeless blank . . . to welcome this unutterable desolation as a state of pleasant freedom."¹¹

Those of us today who have reached maturity in the twentieth century have seen what man has done with his kingdom. The pathway was not to lead through green meadows and still waters, warmed by the sun of peace and contentment. Instead, the road proved bare and twisted, winding its tortuous way through the blood-red fields of Flanders, past Verdun and the Somme. The signposts, instead of leading to world brotherhood, led to the ovens of Dachau and Buchenwald, to the ashes of Hiroshima and Nagasaki, to violence in Ireland, to terrorist raids in the Middle East. The words of another writer, in another era, seem strangely pertinent: "Man has walked by the light of conflagrations, and amid the sound of falling cities; and now there is darkness, and long watching till it be morning."¹²

Seventh-day Adventists were a small, impoverished group of people in the nineteenth century. Yet they courageously opposed the prevalent view that through science no problem would remain unsolved and that this little planet could achieve contentment. They were not obscurantists, who failed to recognize the value of the knowledge that was increasingly being discovered, however. In areas such as health they pioneered in the scientific progress that revolutionized medical treatment.

No Escape From Reality

Yet they drew a distinction between science and scientism. The meaning of *science* is "to know," "to understand." Scientists make observations and confine their reports to findings dealing with time, space, and matter. In many cases they supplement sense organs with instruments.¹³ The business of science, however, is to report, not to interpret. A modern writer observes: "Others take these facts and interpret them according to the world view they accept. Whether scientific discoveries are good or bad depends on the one who decides what to do with them. In its most ex-

treme form scientism is the worship of scientific achievement with the purpose of ruling God out of human life."¹⁴

Amid the intellectual upheavals that rocked the Victorian world, Adventists retained their faith in a God who was there, concerned about men and nations, who had demonstrated that concern through His mighty acts in history. Laughed at as "calamity howlers," Adventist preachers pointed to the Word of God and declared, "Thus saith the Lord."

Western man has paid a high price for his rejection of the Creator of the heavens and the earth. Today our world view is fragmented, a kaleidoscopic pattern, ever changing as new philosophies briefly capture the imagination of man. Yet as one writer says: "There is no escape from reality, least of all from spiritual reality. Insofar as our own world view, deriving from Darwin, Freud, Marx, Comte, and innumerable other sources, denies the reality of spirit . . . we too must pay the price of that denial."¹⁵

In the twentieth century, as in the nineteenth, Adventists must continue to witness to their faith in a personal God who has identified Himself with man and who alone can bring peace to our troubled world. "Now there is darkness, and long watching till it be dawning." Yet the Bible assures us that morning will come. In the collapse of a blind faith in scientific progress, a new opportunity is given to the church to point men to "the way, the truth, and the life." A bewildered generation, seeking to recover a lost foundation, may recover again a firm basis for their faith and rejoice like Thomas Wolfe, who cried: "Immortal love, alone and aching in the wilderness, we cried to you; you were not absent from our loneliness."¹⁶ □

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Feeding the Unborn Baby

By PATRICIA B. MUTCH

THE MYSTERIOUS GROWTH and development of the unborn child within the maternal womb has led to many strange superstitions about the food and activities of the expectant mother. Almost everyone has advice to offer, until often the mother-to-be is confused about diet during pregnancy. Some will say that what to eat during pregnancy isn't an important consideration, just "eat whatever you feel like eating"; others caution against foods that are "bad" for the pregnant woman. Some expectant mothers may even eat less than normal to prevent gaining too much weight, especially if they are concerned about their figures.

Until recently many nutritionists and physicians also were of the opinion that nutrition during pregnancy was of minor importance, just so long as the pregnant woman did not gain too much weight. The unborn child was thought to be well-protected by the mother's system from harmful external influences such as poor nutritional habits or drugs. But the thalidomide tragedy showed the world that the unborn child may be sadly victimized. Today laboratory evidence increasingly supports the view that what the expectant mother eats is important if she wishes to give birth to a normal and healthy baby. In 1970 a comprehensive survey of research findings on nutrition and pregnancy was published by The Committee on Maternal Nutrition of the National Research Council.¹

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These experts concluded that maternal nutrition deserves careful attention during pregnancy.

How is the unborn child nourished? As the fetus develops in the uterus the placenta brings maternal blood into close proximity to fetal blood. Nutrients then pass from the woman's body into that of the fetus. The diet of the mother or nutrient stores within her body must supply all the food the fetus requires for normal growth and development.

In the first three months of pregnancy, the mother's body begins to make extensive adjustments to care for and nourish the new life. Maternal appetite and thirst increase, although morning nausea may temporarily interfere with the desire to eat.

To aid the expectant mother in coping with this nausea the use of high carbohydrate foods such as crackers, jelly, hard candies, or dry toast eaten before arising in the morning is often recommended. For a while eating small meals at frequent intervals rather than two or three large meals a day may also be helpful. Liquids should be taken between meals rather than with the meal. These temporary changes in the eating pattern may help the pregnant woman suffering from nausea to continue to eat the foods her body needs.

Besides nausea, women in the first three months of pregnancy may develop strong cravings for certain foods and distaste for others. The cause of these sudden taste preferences is not understood, but catering to them is nutritionally unwise. A balanced intake of foods supplying all the needed nutrients is vital throughout pregnancy.

While the food craved may not itself be unhealthy, yet eating large amounts of any one food will reduce the intake of other nutritious foods.

Many years ago the detrimental effects of indulging appetite during pregnancy were described by Ellen White: "The idea that women, because of their special condition, may let the appetite run riot, is a mistake based on custom, but not on sound sense. The appetite of women in this condition may be variable, fitful, and difficult to gratify; and custom allows her to have anything she may fancy, without consulting reason as to whether such food can supply nutrition for her body and for the growth of her child. . . . Because once in the mind it must be in the stomach, is a great error, which Christian women should reject. Imagination should not be allowed to control the wants of the system."² Food choices during the critical pregnancy period cannot safely be left to fitful caprice, but should be made on the basis of their nutritional contribution.

Good Habits Before Pregnancy

Good nutrition even in the first weeks of pregnancy is important. In the first two months of pregnancy the placenta and all the major organs of the developing baby or fetus are formed: brain, heart, kidneys, lungs, liver, digestive system, and skeleton. Deficiencies of certain vitamins and minerals during this crucial time in experimental animals result in abortions, stillbirths, or birth defects in the fetus. Yet during much of this important period of pregnancy a woman may

be unaware she is carrying a new life. The importance of developing good food habits before pregnancy is therefore obvious.

While direct evidence that nutritional deficiencies in human beings can cause birth defects in the fetus is still lacking, the importance of choosing a good diet during pregnancy can be strongly urged. Certain nutrients cannot be stored in the body and must be eaten daily to supply the body's needs. Among these are the essential amino acids, found in high quality protein foods, the water soluble vitamins found in whole grains, vegetables, and fruits, and certain minerals such as magnesium, found in deep-green leafy vegetables, and zinc, present in most foods high in protein but most usable when obtained from eggs and dairy products. One of the B vitamins, folic acid, is presently being intensively studied, because women with symptoms of a deficiency of this vitamin were reported to have more complications of pregnancy and more malformed babies.³ Many physicians are now prescribing folic acid supplements during pregnancy as a precaution against folic acid deficiency. In rats, a deficiency of magnesium or zinc during the period of organ formation leads to high percentages of birth defects in the newborn animals.^{4,5} Thus a daily selection of foods high in protein, vitamins, and minerals should be made even during the early part of pregnancy. This is why nausea or food cravings should not be allowed to interfere with eating a good, well-balanced diet.

Certain other minerals are of particular concern during pregnancy. A deficiency of iodine during human pregnancy may result in mental retardation of the newborn child. This condition is known as cretinism. Although many regions of the world have soils and waters deficient in iodine, cretinism can easily be avoided by using iodized salt routinely, rather than plain salt. Recent experimental findings reveal that a deficiency of sodium, normally obtained from salt in the diet, has detrimental effects in animals.⁶ Therefore the National Research Council Committee on Maternal Nutrition concluded that the intake of salt should be restricted or prohibited during pregnancy only for medical necessity. If salt must be restricted in the diet, supplements of iodine should be taken.

Another mineral required in increased amounts during pregnancy is iron. Not only does the developing fetus need iron to make red blood cells, but the amount of blood

in the mother's body also increases, demanding additional iron. Iron is lost from the mother's body in the blood losses during delivery as well. Food sources are usually not sufficient to supply the iron required by the pregnant woman, so supplemental iron may be prescribed by the physician. □

Concluded next week

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especially

FOR WOMEN

By BETTY HOLBROOK

Touch Control

TIMID MOTHERS BROUGHT their little ones to be touched by Him. "Presumptuous," the disciples scolded. They were sure Jesus would be displeased with these mothers and their little ones. And it would have been easy to think that He had more important things to do in the short years of His ministry. But He waited to see how the disciples would respond, and then in His quiet, gentle way He took the children in His arms, put His hands on them, and blessed them (see Mark 10:16).

Jesus loved little children. He accepted them—their open, unaffected love—and they responded to Him. Their childish words were like music in His ears—a far cry from the crafty and hypocritical men with whom He so often had to deal (see *The Desire of Ages*, p. 511).

Why did Jesus take the time to hold the children? Or why did He stretch forth His hand to touch lepers? Wouldn't it have been quicker, easier, and even more sanitary to stand off a little and pronounce the words of blessing or healing? Wouldn't results have been the same?

I like the picture of Jesus that both Mark and Ellen White give. He didn't

just think or talk about love—He showed it. Often it's the gentle touch that tells more than words. It gives warmth and reassurance that we all need. From tiny babies who get their first nourishment from being held in mother's arms to those whose weary feet are nearing their rest there is a need for "touch control."

Sadly, many times it's the older ones among us, those whose skin is no longer soft and smooth to touch, who are starved for tactual love. These are the ones who sometimes withdraw from reality or return to childhood trying to recapture some of the happiness and warmth that now escapes them.

It isn't, of course, just physical touching that brings closeness. There has to be a verbal touching too. Mind meeting mind and affection expressed. Too often we have what Mrs. Dale Carnegie termed a "diet deficiency" in the lack of love shown. She goes on to say, "For man does not live by bread alone; he needs a little cake—with icing on it—once in a while." Ellen White suggests that we can show "a thousand little attentions in friendly words and pleasant looks, which will be reflected upon us again" (*Testimonies*, vol. 3, p. 539).

I can't help thinking that if there were warmth and love in our homes—between husband and wife, parents and children, brothers and sisters—the Seventh-day Adventist home would not be in trouble. Hearts that are filled with love can't get very far apart.

There are some, though, who are afraid of being close—afraid of being hurt, of being manipulated and controlled, of being condemned or labeled, or afraid of someone who is unpredictable or irresponsible. Some will even indulge in promiscuity, psychologists say, to avoid closeness. Everything is kept on a superficial level where the feelings and emotions are not too involved.

But shouldn't a Christian home be one where there is closeness, warmth, transparency, and where we can open our hearts and tell what we think? To do that, we have to let others, even our friends, be what they are, what they think, and what they hope for. We can't ask others to be what we think they should be. With children there has to be control, but even they have little individualities that should be allowed to shine through. They need minds and wills of their own to meet what lies ahead. Nothing is more pathetic than one whose spirit has been completely broken—by guilt, by condemnation, by name calling, or whatever method we may use to dominate another.

What we need is more giving of ourselves and letting others do the same, more of mother's soothing embraces than looks of stern disapproval, more cultivating of affections instead of studiously repressing them. Most of us could probably use a little more touch control—skin to skin, mind to mind, and heart to heart.

Adventure in Faith—What Is It?

A conversation between D. H. Baasch, General Conference associate secretary for Inter- and South America, and L. L. Bock, General Conference associate secretary for North America.

Baasch: I keep hearing about an Adventure in Faith. What is it all about?

Bock: For many years Seventh-day Adventists have presented a special offering to the Lord at General Conference session time, and at recent sessions it has been referred to as the Million-Dollar Offering. Today we are all painfully aware of the fact that the completion of God's work in the earth is overdue. One million dollars is no challenge for the church today, and the title itself seems to limit the dedication. It is time for God's people to step forward in a real Adventure in Faith.

Then do I understand correctly that Adventure in Faith has reference to a special offering that will be received at the 1975 General Conference session?

Yes, but much more. Adventure in Faith is a worldwide spiritual thrust to enter new areas with the gospel and greatly expand the work in areas already entered. Each local field around the world is developing Adventure in Faith plans to enter new areas and to meet the challenge of the unfinished work. Most of the conferences in North America already are progressing nicely with their Adventure in Faith plans.

It seems to me, then, that this will involve much more than contributing money for an offering.

It certainly will. For instance, for us in North America it will mean a concerted move on the part of our conferences to venture forth in faith into unentered sections of the large cities, with inner-city activities. It will mean opening the work in unentered areas and among special language groups. In short, Adventure in Faith means a vigorous move forward to finish God's work now! It is real adventure, and it requires great faith. Don't you agree?

You are right! But why talk about it now? Wouldn't it be better to wait until a few weeks before the offering is to be received at the session?

Again, we are talking about more than an offering. What we are really concerned about is a way of life until our Lord returns. The deep personal involvement of each church member is really the major objective of Adventure in Faith. It is a spiritual plan to open avenues for the individual gifts of time and abilities, as well as financial means. "Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel," we are told in *The Ministry of Healing*, page 147.

In practical terms, how do you and I join this Adventure in Faith?

I believe our first step individually is to allow the Spirit of God to impress upon us the magnitude and the urgency of the times. We have repeated all the sins of ancient Israel, including the reticence to give up this

world and enter the heavenly Canaan. But, remember, there came a moment in Israel's experience when they did move forward in faith. But before they did this as a people, they had settled the need of each individual heart. This, I believe, is our greatest need today, and it is clearly represented in Christ's appeal to Laodicea.

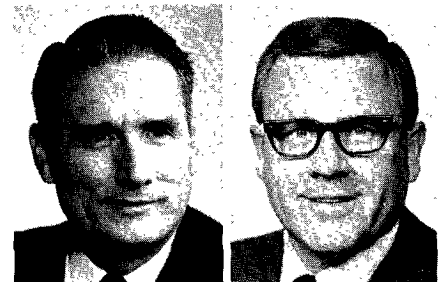
The practicality of Adventure in Faith will be our normal response. Let me spell it out in terms we can all understand. In order to underwrite the Adventure in Faith spiritual thrust financially, each member is encouraged to give an offering equal to one week's income between now and April 26, 1975. Very few of us could afford this large an offering on a given Sabbath, but if we systematically put aside a portion over several months, it is not an impossible objective. Can you imagine the magnitude of such an offering when compared to what we would give in the usual way? It would surpass anything we have considered possible!

It surely would! And I hope it does! Tell me, in the past a portion of the General Conference offering was returned to local fields for their evangelism program. Will this still be the plan?

Yes, it will. Seventy per cent of all gifts, worldwide, will be returned to the local field from which it came, to underwrite its Adventure in Faith spiritual plans. The other 30 per cent will be distributed by the General Conference to areas of the world field where special assistance is needed. Just to talk about the possibilities of such a plan is exciting! Our commission is to preach the gospel to every nation, kindred, tongue, and people. It is a worldwide work that includes our home conference.

That does sound exciting, and I predict the plan will be successful! But we will have to think big. Do you remember what Ellen White once said? "Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. . . . Our plans must enlarge, our operations must be extended."—*Historical Sketches*, p. 294.

Although every division of the world will be participating in this Faith outreach (and there will be astonishing offerings from these world divisions), our believers in North America should thoughtfully consider the responsibility God placed upon them when in His magnificent plan to finish His work, He gave a special commitment to North America. He knew the financial potential was here, and He knew people from every nation under the sun would be living here. From these shores He launched the final message to all the world. This does not make North American Adventists any dearer or more important in His sight, but the special responsibility He has placed upon them will continue to the end of time.



D. H. Baasch

L. L. Bock

19 Youth Homeward Bound—2

Brazil Tragedy in Retrospect

By LEO RANZOLIN

IT WAS A SHOCK to learn that Eleazar Pereira was dead. I remember a telephone conversation we had not long before I left Brazil.

"Elder Ranzolin, we wonder whether you could come and preach in our church this coming Sunday night. The pastor is out, and I thought of you."

"Yes, I will be delighted to come," I had answered Eleazar.

A small farewell party was given for me the night that I preached at Eleazar's church in Jabaquara, as I was to leave the South Brazil Union to come to the General Conference. At the end Eleazar gave me a small brass candlestick. "We want you to think of us while you're in Washington," he said. "We don't want you to forget the Brazilian youth." How could I ever forget them?

I kept hearing about Eleazar's MV achievements. In early 1973 as leader of the youth in the Central church he originated a plan to take hundreds of roses to people in five hospitals of São Paulo, an operation called Heart to Heart. About 200 young people from the MV Society of the church participated under the leadership of Eleazar and his pastor, Ewaldo Schlemper. At room after room they stopped, smiled at the patients, and left a rose bearing this message, "We hope this room will soon be empty and that you will be far away from it with lots of health and happiness. May the blessings that only God can give to those who surrender to Him fall upon you and your dear ones." On the other side of the card were the name and address of the MV Society.

The idea caught on. The East Brazil Union picked it up and used it in its youth congress in Belo Horizonte in July of 1973. The idea does not belong to Eleazar anymore. It belongs to the world.

On Christmas Day, 1973, the members of the Central church, families, and friends gathered to pay their final respects to the officers of the MV Society, who, along with others who had probably participated in the Heart to Heart Project, had died in the tragic accident following the South Brazil Union Conference (see last week's Review): Oswaldino Brasílio Ferreira, doctor of the São Paulo Adventist Hospital, and his wife, Leni, a receptionist at the hospital; Eleazar Pereira, youth leader of the Central church, and his

wife, Alice, director of the kindergarten at the church, who leave three children who were also in the ill-fated bus; Itanel Armando dos Santos, associate leader of the MV Society; Irma Olm Vasconcelos; Milton Albarelli, Jr., member of The Group; Jose Emilio Pinto, deacon; Rosalina Pereira Dias Pinto, deaconess; Manoel Matos Morena; Mario Tomas and his wife, Maria Josefa, deacon and deaconess; Cristina Andrei; Ana dos Santos; Tereza Jesus dos Santos; Assunta Del Aquilla, deaconess; Alberto Del Aquilla; Marta Ribeiro, MV secretary; and Jorge Augusto Cunha, member of The Group.

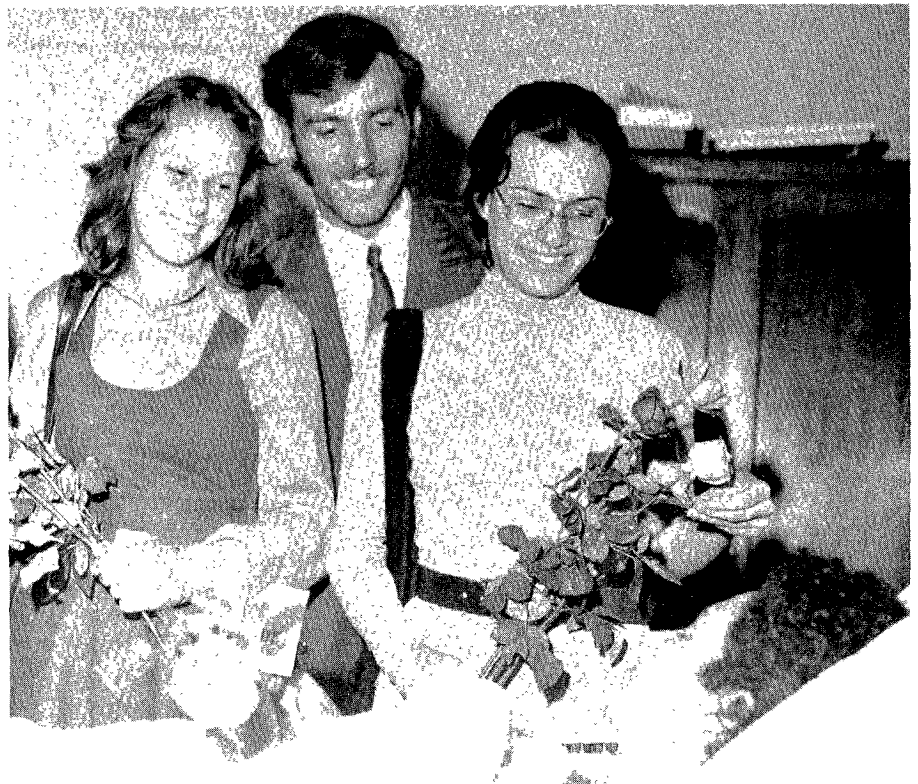
Eleazar Pereira is dead, but his ideas are still alive. His spirit is instilled in the hearts of Brazilian youth. His dedication to the MV cause will never be forgotten. That is why the MV flag, the symbol of Adventist youth around the world, covered his coffin.

Elder Rodolpho Gorski, youth director of the South Brazil Union, said, "The experience was too hard for all of us. However, we are reaping some positive experiences with the blessings

of God. The young people of the Central church are more than willing to do their best for the Lord. MV plans have not suffered."

Elder Gorski mentions the death of Dr. Ferreira and his wife, faithful and dedicated missionaries of the São Paulo Adventist Hospital. They had given their lives to the Lord as have many other Brazilian youth who are now working in Africa since the opening of missionary opportunities in Angola and Mozambique, African countries where Portuguese is spoken. But still it has not been easy to find doctors who are truly missionaries who will leave everything to serve God. Dr. Ferreira was one of these true missionaries, and his death stirred the hearts of many doctors in Brazil. One of them came to see the conference president, Wilson Sarli, and said, "Pastor, I'm willing to take the place of Dr. Ferreira."

Jorge Cunha, a young man who had been on drugs and was treated at the São Paulo Adventist Hospital, got in touch with the church and was baptized one week before the youth congress. Fifteen days after his baptism he died in the accident. At the funeral his non-Adventist parents held hands together with three other couples who had lost young people. They sang hymns with them, cried with them, and gave their testimony, "Our son will not be able to do anything for the Seventh-day Adventist Church, but we will take



Project Heart to Heart began with young people of the Central church in São Paulo, Brazil, who visited five hospitals in the city distributing roses with messages from the MV Society.

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his place." Since that time, they have been attending church regularly.

A separated couple lost their son in the accident. They have re-evaluated their lives and have reconsecrated them together in the Lord.

The greatest outreach program of the Central church is The Group. Started before the tragic bus accident, The Group is sponsored by the São Paulo Adventist Hospital and by the youth of the Central church. These institutions are only a few blocks apart. Walkirio de Souza Lima had begun a program of *papoterapia*, or "chat therapy." It was there that Jorge Cunha left drugs and was later baptized into the church.

After the accident several of the injured youth underwent treatment at the hospital. (Two of these are still under treatment at this time. Waldir de Laurentis had serious brain damage, and both legs are paralyzed. Mario de Tomas, Jr., had both legs fractured and will have to undergo surgery.) The friends of the injured got together with The Group to pray in their behalf. As many parents and friends would come and ask questions about the Adventist faith it became a meeting to exchange ideas and a comfort and joy to all.

At my request Elder Gorski paid a visit to The Group. One of the doctors was giving a lecture about the effects of drugs, alcohol, and cigarettes on the brain. He then spent time talking with some of the participating youth.

Wilson S. da Silva, a young man who was working at a tobacco-researching company, told this story: He had gone to visit a family of Adventists and had asked the routine questions about the different brands of cigarettes and was surprised by the answers given. As he came in and talked to them, he liked what he heard. Today he is a member of The Group and has left the tobacco company.

Another young man entered the hospital about two months ago to get rid of drugs. Besides medical help, he got in touch with The Group. Today he is preparing for baptism.

One of the newer members of The Group was saved from a blazing building in São Paulo. When the building caught fire he was in one of the top floors. He saw people die. He saw others jump to death. A few were saved by helicopters, and he was one of them. Today he wants to study about the church.

W. J. Hackett, a general vice-president of the General Conference, gave the closing sermon of the youth congress. The 19 who died heard him speak that night. I feel certain that they were returning to their homes full of ideas to hasten Christ's coming. The message had been clear and to the point. Elder Hackett had mentioned that there were some ways by which they could fail in their mission, by disobeying orders and by getting out of step. The youth are

the great army of the Lord to give the warning, and in his sermon Elder Hackett pointed out that they must develop character, conviction, compassion, purity, and self-control. The young people were stirred, and the response was tremendous.

"I made a call for those who had never accepted Christ. About 70 stood," he said. "Then I led the young people to a general consecration. However, the Lord impressed upon me also to call for those who wanted to help finish the Lord's work now. I would say that only about 100 of the 1,500 young people present did not respond."

Like a storm without clouds, which hits suddenly, this tragedy ought to shake the church in Brazil and the people of God around the world. It is time to harvest. If the sacrifice of those who fell in fields of battle will inspire others to get up and lift up the banner of the Saviour, this sacrifice was not in vain. The church cannot stop. If one leader dies another one must take his place. We cannot say, "Almost," or "I have finished a quarter, a half, of the way." We must go all the way. We must carry the torch of God with enthusiasm and with zeal. The results of the fire that these youth of the church ignited in the hearts of modern youth today will be seen only in eternity.

"Blow ye the trumpet in Zion, . . . for the day of the Lord cometh" (Joel 2:1). □

Upper left, Emilia da Cunha and her family have been attending church since Jorge, her son, was killed in the bus accident in Lajes. Being interviewed with Mrs. Cunha is another son, Claudio. Right, Tercio Chagas, of São Paulo Adventist Hospital, speaks to young people of The Group, who are shown in the bottom picture asserting their union in faith, love, and principles. Mrs. Cunha is at the right.





"Write to Save" was the theme discussed by editors from 18 European countries, who recently spent six days in council in Switzerland.



Ernesto Ferreira, right, Portuguese Publishing House editor and mission president, told his conversion story to editors assembled at Krattigen. E. Köhler translated.

SWITZERLAND

"Write to Save" Is Theme of Editors' Council

Approximately 40 editors from 18 European countries enjoyed six days of fellowship and instruction May 6 to 11, amid the breathtaking grandeur of Switzerland's Bernese Oberland. Theme of the council was "Write to Save." Host institution was the Adventist Oertlimatt Guest House and Home for Senior Citizens at Krattigen, within sight of Interlaken, and picturesquely perched on steeply sloping ground a few hundred feet above Lake Thun.

Council organizers were C. L. Powers, president of the Euro-Africa Division, and his administrative associates. E. Naenny, publishing secretary, was largely responsible for the organization of the council. Twelve editors from the Northern Europe-West Africa Division also were invited. Guest of honor and chief instructor was Kenneth H. Wood, REVIEW AND HERALD editor.

This was Europe's first-ever council exclusively for Seventh-day Adventist editors, and therefore a historic event. Previously, editors have met with other publishing department workers.

The Euro-Africa Division gave each editor a copy of Ellen G. White's book *Counsels to Writers and Editors*. Each

day O. Bremer, division assistant secretary, spoke on selected passages from the book.

S. Folkenberg, division under-treasurer, gave practical advice from Mrs. White for assuring the physical and mental vitality needed for effective writing and editing.

"You are managers for God," said Elder Folkenberg, "but how are you managing the manager?" He emphasized the need for self-discipline in terms of diet, exercise, and personal behavior, adding that when God's messengers suffer, so also do their messages, because the free flow of language is impeded.

Elder Wood emphasized that editorial pens must be constrained and controlled by love of God, love of truth, and love of people. Mere logic, clever argument, and slick polemics are of secondary importance in wooing and winning persons to Christ.

Everyone contributed in some practical way to the week's program. The evening sessions were mainly illustrated reports by the editors.

Memorable stories were told by the editors, such as the following by Ernesto Ferreira, editor of the Portuguese Publishing House and president of the Portuguese Mission.

In 1937 a trembling woman approached the confessional box for absolution. Oppressed by a sense of guilt, she confessed the "sin" of purchasing Adventist literature. Her innocence restored, she left her purchase in the box for the father-confessor to remove. It proved to be a book about Christ's second coming, by E. E. Andross. Out of curiosity, a fellow priest read it, was impressed by it, believed it, and before long became a member of the Seventh-day Adventist Church. Elder Ferreira concluded, "I am the man."

To confine such a report as this to convention high lights would expand it to total coverage, for nearly everything was a high light. The editors shared the sentiments of the disciples on the Mount of Transfiguration: "Lord, it is good for us to be here."

RAY D. VINE
Associate Editor
Review and Herald

ETHIOPIA

Forty Witness Teams Go to Local Fields

During summer vacation 40 Gospel Action teams from Ethiopian Adventist College will disperse throughout all the fields of the Ethiopian Union. These students, each in uniform, will hold Sabbath schools, give Bible studies, and hold evangelistic campaigns.

Last summer there were 20 Gospel Action teams witnessing for Christ. The college young people in these teams saw 258 persons baptized because of their efforts. Gabre-Michael Felema, academic dean of the college, sponsors the teams.

R. W. TAYLOR
Ministerial Secretary
Afro-Mideast Division

MEXICO

Laymen at Congress Set Evangelism Goal

More than 800 lay preachers from five of the six missions in the Mexican Republic gathered in the city of Minatitlan, Veracruz, for a recent Mexican Union laymen's congress.

W. Schoen, General Conference Lay Activities Department secretary, was the main instructor and speaker. Assisting him were Andres H. Riffel, Inter-American Division lay activities secretary, and Xavier Soto Valle, Mexican Union lay activities secretary.

Delegates and local church members who attended evening meetings numbered approximately 1,500; 3,000 attended the Sabbath service. All the meetings were in the Ciba theater.

As the congress closed, the laymen set a goal of winning 7,384 new church members during the rest of the year. Laymen at another regional congress in the Mexican Union set a goal also, making a goal of more than 10,000 new members in the union in 1974.

The final activity of the congress was a plan called "Operación Maranata," a program of house-to-house visitation in Minatitlan city.

XAVIER SOTO VALLE

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Beginning July 1, the staff and students of the Ministerial department of Sonoma Adventist College, Papua New Guinea, are engaging in a six-week public evangelistic crusade. The students have gone out two by two to work in various areas of the Papua New Guinea Union Mission in order to gain practical experience and to field test evangelistic approaches learned at the college.

► Missionary Volunteers in Australasia have thus far during the present quinquennium won 3,052 new members to the church.

► On July 1 the Sydney Adventist Hospital in Australia began a new community service by offering classes in nutrition and cooking. Forty-five local residents have registered for the first series of classes.

M. G. TOWNEND, *Correspondent*

Far Eastern

► Teachers, preachers, laymen, and volunteer villagers are going to build 25 jungle chapels in Sabah during one week in October, announces Robert Grady, Sabbath school secretary of the Southeast Asia Union Mission. Any worker familiar with the practical aspects of construction will be a team captain working with teams of workers formed in the various villages. The new structures will all be of a new A-frame design. At the present time 24 other jungle chapels are under construction in Southeast Asia, and the goal is 74 in 1974. Building costs keep climbing, reports Grady. Today it costs \$1,000 to build a jungle chapel.

► With a recent registration of 1,026 students, Mountain View College set a new record enrollment this year, reports Donald Halenz, academic coordinator.

► Approval has been granted for the establishment of another English-language school in Japan. The new school will be in Kagoshima.

JANE ALLEN, *Correspondent*

Inter-American

► A group of students at Colombia-Venezuela Union College held an evangelistic campaign during the Easter vacation, under the leadership of Arturo Grayman, Bible teacher of the college. As a result 12 persons were baptized.

► Six students of the 87-member

graduating class received the Bachelor of Science degree in nursing at the largest graduation in the history of West Indies College, Mandeville, Jamaica, on June 2. Course work for the degree program, which began four years ago, is done at the West Indies College campus and at Andrews Memorial Hospital. The degree course in nursing is affiliated with that of Loma Linda University. President L. Herbert Fletcher also conferred degrees in theology, education, and business administration.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► When Seventh-day Adventist schools in Burma were nationalized in the summer of 1966 it seemed that a chapter of Adventist educational history in the country closed. But since there are villages needing elementary schools for their children, requests have been received for Adventist young people to teach these children. In order to help these young people in their teaching work, a summer institute was conducted for 34 of them at Moulmein from April 24 to May 4.

► Five hundred and eighty-seven active students are taking Voice of Prophecy lessons in Burmese, and 16 are taking the English lessons.

► P. V. Jesudas, South India Union Ministerial secretary, began a Bangalore City crusade on April 21 with an attendance of about 300. J. Daniel, Kannada Section secretary, began a city crusade in Tumkur on April 29 with an attendance of 250. Both crusades are part of the 29 in progress throughout the Kannada Section.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► Approximately 300 students and staff members at Helderberg College, Somerset West, South Africa, have begun an attempt to run around the world in 80 days. Led by E. H. Wallace, the runners are ahead of schedule on their more than 40,000-kilometer run. The project, which aims at promoting physical fitness at the college, does not call for the students to leave the college grounds.

► Seventh-day Adventists were among the first to open a fully equipped service center for the aged in South Africa. Government recommendations regarding service centers are patterned after the Tygerberg Centre. The South African Union also operates Anerley Place, Advent Haven, Sunshine Lodge Home, Advent Park Home, and Esda Home for the aged.

► In South Africa more than 100 Bantu towns are in the process of being built. Capitals are being established for each of the ethnic groups. The Southern Union of Seventh-day Adventists, with headquarters in Johannesburg, is facing the challenge of establishing churches in the new capitals.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Renovations are now being made in the devotional room in Lenheim Hall, the men's residence hall at Atlantic Union College, to meet the needs of individual and joint worship. The seating has been changed from a rectangular to a semicircular arrangement, and a new lectern replaces the pulpit.

► Herman Otschofski has assumed the leadership of the Portland-Plainville, Connecticut, district.

► Arne Klingstrand has become pastor of the Crossroads church, which meets in the main auditorium of the New York Center on West 46th Street in Manhattan.

► Jack Heid, who has been associated with New England Memorial Hospital, Stoneham, Massachusetts, since 1959, has been named hospital assistant administrator.

EMMA KIRK, *Correspondent*

Canadian Union

► Mrs. Esther Bateman, of the Swift Current Nursing Home in Saskatchewan, celebrated her 107th birthday in February. She had never been in hospital until she had a slight stroke at the age of 103.

► The Women's Auxiliary of the North York Branson Hospital in Willowdale, Ontario, contributed \$10,000 to the hospital from their gift shop and other projects during the past year. Forty volunteers worked in the gift shop, and 150 other volunteers assisted in the hospital.

► Four motels in the tourist area of Banff, Alberta, have responded to an offer from the Alberta Conference for *Steps to Christ* and *The Desire of Ages*, as well as a health issue of *These Times*, to supply to a total of more than 100 guest rooms.

THEDA KUESTER, *Correspondent*

Central Union

► This summer Union College is teaching an adult education typewriting class three evenings a week. Seventeen students are taking the course, taught by Marilyn Brown, professor of secretarial science.

► A Central Union Pathfinder Camporee was held August 1-4 at the Glacier View Ranch in Colorado.

► Building has begun on the gymnasium-auditorium at Platte Valley Academy, Shelton, Nebraska. This building will be used by the academy and for camp meetings and other conference meetings.

► The Kansas Conference raised \$63,500 recently in commitments for public evangelism and Enterprise Academy, approximately \$25,000 more than was raised the previous year.

CLARA ANDERSON, *Correspondent*

Columbia Union

► George T. Harding, former medical director of Harding Hospital, Worthington, Ohio, was presented a 45-year-service pin by the hospital.

► One hundred and two seniors graduated from Kettering College of Medical Arts, Kettering, Ohio, recently, an increase of 11 over the college's 1973 graduating class.

► A Federal grant amounting to \$23,455 has been awarded to Kettering College of Medical Arts, Kettering, Ohio, to provide additional audio-visual capability to the school's teaching program.

► The *Tide Virginian-Pilot* newspaper recently cited Ann Wolters, director of Portsmouth, Virginia, Community Services, for her health-and-welfare contributions to the community.

CHARLES R. BEELER, *Correspondent*

Lake Union

► In a disaster mass feeding demonstration at Indiana camp meeting on June 16, more than 1,300 people were fed in 22 minutes. Fifty laymen and ministers volunteered for the five hours of preparation.

► Dedication services were held May 18 for the Houghton Lake, Michigan, church school with R. D. Moon, conference president, leading out. The school, one of the newest of the 53 elementary schools in the conference, had 12 students enrolled during the past school year.

► The Robbins, Illinois, church held a special Mother's Day program to salute Mrs. Ida Lewis, oldest citizen of Robbins. Mrs. Lewis celebrated her centennial birthday on June 11. She is an active member of the church, holding the positions of deaconess and Community Services worker. She is also a foster grandmother to retarded children at a Federally funded program in Forest Park, Illinois.

► The Troy, Michigan, Community Services center has joined the Troy Concerned Citizens, a group planning a city-wide community service program scheduled for September.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Several Seventh-day Adventist ministers have been named chaplains for a week by the management of Expo 74, the World's Fair being held in Spokane, Washington. Other special church programs are being scheduled throughout the summer.

► Housing, meals, and other services for those planning to visit Expo 74 are available at Upper Columbia Academy, some 16 miles south of Spokane, Washington, and from other institutions, such as Walla Walla College.

► A new church has been dedicated in Libby, Montana. The tall altar window, reaching up to the height of the

A-frame building, looks out on towering tamarack trees that surround the church. Participating in the dedicatory services were D. M. MacIvor, president of the Montana Conference; other conference officials; and visitors from the North Pacific Union Conference.

CECIL COFFEY, *Correspondent*

Northern Union

► Literature evangelists in the Minnesota Conference exceeded \$100,000 in total sales by the end of May. This is the first time they have reached that attainment so early in the year.

► Ground was broken for a new church edifice in the Langdon-Walhalla area of North Dakota. This dark-county territory was opened up by Charles Hinckley, who moved to Langdon in 1972 with three members in the area. The membership has now grown to 14.

► A Northern Union Pathfinder Camporee recently was conducted by Clark Willison in Iowa's Forest Ridge Camp. More than 300 Pathfinders attended.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► San Gabriel Academy's witness team logged more than 2,500 miles giving programs during the past school year. They conducted three Weeks of Prayer, led 13 nonsmoking demonstrations in public high schools, and conducted 12 church services, a cooking school, and a stop-smoking clinic.

► Three men and 57 women have concluded the nutrition-instructors' course for the Northern California Conference on the campus of Pacific Union College.

► Clyde Mundy is the Central California Conference's new health educator.

► Eric Ward, Oakwood College pastor, was the nightly speaker at Arizona's camp meeting as a concerted effort in evangelism for Prescott was made during the ten-day encampment.

► Because of construction-permit delays, only one Maranatha Flights International group has been able to work on the church in Hawaii this summer. Later flights will be arranged for the 140-foot-diameter sanctuary scheduled to be completed by June, 1976.

SHIRLEY BURTON, *Correspondent*

Southern Union

► The Carolina Conference's new camp, Nosoca Pines Ranch, opened its first camping season June 30 with the annual Friendship Camp, attended this year by 130 young people.

► The Leesburg, Florida, church opened its new Community Services center June 26 with the mayor, city manager, and Red Cross and civil defense personnel in attendance. Included in the plans for the center is a health-screening program.

► Montgomery, Alabama, First church members held opening services in their new sanctuary July 5 and 6. The 345-seat facility will accommodate a growing congregation in the capital city, which is also the headquarters of the Alabama-Mississippi Conference.

► One hundred and thirty-five children attended Vacation Bible School at the Nashville, Tennessee, Hillcrest church.

► R. E. Tottress, of Oakwood College, Huntsville, Alabama, has completed 21 years of broadcasting Your Bible Speaks. Thirty-eight have been baptized as a direct result of the program.

► Thirty have been baptized following the Pollard-Fox-Waters evangelistic series in Goldsboro, North Carolina.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Five-Day Plans to Stop Smoking throughout the Texico Conference are being conducted by pastors, doctors, and laymen. Newspapers have given more than 75 column inches promoting and reporting the success of these Plans. The General Conference reports 100 Five-Day Plans a week around the world. Texico has averaged one a week. More requests for the Plans have come in than the conference has been able to handle.

► Forty teachers will staff the elementary and intermediate schools of the Arkansas-Louisiana Conference for the 1974-1975 school year.

► The Alamogordo and Ruidoso churches and the Texico Conference recently welcomed the Calvin Johnsons as lay workers in their field. Brother Johnson will assist the pastor in leading these two churches in soul-winning activities.

J. N. MORGAN, *Correspondent*

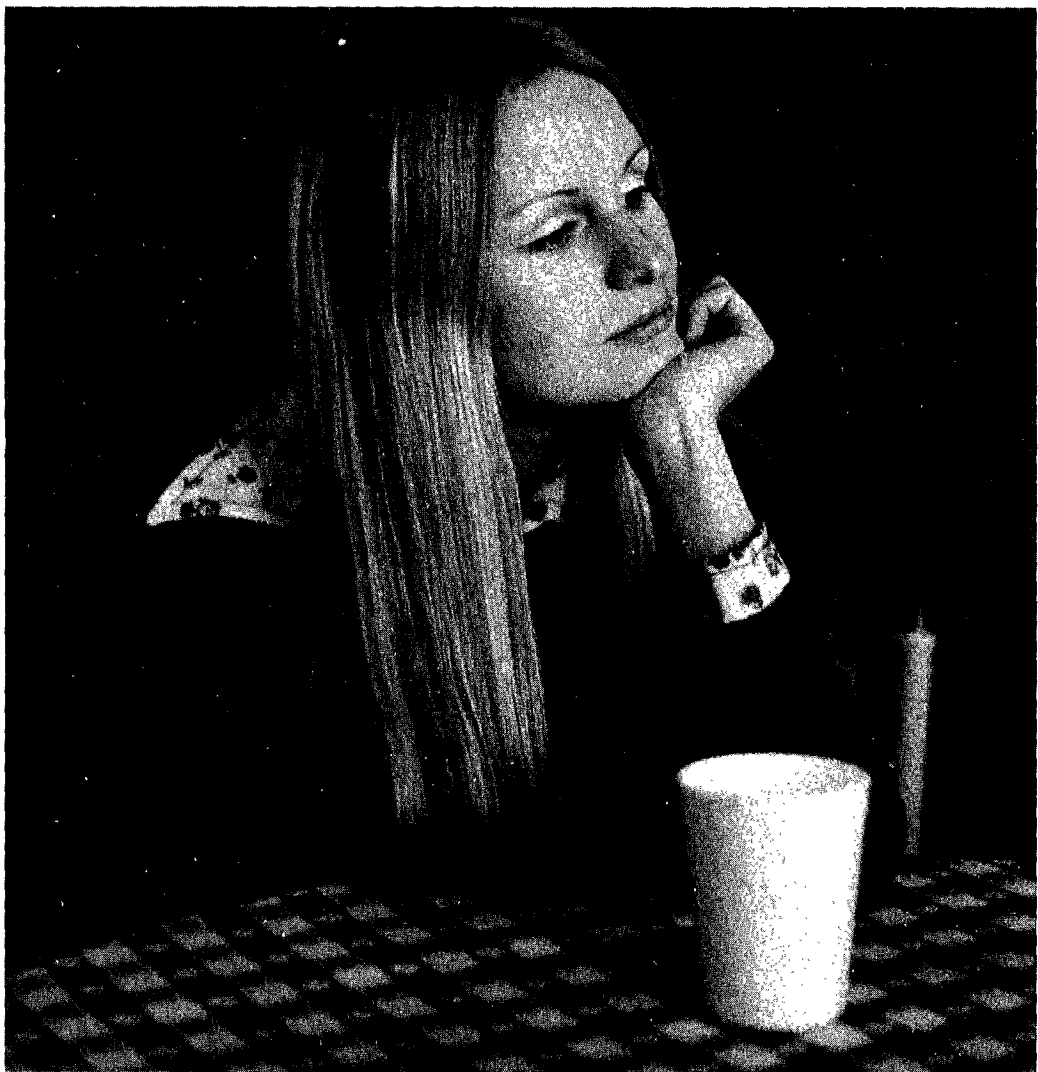
Andrews University

► The Seventh-day Adventist Theological Seminary at Andrews is conducting a ten-week extension school, June 10 to August 15, at Newbold College, Bracknell, England. Andrews University began its extension-school program in Uruguay in 1950, and since that time has conducted schools in Africa, Asia, Australia, Europe, South America, and throughout the United States.

► The ninth annual Teacher of the Year award, given by the AU Student Association, went to John Kearnes, assistant professor of political science, who joined the AU faculty in 1971.

► Three out of four senior accounting majors at Andrews University scored in the top 10 per cent of the nation in a test given by the American Institute of Certified Public Accountants. Ken Rasmussen scored in the 99th percentile on the test, and Don Lloyd and Joseph Christoffel scored in the 93rd and 92nd percentile, respectively.

OPAL YOUNG, *Communication Officer*



How can you ever explain the table of shewbread to Susan?

Or the ark of the covenant? Or the beasts of Daniel and Revelation?

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Health Personnel Needs

NORTH AMERICA

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Diet., admin.	Nursing-serv. dirs.
Elec. engr.	OR tech.
Food-prod. superv.	Painter
Groundskprs.	Patient-serv. dir.
Housekprs.	Pharmacist
Housekpr., asst. exc.	Printer
Inhal. thers.	Refrig. engr.
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Write or call Health Personnel Placement Service, 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.

To New Posts

FROM HOME BASE TO FRONT LINE

Melvin Duane Campbell (Purdue U '62), to serve as student missionary supervisor, Nicaragua Mission, Jinotepe, Nicaragua, and **Marjorie Eileen (Syfert) Campbell** (SMC) and three children, of Collegedale, Tennessee, left Weslaco, Texas, May 20, 1974.

Colby W. Dunscombe (U of Penna '40), to serve as relief physician (ENT), Bella Vista Hospital, Mayagüez, Puerto Rico, and **Phyllis (Kimlin) Dunscombe** (Glendale San '33), of Lodi, California, left New York City, June 3, 1974.

Loren L. Fenton (AU '71), returning as a pastor in the South China Island Union, Taipei, Taiwan; **Ruth Marie (Christensen) Fenton** (WWC '66) and son left Los Angeles, California, June 8, 1974.

Leon S. Grabow (LLU '61), to serve as relief dentist, Guam Adventist Clinic, Agaña, Guam, **Darolene R. (Balsler) Grabow**, and four children, of Sonora, California, left San Francisco, California, June 6, 1974.

Leo Harriman, to serve as relief laboratory technician, Antillean Adventist Hospital, Curaçao, Netherlands Antilles, and **Mrs. Leo Harriman**, of Glendale, California, left Los Angeles, California, April 7, 1974.

William A. Holley, returning as construction supervisor, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, and **Edith E. (Hoffman) Holley** and three children crossed the border at Brownsville, Texas, June 21, 1974.

Patricia J. Horning (AU '74), to serve as English teacher, Far Eastern Academy, Singapore, of Berrien Springs, Michigan, left Montreal, Canada, June 10, 1974.

Alva Verne Hyland (AU '63), returning as a pastor, Nuwara Eliya, Sri Lanka Union, and **Patsy Lee (Bee) Hyland** and son left New York City, June 18, 1974.

John E. Peterson (LLU '39), to serve as

relief physician, Saigon Adventist Hospital, Saigon, Vietnam, of Loma Linda, California, and **Lodene Peterson** left Los Angeles, California, June 3, 1974.

Edelweiss Rocco (LLU '74), to serve as instructor at the Montemorelos School of Nursing, Montemorelos, Mexico, of Loma Linda, California, left Laredo, Texas, April 12, 1974.

Harvey A. Rudisalle, Jr. (AUC '57), to serve as administrator, Saigon Adventist Hospital, Vietnam, and **Carol Irene (Pike) Rudisalle** and two children, of Hinsdale, Illinois, left San Francisco, California, June 19, 1974.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

Jonathan E. Gardner (LLU '19), to serve as a relief physician, Hong Kong Adventist Hospital, left San Francisco, California, June 19, 1974.

Linda R. Hallal (AVSC), of South Lancaster, Massachusetts, to serve as a teacher, Seventh-day Adventist Mission, Guam-Micronesia, Caroline Islands, left San Francisco, California, June 16, 1974, accompanying her husband, who is a student missionary.

John Hal Horning (PUC '33) (SOS), to serve as teacher and builder, Palau Mission Academy, Palau, Western Caroline Islands, and **Lua E. (Pickrell) Horning**, of Loma Linda, California, left Los Angeles, May 20, 1974.

Steve Ray Mosley (AU) (AVSC), of Berrien Springs, Michigan, to serve as a teacher, English Language School, Osaka, Japan, left Los Angeles, California, June 16, 1974.

Sandra Sue Peterson (AVSC), of Riverside, California, to serve as office secretary in the Pakistan Union, Lahore, Pakistan, left Los Angeles, California, June 10, 1974.

Kenneth A. Snider (LLU '56), to serve as pathologist, special basis, Bangkok Adventist Hospital, Thailand, and **Retta L. (Riffel) Snider** (LLU '53) and four children, of Reading, Massachusetts, left San Francisco, California, June 16, 1974.

Dale A. Woods (UC '73), to give special service as a teacher, English Language School, Seoul, Korea, and **Mary Sue (Voss) Woods**, who is a student missionary, left Los Angeles, California, June 18, 1974.

STUDENT MISSIONARIES

William C. Arnold (SMC), of Madison, Tennessee, to serve as English teacher, Seoul, Korean Union Mission, left Los Angeles, California, June 18, 1974.

Lucille A. Barker (AU), of Berrien Springs, Michigan, to serve as a teacher, Lubumbashi, Zaire Union, left Chicago, Illinois, June 18, 1974.

Nelda S. Denton (SMC), of Morganton, North Carolina, to serve as a teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 19, 1974.

Joel M. Gilk (AU), of Berrien Springs, Michigan, to serve as agricultural worker, Jinotepe, Nicaragua, left Miami, Florida, June 18, 1974.

Bruce M. Hallal (AUC), of South Lan-

caster, Massachusetts, to serve as teacher, Seventh-day Adventist Mission, Guam-Micronesia, Ponape, Caroline Islands, and **Linda R. (Pervier) Hallal**, who is serving in the Adventist Volunteer Service Corps, left San Francisco, California, June 16, 1974.

Wayne A. Hamra (PUC), of Angwin, California, to serve as a teacher, Cambodia Language School, Phnom Penh, left Los Angeles, California, June 17, 1974.

Sherrie Lynn Holt (WWC), of College Place, Washington, to serve as a nurse, Saigon Adventist Hospital, Vietnam, left San Francisco, California, June 19, 1974.

Naomi J. Kiyabu (PUC), of Angwin, California, to serve as a teacher, English Language School, Osaka, Japan, left Los Angeles, California, June 19, 1974.

Bonnie D. Kugel (PUC), of Angwin, California, to serve as a teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 16, 1974.

Debra L. Livingston (SMC), of Loma Linda, California, to serve as a teacher, English Language School, Osaka, Japan, left Los Angeles, California, June 19, 1974.

Lonny Keith McMahon (SMC), of Jackson, Mississippi, to serve as a teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 18, 1974.

Lucretia H. Moore (SMC), of Fletcher, North Carolina, to serve as a teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 18, 1974.

John R. Nay (AU), of Berrien Springs, Michigan, to serve as a teacher, English Language School, Tokyo, Japan, left Portland, Oregon, June 19, 1974.

Stanley M. Norris (SMC), of Theodore, Alabama, to serve as English teacher, Seoul, Korean Union Mission, left Los Angeles, California, June 18, 1974.

H. M. S. Richards III (LLU), of Riverside, California, to serve as a teacher, Djakarta Language School, Indonesia, left Los Angeles, California, June 20, 1974.

Kathy L. Runge (PUC), of Angwin, California, to serve as general missionary worker, Bangkok, Thailand, left Los Angeles, California, June 17, 1974.

Tamara L. Russell (WWC), of College Place, Washington, to serve as English and physical-education teacher, Taipei, Taiwan Adventist Hospital, left San Francisco, California, June 18, 1974.

Wendy A. Smith (PUC), of Angwin, California, to serve as a teacher, Djakarta Language School, Indonesia, left Los Angeles, California, June 20, 1974.

Paul Vance (PUC), of Glendale, California, to serve in ministerial work, MV camps, Vacation Bible Schools, Cardiff, Wales, left Los Angeles, California, June 18, 1974.

Coming

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

Fire Damages Buenos Aires Press

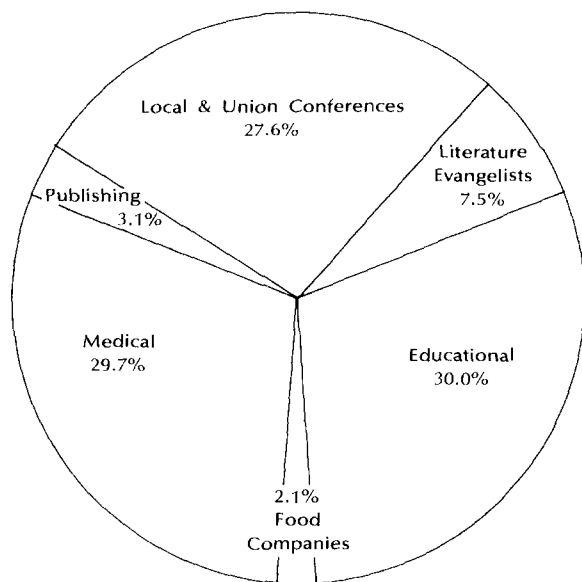
The Buenos Aires Publishing House in Argentina was partially destroyed by a fire of unknown origin on July 23. The art and editorial departments were burned, along with the archives and library. Book manuscripts and historical materials were completely lost in the fire.

Gaston Clouzet, editor of the *Revista Adventista*, Spanish edition of the REVIEW AND HERALD printed in Buenos Aires, has reported in a cable to the Review office that the magazine's production schedule will not be affected by the fire.

ENOCH OLIVEIRA

SDA Church Employs 70,000 Workers

In 1973, 70,401 Seventh-day Adventist workers were engaged in different phases of denominational activities. This is an increase of about 6,000 in the past four years. Of this number 21,120 (30 per cent) were employed in the church's educational program.



Medical workers were second, with 20,885 workers (29.7 per cent of the world working force). Union and local conference pastors, evangelistic workers, and office personnel totaled 19,424 (27.6 per cent).

Literature evangelists numbered 5,316 (7.5 per cent); publishing house workers numbered 2,199 (3.1 per cent). Therefore, 10.6 per cent of the Adventist working force was involved in the publishing field. Food companies around the world employed 1,457 workers (2.1 per cent).

JESSE O. GIBSON

Sabbath School Offerings Increase

Sabbath school offerings in North America for the first 21 weeks of 1974 show a 19.1 per cent increase over offerings during the same period last year. The increase amounts to \$844,263. Thank God for the faithfulness of His people. Many Sabbath school members are taking seriously the challenge of 2x (doubling Sabbath school offerings).

FERNON RETZER

New GC Field Secretary

H. H. Hill, of Battle Creek, Michigan, has joined the General Conference as a general field secretary. He will function in a liaison relationship with the United States Congress and the executive departments of the United States Government in regard to health care and educational matters. The intensive role of government in both health and education make it vital that the concerns of the church and its institutions be fully conveyed.

For 12 years Elder Hill was closely related to government in the Pacific Northwest in a legislative and regulatory relationship in dealing with alcoholic problems. Most recently he served as administrator of the Battle Creek Sanitarium and Hospital. He will continue to aid in the planning and development program of that institution during the first year of his work with the General Conference.

F. C. WEBSTER

Faith for Today Evangelism Reports

A total of 352 baptisms through the first five months of this year have been reported by Everett E. Duncan, director of evangelism at Faith for Today. Crusades were held by Gordon F. Dalrymple, Ronald B. Halvorsen, and Duncan in the cities that follow (also listed are the baptisms in each area): Houston, Texas—90; Tulsa, Oklahoma—42; Detroit, Michigan—86; the tri-cities of the Upper Columbia Conference—107; and a reaping series at the Camelback church in Phoenix, Arizona—27.

Plans for the remainder of the summer and the fall include crusades in Ottawa, Canada; Charlotte, North Carolina; Santa Monica, California; Detroit, Michigan; and St. Louis, Missouri.

RICHARD J. BARNETT

People in the News

Conrad Visser, worker in both Argentina and the United States, became president of Antillean College in Mayagüez, Puerto Rico, on July 1. □ Edward Murd, leader of the Seventh-day Adventist Church's work in Estonia, died July 13. □ Robert E. Stewart, 84, worker in the Iowa and Texico conferences, the Philippines, and Inter-America, died July 6, in Berrien Springs, Michigan.