

Review

AUGUST 29, 1974

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

*"Love is patient and kind. . . . It does not rejoice at wrong, but rejoices in the right."—
1 Corinthians 13:4-6, R.S.V.*

*"It is not the greatness of the work, but the love with which it is done, the motive underlying the action, that determines its worth."—
Testimonies, vol. 5, p. 279.*

*"Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others."—
Testimonies, vol. 5, p. 169.*

LOVE

*"If I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing."
—1 Corinthians 13:2, 3, R.S.V.*

True Love and Law Enforcement

Is there a difference between right and wrong? Is there a difference between obedience and disobedience? Is there a difference between honesty and dishonesty? Is there a difference between a law-abiding citizen and a criminal?

The answer to all these questions is Yes. But perhaps never in history has the difference been less obvious.

There was a time, for example, when criminals were arraigned before the bar of justice and given stiff sentences. Onlookers were awed by the clear illustration of the Biblical truth that "whatsoever a man soweth, that shall he also reap." Parents, teachers, preachers, and others could encourage right conduct by saying, "Look what happens to criminals—they get punished! Crime doesn't pay."

But nowadays public morality is at such a low ebb that confessed criminals are actually lionized. And the sentences meted out are so light that they deter no one from illegal, immoral, criminal acts. One writer commented recently: "Any youngster capable of reading headlines or watching the television news must have discovered that the path to fame, fortune, and applause is in being a confessed public malefactor."

Illustrations of this fact are not hard to come by. Former U.S. Vice-president Spiro Agnew, after pleading no contest to charges of income-tax evasion, was given a suspended sentence. Instead of being made a public example of the fact that justice is fair, meted out evenhandedly to rich and poor alike, to those in high places as well as to ordinary citizens, he was given preferential treatment. The first time he appeared in public after being sentenced he was given a standing ovation. Later a publisher rewarded him with an exorbitant price for his first novel.

Jeb Stuart Magruder fared virtually as well. He published a best-seller about the Watergate scandals, then received a ten-month prison sentence instead of the maximum possible of five years.

Herbert Porter, who reportedly lied to the FBI about the illegal disposition of campaign funds, was sentenced to 30 days in prison and was freed after 27 days. He might have been given five years in prison plus a \$10,000 fine.

Richard Kleindienst, former U.S. Attorney General, pleaded guilty to refusing to testify "accurately and fully" to a Senate Committee. He received effusive praise from Judge Hart, and was excused for his crime on the basis that he was motivated by "a heart that is too loyal and considerate of the feelings of others." The judge climaxed his ode to Kleindienst by saying that the defendant "still is universally respected and admired." He sentenced Kleindienst to 30 days in jail and fined him \$100, then suspended both penalties. He could have meted out a sentence of a year in prison and a fine of \$1,000.

Let us make our position perfectly clear. We believe in forgiveness. Undoubtedly at times there are mitigating circumstances that call for lightening, or even suspending, a sentence. We do not believe in being vindictive. But we feel that the contemporary trend of treating lawbreakers as if they were heroes, of letting them off with merely a slap on the wrist, of extolling

them, and of giving them opportunities to capitalize financially on their criminal roles, is a mistake. It fails to impart a clear message concerning right and wrong. It leads young people to believe that in this life who you are is more important than what you are. In the long run, justice administered unfairly tends to encourage criminal conduct. It decreases respect for the courts. It encourages people to believe that moral standards are relative.

And the procedure has countless spinoffs. Army and Navy cadets see no reason why they should not cheat on examinations. ("It's a way of life in the adult world.") Church members divorce and remarry in clear violation of standards established by God's Word, then feel wounded and mistreated when they are disfellowshipped. ("Why does the church have to be so strict?") Young people experiment with drugs in school, then are bitter because they are expelled. ("The principal has it in for me.")

Perfect Balance of Justice and Mercy

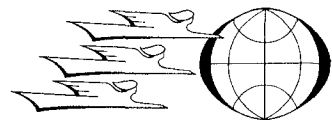
Readers who think we are being too harsh should consider how God dealt with Adam and Eve when they sinned in the Garden of Eden. The cross of Christ asserts persuasively that God is loving and forgiving; but God expelled Adam and Eve from the Garden forever. And He permitted death, the awful consequence of sin, to overtake the guilty pair.

Since God is God, we know that He dealt with the situation in the best way possible. Why didn't He turn to Adam and commend him for his loving attitude toward Eve in eating the fruit in order to share her fate? Why didn't He expel the two from the Garden for only two months? Why didn't He pass sentence, then suspend it?

The answer, we believe, is that God loved Adam and Eve—and the entire human race—too much to wink at wrongdoing. True love makes as clear as possible the terrible nature of sin. True love suffers with the guilty, as Deity did on the cross, but never does it minimize the appalling, built-in consequences of deviation from right and disregard of the divine will. Because "God is love," He could not do otherwise than He did, either at the gate of Eden or on the cross of Calvary. In Him justice and mercy are in perfect balance.

We might note in this connection that the three angels' messages with their revelation of the character and authority of God, and the necessity of obedience to the Ten Commandments, contrast sharply with today's moral climate. In the three angels' messages there is no place for the kind of philosophy represented by statements such as "Why prosecute political wrongdoers? There are crooks in both parties" or "We all make mistakes; why should anyone 'cast the first stone'?" Those who proclaim God's last message to the world must "stand for the right though the heavens fall." They must stand for principle and "let the chips fall where they may." They must proclaim God's justice, as well as His mercy. They must bear a clear witness regarding God's character and requirements. If the remnant church fails in this assignment, to whom can God turn to represent Him accurately? K. H. W.

Review



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This Week

Our cover reminds us of John's moving description of love at its best (1 John 4, T.E.V.): "Dear friends! Let us love one another, for love comes from God. Whoever loves is a child of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love for us: he sent his only Son into the world that we might have life through him. This is what love is: it is not that we

have loved God, but that he loved us and sent his Son to be the means by which our sins are forgiven. . . .

"We love because God first loved us. If someone says, 'I love God,' yet hates his brother, he is a liar. For he cannot love God, whom he has not seen, if he does not love his brother, whom he has seen. This, then, is the command that Christ gave us: he who loves God must love his brother also."

U. D. Register, Ph.D., pictured during his interview (p. 4), has been chairman of the Department of Nutrition in Loma Linda University's School of Health since 1967. He joined the University's faculty in 1951 as an instructor in biochemistry for the School of Medicine. He received his Ph.D. in 1950 from the University of Wisconsin with a major in biochemistry and a minor in organic chemistry. He and his wife, Helen, who is also a nutritionist at the University, have appeared on numerous radio and television programs advocating the importance of good eating habits. Readers will not want to miss the interview, "Eat Right, Feel Right," in which Dr. Register offers wise guidelines for healthful living.

The annual REVIEW campaign begins on September 14. Our readers will be interested in little-known events during the early production of the REVIEW. Ellen White, speaking of Satan's efforts to stop publication of the church paper, said: "I saw how busy Satan had been. He saw that the nominals [First-day Adventists] could not overthrow us, so he began to put prejudices in the minds of our dearest brethren, so as to hinder the work and overthrow James [White], and also to cause the faith in the visions to be destroyed, but he failed in his endeavors. And then he attacked his body, but by faith James was wrenched from his grasp and placed in the hands of the Great Physician who applied the balm and set him free. I saw that Satan's darts were hurled at us more than at others so as to destroy the confidence of God's children in the visions, and to get James down so as to stop his work on the paper."—Manuscript 374. Mrs. White's comments tell us something of the importance of the church paper to the growth of the church.

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Letters

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Church Holds Nutrition Class

I was delighted to see the views expressed in "Do Our Cooking Classes Teach Health Cookery?" (June 20, 1974).

My church recently sponsored a ten-week nutrition class for church members and community members that did teach health cookery in line with Ellen White's counsels. Our

recipes followed the guidelines Donna Patt suggests, and in addition, used no eggs, since many requested recipes without eggs.

All those who are preparing to meet Jesus soon would do well to prayerfully read *Counsels on Diet and Foods*. This often-neglected book contains solemn warnings: "It is impossible for those who indulge the appetite to attain to Christian perfection."—Page 22. But it also presents a tremendous message of hope: "If Christians will . . . bring all their appetites and passions under the control of enlightened conscience . . . they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account."—Page 65.

JUDY REESER SUGGS
Carmichael, California

Prayer Works

I want to say Amen to the article "Why Pray?" (April 4).

My needs are continually met by the gracious hands of our heavenly Father. My being able to attend Southern Missionary College is an answer to prayer, given to me at a time I couldn't even afford the entrance fee. The "divine science of prayer" (*Education*, p. 257) is far more excellent than any seeming temporal advantages.

STEVEN M. TORGERSON
Southern Missionary College
Collegedale, Tennessee

Keep Those Covers Coming

I have greatly appreciated the REVIEW covers illustrating choice quotations from Ellen G. White. I wish I could order them separately for framing. Until such a time as these lovely covers are available as pictures I shall continue to tear the covers off (sigh! sigh!) and post them where I can recharge my soul.

EVALINE YOUNGBERG
Condon, Oregon

Freedom of Press

I regard the freedom of the press privileges that you extend to your readers in your Letters section as one of your most significant and interesting features. I enjoy reading the other person's viewpoint in print. Often I am thereby enabled to solidify my own thoughts, and if I wish, prepare a more pertinent reply in a negative sense.

As a nurse I was very well pleased with Dr. Thomas Biggs's article on the components of Christ's death certificate (July 4). But I am sure he did not intend to include the nail prints in His hands and feet in the list of causative factors in the Master's fainting under the load of the cross—on the way to Golgotha (paragraphs six and seven).

LUTHER H. HILL
Napa, California

The Exorcist

I have just read the article on *The Exorcist* by Miriam Wood (May 2).

I did not see the movie nor do I intend to. However, my neighbor saw it.

Up until now religion to her was nonsense. Now she is continually at my door begging for a way to find God and be forgiven. One day she was so frightened she

Continued on page 14

EAT RIGHT,

In what area do Seventh-day Adventists make their most serious nutritional mistakes?

Like the typical American, in the area of overconsumption of refined foods, sweets, and other empty calories. I think if we checked the sugar intake of the average Adventist we would find it was significantly less than the regular population. But I still believe we use too much.

In the early 1900's we were given the counsel that far too much sugar was used in our diets. At that time we were eating about 55 pounds of sugar per person every year. Today the average American uses 120 pounds a year. Though I haven't done any research on Adventists in this field, I'm sure they eat considerably more than the 1900 average of 55 pounds.

Most of our nutrition problems arise from the overconsumption of calories, particularly empty calories. By that we mean foods that supply calories but no protein, vitamins, or minerals. Foods such as visible fats (oils, margarines, and salad dressings), sugar, and alcoholic beverages are essentially empty calories.

Does the amount of sugar intake affect a person's resistance to disease?

Studies conducted by Drs. Albert Sanchez and Ralph R. Steinman here on the Loma Linda University campus indicate that when a person takes 18-20 teaspoons of sugar it may decrease the ability of his phagocytes, or special white blood cells, to destroy bacteria by more than 50 per cent. This decreased ability may last as long as four or five hours after the consumption of the sugar.

These statistics pertain to a

good-sized adult. If a 5-year-old, 45-pound child is given the same amount of sugar, perhaps the same size piece of pie with ice cream as an adult receives, the child would be getting four times as much sugar, on a weight basis, as the adult.

Is sugar necessary to a balanced diet?

We do not have a requirement for refined sugar, especially when you consider that a basic adequate diet consists of a variety of fruits, grains, nuts, vegetables, legumes, and milk. Sugar is not considered one of the basic food groups.

How does sugar affect the cholesterol level in the body?

Dr. George Mann, of Harvard University, fed medical students large excesses of sugar in addition to their regular diet, and it doubled their blood-cholesterol levels in two weeks. Another study, based on the fact that the

average American eats 17 per cent of his calories in sugar, called for the subjects to replace those calories with fruits, grains, and breadstuffs. There was a significant decrease in cholesterol levels when sugar was replaced with these other high-carbohydrate foods. Excess sugar tends to elevate blood fat to a greater extent than cholesterol.

What areas of nutrition do you feel Ellen G. White emphasized the most?

She emphasized over and over again that we should use a variety of unrefined foods, prepared in a simple way. In 1890 she recommended a diet of fruits, grains, nuts, vegetables, and milk. She said that this diet provides a power of endurance and vigor of intellect that is not afforded by a more stimulating diet. Such a diet is lower in saturated fats and cholesterol, among other things, and would tend to decrease the risk of coronary heart disease.

Among Adventist men in California, for example, there is only 60 per cent as much heart disease as in the average Californian. Even among those male members who develop heart disease, it comes 10 to 15 years later in life.

This diet also provides a liberal allowance of protein required for good body performance. In an experiment in Sweden, athletes were tested on an ergocycle on which they ran at 80 per cent of their maximum capacity. Those on a regular diet lasted for an hour and 54 minutes before they became exhausted. After eating a very high animal-fat-and-protein diet for a time, they could go for only 57 minutes. But after eating a high-carbohydrate diet of vegetables, grains, and nuts, though



FEEL RIGHT

not high in sugar, just as Mrs. White suggested, the athletes lasted for two hours and 47 minutes. This type of carbohydrate and protein diet gave them that power of endurance that was not afforded by a more stimulating diet.

At the Loma Linda University School of Health we take Mrs. White's counsels as leads, studying health problems in relation to her teachings. If you have this combination of science, the Scriptures and her writings you have a firm foundation on which to build good health physically, mentally, and spiritually.

Do you see a trend today among Adventists toward becoming lax in living up to Mrs. White's counsels?

Yes, I do. I see a greater use of coffee, cola drinks, and other caffeine beverages among Adventists than when I became a member of the Adventist Church in 1938. There seems to be a greater disregard for the counsels given about eating between meals. And there appear to be more Adventists using meat in their diets now than in 1938.

Are people outside of the Adventist Church beginning to accept some of the health principles we have had for years?

There are trends in that direction. In the United States today there are about 6 million or 7 million vegetarians, though most of them discard meat for different reasons from those used in the Adventist Church—high prices of meat and repulsion against killing animals, for example. Much of the world practices vegetarianism out of necessity rather than choice.

And more people are beginning to use unrefined and organic and

natural foods, though I sometimes think people pay high prices for some of these foods unnecessarily. There is also a trend among Adventists to use more refined foods these days, while a significant segment of the general population seems attracted to the use of more natural foods.

What is the future of meat substitutes?

They are now called meat analogs. A representative of Stanford Research Institute recently predicted that sales figures for these products, now totaling \$15 million a year, would balloon to between 2.5 billion and 5 billion dollars a year by the 1980's. Not only are the familiar meat-analog companies making these foods, even large meat-packing firms are developing these products. We have tested both meat and meat analogs and find no essential differences in their ability to maintain adequate protein nutrition.

Has research proved that cancer can be caused by eating meat?

We have some scattered information on this. In Iceland, for example, there is a high incidence of stomach and gastro-intestinal cancer. There they use a lot of smoked fish. Scientists have found a high concentration of carcinogens (cancer producing substances) in smoked fish and relate it to the many cases of stomach cancer. Of course, this observation is related to the preparation of the meat.

Not long ago other studies were conducted on charcoal broiled steaks and other meats. Enough carcinogens were produced in a pound of charcoal broiled steak to be equivalent to the amount of carcinogens a person would in-



An interview with U. D. Register, Ph.D., chairman of the department of nutrition in Loma Linda University's School of Health, Loma Linda, California.

hale from smoking more than 250 cigarettes.

In a recent issue of the *American Journal of Clinical Nutrition* an entire section was devoted to bacteria of the intestinal tract and cancer. Investigators found, in studying World Health Organization statistics, that the closest relationship to cancer of the colon and diet was in the intake of animal protein and animal fat.

More than half of all the different carcinogens found in food products were in meat products. Preliminary studies at Loma Linda showed that mice that were fed pork products developed cancer sooner. But more study is needed before this work can be reported. While we have no direct evidence that meat can cause cancer, there seems to be an accumulation of data indicating that the way meat is prepared might lead to the development of carcinogens.

It has also been shown recently that people on low-fiber diets, that is high in refined foods, which is the fare of the average American, have a higher incidence of cancer of the colon than those people on high-fiber diets.

What would you suggest as a good, typical daily diet?

One third of our nutrients should come from breakfast. The morning meal could consist of fruit high in vitamin C, whole grain cereal, either cooked or dry, skim or low-fat milk, and a high protein food such as an egg, nuts, peanut butter, beans, or half a serving of a meat analog. This kind of breakfast would supply nearly 25 grams of protein. The minimum daily requirement of protein for an adult man is 65 grams, for an adult woman, 10 grams less.

For lunch, I might recommend a

good vegetable salad with lettuce and tomatoes, green peas, a vegetable entree, muffin or bun, baked potato, and a glass of skim milk. Dessert should be light—perhaps oatmeal cookies, strawberries, or a cantaloupe.

The evening meal should be quite light. I suggest a bowl of mixed fresh fruits or good, home-made vegetable soup, a piece of toast with peanut butter, and a glass of skim milk. The earlier one can eat in the evening the better. I recognize that some people with children in school need to serve their main meal in the evening.

Which vitamins are the most difficult to obtain?

A recent ten-State nutritional survey revealed that a B-vitamin called folic acid was the hardest to get enough of. It is needed to prevent anemia and is found most often in whole grains and green leafy vegetables. Next was vitamin A. Up to 30 per cent of some groups in the survey had a deficiency in this vitamin. Third on the list was vitamin C.

How important are vitamin supplements?

I have two opinions. People eating a typical American diet might benefit from a multiple vitamin and mineral preparation that would supply the body with the day's needs. I am opposed, however, to the use of high potency vitamins. A person can develop vitamins-A-and-D toxicity and come to depend on higher amounts of vitamins C and B₆ if these are taken in large amounts and then suddenly stopped. Anything above two to three times the recommended allowance becomes a drug rather than a vitamin. They can have a powerful effect

on the body and should not be used in excess. The ideal solution is for people to eat a good diet, which makes taking vitamin pills unnecessary. There are more than 40 nutrients essential for good health, many of which may not be adequately supplied in a refined diet plus a vitamin pill.

What are the effects of coffee on the body?

For one thing, we know there is a relationship between coffee and alcohol in animals. Rats fed a poor quality teen-agers' diet, along with the equivalent of 8-10 cups of coffee, such as a human might consume, choose to drink two to three times more alcohol than the rats on a good, milk-vegetable diet. How this is related to coffee drinking and alcohol consumption in the average human population, we don't know. The test did show that decaffeinated coffee produced no increase of alcohol consumption in the rats.

Are cola drinks as harmful as coffee?

The average cola has about half as much caffeine as a cup of coffee, on a volume basis. But a person will drink a 12-ounce bottle of cola while drinking a six-ounce cup of coffee. So they end up getting the same amount of caffeine.

Are spices harmful to the body?

Dr. Marjorie Baldwin, from our School of Health, has found that animals, when put under stress, had a 20-25 per cent incidence of ulcers even when on a good diet. But when 2 per cent of their diet included black or red pepper or a mixture of spices, the ulcer rate rose as high as 100 per cent, with cases usually more severe. She



also found that high amounts of black pepper can inhibit growth in animals. And it has been shown that nutmeg, in high amounts, is hallucinogenic. How all of this affects human experience is unknown at this point.

Do most of the dry breakfast cereals on the market have good nutritional value?

Many of them are woefully deficient, especially the sugar-coated and refined varieties. Refining processes take out a large percentage of nearly all of those 40 essential nutrients we need in our diet. Companies then add back four or five of those nutrients and claim the cereal has been enriched.

Are frozen foods better than canned foods?

They are often more nutritious. Canning may partially destroy a few of the vitamins, particularly B₆. This vitamin appears to be one of the most limited in the diet. It is essential for normal brain function and thought processes. When possible, it would be more desirable to choose frozen foods over canned.

What are some of the nutritional errors that contribute to obesity?

Many people relate high-starch diets to obesity. But I think a worse problem is what is put on, or added to, the starchy food. A baked potato, for instance, contains 100 calories. Two pats of butter add an additional 120 calories. The main culprits seem to be, in America at least, an overuse of sugar, visible fats, and alcohol. Lack of exercise is a factor too. Studies by Dr. Jean Mayer, of Harvard University, have shown that people doing sedentary work

tend to eat more food than those who exercise an hour a day.

Do Adventists have any favorite foods that should be avoided?

I think we use too many sweets, high-calorie desserts, and refined foods. People don't realize how much the body is affected with only an additional 100 calories a day. Those 100 excess calories every day lead to ten pounds of overweight a year. We should substitute fruit for cakes and pies as one needed dietary change.

How can Adventists better disseminate their information on healthful living to the general public?

The School of Health is developing materials to be used by physicians, dentists, and other health professionals. But the task is big, and we realize we cannot fulfill all the requests that come in.

Motivation is the key to much of our thrust. A person participating in the School of Health's community Heartbeat program is tested for high blood cholesterol, overweight, and other health factors. And when he sees how he can reduce his chances of heart disease by getting on a tailor-made program he becomes highly motivated.

As people in our denomination receive more scientific information and are screened for some of their own potential health problems, they will want to make changes in their habits and tell others how to improve their lives too.

When we fully understand the key role that a good diet and health program play in our full physical, mental, and spiritual development we will be more motivated to teach others the health principles we have learned. □

It Happened in Church School

By RUTH JAEGER BUNTAIN

AFTER MANY YEARS of teaching in public school, I accepted a position in a two-teacher church school. The term had hardly begun before I was aware that the class had more behavior problems than there had been in any of my public school classes.

To be sure, there were some cooperative and well-behaved pupils. There was Ted, for example, a second-grade pupil. Conscientious to an extreme, he came to me one morning to confess a "misdeed."

"Mrs. Buntain," he said with solemnity, "I was looking at a library book. While I was holding it, my fingernail accidentally made a scratch on the cover. I thought you should know."

However, not many of the pupils were Teds. Some were discourteous. Others used bad language and were untruthful. Still others were "sons of thunder," ready to pommel each other at the slightest provocation.

The majority of these children were from Seventh-day Adventist homes. And many of them had not had a day of enrollment in public school.

"Does church school really pay?" I wondered. "Is this the fruition of religiously oriented education? Is the denomination justified in spending astronomical sums to maintain 'the schools of the prophets'?"

Then came Thursday morning—and also the answer to my wondering. Before the day had barely begun, an incident happened that made me glow.

Mike came sauntering up to me. "That Freddie doesn't know nuthin'," he snorted. "You know what I saw when I looked at his desk? He had other books on top of his Bible."

Bible Care Discussed

A few days ago we had discussed the proper care of the Bible. The children had been encouraged to bring boxes in which to keep their Bibles in their desks. This was so the Bibles wouldn't be just one book among others and so it wouldn't be carelessly mingled with the usual clutter of a desk.

We also had discussed the fact

Ruth Jaeger Buntain, for 27 years a California public school teacher, is a homemaker and free-lance writer who lives in Angwin, California.

that the Bible should always be placed on top of any stack of books. No other book should be placed on top of it.

It was not surprising that Freddie would forget. He was a child of good intentions but of dull mind. With him there was little retention of instruction.

But Mike had remembered! This is what caused the glow. He was one of "the sons of thunder." He was one who punched and pounded. And he was one who had seemed indifferent to religious instruction. Now he was telling me that Freddie had shown disrespect to the Bible.

But this was not the incident that really made me aware that church school pays. It was something else that happened that morning.

Near lunchtime, I was helping a pupil at my desk. Happening to glance toward the back of the room, I saw a man sitting on a chair that was near the entrance door.

He was a large man, shabbily dressed, and of middle-age. He was watching me intently and with hostility.

Who was he? A relative of one of the pupils?

"Good morning," I greeted him. "Welcome to our classroom. Are you a relative or friend of one of the pupils?"

A Hostile Answer

"Let's just say I've come to observe all the pupils," he snapped. His eyes glittered, and I felt apprehensive.

The man got up from the chair. With long strides he hurried to where I was standing.

"Which book were you using when I entered the room?"

"Not knowing when you entered, I can't answer your question. There are many books on my desk."

"You call yourself a teacher," he sneered, "and you don't even know which book you were using. I want to see that book."

"Let's talk about it at lunchtime," I suggested. "The children need my attention now."

"All right," he answered. "I'll wait until lunchtime." Then he walked to Mary's desk. Opening one of her books, he pointed to a word.

"What's this word?"

"Baggage," she replied.

"That's right," he nodded. "I thought you were going to say 'God.'"

Then he noticed that Sam was out of his desk. Hurrying to him, he picked up a book and gave him

a spank. "You get to work," he thundered. Then he went to the chair and sat down.

As soon as the children had become aware of the man's presence, they had become unusually quiet. They sensed his strangeness. And after he had given Sam a spank, they also sensed he was someone to fear. Which one of them would get the next swat?

There was fear in my heart too. But I must not show it. A mentally ill person was in the classroom. The teacher must remain poised. It would be dangerous to ruffle him or to make him aware he was regarded with suspicion.

I must find a way to let Steve Johnson, the other teacher (and principal), know what was happening.

Unfortunately, our rooms were

not adjacent. In earlier years, the enrollment had been larger, and there had been more teachers. Now several classrooms were empty. I had chosen a room that faced the street. Wanting to avoid street noises, Steve had taken a room at the back, facing the playground.

Sent to the Principal

Jim, the youngest pupil in the room, sat nearest the exit door. He was the pupil who would have to take a message to Steve.

"Boys and girls," I said to the class. "We will have a study period now. You are to work on any unfinished assignments you may have. Let's show our visitor what fine workers you are."

Our visitor said nothing. He just sat there watching us as intently

as ever. And with as much hostility as ever.

Pretending to help Jim with his work, I wrote a note, with wobbly strokes. The hurried message said, "Please come quickly. There's a disturbed man in our room."

"Take this to Mr. Johnson," I whispered to Jim. "Hurry!"

As Jim rose to follow directions, I spoke to the class for a few moments to divert attention from his departure.

It seemed a long while before a startled and somewhat bewildered Mr. Johnson entered our room. Actually, it had been only a brief interlude.

"Mr. Johnson, we have a visitor who is interested in our school program. I would like to introduce you to him."

As we neared the man I said,

When You're Young

By MIRIAM WOOD

Left Turn Only

TRAFFIC LIGHTS GIVE you rather startling insights into human nature. Perhaps it would be more accurate to say that the way people *relate* to traffic lights provides these insights. This has always fascinated me, and I've developed a renewed interest in the subject recently, owing to a set of circumstances.

To reach my office by the most direct route I cross a wide boulevard a few miles from my destination. This thoroughfare was widened a few years ago, having previously been extremely narrow. Of course, as often happens, the streets crossing the boulevard were not widened. They're barely wide enough to accommodate a double lane of cars—to cross it, or to turn left. For several years at this particular corner there's been just the standard traffic light. But a real problem had developed, owing to the narrowness of the access road.

One morning I found that some changes had been made, in the shape of a "Left turn only" signal, posted a few feet from the "regular" signal. This meant that two lanes must squeeze together, one turning left and the other going straight ahead. (There's yet a third access road for turning right, but the motorist needn't stop for that unless cars are coming toward him.) I was puzzled as to the new light, since the huge majority of cars go straight ahead across the boulevard, the reason being that the great bulk of the traffic is headed for the same destination as I am. But I suppose that the "left-turners" had gotten annoyed with the difficulty of turning left and had demanded surcease for their woes.

You see the picture, I'm sure. As the motorist approaches the boulevard he must get into the proper lane. But there's a complication to it. The left turn signal doesn't function exclusively; it comes on at the same time as the "go ahead" signal, thus sorting out the traffic in proper directions.

I wonder whether you've sensed the problem. You remember I stated that few cars turn left in comparison to the "straight ahead" cars. Therefore, the motorist in the latter category often finds himself at the end of a very long line, which may necessitate his waiting, fuming with im-

patience, for several light changes, as he inches his way along. The left-turn people, on the other hand, are able to sail gloriously along, never having to wait.

It didn't take the regular users of that corner long to figure out a way around the problem. Some of the "straight-aheaders" blithely pull into the left-turn lane, zoom half-way across the boulevard, then cut their way into the narrow, one-lane connecting street. This means that the "legitimate" people are faced with the decision of permitting the lawbreakers to enter the line abruptly or bring everything to a screeching halt by insisting on their rights, or worse, having the sides of cars mashed in. And so nearly everyone opts for the first course of action, for obvious reasons.

My resentment at this kind of ploy is so strong that I have to smile. I've never minded situations that are difficult, as long as people play *fair*. If I am assured that everyone is on an equal basis, I can more readily submit to the "slings and arrows of outrageous fortune." But to see motorists deliberately choose a "me first" philosophy is difficult for my temperament. (Obviously, I need more of this kind of trial.)

At first I tried the "benefit of the doubt" technique, and told myself that the offenders were using the street for the first time and that they didn't realize their error until too late. And I'm sure this is still true, in a few—a very few—cases. But I've experienced some nasty surprises time and again when I've recognized "me-firsters" over and over. A number of my acquaintances are routine lawbreakers at this light. As I sit there in the proper lane I can't believe my eyes.

Now, I don't mean to imply that I'm the most commendable lawkeeper in the world. I'm not. But I do have the feeling that Seventh-day Adventists ought to extend their religion to everyday situations like this one, lest non-Adventists in the community be completely "turned off" to the great truths that our church possesses.

"Me first" isn't a philosophy that fits in well with the concept of heaven. There may be no traffic lights there, but the principle applies.

"This is our principal, Mr. Johnson."

Jumping to his feet, the man raged, "You tricked me. You said you would talk to me at lunchtime. Now you've tricked me."

"Let's go into the office and talk," Steve suggested, putting his hand on the man's arm.

"If you touch me, I'll kick you!"

Steve hurried out of the room, to the telephone in the adjacent room. Soon a police car was in front of our school, and several policemen alighted.

Stranger Apprehended

Our visitor had been standing by the door, and when he saw the car, he wilted visibly. His body slumped. His head bent forward. With eyes downcast he slunk furtively out of the room. He had been outsmarted and he was aware of the fact.

As we learned later, he had a record of erratic behavior, with encounters with the law. He was later placed in a mental institution for a time.

After the man left and a prayer of thanksgiving had been offered for our safekeeping, I happened to look at Bob, a fourth-grader. His desk was somewhat apart from the others. And for good reason! No pupil had any peace when Bob sat near him.

Tears were streaming down Bob's cheeks. "Mrs. Buntain," he quavered, "all the time that man was in our room, I was praying. I kept praying to Jesus, asking Him to keep us safe."

Then Ned had something to say. He was also one of the children with problems.

"Did you see me take a book to that man?" he called out.

"Yes. Which book did you take him?"

"I took him my book of Bible stories. I asked him if he would like to read about Jesus. I thought if he read about Jesus he wouldn't hurt us."

Later that day, after the children had gone home, I seemed to hear the echoes of what they had said:

"That Freddie doesn't know nuthin'. He had other books on top of his Bible" . . . "I kept praying to Jesus, asking Him to keep us safe" . . . "I asked him if he would like to read about Jesus. I thought if he read about Jesus, he wouldn't hurt us" . . .

Yes, church school pays. The principles of the kingdom find lodgment in young hearts—even in the hearts of "the sons of thunder." □

Connie Goes to Church School

By RUTH P. CLAYMORE

FOR THE YOUNGER SET

THE ALARM CLOCK RANG with a startling shrill noise. Mother reached over quickly to turn it off. Quietly she rolled out of bed. Connie lay sleeping peacefully on the yellow pillow. Mother slipped into her fleecy robe, hoping Connie would not awaken, but at that moment two sparkling brown eyes popped open. A smile began slowly and then grew as the little girl's gaze lingered on the pretty new dress hanging on the door.

"Oh, Mommy! It's the first day of school. And I'm in the first grade!"

Connie sat up suddenly, clapping her hands.

"I'd better get up right away, hadn't I? We don't want to be late!"

Mother smiled at her happy daughter.

"Not much danger of that, honey! It is only six o'clock. Why don't you rest awhile until I have breakfast ready?"

It wasn't long until Connie and mother were sitting down to a breakfast of orange juice, granola with sliced bananas, and whole-wheat toast.

Then, breakfast over, Connie helped clear the table and do the dishes. She brushed her teeth, dressed, and brought mother her comb and brush. Soon her long black hair was neatly tied in pony tails with bright red ribbons to match her dress.

A half hour later mother was unlocking the schoolhouse door. Before they went in mother took a picture of Connie for her scrapbook. As they walked in, Connie looked around with pleasure at the decorated room. Connie knew mother had spent many hours getting ready for this day.

As mother was putting her things down on the desk she suddenly heard a worried voice.

"Mommy, what do I call you? You

are my teacher, so it would be silly to call you Mommy. Should I call you Mrs. Claymore?"

Mother laughed, "Whatever you want will be fine with me."

Soon the room was filled with happy, excited boys and girls. Desks were chosen and books and pencils put neatly inside. Since the children had spent many Sabbaths together there were no strangers.

When the bell rang each child sat down expectantly.

First they heard a story from Uncle Arthur, then they sang "Whisper a Prayer in the Morning." While they all knelt reverently, mother asked God's blessing on each one of them. The first class was Bible. Connie leafed through the workbook; she could hardly wait to begin doing all the interesting things.

The hours went by and Connie could not believe it was time for school to be over. She stood by the door with mother, waving good-by to the children. When the last child was gone, mother did her preparing for the next day while Connie sat quietly at the table working on a puzzle. Suddenly with a startled exclamation she looked at mother.

"I called you 'Mommy' all day. Oh, Mommy!"

Mother grinned back at her as she gathered the papers to go home. For several moments after Connie settled back into the car seat there was silence. Then with a thoughtful look on her face she turned to look at mother.

"Mommy, I've decided I'm going to be a church school teacher just like you when I grow up. Then I will help boys and girls learn about Jesus, won't I?"

Mother turned pleased eyes on her serious little daughter, patted her hand, and answered, "It's one of the best ways to help Jesus, darling."



On her first day at church school Connie enjoyed talking with the other children.

Jerusalem and Her Children

By C. E. BRADFORD

BABYLON, city of slavery, sorcery, and deceit, makes one last attempt to brand all of mankind with its mark of citizenship. "The contest will be between the commandments of God and the commandments of men."—*Prophets and Kings*, p. 188. It all comes down to a question of loyalty, allegiance. Whom do you serve? It will be seen that Seventh-day Adventists are not a cantankerous religious sect contending for the Sabbath, "the old Jewish day of worship." The contest is larger than *Saturday v. Sunday*. The true followers of Christ, enlightened by the prophetic word, recognize Sunday, the false Sabbath, to be a sign of slavery and bondage, while the true Sabbath stands for freedom and liberty.

"At the time of the Exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath. . . . But the Israelites were delivered from bondage and brought to a place where they might observe unmolested all the precepts of Jehovah."—*Ibid.*, pp. 180, 181.

It is interesting to note how Ellen White in books such as *Patriarchs and Prophets* and *The Great Controversy* relates the seventh-day Sabbath to freedom. "The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgement of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. . . . Papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle the Romanists were banished from their dominions, and the ancient faith was restored. . . . Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set

aside the true and exalt the false sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment."—*The Great Controversy*, pp. 577, 578.

Because of my African heritage this passage is especially meaningful to me. The Sabbath stands for the dignity of man. It is an independence day. It is a barrier of resistance to the inroads of a thoroughly secular and materialistic society.

Citizens of the New Jerusalem refuse to enter into any relationship of any kind that would neutralize their witness to Jesus Christ, and threaten His sovereignty over their lives. Heaven's citizens receive the seal of God, and God's seal denotes ownership and purity (see 2 Tim. 2:19).

Supreme Manifestation

The development of the character of Christ in His saints, in marked contrast to those who are intoxicated with Babylon's wine, gives the world a choice. John the Revelator was permitted to see the outcome. In spite of massive opposition and great pressure from all quarters, the followers of Christ maintain their loyalty. The prophet fears for the existence of heaven's citizens but they remain visible and identifiable until the end. Here they are—"they keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

"Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunder-peals, crying, 'Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride

has made herself ready; it was granted her to be clothed with fine linen, bright and pure'—for the fine linen is the righteous deeds of the saints. And the angel said to me, 'Write this: Blessed are those who are invited to the marriage supper of the Lamb.' And he said to me, 'These are true words of God'" (Rev. 19:6-9, R.S.V.).

The prophetic reporter sees a time when the last pocket of resistance to the government of God shall have been wiped out and the authority of Yahweh will be unchallenged from island universe to island universe. Babylon, that counterfeit city, symbol of resistance to the sovereignty of God, is totally eradicated. "Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, 'So shall Babylon the great city be thrown down with violence, and shall be found no more'" (chap. 18:21, R.S.V.).

Now there is one city unrivaled in the affections of the inhabitants of the earth. "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them.' . . . Then came one of the seven angels who had the seven bowls full of the seven last plagues, and spoke to me, saying, 'Come, I will show you the Bride, the wife of the Lamb.' And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal" (Rev. 21:1-11, R.S.V.).

"And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb. By its light shall the nations walk; and the kings of the earth shall bring their glory into it, and its gates shall never be shut by day—and there shall be no night there" (verses 23-25, R.S.V.).

This saga of two cities is told in advance. The character of its citizens is clearly defined. The nature of the rivalry is explained so that the participants might make the determination as to which of the two cities will be their home. □

Concluded

C. E. Bradford is an associate secretary of the General Conference.

“...When ye shall search for me with all your heart.”

By **BARRY BEDWELL**

I WAS A SOPHOMORE psychology major at a large Louisiana university when I first began to recognize the Holy Spirit speaking to my heart. Up until this time my life had been one of fun loving and pleasure seeking. “Live for today and let tomorrow take care of itself,” was my motto. I had gone nineteen years without really stopping to examine ultimate truth seriously.

One day in philosophy class my professor asked three questions that were to change my whole life. They were: “Who are you? What are you? What is the purpose of your existence?” These questions opened my mind and sent me on a search for truth.

My field of study, psychology, offered me no solutions or answers. My psychology textbooks told me that man is merely a fantastic conglomeration of reflexes, complexes, and defense mechanisms. The personality consists of an Id, Ego, and Super Ego. These, to me, were only terms and not explanations.

In biology class I studied evolution, which told me that man's existence is, in essence, chance or coincidence. I found no answers in a science that studies creation, yet denies its Creator.

My search for truth became more frantic and intense as I met frustration after frustration. As a result, I fell into deep depression and became a heavy drinker. To relieve my anxieties I had to take “downers” (tranquilizers).

Barry Bedwell is a senior theology major at Southwestern Union College, under appointment to the Arkansas-Louisiana Conference.

One night I came home intoxicated and in deep despair. “There must be a reason for my existence!” I cried. Suddenly, my uncoordinated eyes focused on an old Bible that my mother had given me as a child. An almost audible voice enticed me, “Open it. Give God a try.” The promise and answer to the questions that perplexed me so seemed to be found in Jeremiah 33:3: “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.”

Born Again

The next Sunday, I went to a Pentecostal church, accepted Christ as my personal Saviour, and felt the peace of a born-again experience. Jesus changed my life and let me know that He was the answer to my quest for truth.

A week later at the same church I received what is called the “Baptism of the Holy Spirit” and spoke in what I thought was another language. This ecstatic experience seemed so real, so pleasant, and so right!

After this experience, I began

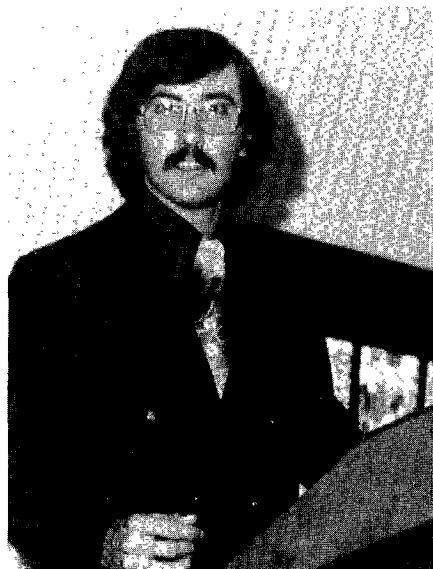
preparation to become a minister in this charismatic denomination. In my study of the Word of God, however, I soon found that what I was being taught did not always agree with the Bible. I claimed the promise of Matthew 7:7, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

And God fulfilled His promise. A close friend of my mother invited me to a series of Seventh-day Adventist evangelistic meetings. At these meetings, I sat in utter amazement as the minister unfolded the precious Advent truth. The Holy Spirit convinced me that it was “truth,” and I accepted it. However, I still continued to speak in tongues, believing that such was of God.

Then one night the minister told me, “Barry, when you pray, ask God if this is of Him, and if it is not, ask Him to take it away from you.” I prayed that prayer one night and I have not spoken in tongues since.

I was united with the church, and helped to organize the Wayout Help Clinic, Houma, Louisiana, where I witnessed miracles every day.

Today, I am in my final year at Southwestern Union College, preparing for the ministry. My experience has given me a great concern that the many sincere people in charismatic denominations should realize the same wonderful truth that God led me to see: that the Bible contains the truth about existence and that it must be accepted wholly. Our greatest danger comes when we think we can accept only part of God's truth and ignore the rest. □



Barry Bedwell, theology student at Southwestern Union College, tells of his conversion from Pentecostalism to Adventism.

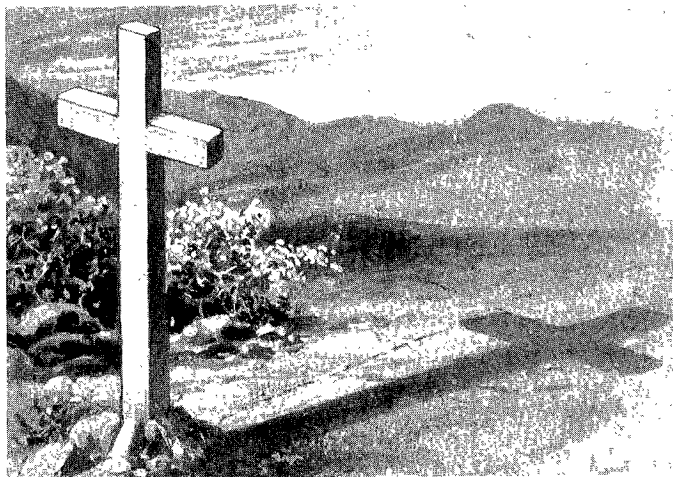
Heaven Waits for Human Channels

In previous editorials we have been discussing one of Ellen White's basic theological principles, especially as developed in *Christ's Object Lessons*: the gospel commission will be completed and the return of Jesus hastened by the emergence of a quality, Christ-reflecting people who will vindicate the power, mercy, and justice of God.

For instance, this eschatological principle is expanded in Ellen White's exposition of the bridegroom-bridesmaids parable (Matt. 25:1-13) that illustrates "the experience of the church that shall live just before His second coming" (page 406). The ten virgins are Adventists and doctrinally undistinguishable: "For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing."—Page 408.

In this parable Jesus taught the concept of the delayed Advent (page 406): "But as in the parable, so it is now. A time of waiting intervenes, faith is tried."—Page 408.

The five foolish are not gross sinners or even hypocrites. They "have advocated the truth" and are "attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. . . .



And I Take It for My Own

By FLEETA MEEKER

When pain attaches to me
I see that awful cross—and
know Him better.

When grief glooms my every hour
we walk together to the cross.

When shock stabs I run and throw
my arms around His feet that
hang from that wretched cross.
Then I know, yes, know.

Wet eyes see more clearly.

They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. . . . The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming."—Page 411. They will be "shut out from heaven" by their own "unfitness for its companionship" (page 413).

The five wise have allowed the doctrine (the lamp) to be a means of assistance in developing a character that the doctrine describes: "So the followers of Christ are to shed light into the darkness of the world. Through the Holy Spirit, God's Word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers."—Page 414.

This mature, Christlike character, this light of truth, is the gospel personified—the harvest of the gospel seed: "The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness."—Pages 415, 416.

A Credible Witness

The Christlike Christian is the credible instrument that enables God to impart light to the world, dispelling all doubts about the fairness of His laws and the adequacy of His grace to change lives: "It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts."—Page 419.

That Christ desires and heaven waits for living proof that the gospel seed will produce its harvest is the theme of the Bible and the writings of Ellen White. Those who have lived since 1844 have lived and are living in the time of the delayed harvest—each generation a possible last generation.

To teach us how one becomes such a person who can be used by God in His last generation of Christians, to whom He will give special power, is the purpose of the parable of the talents. Here Jesus "showed what it means to watch for His coming. The time is to be spent, not in idle waiting, but in diligent working" (page 325). This parable (Matt. 25:14-30) explained what the five wise bridesmaids did that separated them from the five foolish; it described in detail how the light-producing, Christlike life is developed.

The main principle of the Christlike life that God will honor one day with the latter rain is simply put: "The development of all our powers is the first duty we owe to God and to our fellow-men."—Page 329.

Self-development is a Christian's first act of gratitude to his Lord, who has redeemed him. Helping the Lord of the universe to demonstrate what the power of

God can do for sin-spoiled persons is one aspect of the Christian's self-development. Another is that increasing one's ability to be ready for all emergencies and opportunities in life makes the Christian a modern representative of Jesus Christ, an exhibit of love and concern. Need we emphasize that the growing, self-developing Christian is the happiest, friendliest, most winsome person in the neighborhood?

What a pity that so many are sympathetic with another's need, whether it be physical distress, spiritual depression, or moral weakness, and yet are not able to do something substantial in relief! The person who is wisely improving his talents of opportunity is not the friend who wrings his hands in the face of another's need; he is the mature Christian who can shine light along the way, relieving human distress when assistance is humanly possible.

This maturing Christian reflects the power and glory of God. Such a light reflects what God can do for people who trust Him fully: "The Lord desires His people to reach the highest round of the ladder that they may glorify Him by possessing the ability He is willing to bestow. . . . We are to show a superiority in intellect,

in understanding, in skill and knowledge, because we believe in God and in His power to work upon human hearts."—Page 358.

Such a life program of self-development for the Master's service is otherwise called sanctification: "For sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God."—Page 360.

Not to be a wise servant is a tragedy. Jesus reminds us that those who refuse to cooperate with the great law of life—the law of self-development and of service—are demonstrating their unfitness to live forever. Rebels do not glorify God, nor do they bring happiness to themselves or others. Continual rebelling against the law of self-development merely hastens the day when those sad words are said, "Take the talent from him."

This quick review of *Christ's Object Lessons* has been only an example of what will be found in any of Ellen White's major works—a coherent, internally consistent, theologically challenging picture of God asking, pleading, and waiting for His people to respond. He waits for you. But He will not wait forever. H. E. D.

Concluded

Letters

Continued from page 3

would not go home, believing the devil was in her home. She came to my house, and we talked far into the night. She took with her the Bible I had given her. I had told her that if she took God's Word home and then prayed after she got there, the devil would leave.

When we got home we put her baby to bed. (I had whispered a prayer on the way over.) Suddenly when she was fixing a bottle for the baby she looked up and said, "He's gone." Tears and a smile rewarded me for my time.

She has quit smoking and drinking and is taking a Bible-study course with me.

She is enduring great ridicule from her family, but so far remains strong in her determination to find God.

Had she not seen *The Exorcist* I doubt that she would have given God a second thought.

My husband had a similar experience with one of the men he works with. All because of *The Exorcist*.

PATRICIA WELLS
Aloha, Oregon

► *God is continually seeking to make even the wrath of man to praise Him.*

Finished Before Started?

Referring to "A Centennial of SDA Missions—4" (Jan. 31), the question was asked, "After 100 years why is the task of mission not completed? Can a work be finished before it is started? With 282 reservations in the U.S. the work among the American Indians seems barely begun. Experience has shown that work with the Indian progresses very slowly, often a generation passing before a breakthrough occurs. How can we continue to ignore this enormous mission field when the above mentioned article informs us that the U.S. has 20 per cent of the world membership but 45 per cent of the workers. Where are these workers?

There must be more Monument Valleys, Holbrooks, La Vidas, and Payabyas. Have you heard of Payabya? It is situated on the Pine Ridge Reservation, which is the home of the Oglala Sioux. *Payabya* means "out-standing." The mission is relatively new and small. The staff consists of two families, Elder and Mrs. Max Singhurst and Mr. and Mrs. Larry Gatewood. The address is Pine Ridge, South Dakota 57770.

The needs are many. Each year children have to be turned away for lack of facilities. Thirty are enrolled this year. It is not uncommon to see first-graders who are addicted to alcohol and snuff. Many young people are reverting to ancestral spirit worship for lack of a better way.

HILDA PRIDE
Loveland, Colorado

Demon Possession

Thank you for publishing "The Liberation of Giani" (July 4).

I have seen more manifestations of devil possession in our mission-field contacts in Europe and South America than in North America. Certain church-state conditions seem to foster spiritualism in those regions.

If new charismatic trends are any sure indication we will witness still greater displays of satanic power in sophisticated and cultured circles of our land. We have been warned that "fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons" (*The Great Controversy*, p. 624).

While my father, Clarence E. Rentfro, was pioneering SDA work in the Portuguese Mission during World War I (1914-1918), he gave Bible studies to a man in whose household members regularly consulted evil angels.

The man accepted Jesus Christ, and asked to be delivered from the power of the devil.

One day, as my father was praying by the new convert's bedside (the man was suffering from TB), a demon pounded on the door seven times, as if a soldier were demanding admittance by using the hilt of his sword.

When the door was opened, no one could be seen.

A few days later the sick man died. The other members of his family, still believers in the supposed immortality of the soul, couldn't understand why the spirits no longer communicated with them, especially regarding their recently departed.

They wrote their query on a schoolboy's slate. The answer, inscribed by an invisible hand, was short and significant:

"Rentfro, prayer."

The Spirit of Prophecy tells us that "Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss."—*Testimonies*, vol. 1, p. 295. "And when angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost."—*Ibid.*, p. 346.

CHARLES A. RENTFRO
Mokelumne Hill, California

Boredom

Re the editorial "Boredom" (April 4). We Seventh-day Adventists have no reason for boredom. Too many see the worldly pleasures and thus their lives seem bland. We need to look to Christ as the example instead of to the world, and follow the six steps listed. Then we would not become bored.

JAMES O. PRATT
Ooltewah, Tennessee

Twelve Students Helped

About a year ago I wrote a letter, which you published in "Letters to the Editor" (Oct. 25, 1973). I had no idea that you would publish it and was surprised at the responses.

I mentioned in the letter that many students are unable to attend school because of lack of funds. Since its publication I have received many letters and money enough to send 12 students to school full time. I want to thank you for your part in this.

BROOKE SADLER
Principal
Lakpahana Adventist Seminary
Mailapitiya, Sri Lanka

The Father Who Failed

By JOHN TODOROVICH

FOR MOST OF THIS CENTURY mother has been accepted as the greatest single influence in the development of the young. She has been given most of the credit—or blame—for how the offspring turn out.

Considerable and well-documented research now indicates that father may have as great (some think greater) effect on his children. For some time now scientists have been conducting investigations in the schools, police files, the armed forces, mental hospitals, the cities and suburbs, and a good deal of provocative and revealing information is coming forth. Father (1) has it in his power to reduce delinquency and youthful crime; (2) has a decided influence on his child's mental health and IQ; (3) has a great impact on his son's manliness and his bent toward success; (4) is the apple of his daughter's eye and can be of real help as she blossoms into womanhood; (5) as the spiritual leader in the home, none can take his place. In short, a real father in the home is next to indispensable.

In the first two chapters of 1 Samuel we find the interesting story of God's honoring the sincere prayer of a woman who asked God to give her a son. After God answered Hannah's prayer she kept her part of the prayer by giving the child in service to God. At an early age Samuel was given to the care of the priest Eli in the tabernacle of the Lord.

In the third chapter we have the beautiful story of God's calling of the young child to the office of a prophet and of Samuel's response to that call. But in this instance there was involved the dramatic repudiation of a man who had also been called of God to be a spiritual

leader of Israel, but who, having been a failure as a father of two sons, was also a failure as a spiritual father of Israel.

Eli, the priest, was not basically a wicked or even a bad man. But he was extremely permissive as a father to his sons. In 1 Samuel 2:12 these sons are referred to as "sons of Belial" or "sons without worth." They both were extremely immoral, as well as sacrilegious. They had no conception of their obligation to God or anyone else. Yet Eli succeeded in having these two sons appointed to the priesthood. He wanted his boys to "make good."

Because of their lack of morality and spirituality, Hophni and Phinehas used the priesthood for their own corrupt ends. As a consequence, they lowered the service of the Lord in the eyes of the people to the level of the sensual orgies of the neighboring idol groves. Eli told the boys that he was hearing some bad reports from the people, that they ought to change their ways, but he could not really come to grips with his sons or their problems. Needless to say, the boys paid no attention to the old man or his verbal wrist slap.

Sons' Death Foretold

The rest of the chapter tells of "a man of God" (another priest) coming to Eli with a message from God telling him of his and his sons' failures, and of the impending judgment that would be visited on his sons and the people. "And this shall be a sign unto thee, that shall come upon thy two sons . . . ; in one day they shall die both of them" (1 Sam. 2:34).

In a battle with the Philistines a short time later, both Hophni and Phinehas were killed. The Philistines captured the ark of God, which had been brought into the camp in the hope that it would

bring victory. When the old man Eli heard that the ark had been taken, he fell backward and died (see 1 Sam. 4:11, 18). What a sad ending to the tragic story of the father who failed.

One cannot but feel sympathy for Eli, and even be somewhat understanding of the situation he was confronted with. Especially as we think of the situations and crises that sometimes develop in our own homes and lives. Many times it would be much easier just to give in and let our children have their own way, or to salve our own consciences by giving the children a few words of reprimand, rather than firmly taking control of a difficult situation and guiding it to a successful conclusion.

The Successful Father

But enough about the father who failed. Let us think about some characteristics of the successful father.

1. The successful father is one who, in his own right rules as head of his household. This does not mean that a man is to rule as a tyrant or despot in his home. I've known some of that kind, and the resultant situation is not a happy one. Some men can get angry, abusive, and even physically violent if they are crossed in the home. But a real man, a real father, is a man who first is in control of himself, and then he leads others by his example. The real strength of a man is not calculated by the number of pounds he can lift or the distance he can run, but by his self-control. This self-control might include several areas:

a. Controlling his own temper. A father cannot successfully lead or inspire if he cannot control his temper.

b. Enough self-control to stick to a job and support his family. Job-hopping without adequate

John Todorovich is a pastor in Glendale, California.

cause is a sign of character instability.

c. Self-control around members of the opposite sex. A man who cannot keep his hands or his mind off a woman other than his wife is a weak man. A Christian gentleman will inspire a woman to be a virtuous lady. Any criminal can debase a woman. Any jackass can tramp around in and ruin a bed of flowers. But it takes a skilled gardener to produce a fragrant bed of roses.

To Control Is to Guide

A real man must have control. And when he can control himself, then he should exercise control over those entrusted to his care, including his children. But remember, Dad, to control is to guide, to keep within bounds.

"There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their children and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and are led captive at the will of Satan. The influence of an ill-regulated family is widespread and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments."—*Patriarchs and Prophets*, p. 579.

Our society is now reaping the results of 25 years of permissiveness. Show me a youth who will defy or attack an officer of the law or any person in authority, and in most cases I will show you a youth who has learned to defy his parents in the home and get away with it. The words of our European cousin is only too true when he says, "The American father only strikes his child in self-defense."

There will come times when discipline and even punishment will be necessary in the rearing of children. "Eli had instructed his children in the law of God, and had given them a good example in his own life; but this was not his whole duty. God required him, both as a father and as a priest, to restrain them from following their own perverse will. This he had failed to do."—*The SDA Bible Commentary*, Ellen G. White comments, on 1 Sam. 1:12, p. 1009.

2. The successful father is a loving husband to his wife, as well as a loving father to his children. Father, the best thing you can do for your children is to love their mother. Most of us come far short in this department. It is so much easier to

be critical and find fault than to show love and appreciation. It is easier to be on the receiving end, rather than the giving end of life. And yet by giving we can reap such big dividends.

3. The successful father is one who is a companion to his children, as well as a counselor and confidant. "That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love—a love which has its foundation in duty faithfully performed."—*Testimonies*, vol. 5, p. 322.

One psychologist conducted a "substitute father" experiment for ten delinquent-but-bright high school dropouts. They included Jerry, 17, with a lurid record of street fighting; Jimmie, 15, a school vandal; Sam, 16, a drunk and a burglar. As a rule, these boys' fathers were too busy or too indifferent to help them.

24-Hour Availability

In contrast, the psychologist made himself available to the boys 24 hours a day. He rescued one boy from a street fight, took another to the hospital at 3:00 A.M., went with others to the dentist, to buy clothes, and to baseball games.

Instead of letting the boys complain endlessly about their hard luck, he nudged them into learning

skills necessary to stay in school or hold a job. In a follow-up three years later four were learning a trade, three were in school, two had jobs. None had been in legal trouble.

4. The successful father is the father who is the high priest or spiritual head of his household. My heart aches whenever a wife or mother says to me, "My husband is a member of the church, but he will never lead in family worship or prayer with the family."

Men, the moment you say "I do" at your wedding, you accept a sacred responsibility vested in you by God. By virtue of your manhood, and God's plan for the home, you become the priest in your home. To do anything less is to shirk the greatest responsibility that God has given you. From the experience of Job we read that: "Job . . . labored earnestly for the salvation of his own family. . . . As a faithful priest of the household, he offered sacrifices for them individually. He knew the offensive character of sin, and the thought that his children might forget the divine claims, led him to God as an intercessor in their behalf."—*Sons and Daughters of God*, p. 257.

Fathers, in these days of the breakup of the family unit, and of gross wickedness threatening to engulf our loved ones, dare we do anything less? □

Jerk 'em?

By R. J. HASTINGS

There are two ways to move a person. We can move him physically. Or we can talk him into moving.

Let me illustrate. Two-year-old Dickie breaks away from his daddy while they're crossing a busy street. But to save him from a speeding truck, his daddy grabs Dickie by the arm and jerks him back to safety.

That's one way to move a person—by force. But at some point, Dickie's father should motivate his son to watch out for his own trucks. Otherwise, he must resign himself to a lifetime of baby-sitting. (Imagine a 60-year-old father holding his 40-year-old son by the hand as they cross the street!)

If one chooses to use physical force he has many alternatives: pulling, pushing, shoving, and hitting. He can also employ pain, heat, cold, noise, suction, pressure, and explosives to make a person move. But the user of physical force also has limitations—all he can do is rearrange the nuts and bolts of life. True, he makes things move, but seldom does he change people.

The key to Christian faith is change, for if there is no change, there is no conversion. Faith is not a physical force that pushes people around. Instead, faith is an inner motivation that inspires an individual to do what is right on the basis of his own convictions. It helps him watch out for his own trucks, whether he's two or 102.

Faith inspires, whereas force only jerks. And pardon the pun, but in my dictionary only jerks use force!

“Fernando Stahl” Helps Keep Church Doors Open in Peru

By WELLESLEY MUIR

ENEMIES HAD PERSUADED the governor of Ica to close the Seventh-day Adventist church. The doors were shut, and no more services were to be held. It was part of a plan to destroy God's work all over Peru.

The news reached the offices of the Inca Union Mission, 100 miles north in the capital city of Lima. Church administrators were not sure what attitude the government would take. They prayed to God for guidance, then headed for the office of Peru's Minister of the Interior.

A crowd waited to see this important military general, but the Inca Union men were called to go in first. They were seated with great courtesy. Not knowing how to make their request, they sat in silence.

The General smiled.

“What can I do for you gentlemen?”

“Well, we are from the headquarters of the Seventh-day Adventist Church in Peru.”

“I know all about Seventh-day Adventists,” said the general. “I flew in the *Fernando Stahl* with missionary pilot Clyde Peters.” Then he proceeded to tell the Adventist leaders all about the mission work in the Upper Amazon Jungle of Peru.

“And now, what can I do for your mission?” the general questioned. Alfredo Bellido, union secretary, gave him a brief account of the closed church in Ica.

The general picked up his telephone, and while the surprised pastors listened, he gave orders to open the church in Ica and to fire the local governor. He then ordered telegrams sent to every governor in Peru asking them to protect all Seventh-day Adventist Church property.

The leaders of the Inca Union Mission were grateful for the providence of God that had permitted this military officer to witness the work of Adventist mission planes and missionaries in the jungle of Peru.

Clyde Peters and his family have returned to the United States to educate the children, but Mr. Peters finds it difficult to stay away from Peru. He has just returned from a trip with a group of men to the Nevati Mission Station, where they worked to complete the construction of a new church.

Now the Peters family has moved to Berrien Springs, Michigan, where Mr. Peters will do charter flying and teach aviation for Andrews University.

The work of the *Fernando Stahl* and other mission planes continues under the direction of Pilot Stanley Sornberger. Although the church has reached some 10 tribes in the Upper Amazon Jungle of Peru, it still has the great challenge of reaching the 25 other tribes who wait for an Adventist missionary to reach their villages. □

Wellesley Muir is youth director of the Bermuda Mission.



Clyde Peters, pilot of the missionary plane, has extracted more than five thousand teeth in the remote areas of the Upper Amazon Jungle.



Although Adventist missionaries have reached ten tribes of the Amazon jungles, the gospel message must go to 25 other tribes.

Temperance: Point of Contact Between SDA's and Socialists

By ERNEST H. J. STEED

MANY TIMES as I met in March with various government and civic officials in Socialist countries, I thought of Ellen White's counsel to find a point of agreement at first instead of emphasizing differences (see *Evangelism*, pp. 144, 164, 200).

The need for more effective tobacco and alcohol preventive programs built into society by men who honestly seek the best welfare of their people, indeed is a point of agreement between Socialists and Seventh-day Adventists.

It was my privilege to talk not only with leaders and members of the Committees for the Struggle Against Alcoholism, and the Sobriety Committees, but also in some countries to have the joy of discussing these same principles with fellow Adventists.

Providential leading, most evident to me in all my contacts, was very marked when I arrived in Berlin. Without any prior planning I arrived just in time for the beginning of a two-day union-wide temperance and departmental leaders council. Imagine my delight on arriving at the union office to find the union temperance secretary just beginning the program. With great joy we fellowshiped together, reviewing the spiritual principles of temperance and of our programs.

In Czechoslovakia, in company with Erich Amelung, treasurer of the Euro-Africa Division, at a combined gathering on Sabbath of the churches of Prague, I was inspired by the enthusiasm of young and old for life at its best. Adventists are well known in this country for their habits of life, and often draw commendation from others who see in a practical way the benefits of nondrinking and nonsmoking.

Poor Images of Christianity

At a meeting of the union committee we discussed temperance principles and the importance of the church's strengthening the hands of the government in achieving sobriety for the nation.

In Romania, the union committee likewise expressed their concern about the inroads of alcohol and tobacco in our modern society and agreed to work wherever possible with Red Cross and government agencies to bring about the benefits of sobriety.

As I discussed Adventist temperance goals with the representatives of Sobriety Committees, churches, and government in these countries, I appealed to them to take a new look at the genuine Christianity of today.

(Many leaders in Socialist countries have a poor image of Christianity.) Christians, I pointed out, while ardently believing in God's Word, seek to apply the principles of Christ. He went about doing good to all men. He preached separation of church and state. Above all He struggled against the forces of evil that destroy the minds and bodies of men. Therefore, temperance, meaning self-control, is a moral principle advanced by all who seek to uplift mankind to nobler pursuits without the use of alcohol or tobacco.

In Moscow, it was my privilege to worship on the Sabbath with fellow Adventists and to experience the deep spiritual joy of this association. To be embraced by a brother visiting from Siberia, to hear our church choir, and

to see the sincerity on the faces of young and old was something I shall long remember. The services for the day began at 9:30 A.M. and continued until 3:00 P.M.

They celebrated the Lord's Supper that day. In a church packed with more than 700 persons and no adequate ante rooms, only those on the lower floor could participate. Those in the choir and balcony would take part the next Sabbath.

As I joined the brethren for the ordinance of humility in the little room under the pulpit, each man donned an apron that went from the waist to the floor. This became a towel as well as protection for the clothing. After washing one another's feet, we returned to the sanctuary.

The four leading brethren took up their places at the Lord's table below the pulpit. Now we were entering a very beautiful but solemn hour. The three men with the pastor broke the bread into thick pieces about an inch and a half square. The pastor stayed at the table while the three brethren took the bread to the standing members of the congregation, saying, "This is my body broken for you." Each member ate the bread, then was seated as the brother moved to the next person.



Above: The pastor of the Moscow Adventist church places white coverings over his sleeves before handling the wine in the communion service. This service is a long and solemn one for Russian Adventists. Below: In Prague, Czechoslovakia, young and old belong to the choir.

Ernest H. J. Steed is secretary of the General Conference Temperance Department.

Under a white cloth, never removed, were containers of the grape juice, "the pure fruit of the vine," as the pastor had emphasized. To dispense the symbol of the Lord's sacrifice of His lifeblood, the pastor placed coverings over his sleeves and proceeded to draw from under the cloth a container of the liquid. He poured the grape juice into a large ceremonial cup. Then he held this up, quoting the words of Scripture, "This is my blood of the New Testament. . . ."

Then he poured the wine from this cup into a jug, then from the jug into individual crystal glasses, refilling the jug when necessary. In the meantime, the other brethren were taking the wine to the standing congregation, admonishing them, "Drink ye all of it." They drank, returned the glass, and were seated. This naturally took a long time, but not one person stirred, and it added great solemnity to the occasion.

The next day I was eager to see if the Baptists were just as faithful in church attendance. I could scarcely get inside the door, for every aisle and passageway was packed. Here they have three such services each Sunday, I was told. I also went to an Orthodox church on the edge of the city and saw some 3,000 people standing, packed into the church, all heartily participating in a chorus of worship as the priest held up the symbols of the law and the cross.

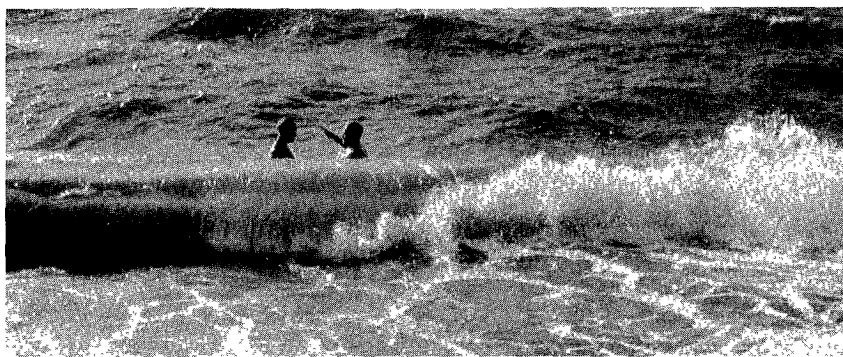
One cannot but be impressed by the orderly and disciplined lives of many people in Socialist countries, whether Communist or Christian, who display a sense of value for morality in dress, in general conduct, and in the choice of a life-style without alcohol, tobacco, or other antisocial practices.

There are other countries today following Socialist concepts who need to know of Adventist desires for man's separation from all habits of intemperance. With a clear belief in not being involved in political matters and with the purpose of advocating life and peace, our temperance program can work cooperatively with Moslems, Hindus, Buddhists, Catholics, Protestants, Socialists, or any others who sincerely seek for the eradication of intemperance and choose to offer something better. □

Concluded



A layman construction engineer presents the Moscow Adventist church's first service.



Above: Richard Figuhr, dean of the graduate school of Philippine Union College, baptizes Leroy Dissing in the surf off the beach at San Miguel, Philippines. Below: The newly baptized Leroy poses with friends who helped him study the Adventist faith. Left to right, Andrew Dressler, Dr. Figuhr, Leroy, Jerry Gorham, and Marion Dressler.

Sailor Baptized in Philippine Surf

IT TURNED OUT not to be just another baptism there at San Miguel Bay that Sabbath in February—even though it started out in the usual way.

"I now baptize you in the name of the Father, the Son, and the Holy Ghost." The words floated over the high surf, blown out to sea by the heavy offshore winds. But the eight witnesses, standing on the beach, heard only the crashing of tons of water as the waves surged forward, trying, it seemed, to terminate once and for all the demarcation between land and sea.

Richard Figuhr, dean of the graduate school of Philippine Union College, finished the familiar ritual words and lowered his hand to complete the baptism of Leroy Dissing. But the barefooted friends on the shore stood transfixed as a gigantic wave now crested high and heavy behind the two men. The massive blue wall of water paused momentarily and then thundered down over their heads. Toes dug into the coarse sand and anxious eyes scanned the temporarily smoothed water. Had the undertow dragged them out to sea? Suddenly two heads appeared, and minister and candidate struggled ashore together, hands tightly clasped, fighting every step for a footing on the steep bank. Small, thankful prayers hurried heavenward in gratitude for their safety—and then again for this new son of God whose turning of his life over to his Creator had been celebrated in this dramatic way.

Leroy Dissing is a 19-year-old sailor with the Oceanographic Unit aboard the U.S.N. *Chauvenet*. As a result of much prayer, all three of his companions who had been studying with him aboard ship and who had guided him into his new way of life secured passes for the day to join the onshore group of Christian friends that Sabbath.

The homes of the Andrew Dresslers and the Art Flossmans have long been a place of refuge for Seventh-day Adventist servicemen coming to the Philippines. (These two men are the engineers in charge of the electrical supply system for the two U.S. naval bases at Subic Bay and San Miguel.) Here the young men have frequently enjoyed meals "like Mom cooks at home," and have spent hours together studying the fundamental doctrines.

Anne Figuhr

Teacher, Philippine Union College

COLOMBIA

Laymen Set Goal for 1974 of 5,616 New Members

The Upper Magdalena Conference held a lay activities congress April 3-6 in Bogotá, Colombia, for more than 500 delegates from the 24 missionary districts that form the conference of more than 20,000 members. Delegates also attended from the Atlantic and Pacific missions.

Special guests were V. W. Schoen, General Conference lay activities secretary, and Andres Riffel, Inter-American Division lay activities secretary. The executive secretary of the Colombia-Venezuela Union Mission, Joel Manosalva, was in charge of the opening of the congress. Natanael García, union lay activities secretary, was also present.

Approximately 1,500 persons attended nightly meetings in the San Bartolomé Theater. The Central church in Bogotá was the scene of the daytime meetings.

Delegates who arrived from the interior and other missions were housed in private homes as well as in the auditorium of Emmanuel College. The Conquistador Club prepared the meals for the delegates.

Approximately 2,500 persons attended the Sabbath services, where delegates, after three days of lay activities instruction, set a goal of 5,616 new members to be won during the coming year.

The motto of the congress was "I Can Do All Things Through Christ."

ARTURO WEISHEIM

Lay Activities Secretary
Upper Magdalena Conference

ANGOLA

Rally for Young People Held at Bongo Mission

A youth rally was held at the Bongo Mission Hospital in Angola, May 10 and 11. J. Morgado, youth leader for the Angola Union, was in charge of the activities, assisted by Leo Ranzolin of the General Conference Youth Department. The meetings began on Friday afternoon, with a special council for the pastors and youth leaders to get better direction for their MV Societies and the youth program of the church. A Friday night meeting was held at Bongo Mission Training School.

Saturday meetings were held at the open-air camp meeting facilities of the union at Bongo. Young people came in buses from Nova Lisboa, headquarters of the union, and other cities close to the mission.

At a special youth program on Sabbath afternoon more than 200 young people were invested.

Bongo Mission Hospital is located in Longonjo and includes the academy and the mission offices. This is the home of the Parsons family, longtime missionaries in Angola. Dr. R. B. Parsons has dedicated many, many years of

medical assistance to Bongo Hospital. His sons, B. J. Parsons and D. M. Parsons, are carrying on with their families. For many years it was very hard to get Portuguese-speaking doctors and nurses to work at the hospital. However, Armando Casaca, president of the union, states that they have recently been able to get medical workers from Brazil. At the moment there are also missionaries from Switzerland, France, and the United States. Several AVSC workers have come from Europe to serve at the hospital as nurses.

It was inspiring to see the influence of Bongo Mission Hospital in Angola, where people travel for hundreds of miles to come to the mission in search of better health and treatment for their diseases. We hope they can also find comfort and healing for their spiritual problems and come to know Jesus Christ through the more than 30,000 members of this fast-growing Portuguese country in Africa.

LEO RANZOLIN

Associate Secretary
GC Youth Department

THAILAND

Signs of Mission Growth Seen by Administrators

Signs of the power of God beginning to be manifest for the advancement and finishing of His work in Thailand, a land of nearly 40 million people, are being seen. For more than 50 years the work in this Buddhist country has progressed slowly. Membership of the mission still is under 2,000.

In 1973 baptisms totaled 239, largest total in the history of the mission, and nearly double the total of the previous year. On two recent Sabbaths 70 persons were baptized (40 in Ubon, northeast Thailand), the most ever baptized at one time. The majority of these were from the village of Ging Nam Yuen, where the pastor, Mun Lansri, and a literature evangelist, Khun Yotee, held meetings.

Recently Pastor Mun met with the executive committee of the Thailand Mission to report that the governor of the province has offered up to 100 rai (40 acres) of land in this village for the Seventh-day Adventist Church to establish a center. The committee voted to accept this donation of land and to proceed to build a jungle church as the first stage of development. Plans call for a worker's home, a reservoir to help provide water for agriculture in this dry area, and a school, as funds are available.

During 1974 and 1975 the Thailand Mission is participating in the Bold Adventure phase of Target 80, the Far Eastern Division's evangelism goal, and each of the 23 churches and companies is planning to raise up a new company of believers or a church by General Conference time, 1975. Under the blessing of the Holy Spirit this goal can be reached.

D. KENNETH SMITH

President, Thailand Mission

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NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► At the annual meeting of the New South Wales Temperance Alliance, R. W. Taylor, division temperance secretary, was elected president, and L. A. Gilmore, Greater Sydney Conference communication director, was elected vice-president. L. A. Dyason, a retired pastor and former conference temperance secretary, will be state field officer for the alliance.

► Avondale College and Sydney Adventist Hospital School of Nursing are planning to offer a tertiary course in nursing education. It is hoped that the three-year nursing-education course would begin with the college year 1975. The present three-year in-training nurse's course will continue to be offered.

► Development of the publishing work in the Papua New Guinea Union Mission from the printing of Sabbath school lesson quarterlies and the *Church News* in pidgin and Motu, to the provision of small books in these languages, is evidence of a growing literate population in the country. The department of communication also reported that to date Bible courses have only been available in simple English, but they now have a pidgin Bible correspondence course and are working on the preparation of the Bible course in other languages.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Frank L. Baer, of the Pacific Press Publishing Association's foreign publications department, has been visiting publishing houses in Portugal, Spain, and Italy.

► The Hamburg Press in April printed 8,000 copies of a retranslation of *The Desire of Ages*. This edition has already been exhausted, and a second edition is being prepared, two thousand copies of which have already been ordered.

► The small Bible school at Zima in the Central African Republic has now been closed. Prospective workers for the field will now be trained at Dogba, Cameroun, under the leadership of Brother Oyono, recently arrived from Doula.

► D. Visigalli has arrived in Athens to take up his duties as president of the Greek Mission. In that field there was a special camp at Kalamos, August 11-18, to train lay workers, under the leadership of E. Rodriguez, union lay activities leader.

► Bologna, Italy, is to be the venue of a three-month tent campaign this autumn conducted by S. Cortesi, assisted by three other pastors and three Bible workers.

EDWARD E. WHITE, *Correspondent*

Far Eastern

► Official permission has been granted the West Malaysia-Singapore Mission to give antidrug abuse lectures in all secondary schools of Selangor and Penang, Malaysia. This opportunity resulted from a recent "Life Is Beautiful" crusade and a Five-Day Plan to Stop Smoking held in the town of Taiping.

► Some 100 children scattered in three different groups around Butuan City, South Philippines, are attending Branch Sabbath Schools organized by three student colporteurs from Mountain View College. The students have now returned to college, but the Butuan City church is continuing the Branch Sabbath Schools. Last summer 45 students from Mountain View canvassed in the Northeastern Mindanao Mission territory alone. Their Christian influence not only led to the sale of many books and periodicals but also interested several new students in attending Mountain View College.

JANE ALLEN, *Correspondent*

Southern Asia

► Two hundred and ten students registered for Spicer Memorial College's summer school, which began on April 4 with K. J. Moses as director.

► Students and staff of the Seventh-day Adventist High School in Narsapur, Andhra, Pradesh, conducted an Outreach evangelistic campaign in nearby Rustumbada village, which resulted in 29 baptisms.

► The division-wide Outreach baptismal goal for 1973 was 2,160, but baptisms totaled 2,644, well over the goal.

► The first division-wide camporee is to be held October 31 to November 5 at Dodaballapur, 23 miles from Bangalore, South India. Two units from each of Southern Asia's 22 Pathfinder Clubs will participate.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► The youth director of the Central African Union, C. Bru, has conducted an evangelistic campaign in the town of Gitega, about 110 kilometers from Bujumbura, Burundi, in which more than 50 persons have decided to be baptized.

► The South African Union has just concluded a beginners' training school for 26 new literature evangelists. Approximately 40 Helderberg College students signed up as student literature evangelists during their school holiday.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Pastors, literature evangelists, and Bible workers of the Greater Rochester, New York, area meet every Tuesday morning to pray, study, and plan strategy to evangelize this area of the Empire State. Plans call for the placing of a brochure on the second coming of Christ and *Steps to Christ* in every home in Rochester—a total of approximately 150,000 copies at an estimated cost of \$15,000 for materials and postage.

► New faculty and staff members at Pioneer Valley Academy, New Braintree, Massachusetts, are Stacy Nelson, physical education and Bible teacher; W. G. Nelson, Jr., history teacher; Ernest Roberts, assistant manager of the Harris Pine Mills; Jean Roberts, teacher of grades 1-4; and Willa MacLaren, who is returning to PVA after a year's leave of absence to assume her duties in the cafeteria.

► Gordon Brannan, a physician in Wappingers Falls, New York, recently was honored by hundreds of citizens who thanked him for his "kindhearted and unceasing service to the community over the years." Dr. Brannan is first elder of the Poughkeepsie church, Sabbath school teacher, and member of the building committee. His wife, Dr. Winona Brannan, is treasurer, lay activities leader, Sabbath school teacher, and member of the building committee.

EMMA KIRK, *Correspondent*

Canadian Union

► Mrs. Kathleen Piper, of the Victoria church in British Columbia, teaches a class on vegetarian foods each year for the Greater Victoria School Board community-education branch. This year's class concluded in May with a record attendance of 35. One woman who attended has been attending a Bible seminar and meetings at the church.

► A Field School of Evangelism was held June 7 to July 6 in Corner Brook, Newfoundland, with Verne Snow, Canadian Union evangelist, as the speaker. He was assisted by students from Andrews University and three local conference workers.

► New members of the Canadian Union Conference staff include Winton DeHaven, formerly of the Central California Conference, secretary of the MV and temperance departments; Lawton Lowe, formerly Ministerial secretary of the Ontario Conference, secretary of the Ministerial Association; Gilbert Anderson, formerly of the Greater New York Conference, coordinator of evangelistic witnessing; Norman Klam, formerly of the Bermuda Institute, assistant auditor. A. N. How, newly elected secretary of the union, will assume his new office in October.

THEDA KUESTER, *Correspondent*

Central Union

► Porter Memorial Hospital, Denver, Colorado, offers monthly a coronary-risk screening test, which measures one's chances for having a heart attack.

► Thirty student literature evangelists in the Colorado Conference attended a summer rally near the top of Red Mountain Pass in the Rockies the week-end of July 4.

► Early on the morning of July 2 the church in Casper, Wyoming, was burned. The fire was discovered after midnight, following a brief electrical storm. Plans call for reconstruction of the church building as soon as insurance details are completed.

► Eleven students from Platte Valley recently went to the small church in Minden, Nebraska, to clean and paint the building. During the summer a Vacation Bible School was held there by the students, and four Bible studies have resulted from this experience.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Members of the Rockaway, New Jersey, church have completed renovation of the lower level of their church building and plan to renovate the sanctuary.

► The South Richmond, Virginia, church has dedicated a new \$75,000 educational wing. Glenn Sharman, Potomac Conference president, delivered the dedicatory sermon.

► The Columbia Union Conference is entering upon its third year of publishing its union paper, the *Visitor*, as an insert to the *REVIEW*, and supplying both magazines without subscription fee to all Adventist family units in its territory.

► Forty-two persons were baptized following meetings held at the Mountain Top church, Oakland, Maryland, by Gordon T. Blandford, Mountain View Conference evangelist, and Charles Bird, pastor.

► Betty McCann, leader of the Leechburg, Pennsylvania, earliteen Sabbath school, has prepared a series of nature studies that her students study each week along with their Sabbath school lesson.

CHARLES R. BEELER, *Correspondent*

Lake Union

► With 17 baptized June 22 at the City Temple church in Detroit, total baptisms rose to 45 for the first half of this year. Samuel Flagg is pastor.

► Approximately 600 attended the Spanish camp meeting session held in Chicago. Weekend Spanish meetings were also held at the Broadview Academy grounds the preceding weekend.

► Harvey Hansen, a member of the Clearwater Lake church in Wisconsin, snapped a picture of two ministers

chair-carrying a young man up a hillside following his baptism, and won a special award in the Kodak Community Service Photography Awards.

► The Wisconsin Conference has purchased a 3.7-acre piece of land for a new office site near Madison. Construction awaits the availability of funds.

► In the past three years, 135 Five-Day Plans to Stop Smoking have been held in Michigan and 21 temperance billboards sponsored.

GORDON ENGEN, *Correspondent*

Northern Union

► Reports from the Northern Union treasurer indicate for the first six months of this year an increase of 25 per cent in tithe over last year. The Iowa Conference reports an increase of 25 per cent in baptisms, and the South Dakota Conference shows 50 per cent increase in total baptisms to date.

► In South Dakota, on a single Sabbath but in three different locations, 15 people were baptized. Recently evangelistic crusades have been held in three more South Dakota areas.

► Recent classes in healthful cooking have been held in Burlington, Iowa, and Aberdeen, South Dakota.

► A church school will be in operation in rented facilities in Grand Forks, North Dakota, for the school year of 1974-1975.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Arizona Conference officers and staff moved into their new building at the end of June. Built in two sections on a four-acre tract, the new office south wing houses the Adventist Book Center with a display area of 1,500 square feet. The north wing, just a little larger, contains ten offices, lounges, and a chapel.

► Timothy Coomes has joined the staff of the Southeastern California Conference as an associate superintendent of the department of education. He was formerly principal of San Diego Academy.

► James T. Riner is the new assistant treasurer of the Pacific Union Conference Association, his first denominational assignment.

► Jo Lockert and Kathy Cain are new secretaries in the Pacific Union Conference office, and Helen Perea has been added as receptionist in the Southern California Conference office.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Twenty-seven health and medical workers attended a seminar, July 28-August 1, at the Southern Union Conference office in Decatur, Georgia, dealing with the Heartbeat program. Drs. J. A. Scharffenberg and U. D. Register were the featured speakers.

► More than 200 children attended the first Vacation Bible School held at Oakwood College in more than 15 years. Of these, more than 75 were from non-Adventist homes. At the close of the two-week school two young people were baptized. Ten others have requested Bible studies.

► Mrs. Ebba Gray of the Tampa, Florida, First church wrote 311 letters of encouragement to bereaved non-SDA families during the second quarter of 1974. She identified the letters as from "your Adventist friends." Mrs. Olga Konnerth wrote 76 letters of congratulation to new parents during the same period.

► Altamonte Springs, Florida, church members held opening services in their new sanctuary, August 3.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Many former members and friends attended a homecoming for the Lubbock Seventh-day Adventist church on July 27.

► The Hereford, Texas, church recently received a beautification sign from the Deaf Smith County Chamber of Commerce. The sign goes each month to some nonresidential spot noted for its neatness, color, and arrangement.

► The 1974 Oklahoma Conference evangelism offering collected at camp meeting on July 20 amounted to \$63,000, according to C. W. Skantz, conference president.

► As the result of nightly evangelistic meetings conducted by J. J. Millet, during the Oklahoma camp meeting, 35 persons were baptized on July 20.

J. N. MORGAN, *Correspondent*

Loma Linda University

► Loma Linda University is offering five courses at Middle East College in Beirut, Lebanon, this summer, according to Anees Haddad, coordinator of the Middle Eastern Studies Program. Three professors representing both campuses of the university will be teaching courses in religion, behavior modification, and sociocultural change. In addition, two visiting professors will offer classes in the Middle East in the twentieth century and the philosophy of education.

► The new dean of Loma Linda University's College of Arts and Sciences on the La Sierra campus is Fritz Guy. During the past two years, Dr. Guy has served as one of two associate deans of the college under V. N. Olsen, who became LLU's new president, July 1. With a student body of 1,800, the college is the largest of the nine schools within Loma Linda University. Dr. Guy has been at the La Sierra campus since 1962. The 44-year-old theologian is an alumnus of La Sierra, Andrews University, and the University of Chicago.

JERRE IVERSEN, *Communication Officer*

Health Personnel Needs

NORTH AMERICA

Accountant, jr.	Nurses, LVN
Admit. offcr.	Nurses, med.-surg.
Air-cond. mechs.	Nurses, staff
Carpenter	Nurses-superv.
Cashier	Nursing serv. dirs.
Clerk-typists	Occup. thers.
Cooks	Orderlies
Credit mgr.	Pharmacist
Custodian	Phys. thers.
Dietitians	Purch. dir.
Electrician	Receptionists
Laundry mgr.	Secretaries, med.
Nurse aides	Soc. wrkrs. MSW
Nurses, head	Speech thers.

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

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

Dolores A. Anderson of Escondido, California (WWC '73) (R/SS), to serve as teacher, English Language School, Seoul, Korea, left San Francisco, June 16, 1974.

Elber S. Camacho (LLU '72), to serve as relief physician at the Saigon Adventist Hospital, Saigon, Vietnam, of Loma Linda, California, left Los Angeles, California, June 3, 1974.

Kimberly Casey (LLU '74) (AVSC), of Blue Jay, California, to serve as dental hygienist, Seoul Adventist Hospital, Seoul, Korea, left Los Angeles, June 25, 1974.

Wilfred H. Emery (LLU '36) (R/SS), to serve as orthopedic surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, and **Mildred H. (McReynolds) Emery**, of Glendale, California, left Los Angeles, June 25, 1974.

Theodore A. Fleming (SMC) (AVSC), of Collegedale, Tennessee, to serve as farm manager, Nicaragua Tasba Raya Mission project, Atchemco, via Puerto Cabezas, Nicaragua, and **Anna Marie Fleming** (SMC), left Miami, Florida, May 23, 1974.

JoAnne Goral (LLU) (R/SS), of Loma Linda, California, to serve as public-health worker, Philippine Union College, Manila, Philippines, left Los Angeles, June 25, 1974.

Linda Hubbard (LLU) (R/SS), of Loma Linda, California, to serve as public-health worker, Philippine Union College, Manila, Philippines, left Los Angeles, June 25.

Shannon Kay Larson (PUC), of San Pablo, California, to serve as teacher, Heri Hospital, Kigoma, Tanzania, left San Francisco, June 23, 1974.

Karl Lundstrom (WWC) (R/SS), of Escondido, California, to serve as teacher, English Language School, Seoul, Korea, left San Francisco, June 16, 1974.

Gertrude V. Pyke (U of Wash '60) (SOS),

to serve as teacher, Bella Vista Mission School, Comalapa, Chiapas, Mexico, of Bryant, Alabama, left Laredo, Texas, October 24, 1973.

Hans J. Sawatsky (LLU '66) (R/SS), to serve as dentist, Guam Adventist Clinic, Agana, Guam, **Dawna J. (Hay) Sawatsky**, and two children, of Willits, California, left San Francisco, June 29, 1974.

Flora Mae Williams (SMC) (AVSC), of Collegedale, Tennessee, to serve as a nurse, Nicaragua Tasba Raya Mission project, Atchemco, via Puerto Cabezas, Nicaragua, left Miami, Florida, May 23, 1974.

NATIONALS RETURNING

Daniel Gonzalez to serve as district pastor, West Puerto Rico Conference, Mayagüez, Puerto Rico, and **Tirsa Gonzalez** and child left May 31, 1974.

Jose Lopez to serve as pastor-evangelist, West Puerto Rico Conference, Mayagüez, Puerto Rico, and **Lydia E. Lopez** and two daughters left Miami, June 11, 1974.

Winston A. Richards to serve as ministerial worker, East Caribbean Conference, Bridgetown, Barbados, West Indies, and **Dorothy E. Richards** left New York, June 30, 1974.

STUDENT MISSIONARIES

Bruce David Bainum (PUC), of Silver Spring, Maryland, to serve in youth evangelism, Welsh Mission, Cardiff, Wales, left Toronto, June 18, 1974.

Douglas Clayville (WWC), of Estacada, Oregon, to serve as English teacher, Japan Union Mission, Yokohama Asahi, Japan, left San Francisco, June 26, 1974.

Mary Ellen Fuller (CUC), of Norfolk, Virginia, to serve as teacher, English Language School, Seoul, Korea, left Seattle, June 24, 1974.

JoAnna Kaye Hamilton (LLU-LS), of Riverside, California, to serve as teacher, English Language School, Djakarta, Indonesia, left Los Angeles, June 20, 1974.

Mark Bernarr Johnson (PUC), of Ukiah, California, to serve as Bible teacher, Tanzania Union, Tanzania, left San Francisco, June 25, 1974.

Charlene Ann Kubo (PUC), of Berrien Springs, Michigan, to serve in youth evangelism, Welsh Mission, Cardiff, Wales, left Toronto, June 18, 1974.

John Evan Lucero (LLU-LS), of Riverside, California, to serve as teacher, Ecuador Academy, Santo Domingo de los Colorados, Ecuador, left the States, June 10, 1974.

Carmelo Mercado, Jr. (AU), of the Bronx, New York, to serve as general duty nurse, Bolivia Mission, La Paz, Bolivia, left New York, June 24, 1974.

Larry Minoru Nakashima (LLU), of Mountain View, California, to serve as teacher, English Language School, Phnom Penh, Khmer Republic (Cambodia), left San Francisco, July 4, 1974.

Michael Glenn Weakley (AU), of Berrien Springs, Michigan, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, June 13, 1974.

Michael H. Weigand (SWUC), of Keene, Texas, to serve as a teacher, English Language School, Yokohama Asahi, Japan, left Los Angeles, California, June 13, 1974.

Joyce K. Wertz (PUC), of San Diego, California, to serve as teacher, Hong Kong Adventist Hospital, Hong Kong, left Los Angeles, July 9, 1974.

Debra Sue Windover (SUC), of Zapata, Texas, to serve as teacher, English Language School, Djakarta, Indonesia, left Los Angeles, July 8, 1974.

Marlo Ann Winger (PUC), of Fair Oaks, California, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, July 7, 1974.

Dawn Ann Zelka (WWC), of Boulder, Colorado, to serve as English teacher, Okinawa Junior Academy, Naha, Okinawa, left San Francisco, June 25, 1974.

David Lee and Carolyn Ann Zimmerman (WWC), of College Place, Washington, to serve as bricklayer/builder and nurse, respectively, Honduras Mission, Tegucigalpa, Honduras, crossed the border at Laredo, Texas, June 26, 1974.

Notices

International Insurance Company Takoma Park, Maryland

□ The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 14, 1974, at Loma Linda, California, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

THE INTERNATIONAL INSURANCE COMPANY
TAKOMA PARK, MARYLAND
C. O. FREDERICK
Secretary

General Conference Insurance and Risk Management Service

□ The annual meeting of the General Conference Insurance and Risk Management Service will be held at 10:00 A.M., October 14, 1974, at Loma Linda, California, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance and Risk Management Service and the election of directors for the term of three years.

GENERAL CONFERENCE INSURANCE
AND RISK MANAGEMENT SERVICE
C. O. FREDERICK
Secretary

Memories of "Uncle Arthur"

□ The sons of "Uncle Arthur" Maxwell are gathering material for a biography about him, and would be pleased to receive letters from anyone who has a particularly interesting memory about him. They also are interested in receiving sermons of his recorded before 1947. Write to C. Mervyn Maxwell, Andrews University, Berrien Springs, Michigan 49104.

Coming

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
JMY Pathfinders	September 28
Thirteenth Sabbath Offering	September 28
(South American Division)	September 28
Health Emphasis Week	October 5-12
Church Lay Activities Offering	October 5
Voice of Prophecy	October 12
Sabbath School Visitors' Day	October 19
Community Relations Day	October 19
Temperance Offering	October 26
Church Lay Activities Offering	November 2
Week of Prayer	November 2-9
Annual Week of Sacrifice Offering	November 9

Marathi Voice of Prophecy Broadcast

Mahatma Ghandi once said of the Marathi people in Maharashtra, India, "If I could convince that little province of Maharashtra, I should have convinced the world." To this people the Voice of Prophecy begins its Marathi broadcast on September 5.



A. K. Kandane

The Advent message has gone slowly in this province of Western India, partly because of the conservative nature of its people. Only 11 of its 26 districts have any organized Adventist work in them. Although the Southern Asia Division headquarters is within its territory, there are only 4,023 Adventists among a total population of 71 million.

A. K. Kandane, Ministerial secretary of the Maharashtra Section and a well-known evangelist in Southern Asia, will be the speaker for the Voice of Prophecy broadcast. Since it is not easy to draw an audience to evangelistic meetings in this area, it is hoped that Pastor Kandane's voice will enter the millions of homes in this territory with the message of salvation.

Broadcast time costs only \$30 per 15 minutes—small amount to reach such a huge audience!

W. H. MATTISON

DX Club Attracts Radio Listeners

Adventist World Radio's Allen Steele is providing a unique service for members of DX clubs who look for information about short-wave international radio broadcasts. His early Sunday morning (European time) program attracts many listeners. Because of his service large numbers of these stay tuned for the religious broadcasts that follow.

In a recent survey conducted by AWR, Sunday morning proved the most popular listening time for the station. Comments from the survey include the following: "I was attracted mainly by the DX news, but now I listen also to the religious news." "I am not a religious person, but I have heard some of your religious programs and found them interesting." "Both my wife and I look forward to Sunday morning programs and have not missed for over a year." "I am interested in the Seventh-day Adventist religion."

A decline in offerings to AWR may reduce

services in 1976. In 1971 voluntary contributions totaled \$184,219. This fell to \$133,019 in 1972 and \$116,477 in 1973. By July 30 this year \$54,454 had been received. Approximately \$175,000 is needed each year to continue the broadcasts. No offerings are received in the churches of North America for AWR. Contributions should be forwarded through church treasurers and marked Radio Trans-Europe Fund.

WALTER R. L. SCRAGG

Euro-Africa Literature Report

During the first six months of 1974, denominational literature valued at \$2,458,359 was distributed by literature evangelists in the Euro-Africa Division. Literature sales for the same period of 1973 amounted to \$1,967,511. This indicates a gain of 24 per cent.

During this same period of 1974, 188 people were baptized who were first contacted by literature evangelists, as compared with 128 during the corresponding period of last year—a gain of 47 per cent.

D. A. McADAMS

SAWS Aids Chilean Flood Victims

Seventh-day Adventist World Service, through its South American counterpart agency, the Obra Filantrópica y Asistencia Social Adventista (OFASA), came to the aid of flood victims in Chile recently by donating some 5,000 pieces of clothing and serving some 10,000 meals.

Fifteen of Chile's 25 provinces were declared disaster areas as a result of extremely heavy rains that did extensive property and crop damage and left thousands homeless during the month of July.

SAWS has operated for some 16 years in Chile, where through special contracts with the United States Government Food for Peace Program some three to four million pounds of commodities, valued at \$500,000, are imported into the country annually. The Government of Chile then gives OFASA some \$75,000 to finance the cost of their distribution.

According to R. W. O'Fall, SAWS representative in Chile, the program is currently supplying food products to 300 schools, orphanages, nurseries, and boarding schools throughout the country.

This program has been a great benefit to the Adventist Church in Chile through the years, opening many doors and enabling the work of God to go forward.

H. D. BURBANK

People in the News

Florence Morris, 83, died August 7 in Amada, Arizona. She and her husband, C. C. Morris, spent 24 years in the Orient, six years in the Middle East, and several years in Ohio and Pennsylvania.