

Review

OCTOBER 3, 1974

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

Choose Wisely

By LEWIS R. OGDEN

The prosperity of the church for the coming year largely is in your hands if you are a member of the nominating committee

MEMBERS OF THE CHURCH nominating committee are charged with the heavy responsibility, under God, of choosing those who will be guiding the local church through the coming year. The success and prosperity of the church will, to a great degree, depend upon the character and dedication of those whom the committee chooses.

Man is limited in his ability to judge rightly. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). He needs more than human wisdom to make right choices.

It is not your church, primarily, that you as a nominating committee member have been chosen to serve. It is God's church! God knows who best could fill each office to make the church most prosperous. He has promised to give wisdom to committee members so that they may choose wisely and intelligently.

Then, since the church is God's and since He is interested that those who would bring the greatest degree of prosperity to the church be chosen, it becomes your sacred responsibility to ask God to direct your deliberations

Lewis R. Ogden, now retired, is a printer and free-lance writer living in Ephrata, Washington.

so that such persons will be selected.

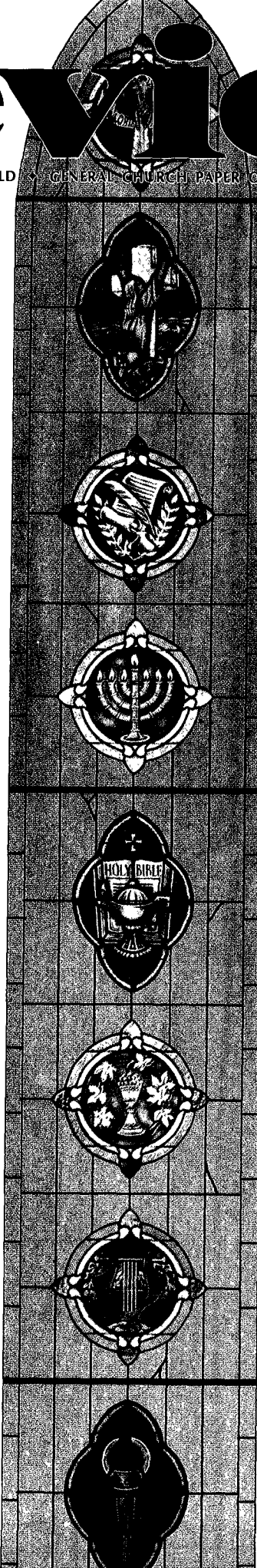
The question is how can you know the mind of the Lord in this matter? The importance of prayer cannot be overemphasized. "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Demonstrating how the Lord desires us to put our whole hearts and souls into our pleas for His presence and guidance, Jesus gave an acted parable. Near the end of the resurrection-day walk with two disciples on the way to Emmaus, Jesus "appeared as though He would continue His journey. . . . 'Abide with us,' they said. He did not seem to accept the [mere] invitation, but they pressed it upon Him, urging, 'It is toward evening, and the day is far spent.' Christ yielded to this entreaty and 'went in to tarry with them.'"—*The Desire of Ages*, p. 800.

Then inspiration explains, "Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord. Christ never forces His company upon anyone."—*Ibid.* Neither does He force anyone to accept His guidance or His wonderful counsel!

Surely the usual formal prayer at the start of our committee sessions isn't sufficient. "Jesus prayed, and, oh, how earnest were His prayers! And yet He was the beloved Son of God! If Jesus manifested so much earnestness, so much energy and agony, how much more need for those whom He has called to be heirs of salvation, dependent upon God for all their strength, to have their whole souls stirred to wrestle with God and say: 'I will not let thee go, except thou bless me.'"—*Testimonies*, vol. 1, p. 151.

Maybe some member will think that this example of our Pattern doesn't fit his case here. *Continued on p. 8*



From Blindness to Sight

"She had walked in darkness for 74 years since homemade liquid lye got into her eyes at age 6. Then an eye surgeon in Abingdon, Virginia, performed a corneal transplant, and Mrs. Josephine Mulkey could see again."

This dramatic story was told in a short editorial entitled "Glory in a Leaf," in a recent issue of the *Chattanooga [Tennessee] News-Free Press*. The editorial quoted Mrs. Mulkey as saying, "Everything I look at, everyone, is so pretty. . . . I feel like singing, 'How Great Thou Art.'"

What does Mrs. Mulkey consider beautiful? Her own family. A leaf on a tree. Neon lights on city streets. A cobweb hanging on a porch corner.

The editorial concluded: "Mrs. Mulkey lost all that beauty in her childhood. But it was there, all the while, waiting for her to view again as a blessing and miracle."

Mrs. Mulkey's experience should prompt all of us to stop and count our blessings. Think of 74 years without sight! Darkness. Nothing but darkness. No glimpse of a beautiful rainbow. No breathtaking view from a mountaintop. No bright flowers. No baby's smile.

How much we take for granted and how much we complain! How frequently we indulge in self-pity.

Shame on us! In a world where floods almost routinely sweep away all worldly possessions (as in Bangladesh), in a world where war and violence have become a way of life (as in Vietnam, Ireland, and Israel), in a world where famine threatens millions with death (as in the desert area across northern Africa), in a world where the average income for some families is only a few hundred dollars a year (as in numerous underdeveloped countries), in a world where millions know nothing of the gospel and the joy of serving Christ (as in China, India, and Russia), how dare we feel sorry for ourselves, complain about high prices, talk as if we were suffering hardships, or take for granted our spiritual advantages. People who have as many blessings as we have should give thanks continually—and count it a privilege to share.

Mrs. Mulkey and others know from experience that blindness is a terrible affliction. It not only makes more difficult every necessary activity, it shuts out so much beauty that enriches life. No wonder the prophet Isaiah, looking to a better future, included the promise, "Then the eyes of the blind shall be opened" (Isa. 35:5).

And no wonder that multitudes wanted to crown Jesus as king, for here was One who exchanged hope for despair, who replaced darkness with light; here was One who not only made the lame to walk and the deaf to hear but gave sight to the sightless! When John the Baptist, imprisoned by Herod, sent messengers to Jesus to ask whether He was truly the Messiah, Jesus answered, "Go and shew John again those things which ye do hear and see: The blind receive their sight" (Matt. 11:4, 5).

What a day it was when blind Bartimaeus, begging at the roadside on the outskirts of Jericho, received his sight! What a day it was when the blind man of Bethsaida was touched by the Master and "saw every man clearly" (Mark 8:25)! What a day it was when the man

who had been blind from birth obeyed Christ's command to wash from his eyes the clay ointment, and promptly "came seeing" (John 9:7)! "Unto many that were blind he [Jesus] gave sight" (Luke 7:21).

We mentioned earlier that physical blindness is a terrible affliction. It is. But spiritual blindness is worse. We have known people who were physically blind but whose spiritual sight was extremely keen; people who loved God's Word, people possessed of the Spirit, deeply committed to Christ, people looking forward with keen anticipation to the Second Advent. We also have known people with 20/20 physical sight who were blind spiritually, people who could not see the loveliness of Christ, people who could not see the beauty of truth, people insensitive to the movings of the Spirit. The condition of the latter group was sadder than that of the former.

Jesus came to restore sight to both. Of His own mission He declared: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and *recovering of sight to the blind*" (Luke 4:18).

The Need of Laodicea

This promise is of special significance to members of the Laodicean church, for the True Witness says that they are not only "wretched, and miserable, and poor, . . . and naked" but blind! (Rev. 3:17). Laodiceans fantasize. Though sightless and lacking clothing, wealth, and comfort, they declare themselves to be "rich, and increased with goods, and . . . [in] need of nothing" (verse 17). While they feel they can see, actually they are spiritually blind. They are unable to make moral and spiritual distinctions. Thus the True Witness urges them to anoint their eyes with eyesalve, that they may see (see verse 18).

"The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise. . . . The divine eyesalve will impart clearness to the understanding. Christ is the depository of all graces. He says: 'Buy of me.'"—*Testimonies*, vol. 4, pp. 88, 89.

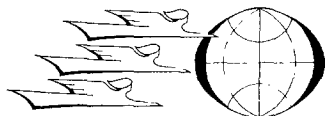
Mrs. Mulkey was without sight for 74 years. She missed 74 years of beauty. But, as the editorial said, the beauty "was there all the while, waiting for her to view again."

How long have some Laodiceans been without sight? One year? Ten years? Fifty years? And all the while they have been content to live in their little world of darkness, content with cherished sin, content with mental images of worldly greatness, content with the friendship of the world. How much beauty they have missed—the Sun of Righteousness, the face of the Master, the atmosphere of grace that surrounds the world, the character of Jesus reflected in fellow Christians.

Is it possible that the change that needs to be effected in Laodicea is as sharp as that between blindness and sight? It is. Shall we not, therefore, anoint our eyes with the heavenly eyesalve as the True Witness urges?

K. H. W.

Review



Advent Review & Sabbath Herald
124th Year of Continuous Publication

Editor:
KENNETH H. WOOD

Associate Editors:
DON F. NEUFELD, HERBERT E. DOUGLASS

Editorial and Administrative Secretary:
CORINNE WILKINSON

Editorial Assistant:
JOCELYN FAY

Editorial Secretaries:
AILEEN ANDRES, PAT HILL, IDAMAE MELENDY

Art Director: ELFRED LEE
Designer: G. W. BUSCH

Editors, Monthly Editions:
RAY D. VINE, *English*
FERNANDO CHAIJ, *Spanish—North America*
GASTON CLOUZET, *Spanish—South America*
C. R. TAYLOR, *Spanish—Inter-America*

Consulting Editors:
ROBERT H. PIERSON, W. R. BEACH,
W. DUNCAN EVA, W. J. HACKETT,
C. D. HENRI, M. S. NIGRI, NEAL C. WILSON

Special Contributors:
C. O. FRANZ, K. H. EMMERSON, R. R. FIGUHR,
FREDERICK LEE, R. R. FRAME, P. H. ELDRIDGE,
B. I. ARCHBOLD, ALF LOHNE, E. W.
PEDERSEN, R. A. WILCOX, R. S. LOWRY,
M. C. MILLS, C. L. POWERS

Corresponding Editors, World Divisions:
Afro-Mideast, R. W. TAYLOR; *Australasian*,
ROBERT H. PARR; *Euro-Africa*, E. E. WHITE;
associate E. KOEHLER; *Far Eastern*, D. A. ROTH;
Inter-American, MARCEL ABEL; *Northern*
Europe-West Africa, PAUL SUNDQUIST; *South*
American, H. J. PEVERINI; *Southern Asia*,
A. J. JOHANSON; *Trans-Africa*,
DESMOND B. HILLS

Circulation Manager:
EDMUND M. PETERSON

Field Representative:
JOEL HASS

SUBSCRIPTIONS: United States, \$12.95. For each subscription ordered in the United States to go to other countries, add \$2.50 postage. Address all correspondence concerning subscriptions to the Manager, Periodical Department.

TO CONTRIBUTORS: Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

A monthly edition of the *Review* is printed by the Stanborough Press, Ltd., Alma Park, Grantham, Lincs., England. A monthly edition also is printed in Spanish and a quarterly edition in Braille. For information write to the Manager, Periodical Department.

An index is published in the last *Review* of June and December. The *Review* is indexed also in the *Seventh-day Adventist Periodical Index*.

The *Advent Review and Sabbath Herald* is published every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1974, by the Review and Herald Publishing Association.

professor at Turku University, Finland. He is medical and temperance secretary of the Finland Union and a well-known lecturer on alcohol and drug addiction. His article, the first of two, describes medical practices of the time during which Ellen White lived and wrote, thereby demonstrating that she was years ahead of the specialists of that time.

Connie J. French, "Hannah's Prayer of Trust" (p. 11), has worked as an elementary school teacher in several conference schools in Australia. She received her primary teacher's diploma from Avondale College in 1954 and earned a Bachelor of Divinity degree by correspondence from the University of London in 1972. Her article about Hannah is another in the continuing series "Women of the Bible."

Art and Photo Credits: Cover, Andrews University; p. 5, Review and Herald; pp. 9, 11, Russ Harlan; p. 21, J. Byron Logan.

Letters

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

Price Cuts?

Your two FYI editorials on publishing costs were certainly most timely. When our publishing houses build buildings, purchase equipment, buy paper, ink, and other supplies they have to pay the same prices as other publishers. The only saving we have is some on labor. On the average reasonable-sized run, labor is a small part of the total cost. How can people expect our products to be much cheaper than those of non-denominational publishers?

LEONARD F. BOHNER
Landrum, South Carolina

Bravo If

How thrilling to read the plans for our new Universidad de Montemorelos (June 6). As I think of the hundreds of Latin-American youth who have longed to further their Christian education, this move will be a real blessing, especially if through various school industries they can have the opportunity of working their way.

If with God's help we can inspire our Latin-American youth to preserve and continue to exercise their enthusiasm in soul winning, what an abundant harvest we shall see for the glory of God with the schools of nursing, teaching education, theology, business, and medicine. And do I dare say *bravo* if they can also have a first-class agricultural school from the very beginning, now that the cry of the world is food?

MRS. GORDON A. GILKES
Paradise, California

Treat the Disease, Not Symptoms

It seems that every sermon I have heard for weeks has highlighted some aspect of our spiritual condition and each time we have been admonished to correct this or that defect.

What disturbs me about all this is that no one seems to see that our many defects are but symptoms of an underlying problem. An untreated diabetic may break out in boils,

Continued on page 20

Scan

News Briefs From the Religious World

CENSUS BUREAU REPORTS INCREASE IN NUMBER OF WOMEN FAMILY HEADS

WASHINGTON, D.C.—Women heads of families increased as much during 1970 to 1973 as during the entire decade of the 1960's, according to the U.S. Bureau of the Census. During both periods the number of women family heads increased by one million. The total went from 5.6 million in 1970 to 6.6 million in 1973, the report of the first statistical portrait of women family heads reveals.

AMERICANS SPENT \$3.1 MILLION HOURLY TO BUY ALCOHOLIC BEVERAGES

CLEVELAND—American consumers spent an average of more than \$3.1 million an hour on alcoholic beverages last year, the promotion secretary of the National Woman's Christian Temperance Union, Mrs. Herman Stanley, reported, citing statistics from the U.S. Department of Commerce, Bureau of Economic Analysis. The statistics indicate, she said, that the American public spent an all-time record \$27.2 billion for alcoholic beverages in 1973. On the basis of 24 hours a day seven days a week, Mrs. Stanley added, the expenditure amounted to "the mind-boggling sum" of \$3,107,305 every hour of the day.

AMERICAN ADAPTATION OF NEW SPANISH BIBLE BEGUN

SAN ANTONIO—A pastoral team at the Mexican American Cultural Center here has begun work on a North American edition of the newly translated modern Spanish Bible. The adaptation for North America will be one of two Hispanic American editions—the other is for South America—taken from the Spanish translation of the Bible by Father Juan Mateos, S.J., professor at the Pontifical Oriental Institute, Rome, and Father Luis Alonzo Schokel, of the Biblical Institute, Rome, and will be adapted into the Spanish idiom of the Americas.

UCLA RESEARCHER TIES MORMON LIFE-STYLE TO LOW CANCER RATE

LOS ANGELES—Dr. James E. Enstrom, of the University of California at Los Angeles School of Public Health, said that the diet and life-style of members of the Church of Jesus Christ of Latter-day Saints (Mormons) may account for one of the lowest death rates from cancer of any group in the nation. Among religious groups, only the Seventh-day Adventists, who also have strict rules of diet and conduct, rank lower in cancer incidence, said Dr. Enstrom, whose study dealt only with Mormons. Studies on Adventists and cancer have been conducted at Loma Linda University, San Bernardino.

NEW ECUMENICAL WEEKLY TO BE PUBLISHED IN ROME

ROME—An ecumenical newspaper will begin publication here in October. The new weekly is being established by merger of *Nuovi Tempi*, a Protestant journal launched in 1967, and COM, an independent Roman Catholic paper. Catholics and Protestants will serve on the editorial committee.

This Week

Lewis R. Ogden, author of the cover article, "Choose Wisely," is a retired printer living in Ephrata, Washington. A church elder for the past 27 years and a popular Sabbath school teacher, Brother Ogden gives counsel to those upon whom the church has laid the responsibility of nominating church officers for 1975.

Leo Hirvonen, "Lay-Medico in Advance of Her Time" (p. 4), is a medical doctor and

Lay-Medico in Advance of Her Time

By LEO HIRVONEN

OF SOME 44,000 pages of Ellen G. White's literary production, more than 2,000 deal with the care of people in health and sickness. Her earliest articles on health were contained in the book called *Health, or How to Live*,¹ printed in 1865. Her main work in this field, *The Ministry of Healing*,² was completed in 1905.

An understandable question is, therefore, whether the views she advocated for the preservation of health are of anything more than historical interest today. Obviously, medical and hygienic knowledge has undergone a revolutionary change since her time. From the point of view of medicine, she was a layman.

In order to understand many of Mrs. White's writings correctly, including those dealing with health, we should take into account the time, place, and conditions in which the books first saw the light of day. We should also try to trace the principle underlying the details and general teaching against the background of the whole. Such an attitude will reveal some surprising facts. Ellen White lived at a time when enlightenment in questions of health, the level and possibilities of medical science, and hygienic and economic conditions differed immensely from those prevailing in the Western countries today.

The art of healing in Europe had reached a crisis never matched before. Faith in the old therapeutic measures had collapsed. Scientific healing could not yet offer much of therapeutic importance. A hard struggle was in progress between the representatives of university medicine and the sharp-tongued supporters of nature healing. Physicians were sarcastically called "purveyors to the court" of undertakers.³

American medicine was a far cry from the position it holds today. Opiates, arsenic, calomel, tobacco, and alcohol were the medicaments prescribed on the slightest indication. Since night air was considered dangerous, windows had to be kept shut. A feverish patient might be denied the taking of liquids. Clothing was in many respects impractical. Diets were unbalanced. Food-stuffs were often handled carelessly and were without control.⁴ On the other hand, the negative by-products of civilization had not yet

Leo Hirvonen, M.D., is a physician in Turku, Finland.

reached their current dimensions.

The principles Ellen G. White advocated are simple. She emphasized that illness has its causes, which should be removed if possible, and that masking or subduing the symptoms of disease is not enough. She emphasized that to preserve health is important: "Too little attention is generally given to the preservation of health. It is far better to prevent disease than to know how to treat it when contracted. It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them."⁵

"Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. . . . God has endowed us with a certain amount of vital force. He has also formed us with organs suited to maintain the various functions of life, and He designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if the vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured, all are affected."⁶

In these quotations the concepts "laws of health" and "vital force" may seem to be the vague catchwords of a lay idealist. However, it is tempting to quote here a passage from Selye's book *The Stress of Life*:

Vitality Like a Bank Account

"Vitality is like a special kind of bank account which you can use up by withdrawals but cannot increase by deposits. Your only control over this most precious fortune is the rate at which you make your withdrawals. The solution is evidently not to stop withdrawing, for this would be death. Nor is it to withdraw just enough for survival, for this would permit only a vegetative life, worse than death. The intelligent thing to do is to withdraw generously, but never expend wastefully.

"Many people believe that, after they have exposed themselves to very stressful activities, a rest can restore them to where they were before. This is false. Experiments on animals have clearly shown that each exposure leaves an indelible

scar, in that it uses up reserves of adaptability which cannot be replaced. It is true that immediately after some harassing experience, rest can restore us almost to the original level of fitness by eliminating acute fatigue. But the emphasis is on the word *almost*. Since we constantly go through periods of stress and rest during life, just a little deficit of adaptation energy every day adds up—it adds up to what we call *aging*.⁷

Exercise

Mrs. White emphasized the importance of physical exercise at a time when, even in America, a considerably larger proportion of the people were manual workers than is the case today. She claimed that:

1. Physical exercise is necessary for the preservation of vigor and health.
2. The whole being takes part in and benefits from it.
3. It is of great remedial value.
4. It has great psychotherapeutic importance.⁸

All these claims are easy to support on the basis of physiological facts. Reasonable physical vigor is possible only if the organism is exerted within suitable limits. The various organs and systems adapt themselves to the burdens by functional and structural changes taking place within them. Training not only increases the performance of the muscles but also improves the maximum capacity of oxygen intake and the performance values of blood circulation.⁹

In the living conditions of today the necessity for physical activity has in the main decreased, with the result that physical performance on the whole has become weakened and dystonic symptoms have manifested themselves.¹⁰ Since the demands made on *Homo sedentarius*, the sedentary man, for action in a physical sphere have diminished, why should we endeavor to achieve a particularly good fitness? It is vindicated not only by the over-all well-being of the human organism but also by practical viewpoints. Man is capable of working without fatigue until he has exhausted a certain quantity of energy proportionate to his maximum capacity of oxygen intake.

Studies of several variables have shown that the efficiency and earnings of daily manual work are better for workers in good condition than for those in a less good

condition. And this does not apply to manual workers only. A very large proportion of the people still need a good physical condition when they have to stand and move by muscular force. This category covers housewives, sales personnel, waiters, cleaners, et cetera.¹¹

Fatigue is a common phenomenon today, although it may not be caused by physical work. For a person in poor condition, the performance of light work may become a burden leading to fatigue which he



Although untrained in the field of medicine, Ellen White wrote much about good health.

has to face from day to day. Rest is not the right remedy in these cases. The hypokinetic syndrome of modern man, in addition to poor performance, also includes a grave risk of cardiac infarction. The essence of its etiology is the triad of excessive, especially fatty food, smoking, and lack of exercise.¹²

Man is an indivisible whole in which the close connection between the mental and physical performance should not be overlooked.

Body and Soul

Mrs. White's logical idea of man as an integral whole is beautifully illustrated in her description of psychosomatic interaction. She saw the manifestations as having both negative and positive consequences. This is seen when applied both etiologically and therapeutically to pathological conditions. She says: "The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are

the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death. Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so."¹³

Mrs. White warned against anyone's allowing himself to be led by someone else. She probably did not mean only the caution required to avoid therapeutical habituation but also the possibility of suffering damage. For this reason she did not consider hypnosis a suitable method of treatment. She placed strong emphasis on the activation of the will and its importance in decisions and in preventing illness.¹⁴

These therapeutical principles and psychosomatic aspects in mental health date back to an era when little was known of psychosomatic medicine in its modern sense. Although our understanding is better today, conditions have changed, causing increased stresses on mental health by the conflicting situations confronting human biological needs in the artificial environment created by man.¹⁵

A considerable number of the health articles by Ellen G. White deals with nutrition, diet, how to ingest food, and their relationship to health.¹⁶ She believed that a vegetable diet was the healthiest. Butter, for example, was not particularly good, and she recommended vegetable oil. All milk products should derive from healthy animals. In her time the American diet was highly unbalanced. Fresh products were hardly available later than Thanksgiving Day in the autumn. Eggs were plentiful in summer but scarce in winter since they were difficult to preserve. Potatoes were almost finished by the spring, and butter was usually rancid.

Obesity is considered detrimental today and is attributed primarily to the excessive ingestion of food. Mrs. White wrote on the subject: "There should not be a great variety at any one meal, for this encourages overeating and causes indigestion."¹⁷ "Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is

required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit."¹⁸

In an era when vitamins had not yet been conceived she wrote: "For use in breadmaking, the superfine white flour is not the best. Its use is neither healthful nor economical. Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat. It is a frequent cause of constipation and other unhealthful conditions."¹⁹

The emphasis Mrs. White placed on cooking, and on the variety and balance of the diet, is worth noting. "The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied. It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill."²⁰

Another remark worth noting is

that "far too much sugar is ordinarily used in food."²¹ This remark is very much more to the point today than it was in Mrs. White's time.

Having given a general outline, Mrs. White considered the differences in individual needs and conditions, and appealed to the individual's judgment: "Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle."²²

Impressed by Leadership

Having read Ellen G. White's articles on nutrition, Clive M. McCay, Ph.D., professor of nutrition, Cornell University, summarized his views as follows: "To sum up the discussion: Every modern specialist in nutrition whose life is dedicated to human welfare must be impressed in four respects by the writings and leadership of Ellen G. White. In the first place, her basic concepts about the rela-

tion between diet and health have been verified to an unusual degree by scientific advances of the past decades. Someone may attempt to explain this remarkable fact by saying: 'Mrs. White simply borrowed her ideas from others.' But how would she know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century? She would have had to be a most amazing person, with knowledge beyond her times, in order to do this successfully!

"In the second place, everyone who attempts to teach nutrition can hardly conceive of a leadership such as that of Mrs. White that was able to induce a substantial number of people to improve their diets.

"In the third place, one can only speculate about the large number of sufferers during the past century who could have had improved health if they had accepted the teachings of Mrs. White.

"Finally, one can wonder how to make her teachings more widely known in order to benefit the overcrowded earth that seems inevitable tomorrow unless the present rate of increase of the world's population is decreased. In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today."²³ □

Concluded next week

Chairman of the Board

By J. H. BISCHOFF

IN THE COURSE OF MY WORK it is my responsibility to call on physicians. One routine call stands out because of the unusually friendly greeting I receive each time. No matter where the doctor may be at the time that he first sees me, whether it is in his office, in the hallway, or in the waiting room, he will call out, "How's the chairman of the board?" And just as regularly, if there is someone close by at that time he will turn to him and introduce me as "the chairman of the board." In fact, on my last visit his brother happened to be the one to whom I was introduced, and the doctor said, "I've called him the chairman of the board so long that I have forgotten his real name."

Some time ago, after the doctor had learned that I was the head of the organization that I represent, he explained that whenever he needed an answer to a question he preferred to deal directly with "the chairman of the board." He had other representatives calling on him who, whenever he asked them a question, would usually state that they would have to get in touch with their head office before giving an answer, which often took considerable time. In my case he could deal directly with "the chairman of the board" and get his answer on the spot.

In the plan of salvation we may deal directly with "the Chairman of the Board." It is to God Himself that we direct our prayers, to Him we present our petitions. It is He who hears us and answers us. No human intermediaries are required. No long, protracted duties must be performed to get His attention. When a man cries out in grief or gratitude, he is immediately in touch with the Chairman of the Board. In fact, it was the Chairman of the Board who knocked on the door first. He made the call, offering His services. He can handle every human need, personally and instantly. Reassuring, isn't it!

REFERENCES AND NOTES

- ¹ *Health, or How to Live*, six numbered pamphlets bound together, 296 pages (86 pages by Ellen G. White). The six Ellen G. White articles are now found in *Selected Messages* (Washington: Review and Herald, 1958), book 2, pp. 409-479. See *Comprehensive Index to the Writings of Ellen G. White* (Mountain View, Calif.: Pacific Press, 1963), vol. 3, p. 3195.
- ² See *Comprehensive Index to the Writings of Ellen G. White*, vol. 3, p. 3204.
- ³ R. Fahraeus, *Läkekonstens Historia* (Stockholm: Bonniers, 1950) vol. 3, p. 93.
- ⁴ D. E. Robinson, *The Story of Our Health Message* (Nashville, Tenn.: Southern Publishing Association, 1943, 1955).
- ⁵ *The Ministry of Healing* (Mountain View, Calif.: Pacific Press, 1942), p. 128.
- ⁶ *Ibid.*, pp. 234, 235.
- ⁷ H. Selye, *The Stress of Life* (New York: McGraw-Hill, 1956), p. 274.
- ⁸ *The Ministry of Healing*, pp. 237-239.
- ⁹ R. Drobil, *Die aktive Bewegungstherapie* (Wien: Wilhelm Maudrich, 1945).
- ¹⁰ G. Björck, "Factors Contributing to the Aetiology of Cardiovascular Disease," *Cor et Vasa*, 1964: 6:169.
- ¹¹ I. Astrand, "Degree of Strain During Building Work as Related to Individual Aerobic Work Capacity," *Ergonomics*, 1967: 10:293.
- ¹² M. Friedman, and R. H. Rosenman, "Etiology and Pathogenesis of Coronary Atherosclerosis," in A. N. Prest and J. H. Moyer (eds.), *Cardiovascular Disorders* (Philadelphia, Pa.: Davis), p. 657. W. Missiuro, "Biological Conflicts of Technical Civilization," *J. Sports Med.*, 1965:5:32.
- ¹³ *The Ministry of Healing*, p. 241.
- ¹⁴ *Ibid.*, p. 242.
- ¹⁵ Björck, *op. cit.*
- ¹⁶ See *Counsels on Diet and Foods* (Washington, D.C.: Review and Herald, 1946).
- ¹⁷ *The Ministry of Healing*, p. 299.
- ¹⁸ *Ibid.*, p. 310.
- ¹⁹ *Ibid.*, p. 300.
- ²⁰ *Ibid.*
- ²¹ *Ibid.*, p. 301.
- ²² *Ibid.*, p. 310.
- ²³ C. M. McCay, "A Nutrition Authority Discusses Mrs. White," *Review and Herald*, 1959:136: No. 7:16; No. 8:6; No. 9:9.

The "HIGHER" EDUCATION

By JOSÉ TABUENCA

GOD HIMSELF was man's first teacher. Every day He visited our first parents and taught them heavenly lessons.

Later it became the responsibility of parents, patriarchs, and prophets to teach the people. Some of them had accumulated centuries of wisdom as a result of their communication with God and by His providences. Israelite parents were instructed, "These words . . . thou shalt teach them diligently unto thy children . . . when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

Instructed by the Lord, Samuel established the schools of the prophets.

Simultaneously with the outworking of the divine plan, the enemy developed his plan. He too decided to "teach." He began his first class of fallacies and deceits in the Garden of Eden, aiming to train men to defend totalitarianism and slavery.

Quoting from a recent speech given by an American statesman, the newspaper *La Prensa* (The Press), published in Buenos Aires, wrote on April 17, 1973: "One of the most effective systems to create a liberating technology, is to invest a great deal of resources to promote higher studies." "Technology is the source of power nowadays, the strongest instrument of progress."

According to secular thinking, "liberation" and "the source of power" are objectives to be pursued. But true liberation and the

true source of power can be found only in God. God has made full provision for the liberation of man: "How shall he not with him also freely give us all things?" (Rom. 8:32). And the "source of power" is always close to men, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). "If God be for us, who can be against us?" (Rom. 8:31).

Back to God's Plan

When after World War II Dwight Eisenhower became president of Columbia University he said in a lecture when taking office, "I am more afraid of education than of war." This man, who served the world in times of peace and war, knew only too well that education may form or deform. He had come back from one of the world's worst tragedies instigated and promoted by countries of the highest cultural level and by people known as Christians. In these countries the great teachers of the philosophical totalitarianism had been able to inflame, through their work in the classrooms day after day, the dreadful blaze that resulted in millions of their fellow men being immolated. And today the earth is still shaking with violence, and this process is not being sponsored by innocent primary children or by happy high school students who are fully enjoying adolescence. No, it is on higher levels of intellectual thinking where world disintegration is being planned and taking place.

This is the reason we need to come back to God's original plan for man. Only through educational centers where the knowledge of God and of our Lord Jesus is being

taught will it be possible to accomplish God's purpose for man, which is to attain the highest harmonious development of all man's God-given powers.

The Seventh-day Adventist Church has been instructed by God as to how to provide the kind of education that will enable students to serve their neighbors, their country, and mankind in general with honor and love. This is the objective of the colleges and universities supported by the church at huge costs. It is the eternal values and not the theories of human devising that hold out the real hope for men. Modern man, intoxicated with false and anti-Christian determinism, deformed by the mirror of the changing theories that led him to moral collapse as a result of his aberrations, and to mental collapse as a result of his superficial and caricatural behavior, is beginning to show symptoms of fatigue.

Men and women educated in Christian wisdom and in the knowledge of God and our Lord Jesus are called today to show, as did Daniel and his friends, that the education imparted in large or small denominational centers is still producing men endowed ten times better than those drinking from theories whose objective is to cloud God's image until it becomes no longer visible. If someone plans to attend a worldly educational center, it would be well for him to remember Daniel's and his friends' self-discipline.

"Peculiar and rapid changes will soon take place, and God's people are to be endowed with the Holy Spirit, so that with heavenly wisdom they may meet the emergencies of this age, and as far as possible counteract the demoralizing movements of the world. If the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy."—*Testimony Treasures*, vol. 3, p. 69. This power required to face the "peculiar and rapid changes" mentioned by the messenger of the Lord, is not to be obtained in worldly educational centers. God provided schools and universities for his children to meet "the emergencies of this age."

"The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it."—*Ibid.*, p. 352. Our youth are about to triumph with the truth. To assure their triumph they should be trained in educational centers whose supreme objective is to restore in man the image of his Creator. □

José Tabuenca is president of the Austral Union Conference in the South American Division.

How to Prepare for Evangelistic Meetings

By GEORGE E. KNOWLES

WHEN A PASTOR or a visiting evangelist has meetings in an area, the layman is the key to the success of the soul-winning program. Statistics show that a large percentage of the people who join the Seventh-day Adventist Church do so because they have been attracted by the life of some member with whom they have become acquainted.

The majority of non-Adventists in a typical evangelistic congregation are there because some respected church member has invited them. Unless the motivation is strong, many people hesitate to venture out amid strange surroundings. Therefore, the non-Adventist attendance is usually made up largely of those who come to the meeting with Adventist friends.

These things being true, the results of a series of public meetings are usually in direct proportion to the support of the laymen who bring their friends. The all-important question to be considered well in advance of the meetings by each church member is What can I do so that my friends will be willing to accept my invitation to attend the meetings with me? Here are some suggestions:

1. Make a complete surrender of your life to Christ. Live the message. "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Christian Service*, p. 254.

2. Through communion with Christ learn the worth of a human soul. "If you are in communion with Christ, you will place His estimate upon every human being. You will feel for others the same deep love that Christ has felt for you."—*Christ's Object Lessons*, p. 197.

3. Consider your responsibility to the souls in your neighborhood.

George E. Knowles is associate director for the It Is Written television series.

"My brethren and sisters, there are souls in your neighborhood who, if they were judiciously labored for, would be converted."—*Evangelism*, p. 114.

4. Take time to become acquainted with your neighbors. "My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it."—*Testimonies*, vol. 9, p. 34.

5. Be sure the life you live is consistent with the message you bear. "Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity. . . . Men will believe, not what the minister preaches, but what the church lives."—*Ibid.*, p. 21. It is the warmhearted, friendly church member who is happy in his

Choose Wisely

Continued from page 1

Then listen to this instruction given to the workers in our schools:

"We must look to God for guidance and wisdom; we must plead with Him to teach us how to carry the work solidly. . . . Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer?"—*Fundamentals of Christian Education*, p. 532.

Or perhaps the counsel given to publishing-house workers is more to the point.

"When these councils meet, a few words of formal prayer are offered; but the hearts of those present are not brought into harmony with God by earnest, importunate prayer, offered in living faith, in a humble and contrite spirit. . . . Without divine wisdom, their own spirit will be woven into the decisions they make. If these men are

faith who is most likely to attract others to the Christian life. Our efforts in behalf of others should be motivated by a sincere love for souls. Some work in a harsh, dutiful way and then wonder at their lack of success.

6. Manifest a sincere interest in those whom you are trying to interest. Avoid a cold professionalism. People respond to a sincere, sustained interest. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, p. 189. Look for ways to be kind to people. Many are troubled, lonely, and discouraged. People respond to kindness. "Many can be reached only through acts of disinterested kindness. . . . As they see evidence of our unselfish love, it will be easier for them to believe in the love of Christ."—*Ibid.*, vol. 6, p. 84. A loaf of homemade bread or a bouquet of flowers, a helping hand in time of sickness or sorrow, will often do more to create an interest than the giving of a Bible study.

7. Persevere and pray until you see results. "In times past there were those who fastened their minds upon one soul after another, saying, 'Lord, help me to save this soul.' . . . How many act as if they realized the peril of sinners?"—*Gospel Workers*, p. 65. □

not in communication with God [as just outlined], Satan will surely be one in their councils, and will take advantage of their unconsecrated state."—*Testimonies*, vol. 5, p. 560.

Surely our churches during this coming year—more than for any previous year—need men and women as leaders who have been chosen, not merely by men, but by God. Then isn't it highly important that we each humble ourselves before God and plead earnestly with Him for direction?

With a group of officers chosen by God Himself, the coming year may be the most prosperous and spiritual year the Seventh-day Adventist Church has ever enjoyed. Would you like to have it so? Remember, time spent in earnest, heartfelt prayer—in faith—is never wasted!

"Wait on the Lord: . . . wait, I say, on the Lord" (Ps. 27:14). And you will have honorably and successfully fulfilled your sacred responsibility as members of the church nominating committee. □

PROVE ME NOW

By W. P. HENDERSON

MY FAMILY and I went to China in 1916, where I worked as manager of the Signs of the Times Publishing House. I found that only a few of the Chinese employees were returning their tithe to God.

One day I told one of the employees who had come to my desk the story of Elijah and the widow and of the handful of meal that lasted for many months, and of the oil that did not fail.

I asked, "Mr. Hsi, do you think that that last handful of meal was different from the whole barrel of meal, and was the small quantity of oil in the cruse different from the whole bottle of oil?"

Mr. Hsi answered that doubtless the meal was the same, and that the oil must have been the same.

I then asked why these two things had lasted all those months. He thought a moment, then answered that it must have been because God had specially blessed the meal and the oil.

Opening my Bible to Malachi 3:10, I read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Mr. Hsi said, "Oh, I believe in tithing. When I joined the church I promised to take care of my tithe, but right now my circumstances are bad. Just as soon as I get all my debts paid I will start tithing again."

I asked, "Mr. Hsi, when do you think we need God's blessing more, when things are going smoothly or when we are in trouble?" He thought for a moment and answered: "I think when our circumstances are bad."

Mr. Hsi began at once to be faithful in tithing.

The late W. P. Henderson served the denomination in many capacities, including manager of the Signs of the Times Publishing House in Shanghai, China, and local conference field secretary.

One by one I talked with the employees, and soon all were faithful in tithing.

In presenting tithing I always maintain that nine tenths of our income with God's blessing added to it is worth far more than the ten tenths without God's blessing.

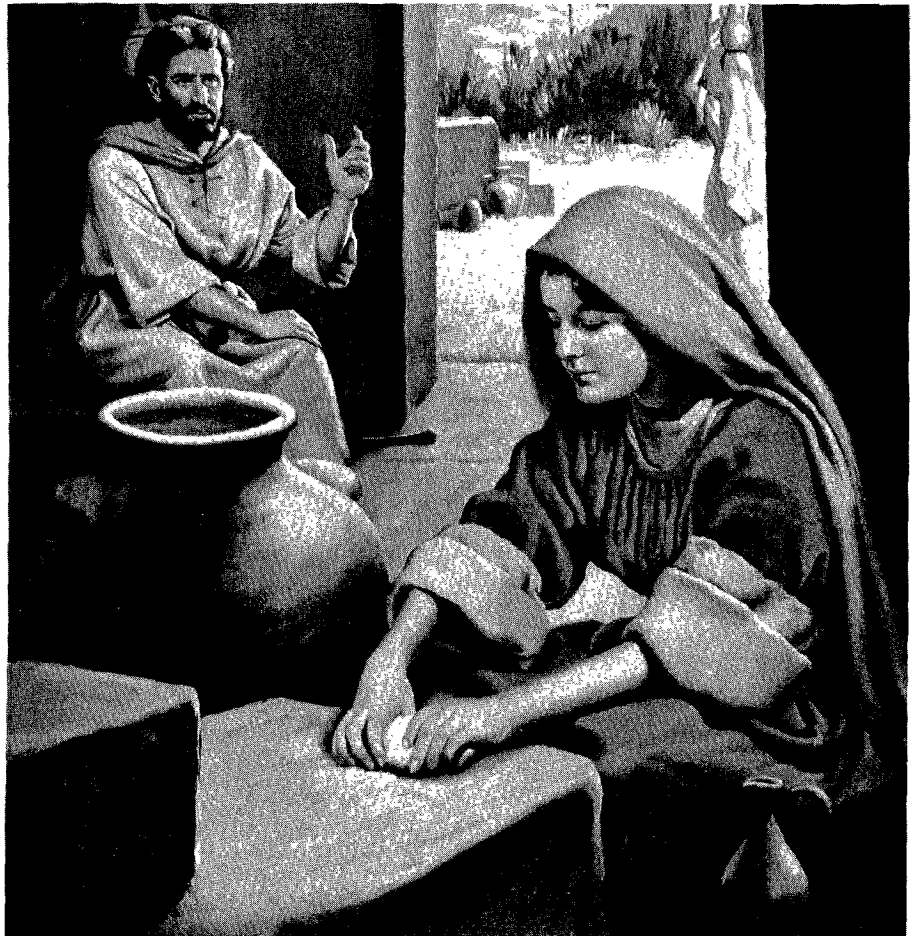
Soliciting funds from foreign businessmen in Shanghai for the building of the Shanghai clinic, I met the manager of a large American firm. As I presented our proposition this man remarked that he had done business in many parts of the world and in all lands he had met Seventh-day Adventists and had seen many Seventh-day Adventist institutions. He said, "Your denomination must be composed of very wealthy members."

I told him that most of our mem-

bers came from the humbler walks of life, but our apparent show of wealth was the result of our following the practice of tithing.

I knew a man who had ceased to be a Seventh-day Adventist but who continued to turn in his tithe. When someone inquired why he still tithed, he replied that while he no longer attended church, "you don't think that I have fallen so low that I would rob God, do you?"

From a lifetime of tithing I can state with assurance that God's promises are absolutely reliable. I do not hesitate to tell others that they will not be disappointed when they take God at His word when He says: "I will . . . open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." □



Just as God blessed the widow who prepared bread for Elijah from her scanty supply of meal and oil, so He will bless those who believe His promises to those who faithfully pay tithe.

"I SANCTIFY MYSELF"

By LOUIS F. CUNNINGHAM

"MANY COMMIT the error of trying to define minutely the fine points of distinction between justification and sanctification."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 3:24-28, p. 1072. There are broad and general differences. There are also striking similarities.

Ellen White says, "There is no such thing as instantaneous sanctification."—*The Sanctified Life*, p. 10. Yet, like justification, sanctification has a definite beginning. Some are accustomed to thinking of sanctification only in its final stage. But this gracious experience needs to be considered in its broad application.

Jesus said, "And for their sakes, I sanctify myself" (John 17:19). The first recorded instance of sanctification was the setting apart of the Sabbath day for a holy use. In the same way, the Saviour consecrated, or set apart, His life for our salvation. It is this initial act of separation that is so vital to all that follows. That is why the measure and sincerity of our dedication at the outset of our Christian experience often means the difference between success and failure.

"The sanctification set forth in the Sacred Scriptures has to do with the entire being—spirit, soul, and body. Here is the true idea of entire consecration."—*The Sanctified Life*, p. 7. "When the apostle appeals to his brethren to present their bodies 'a living sacrifice, holy, acceptable unto God,' he sets forth the principles of true sanctification."—*Ibid.*, pp. 27, 28.

Louis F. Cunningham is a retired minister living in Candler, North Carolina.

We do well to count the cost of being a Christian, and more especially a Seventh-day Adventist Christian. By our standards, what are we to sacrifice? What shall be the measure of our separation from the world? There can be no such thing as sanctification for us, unless these questions are answered satisfactorily. Perhaps we shall see the importance of this initial step more clearly as we consider the second phase of sanctification, the "going on to perfection."

There is no reason why we should say that sanctification does not exist, simply because its work is not completed. Sanctification is a process as well as a goal. For this

Heaven All Astir

By MAY SUE PIERSON

Angels holding; winds are blowing,
Straining to be free.
Angels flying; lights are flashing
Over earth and sea.

Heaven searching, heaven working;
Movement everywhere.
Glory blazing; wrath distilling;
Vials filled with care.

Books are closing; records drying,
Covered red and black.
Incense rising; curtains falling;
Tables all pushed back.

Mansions gleaming; gardens blooming,
Crowns upon a shelf.
All is ready for His coming—
All but man himself.

reason, it is important that the one meaning should not be confused with the other. And neither should the one thought destroy the other.

"True sanctification is a daily work, continuing as long as life shall last."—*Ibid.*, p. 9. This is the active principle that was displayed in the lives of Daniel's companions. "These three Hebrews possessed genuine sanctification."—*Ibid.*, p. 29. This statement is true, but it must be correctly understood. It would not do to claim that sanctification as the "work of a lifetime" was wholly accomplished for them, so early in life. What is meant here is that they were fully dedicated to God.

We could say the same of other godly men and women. Enoch's walk with God was an experience in sanctification. This we learn from the following: "Sanctification means habitual communion with God."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Thess. 4:3, p. 908. It was not by sight that Enoch walked with God, but as we ourselves may today. "We can have what Enoch had. We can have Christ as our constant companion. . . . He [Enoch] was translated to heaven without seeing death. And those who will be translated at the close of time, will be those who commune with God on earth."—*Ibid.*, on Gen. 5:22-24, p. 1087.

Sanctification is a progressive experience, yet far more than a mere development. It is a closer and still closer walk with God by faith. It is union with Christ, as of the branch to the vine. It is kinship, and loyalty, and love. It is God in the heart and heaven to the soul. It is wonderful, and practical, both now and till that blessed day.

So, then, we must be sure to have the right beginning—the true and unconditional surrender, the all-on-the-altar sacrifice of self, the breach with the world all along the line.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

His sons and daughters. What an honor, even now, to say nothing of when Jesus returns! Then we shall once again reveal His image and reflect His glory. We shall see His face and walk and talk with Him, and feel the touch of His hand on ours. This is what it can mean to be sanctified. □

SOME SITUATIONS in life are intolerable—a wife forced to share her husband with another woman, a woman sterile not by her choice, continual blame for a situation for which one is not responsible. How much worse could it be than when a polygamous relationship is legalized, God is thought to be responsible for the state of sterility, and the provocative critic is living under the same roof? Such was the case of Hannah.

Jesus affirmed that from the beginning it was God's will that a man should "cleave unto his wife" (singular) in which situation the two can become one flesh; but "the desire to perpetuate his name led the husband—as it had led many others—to contract a second marriage. But this step, prompted by a lack of faith in God, did not bring happiness."—*Patriarchs and Prophets*, p. 569. Hannah must accept Peninnah's status as Elkanah's wife.

Then there was the problem of God's relationship with Hannah. The Hebrew author of 1 Samuel 1 did not side-step the issue. He did not say "Nature's laws had closed her womb" or "God was unable to interfere" or even "God had permitted." Was not Israel subject to the Creator of the world by covenant promise? Had not His hand made all things? Was He not in absolute control? Had He not promised to be God to His people? To our author the idea of "second causes" was irrelevant to the problem. "The Lord had shut up her womb." In the nontechnical language of the Bible God is often said to do what He does not prevent.

Yet did Hannah look upon God as authoritarian, arbitrarily willing evil and needing to be appeased. No. To Hannah God was truly God—in control, yet approachable; able to act for her, yet subjecting requests to His omniscience; wholly worthy of worship. In fact, it was because she believed that God had placed her in her present situation that she could go to Him with its problems. God had not denied children to her husband—only to her.

A Dual Stigma

Worse, Hannah was getting blamed for the situation. Her rival used to provoke "her . . . because the Lord had closed her womb" (1 Sam. 1:6, R.S.V.). She "taunted

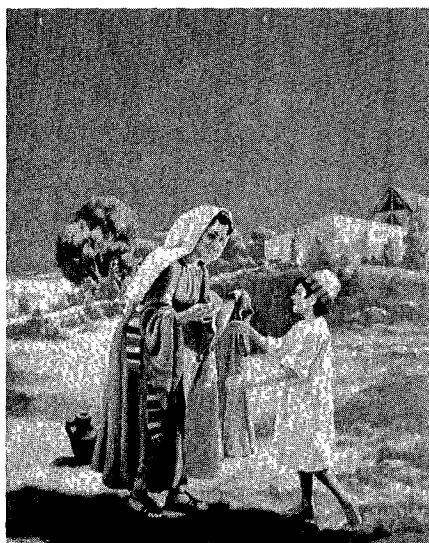
*One in the Series
Women in the Bible*

Hannah's Prayer of Trust

By CONNIE J. FRENCH

Hannah with her childless state as evidence of the Lord's displeasure" (*ibid.*, p. 570). Job's friends had used similar arguments—he must have been wicked for the Lord to send him suffering. Like the blind man in John 9, Hannah carried the dual stigma of physical disability and guilt or blame.

Elkanah didn't seem quite to understand—"Am I not more to you than ten sons?" (R.S.V.). That he did not suspect the depth of her problem probably speaks well for



Hannah's son Samuel was born in answer to her prayer of faith in God's divine power.

the sincerity of his love. But it was insufficient, as even the best human love is, to meet the demands of the situation.

Now, those who worship the God revealed in the Bible do not consider themselves to be as mere pebbles pushed about by blind forces. They know that the God who created man acts for them. He does something. He is found of those who seek Him.

God may act in one of two ways in an intolerable situation—He may change either the circumstances or the attitude of the person. At the Red Sea, God changed the circumstances; on Pisgah's summit He changed Moses' view. On the Damascus road He created a new situation; about the "thorn in the flesh" He changed Paul's attitude.

It is a fearful thing to ask God for something. It is not at all like asking the grocer for some flour or the bank for a mortgage loan. These are business transactions. It is a little more like asking a father for a gift of \$100 to get one out of trouble, or like a wife asking for an increase in the housekeeping allowance. These requests are based on a personal relationship. With God one takes one more step. We are creatures of His hand, clay in the Potter's hands.

Requests to Glorify God

In any meaningful request of God the petitioner asks Him to glorify His Name and to do His will. He trusts God's mercy and acknowledges His righteousness. He requests of Him only that which will be devoted to Him. He calls Him God. This Hannah did. Note the import of her prayer, against the background of spiritual concepts that were hers:

"O Lord of hosts,
if thou wilt indeed look on the affliction of thy maidservant and remember me,
and not forget thy maidservant, but wilt give to thy maidservant a son,
then I will give him to the Lord all the days of his life,
and no razor shall touch his head."

1 Sam. 1:11, R.S.V.

O Lord of hosts—the God of Jacob who sent His army to rescue Jacob from the fearful trouble at the time he met Esau,

—the God who kept His promise to Israel.

Look on the affliction—as Thou didst look on the affliction of Thy people in Egypt and didst redeem them with an outstretched arm.

Thy maidservant—not having any

Connie J. French, B.D., is a homemaker living in Mooroolbark, Victoria, Australia, and has experience as an author and a teacher.

rights before Thee, but subject to Thy law, submissive to Thy will.

Remember me—in the way Thou didst remember Noah alone in a storm-tossed world,

—and Abraham, for the salvation of Lot

—but especially as Thou didst remember Rachel, giving her a son and taking away her reproach.

Give—by Thy grace alone, as Thou didst give to Abraham, the son of promise.

A *son*—who will be to me “thy salvation” from sore distress,

—who will cause Thy name to be exalted,

—who will bring me resurrection from this death,

—who will be the means of Thy victory for me,

—who will be Thy vindication of me.

I will give him to the Lord—as

Jacob pledged a tithe when he recognized Thy presence for him,

—as also did Abraham when he experienced Thy presence for his nephew,

—but especially as Abraham gave to thee Isaac when he bowed to Thy ownership of the son of promise.

Two Psalms Compared

Bible students have not been slow to point out the many similarities between the psalms of Hannah (1 Sam. 2:1-10) and of Mary (Luke 1:46-55), mother of God’s Son of salvation. But there is a difference. Hannah first recognized a great need. She then made request. She was answered. The consciousness of need and dependency on God’s action persisted in Israel’s prophetic faith. The yearning hope can be felt in the prophetic vision of an ideal

re-creation where “before they call I will answer, while they are yet speaking I will hear” (Isa. 65:24, R.S.V.). An act of God in answer to a need not yet presented to Him!

It has happened to us. Through the knowledge of God’s Son of salvation He “hath given unto us all things that pertain unto life and godliness” (2 Peter 1:3)—all things.

Unto us a son is given (Isa. 9:6)—“in whom we have redemption through his blood,”

—who is exalted with a Name above every name in heaven and on earth

—who is the Bread of Life,

—who is the resurrection and the life,

—in whom was revealed of God the working of His great might which He accomplished when He raised Him from the dead,

—through whose resurrection

When You’re Young

By MIRIAM WOOD

Living Through Cloudbursts

IF ANYONE in this sad world is immune to trouble, or has been able to find a method of successfully insulating himself, I have yet to hear about it. Money, power, talent, beauty—none of these things can combat, for instance, incurable disease, though they may make trouble easier to bear. In the final analysis, though, each human being has to confront the stark grim truth that “into each life some rain must fall”—and that into some lives the patter of raindrops can become a cloudburst.

How does one face “the slings and arrows of outrageous fortune”? When you’re young you may not have had time to accumulate as much courage as you’re called upon to exhibit very suddenly, very swiftly. How, then, does the human spirit rise and soar above stark tragedy? The one answer that never lets you down is faith in God. But it also helps to be informed about other human beings who’ve passed through the hurricane with heads unbowed. Bloody, but unbowed. What one human being can do, another can.

I read about this kind of person in the San Francisco *Sunday Examiner and Chronicle* of June 23, 1974. His name is C. H. Elliott, and while he “has enough problems to drive most people out of their minds,” he’s still smiling, still absolutely determined that eventually there are going to be some happy endings—some rainbows after the rain.

Eight years ago Mr. Elliott operated five drive-in restaurants and had a happy, healthy, devoted wife, son, and daughter and was making sufficient money so that he was able to donate eight sailboats for use by the local Boys’ Club.

Then came the cloudburst.

A crippling disease threatened both his legs. Doctors urged him to sign the necessary papers so that amputation could take place speedily. But he refused.

“I’m going to lick this thing,” he told them, and started the long and painful treatments that were the only alternative.

Just when it seemed that he really was making progress, both his diseased legs became paralyzed; he was confined

to a wheel chair, and had to give up his restaurant business.

Then his daughter Carol, 14, developed curvature of the spine; she had to have painful surgery and was put in a body cast for at least six months.

Mrs. Elliott by this time was earning the only family income—but the firm where she was employed went on strike. She was unable to find any other work. Charles, the 16-year-old son, paced the streets endlessly, following up every job lead, but to no avail.

At this juncture, while they were living on charity and the help of neighbors, their house burned down, consuming all their possessions. Then Mr. Elliott’s mother died, Mrs. Elliott’s mother and father each suffered strokes, and subsequently her father had his seventh heart attack.

I think you will agree that this story reads like that of a modern Job, though in this case there was no planned showcase for a man’s faith. As a matter of fact, I don’t know what Mr. Elliott’s religious experience is. But believe it or not, confined as he now is to a room in a veterans’ hospital, he’s still smiling! He has undergone very complicated surgery on his legs and is confident that he will be able to walk by Christmas. He has encouraged Carol, a super-student, to continue with her school work (he’s had to do this by telephone, since she’s in another hospital), and she has won a scholarship to a private high school, where she hopes to attend as soon as she is in a walking cast.

Friends and acquaintances and even strangers, hearing of this indomitable man, have rallied round. Temporary housing has been secured. Charles has a job for the summer. And Mr. Elliott continues to smile. Nobody has ever heard him complain. He hasn’t made the situation worse by feeling sorry for himself, though surely no one more deserves to do so.

When you’re young, or when you’re middle-aged, or when you’re old, trouble is a part of living. But when trouble comes, remember, God hasn’t forsaken you. He never will. He is “our refuge and strength, a very present help in trouble” (Ps. 46:1).

we have been born anew to a living hope, and to an inheritance which is imperishable,

—through whom God gives us the victory,

—who is God's Anointed, the One God made our wisdom, our righteousness, our sanctification and redemption.

Thou gavest love, before I knew my need:

How could I seek Thy mind or with Thee plead,

Or move the hand that holds the heaven's span—

Or earn Thy grace, who dust and ashes am?

Hannah prayed and waited and hoped for a son who would bring her God's salvation from her trouble. She experienced prophetically the joy of God's grace and righteousness in the birth of her son. Yet if God's divine power has granted to us all things that pertain to life and godliness through the knowledge of Himself in Christ, it is not for us to wait and to hope but to "ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

What then is the prayer of asking, seeking, and knocking? How should we pray in view of the fact that the Son of salvation has been given, the answer given before the call, life's big reconciliation made when we were enemies? How are we to know the power of God for salvation? It is to every one who believes the gospel of the good news of Jesus Christ. It is a power of implicit trust in the work and words of Christ. It is the obedience of faith for the sake of His name. It is first to receive the heart peace through faith in what God has done for us—reconciled us to Himself in Christ. It is then to ask of Him in Christ's name that which we need to glorify Him.

Again Hannah can point us along the pathway of faith. Her prayer reveals those principles later taught by Christ to the disciples, that God is Lord. He rules. His will is to be done. His ear is open to the needs of His children. We are to depend on Him and to trust the way He acts. We are to make request for the sake of bringing glory to His name, and then what He does will indeed be the answer to our request and we will have the priceless privilege of exalting His great name.

Having prayed and made her request, Hannah's face was "no longer sad." She "rose early in the morning and worshiped before the Lord." □

Bible Questions Answered

By DON F. NEUFELD

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

What does it mean when it says in Romans 9:28 "cut it short in righteousness"?

The words "cut it short in righteousness" are often applied by Adventists to a speeding up of the work of the gospel that it is expected the Lord will initiate before He can close probation and come in glory.

First let us consider the meaning of the passage in its context. Paul's great burden in Romans 9 to 11 is the salvation of his countrymen, the Jews. "I have great heaviness and continual sorrow in my heart" (Rom. 9:2). "My heart's desire and prayer to God for Israel is, that they might be saved" (chap. 10:1). "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (chap. 9:3).

In Romans 9:27-29 Paul quotes Old Testament promises that show clearly that God will save a remnant of the Israelites. Verses 27 and 28 are a quotation of Isaiah 10:22, 23. The Hebrew word that via the Septuagint and the Greek New Testament comes through in the K.J.V. as "cut short" means "decisive." The Lord's judgments would be summary and decisive and performed in righteousness, that is, with justice. Paul applies this Scripture to his own time, when it appeared that God had rejected the Israelites and was now extending the covenant privileges to the Gentiles. There is still a remnant that will be saved and will accept the Messiah, he assured his countrymen, though for a time the situation would appear hopeless (see Rom. 11:7-16, 25-32). God would again act in a summary, decisive fashion and with justice, he assured them.

This is the meaning of the passage in its context. Applying the passage to the situation of the Jews today, Ellen White says, "When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. . . . As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, . . . they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer."—*The Acts of the Apostles*, pp. 380, 381. This is how she indicates these Romans passages will be fulfilled today.

Can Romans 9:28 be applied as Adventists have to a speedy winding up of the work? It should be understood that this is not the passage's primary meaning. But in a secondary sense, the words may be borrowed, as Ellen White has done on several occasions, and applied in such a way. See, for example, *Testimonies*, volume 6, page 19: "Yet the work will be cut short in righteousness. The message

of Christ's righteousness is to sound from one end of the earth to the other."

Would you please explain John 3:13, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," in view of Enoch's and Elijah's experience?

This is a difficult passage and commentators have offered several interpretations.

An important rule of interpretation must always be remembered. One must always seek to discover what the Bible writer meant by what he said; he must not merely try to find some meaning for the words the writer used. Words, phrases, and sentences often can be variously understood. All of us at times have been misunderstood. When misquoted we have said, "But that is not what I meant," and our hearer responds, "But that is what you said."

The words of John 3:13 could be interpreted so as to contradict other Biblical passages, for example, the one telling of Elijah's ascension to heaven (2 Kings 2:11, 12). We may feel certain that Jesus would not contradict the Old Testament narrative. Therefore any interpretation of the words that creates a contradiction must be rejected. What Jesus meant by the words He used must be the goal of the interpreter.

First of all it should be noted that the tense of the verb "hath ascended" (perfect in English as it is also in Greek) clearly signifies past action. Therefore Jesus could not be referring to His future ascension which would take place some three years later. The key as to what Jesus meant is found in the context. Immediately prior to the statement in the verse under discussion Jesus had said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (verse 12).

In verse 13 Jesus gives His credentials for being able to speak of heavenly things. He has been in heaven. No human being has ascended there and has returned to bear witness of heavenly things as has Jesus. True, Moses and Elijah have gone there, but they have not returned to tell of heavenly things (unless one would want to count the Mount of Transfiguration experience). Therefore Jesus stands unique in His role as witness. This is the point He was trying to make in this enigmatic statement.

How could Jesus say while on earth that the Son of man "is in heaven"? The Greek verb form is one that signifies habitual action. In other words, the clause means that Jesus' customary abode is in heaven. □

The Seventh-day Adventist Church

IN SPITE OF ALL of the innovations that non-Adventist churches have introduced to increase their memberships and hold their present members, the leaders have had little success, and are looking for new remedies. Interviewing various pastors, a Detroit *Free Press* reporter discovered several interesting innovations. One pastor stated: "People like a performance. You do what people expect of you. Like rock 'n' roll singers, you dress certain ways, and live up to your image." According to the reporter, the pastor often wears red and orange suits.

The pastor continued, "Sex appeal plays a big part. People go where the crowd is—they don't flock to the old-dyed-in-the-wool fellow, but where the bright lights are!" "In a church on Sunday morning, a man dressed as a policeman walked into the church and arrested the pastor, who fought and protested. It was staged, but many congregation members, some of whom might have been nodding, took it for real and were shook up."

In another church, karate class is one of the attractions. A 16-year-old girl member of the karate class said: "I feel good here at this church; it's like being at home. You come as you please, and feel free. You can play cards and pool."

There are inducements for members of all ages. Helicopter rides for children; entertainment by Indians with tomahawks; performances by magicians, ventriloquists, puppeteers, chalk artists; notables, ranging from Movie Star Dale Evans to a champion weightlifter.

According to the August, 1973, *Ministry*, "Preaching is in trouble. Deep trouble. Stuart McWilliam, standing before the students of several Scottish theological schools to deliver 1968-1969 Warrack Lectures, confessed 'the awareness that there is, at this time, a widespread suspicion of preaching, a questioning of its value, a loss of confidence in its power.' Suspicion. Doubt as to its value. Diminishing confidence in its effectiveness.

Eric S. Dillett is a pastor in Inkster, Michigan.

Preaching faces these siblings, followed into battle against her by their older brother, Indifference."

The latest statistics concerning attendance in popular churches reveal the fact that church attendance is diminishing, and it has been predicted that the time will come when preachers will be preaching to the pews only, which is indeed a dismal picture; some churches have already been abandoned.

In days of old the prophet Hosea declared, "And there shall be, like people, like priest" (Hosea 4:9). The situations in non-Adventist churches, to a large degree, were created by the spiritual leaders; like Aaron in the wilderness in the incident of the golden calf, these leaders have succumbed to the people.

And while Seventh-day Adventist leaders should shun the example of these leaders, there are legitimate changes they should be willing to make in order more effectively to fulfill their role as a people who were predestined by God to be a holy and a royal people. We can learn from the mistakes of others.

A recent Sabbath school lesson observed "Conversion is the first need of every person." With this thought we should connect the following statement: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts?"—*Testimonies*, vol. 6, p. 371.

Lack of Knowledge

In Hosea's day the indictment against God's people was: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also reject thy children" (verse 6). What was true about the people to whom Hosea's message was addressed could be true about us today. Our age is a golden age of knowledge, and there is a great thirst on the part of most people for knowledge.

Among Adventists illiteracy is low. It is customary for people who join the church to better their conditions.

I have heard it said that in our denomination proportionately more members hold college degrees than members in other denominations of our size. We have an understanding of the Bible that other people don't have, and we have an abundance of entrusted knowledge through the gift of prophecy. But we may be tempted to overlook the things that should be of paramount importance in our lives.

According to God's messenger: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it."—*Selected Messages*, book 1, p. 121.

Prayer and Revival

"A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect."—*Ibid.*

"Are we hoping to see the whole church revived? That time will never come."—*Ibid.*, p. 122. It is certain, that being physically born into the Seventh-day Adventist Church is not a substitute for being born of the Holy Spirit.

Should divine worship in our churches be livelier? Should preaching be more emotional? Should the music of choirs and of the congregation be more stimulating in an effort to hold the members? Other denominations have tried this, but their efforts have been mostly fruitless, according to current reports. On the day of Pentecost, Simon Peter preached, and 3,000 souls united with the church. The New Testament account does not reveal that there was pentecostal singing as it is known today.

In spite of the fact that pentecostalism is spreading like wildfire

Is in Need of a Change

By ERIC S. DILLETT

throughout the world today, I feel that Seventh-day Adventists should not imitate the methods of pentecostalism's devotees. It is a great message that has been entrusted to us, one that makes a distinct people, and I believe that everything else should also be distinct. When non-Adventist people attend Seventh-day Adventist churches, they should know that we are different. Our singing should not be as highly emotional as the singing in certain popular churches we hear today. There is an abundance of appropriate music that might be sung in our churches today that would not cause our identity to be questioned.

Several changes within the Adventist Church are indicated:

1. In an age of pressing daily involvements, we must sense the need of a more intimate relationship with God.

2. The Word of God must be of greater value to us, and in spite of our busy programs we must take time to study and meditate on God's Word.

3. We must sense the inconsistency of trying to be in constant contact with God while neglecting prayer.

4. Attending church services regularly for the purpose of worshipping God should be a source of joy, and not an ordeal.

5. In an age of materialism that fosters covetousness, we must keep in mind that we are stewards of God's possessions and that God expects us to return to Him what is rightfully His—tithes and liberal offerings.

6. We should be more careful in our dress. In his Morning Watch book, William L. Barclay says, "Recently a woman told her experience to her pastor. Miniskirts were in fashion. It was almost impossible to find clothing suitable for Adventist women. This woman appeared at work in a miniskirt. A fellow worker approached her and asked: 'Have Adventists changed their standards of dress?'" The brethren should be equally careful about their apparel.

7. There is a need of improvement in Sabbathkeeping spirit in general, and decorum during di-

vine worship on Sabbaths. Some years ago on a national television show, an Adventist youngster was asked: "What's the difference between the Adventist Church and the Catholic Church," and he replied, "the Catholic Church is quieter." We must take seriously God's admonition to us, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord" (Lev. 19:30).

There is need of being composed and attentive during worship.

SPEAKING OUT

Women Ministers

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

I HAVE BEEN MEDITATING on two articles in the June 27 *Review*, one entitled, "Singing Laymen Bring Gospel to Millions," and one entitled, "Study Groups Examine Contemporary Issues."

In the first article, we read of a woman in India who in the past decade "brought 292 into the church and raised up eight new groups of believers. Although she has never been to school, she preaches fluently and with no little power."

In the other article, exactly across the page, we read of a study committee that has made certain recommendations to the Annual Council; so now the way is open for "union conference organizations to utilize women in church offices as may be deemed advisable by the local congregations, and approved by the *local and union and division committees*." [Italics supplied.]

I suspect that that woman in India won so many souls because she didn't realize all the machinery she should have gone through before she began. She just started. But then, she lives in a country where people don't make jokes about whether a woman could conceivably be President or not.

So, while the committees are still thrashing out these "contemporary" issues, the Lord of the vineyard, back in 1886, was saying to "many women who are doing nothing, 'Why stand ye here all the day idle?' . . . It was Mary who first preached a risen Jesus; and the refining, softening influence

Worshippers find it difficult to be composed during Sabbath worship, after being in an atmosphere of excitement for six days. Exhaustive work programs (some hold as many as three jobs) condition worshippers to sleep in church, which is irreverence as much as talking, note writing, chewing gum, and some other actions.

What we preach and teach is not in need of a change. The needed changes must be made in our lives. □

of Christian women is needed in the great work of preaching the truth now. If there were twenty women where now there is one who would make the saving of souls their cherished work, we should see many more converted to the truth."—*Welfare Ministry*, p. 146. Maybe this is one reason the work is years behind.

Some have made quite an issue of women's immodest dress and women's physical size as being against their doing a more public work for the Lord. I saw one Adventist woman preaching. She was wearing a navy blue jacket and a white pleated skirt, and looked very nice. On the other hand, long dresses are feminine and popular now and could easily cover some of the problems. Another simple solution—perhaps the best one—would be to ask women in the pulpit to wear a robe, much as choir members do.

Baptizing would present few problems, if we saw no more accessions to the church than what we see in some places. But in case there was a large baptism, two ministers could take turns; or the lady minister could act as an assistant, as we see many interns doing now. I don't think many women would care who did the baptizing, just so we could see the work finished and all go home with Jesus!

God is no respecter of persons. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). God has promised in the last days to pour out His Spirit upon *all flesh*, the sons and the daughters, the servants and the handmaids. In the upper room in Jerusalem there were women, as well as brethren (Acts 1:14). I look forward to the time when God will take the reins into His own hands.

WINONA FIEBELKORN
Burlington, Michigan

THE QUEST

By BESSIE L. AHRENDSEN

RECENTLY I read a story of two men who rowed across the North Atlantic. The venture challenged them. They wanted to do something not done before. The leader stated that he loved to be faced by a physical challenge, to get to the point where he was so fatigued that he was lifted out of self and could observe his reactions from a distance.

At one point in the crossing they went through what in sea parlance is called a whiteout. The sea was absolutely white in all directions and the fluorescence in the water sparkled like snow in the sun. There were monstrous waves and the situation was terrifying. But the leader told of sitting in absolute exultation, considering it one of the great moments of his life. He felt that his safety and his life had been taken out of his hands. The crossing made him humble, he said, and the things that formerly worried him seemed to have become such petty things.

We, too, need to lose the worry over and care about petty things. Why do we not run before the chariot with the Lord's hand upon us as did Elijah before Ahab's chariot in the darkness amid thunder and lightning, rain and wind, instead of dragging our worldly problems, our cares, our woes, and our failures behind us, wearing ourselves out? Jesus says, "Come unto me, all ye that . . . are heavy laden, and I will give you rest" (Matt. 11:28).

At the beginning of their journey the leader said he and his companion and the boat were separate; as time went on they seemed to blend into one, "one entity against the sea."

An intern and a physician stood by the side of an acutely ill woman who seemed no longer to have the pulse of life in her. Feeling for that pulse, the intern said, "I think I have found it." The physician replied, "Are you sure it is not your own?"

Bessie L. Ahrendsen is a homemaker in Harrison, Idaho.

We have our likes and our dislikes, our opinions and our ideas, and we rationalize here, or justify there, endeavoring to establish our "rightness" or to excuse our "wrongness." Why is it that when we see these same errors or weaknesses in others we so often have nothing but contempt, or scorn, or indifference for them?

Peter admonishes, "Have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Peter 4:8). And charity, or love, does cover sin—it does not excuse it—but love sees beyond

The Shadow of a Bush

By ENID SPARKS

"FATHER, I don't want to go to this school," cried Henry. "I want to go to the mission school."

Henry's father shook his head. "I told the director I would bring you today, and I must keep my promise."

"Father, I am learning many things at the mission school," explained Henry. "Please take me back home with you."

But Henry knew it would do no good to talk to his father. All he could do was pray for God to help him.

Henry stayed at the school for boys many days. Then one day help came. His oldest brother, Lloyd, had worked at the mission for several years and had become a Christian. When he learned what had happened to Henry, he came to the school and asked the director to let his brother go.

The director refused. But Lloyd could see how much Henry wanted to leave. That evening the boys discussed plans for Henry to slip away from the school. "But when I am missed, won't the director send someone to try to find me?" asked Henry.

"Yes," answered Lloyd. "But we will just have to ask God to help us escape."

That night when the other boys and the director were asleep, Henry slipped out of the school. Lloyd was waiting for him, and the boys hurried silently down the road that led away from the school.

The boys traveled all night and

the tawdriness and the ugliness of sin and finds a soul precious in the eyes of the One of whom it is said "that while we were yet sinners, Christ died for us" (Rom. 5:8).

Dare we stand by and condemn and criticize or regard with indifference our weaker brethren or the sinner walking in sin and ignorance? What a need there is for understanding and love in this pathetic world of seeking, lonely souls. When we, as Christians, riding in the boat together over life's tempestuous sea, have achieved that unity and harmony that will "blend into one and be one entity against the sea," then we will have the empathy and love that will make us respond to the needs of others. Then we will love and not condemn. Then we will have accepted and met life's great spiritual challenge. We will also have the satisfaction of achieving in Christ that for which the questing soul is seeking, knowingly or unknowingly, and which some find, and others, alas, never do. □

rested only briefly the next morning. It was nearly noon the next day when Lloyd suddenly stopped. "They are coming!" he cried to Henry. "We must hide."

"Hide!" exclaimed Henry. "Where?"

Desperately, he looked around. They were a long distance from the woods. There were no rocks and the grass was very short. But there was a small bush a few hundred yards away.

Lloyd, too, had seen the bush. "We must hide under that bush. It is small, but we will pray it will be big enough."

In a few minutes the boys were crouched under the bush. Henry lay as still as possible, his heart thudding in his throat as he prayed.

By now the hoofbeats of the horses sounded very near and soon two men rode into sight. Henry recognized them as the attendants at the school.

The men rode their horses very near to the bush and stopped. They turned slowly in the saddles, looking across the flat plains. Then they rode on down the path.

After the men were out of sight, the boys left their crowded hiding place. "They didn't think to look under the bush," marveled Henry.

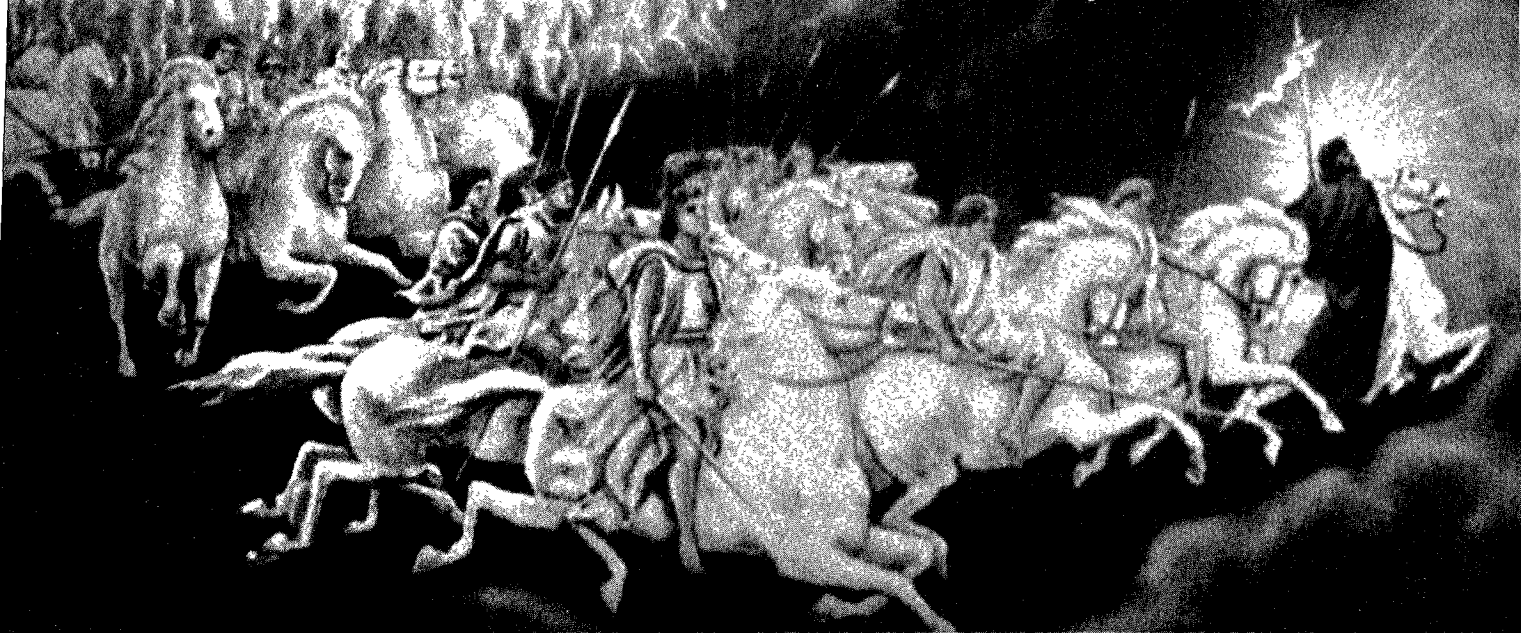
Lloyd smiled. "God answered our prayers and made them think the bush was too small for two boys to hide under," he told Henry softly.

Henry nodded, his heart filled with thanksgiving as he gazed at the small bush.

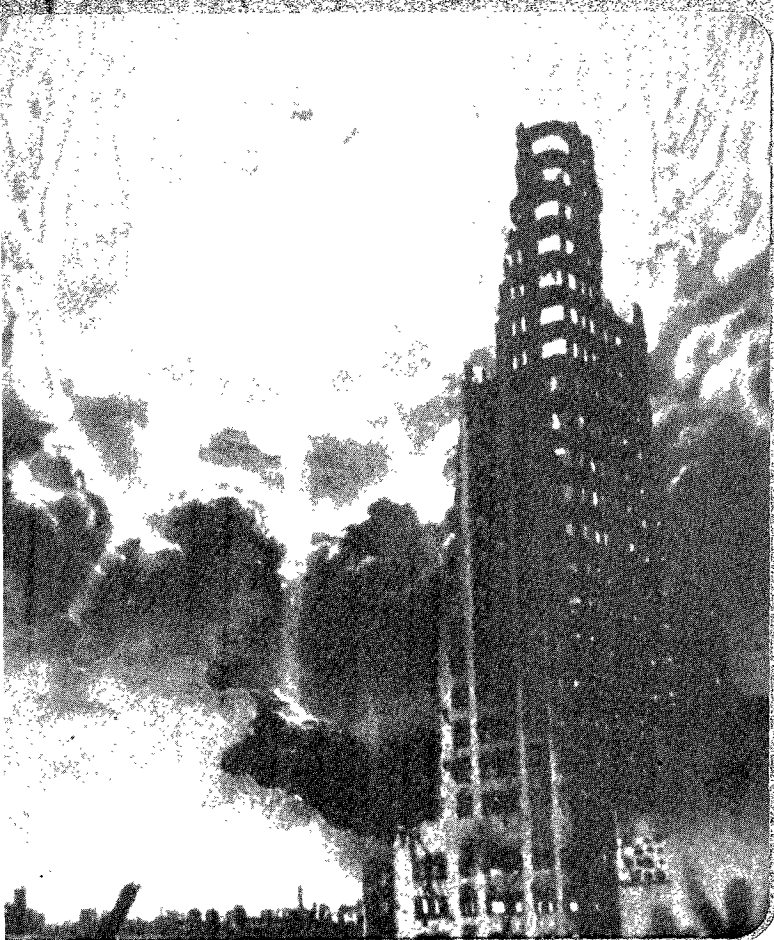
FOR THE YOUNGER SET

THE KING IS COMING!

Leading of the Armies of Heaven



"Near, Even at the Door!"



That Every Ear May Hear... While It Is Day

MILLIONS in the giant cities of North America going down to Christless graves . . . Dilemmas confronting world statesmen . . . Major disasters on land, sea, and in the air . . . Wars and rumors of war . . . Men's hearts failing them for fear. Without possible question — the Bible promise is true: "He that shall come will come, and will not tarry." Note Scripture's graphic description of the conclusion of it all soon to take place: "His eyes were as a flame of fire, and on his head were many crowns . . . And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations . . . And he hath on his vesture . . . a name written, KING OF KINGS, AND LORD OF LORDS." Revelation 19:12-16. For 44 years now — since 1930 — the Voice of Prophecy radiobroadcast has pointed to the Coming King as the world's only hope. And the long, probing fingers of radio have reached into the homes of millions with the assurance of God's love and the near return of Jesus Christ. The Voice of Prophecy: a compelling broadcast of salvation. A harbinger of Christ coming in glory at the head of the armies of heaven. One of the significant radiobroadcasts of our time. A broadcast that must reach earth's millions now — *while there is time!*

Honoring Dr. Richards' 80th Birthday



Aim of the international Voice of Prophecy radiobroadcasts: with your prayers and support, the gospel to all the world in this generation.

Offering about the Voice of Prophecy broadcast ministry. Dr. H. M. S. Richards, Walter R. L. Scrugg and Billy Graham.



Baptist minister baptized through

H. M. S. RICHARDS, Jr., Voice of Prophecy, with the Waldo Greene family, over Voice of Prophecy radio broadcast and Bible Baptist Church before his baptism. All four members of the family, and Pastor Richard, serve with Elder H. When the ear of man hears, hearts bring soul-winning dividends.

VOP Evangelism Report

Total persons baptized to date (1942-1974)	49,758
Potential radio families of VOP stations, 1974	71,195,422
Daily broadcasts, 1974 (one month)	3,445
Once-a-week broadcasts, 1974 (one month)	3,170
Broadcast and promotional tapes produced, 1974 (one month)	7,368
Pieces of mail received at headquarters, 1974 (one month)	40,813
Pieces of mail sent from headquarters, 1974 (one month)	397,771
Bible School lessons graded, 1974 (one month)	64,522
Bible School applications, 1974 (one month)	39,216
Bible School diplomas awarded, 1974 (one month)	1,361



October 12, Voice of Prophecy Offering Day.

Join the Voice of Prophecy staff in seeking a
Help see to it that the

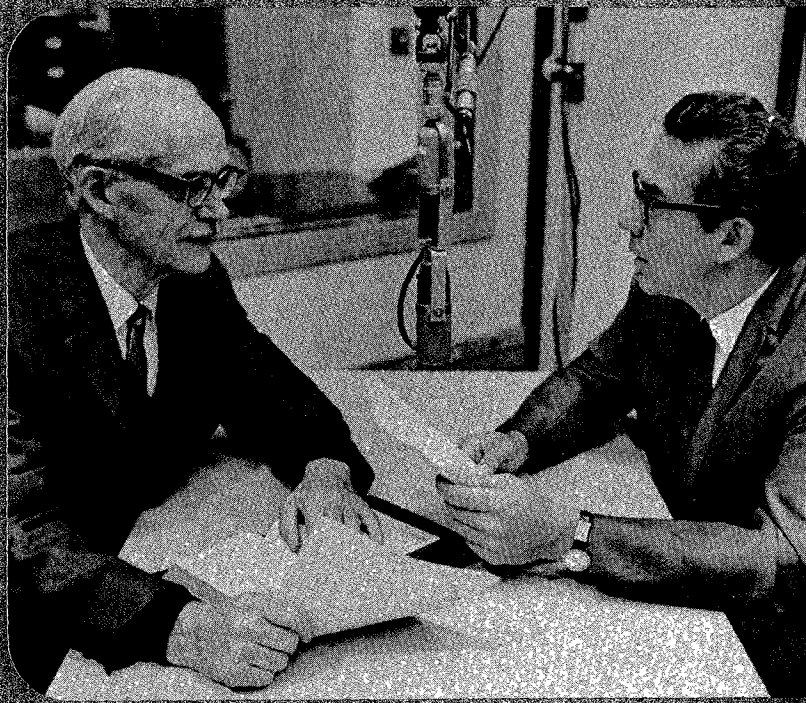
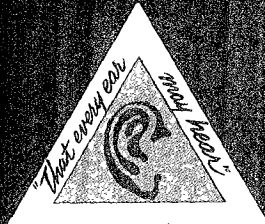
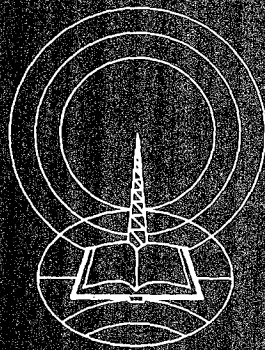
ROADBLOCKS

a Lifetime Devoted to Preaching the Gospel.



*and family
of Prophecy*

or-speaker (center), rejoices through the influence of The Voice of Prophecy. Dr. H. M. S. Richards was a minister in the Seventh-day Adventist faith. Ray and Kay, were baptized by conference evangelist, looking on, Dr. H. M. S. Richards, Jr. Voice of Prophecy broadcasting



Dr. H. M. S. Richards and H. M. S. Richards, Jr. — Voices crying in today's wilderness of sin. "Prepare ye the way of the Lord."



King's Herald's quartet thrills millions with gospel music. Quartet members are: John Ramsey, Jerry Patton, Jack Veazey, and Jim McClintock. The quartet ministry includes music at camp meetings and evangelistic series across North America.



Del Delker
contralto soloist



Calvin Taylor
broadcast organist

General Conference Calls for \$750,000 Offering on October 12 Voice of Prophecy Offering Day

TO MEET URGENT NEEDS for expanding the radio ministry and speedily giving the gospel to every nation, kindred, tongue and people, the General Conference offering committee has called for a \$750,000 offering on October 12, Voice of Prophecy offering day. Between now and that date, pray earnestly for God to direct in what you give. Money — and this time of inflation emphasizes the point — will soon be valueless. Some may be able to give thousands; others, smaller amounts. If you can double, triple or quadruple what you have contributed in the past, do so. We are to sacrifice and work for Christ while it is day, "for the night cometh when no man can work." When God's work is finished, many will come with large offerings. But it will be too late. Probation's door will be closed forever. The Lord's servant, Ellen G. White, teaches that the spirit of self-sacrifice and giving will finish the work. Four thousand were baptized last year through the influence of the Voice of Prophecy ministry. And the number baptized over the last four years is 15,000. But millions remain unwarned.

Been Designated a Special Day of Prayer

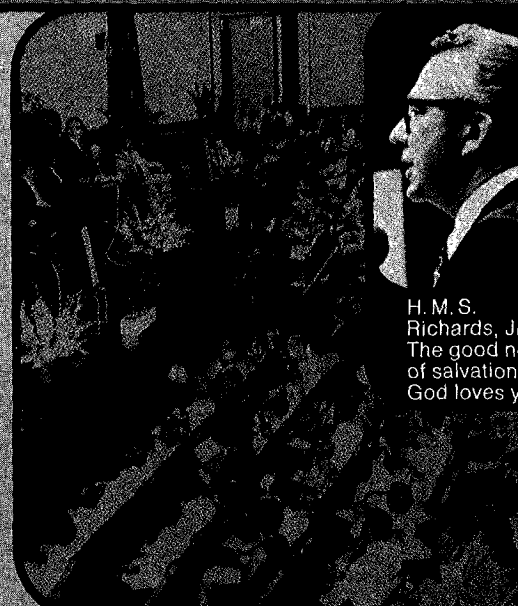
outpouring of God's Spirit on the radio ministry.
goes to all the world.

October 12: Voice of Prophecy

Offering Day – Goal, \$750,000

Urgent Needs

1. To set aside an additional \$100,000 "Readiness Fund" to purchase valuable broadcast time as it becomes unexpectedly available. If the Seventh-day Adventist Church is not ready to take immediate advantage of the openings when they come, the time will be snapped up by other organizations seeking air time.
2. To cover every radiobroadcast area in North America with the daily broadcast.
3. To double Bible School enrollments.
4. To greatly strengthen the Voice of Prophecy crusade ministry so that the many requests for broadcast decision meetings can be met.
5. To develop a spot radiobroadcast ministry to take advantage of prime time openings to reach the secular man with the gospel.



H. M. S. Richards, Jr.
The good news of salvation
God loves you

What Your Gift Will Do:

\$15,000 will blanket Chicago with the Voice of Prophecy Sunday broadcasts over WJJD for one year.

\$5,000 will blanket a city of 75,000 with Bible School applications and will pay the cost for the daily broadcast in preparation for an evangelistic series.

\$1,000 will pay for the broadcast in a city of 25,000 for one year.

\$500 will reach every home in Spokane, Washington, with a Bible School enrollment card with local radio log imprinted.

\$250 has the potential for reaching 17,000,000 people in the New York City area with one Voice of Prophecy radio-broadcast.

\$100 will graduate six people from a full-message Voice of Prophecy Bible Course; one of the six will be baptized.

\$25 will pay for one broadcast in a city the size of Tallahassee, capital of Florida.

\$10 will pay for 500 enrollment cards and 500 national radio logs.

NOW! – While It Is Day



A personal message...

Welcome to the Voice of Prophecy team! You are one with us in proclaiming the everlasting gospel. Without your prayers and support the Voice of Prophecy outreach on more than 700 stations in North America would not be possible. What a wonderful thing to be workers together with God! Our mission: to publish glad tidings, tidings of peace. To go tell upon the mountain the good news that soon Christ will come. This year's Voice of Prophecy offering will be taken in just a few days so that "every ear may hear." As you pray about the gift you will give, remember that "God so loved the world, that He gave His only begotten Son." Your giving will be rewarded with souls for God's kingdom. God's promise is good: "My Word will not return unto Me void." If we cast our bread upon the waters, it will return to us after many days. Yours in Christ,

Pastor Daniel R. Guild
Manager, The Voice of Prophecy

Cover-ups Never Last

Many colleges long ago chose a motto that has become increasingly timely, Let there be light—Fiat Lux. Such mottoes are not selected without much thought.

God used these words in the beginning moments of this world, "Let there be light." Man has discovered since that light is indispensable for life on this planet. Without it there would be no green plants, or food as we know it. Nothing is more powerful than light. Think of the laser and its incredible possibilities, ranging from bloodless surgery to the marvels of modern technology. Light is operating when we cannot see it or prove it with normal vision. Think of cosmic rays, X-rays, ultraviolet rays, infrared rays, and radio waves.

But if light is to be useful it has to be uncovered; more than that, light has to be activated by another source of power. Light is not self-generating—which says something significant about the ultimate Source of power in this universe.

It is more than interesting that writers since earliest times have used light as a symbol for progress, purity, solutions, and truth. In fact, the Greek word for *truth*, used so frequently in the New Testament, literally means, "that which is not covered," that which is open to light.

We soon discover that most of the troubles in this world are caused by someone's trying to keep something covered up, or by the unwillingness on the part of someone to see the whole picture—that is, to see the light. How many times is it said, "I wish he could see the light." "It would be better if he would face all the facts."

Man Can Keep Light From Shining

What God is telling us about light and truth, whether in the physical world or the spiritual, is that God makes Himself responsible for the existence of light and truth. Light and truth will shine—such is their nature—if man does not cover them up. The sad fact about man is that although he does not originate light, he is able to keep it from shining—at least for a time.

There is something very basic about light and truth. Ultimately, someday, light will destroy the darkness; light and truth have a way of oozing through all the wraps that men and women put upon them. No matter how dark the room, or how much quantity of darkness there is in a very big, dark room, it takes only the smallest crack and a wisp of light for a person to find his way out or in. The Gospel of John said it plainly: The light shines in the darkness and the darkness can't take it (see chap. 1:5).

Pile up the darkness, cover up the truth, construct the foolproof alibis, confuse the issues by lies, ridicule, and slander—but truth and light, by the very nature of reality itself, will seep through a crack somewhere, eventually.

No cover-up can last forever. The end of a cover-up for anyone is a sad, irreversible, lonely corner simply because the ingredients of trust, long extended by friends and others who want to believe the best, have been destroyed in the cover-up.

These college mottoes—and God Himself—do not say, "Let us make light," as we would say, "Let us make music." They say, Let us allow light to shine; let us not prevent the light from shining; let us do all we can to

remove the barriers, the curtains, the conditions, that hinder the light from shining; let us live in reality. When mistakes are made, and we all make them, let us make them right immediately, without a cover-up. Mistakes we can handle, but cover-ups, by their very nature, destroy the material that bridges of trust and friendship are built with.

H. E. D.

The Best for the Highest

The Bible presents few greater wonders than the fact that God wants all there is of us, body, soul, and spirit. Our relationship with God is a matter of utmost concern to Him. Divine love will be content with nothing less than full dedication. The thought is reassuringly implied in Paul's inspired appeal: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And . . . be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2).

Husband and wife, mutually locked in love's warm embrace, expect of each other full devotion. Likewise God expects the devotion of His church. Partial devotion is not enough. The answer: "I'll simply be your friend" to a doting lover's vital question "Will you be mine?" is as devastating as forthright rejection.

Of course, the figure in Romans focuses, not on the altar of marriage, but of sacrifice. Yet the principle is the same. It is the thought of glorious totality, to the mutual satisfaction of both giver and Receiver. When devoutly considered, the thought is both sobering and joy-producing. That the great Creator should thus want all there is of us, in full and glad surrender, is the highest possible honor.

God's Word says much about sacrifices. Many types are mentioned in the Pentateuch. Details relating to them seem bewilderingly complex. Among the outstanding details is the demand that the sacrificial animals be unblemished. This vital detail is significantly repetitive:

"Take a young bullock without blemish"; "Take . . . a calf and a lamb . . . without blemish"; "he shall bring . . . a kid of the goats, a male without blemish"; "he shall bring . . . a kid of the goats, a female without blemish"; "Take thee a young calf . . . without blemish." The list is lengthy—in Leviticus, Numbers, and Ezekiel. Only the best could suffice for the Highest.

Defective Sacrifices Unaccepted

Defective sacrifices wouldn't do. But in times of spiritual decline God's people grew careless. They "snuffed at" the religious service. "Behold, what a weariness is it!" they griped. They thought to satisfy God with offerings that were "torn," "lame and sick" (Mal. 1:6-14). They thereby treated God with less respect than they would treat a human leader (verse 8).

Animal offerings ceased soon after Christ's crucifixion. But need for the greatest sacrifice of all still goes on. Having sacrificed Himself for us, Christ desires the offering of ourselves to Him. What kind of offering do we, personally, bring to Him? Is it less than the best? Is it lame and crippled by a program of seeing, reading, and doing, that is balanced in favor of the secular? Is it

weakened and warped by self-imposed spiritual deprivation, which comes from neglecting Bible-reading, private devotions, and Sabbath fellowship?

Doubtless you have heard the term *Anorexia nervosa*? The disease has gained much publicity of late. It's a wasting disease involving loss of appetite, and can be induced by an obsessional interest in slimming. We recently read of a buxom ballet dancer who thus suffered. Her refusal to eat adequately became an inability to eat, and she literally wasted away. This once-beautiful woman died when her weight was a mere 45 pounds, owing to an "hysterical aversion to food" that was wholly self-induced. There are thousands today, who are similarly afflicted. Their trouble is not lack of food, but lack of appetite, owing to prolonged refusal to eat adequately.

How is our spiritual appetite? There is no question that multitudes suffer from spiritual anorexia (we would prefer to omit the adjective *nervosa*). Deprivation, Sabbath by Sabbath and day by day, of the spiritual food that feeds the mind and beautifies the soul, leads to loss of interest and weakness. It can even result in spiritual demise. Thus the "living sacrifice" God wants us to be, becomes "lame," "torn," and "sick,"

like the unacceptable Temple sacrifices of Malachi's day.

Says Ellen White: "We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will."—*Patriarchs and Prophets*, pp. 352, 353.

"Christ wants the best. He in the far-off ages

Once claimed the firstlings of the flock, the finest of the wheat;

And still He asks His own, with gentlest pleading,
To lay their highest hopes and brightest talents at His feet.

He'll not forget the feeblest service, humblest love:
He only asks that from our store we give to Him

The best we have."—*Anonymous*.

Our church's stupendous task in this alien world can best be faced by those who surrender themselves as a living sacrifice to God, and who make sure their sacrifice is in the finest possible condition. An assured result of this is personal peace and joy in the Lord. R. D. V.

Letters

Continued from page 3

and a doctor cannot cure the boils by administering antibiotics—he must treat the diabetes. Our defects may be as many and as ugly as a diabetic's boils, but they are not our real problem. They are only symptoms.

Here are some thoughts I would like to share. The plan of salvation may be divided into two parts: (1) what God has done for us in Jesus; (2) what God does in us by His Holy Spirit.

The first is the gospel, the second is, not the gospel, but the fruit of the gospel. If we have the gospel we will bear the fruit of the gospel. If we do not have the fruit of the gospel it will do no good to spotlight each of our deficiencies; we must have our minds directed again to the gospel.

As a general thing other Protestant churches emphasize what God has done for us (as they understand it) and neglect what God wants to do in us, while we are traditionally concerned about what God wants to do in us—develop in us characters in harmony with His own—and we have allowed it to eclipse the glorious message of the gospel. Thus we are left trying to make ourselves what we ought to be (and failing miserably) instead of being clay in the hands of the Potter and letting God make us what He wants us to be.

Putting it another way—living a life in harmony with God is no more possible than for a man to walk on water. Yet Peter walked on water! By keeping his eyes on Jesus and trusting in Christ's power. As soon as he turned his attention to himself he failed. This is our problem. Our attention is on ourselves, what we should do, how we should act, and we are constantly bemoaning our failures.

"I looked at Jesus and the dove of peace flew into my heart. I looked at the dove and it flew away."

MILTON WAINWRIGHT
Warne, North Carolina

Review Reading Circle

We deeply appreciate our wonderful church paper. The issue of July 4 was especially good.

Last Sabbath afternoon, after eating our dinner we sat down in the living room with our guests—a teen-age friend of our son and her mother, who do not receive the REVIEW in their home. The suggestion of taking turns reading whatever each one would choose from *Insight* or the REVIEW was well received by all. We covered much good reading that way and enjoyed thinking and discussing what we read. I sincerely hope as a result they too will subscribe to the REVIEW. We feel that many times it could make the difference between families and individual members staying in or out of the Good Shepherd's fold.

NORMA SUFFICOL
Spring Valley, California

Read and Heed the Review

I wish that I could emblazon in fiery letters across the sky above every Seventh-day Adventist home: "READ AND HEED THE REVIEW." I am sorry to take so long to thank you for the steady flow of material that has been coming for the past couple of years especially. Just to name a few: Harold Lickey's series on music with the editorial and the recommendations concerning music from the Annual Council of the fall of 1972; "An Earnest Appeal," 1973; "Righteousness by Faith," special issue; the series on the home and marriage by Rebecca Bradshaw; the one by Elder Pierson, "Another Generation . . . Which Knew Not the Lord," and then a couple of recent ones in the Speaking Out column: "Reduce Length of the School Day" and "Do Our Cooking Classes Teach Health Cookery?" I enjoy the letters as much as the articles many times. This is the only way I have of knowing what others are thinking around the world.

I have spent nine years in music and agriculture in two boarding academies. Five of these years were spent as a dean along

with other responsibilities in manual labor.

According to the modern definition of things, I know all about rearing children (my first is due in August). But, if my child has to grow up and go away to school in this world, the following are a few things I would plan to do before and after he (or she) goes:

1. Teach him to be obedient, reverent, neat, clean, hard working, studious, and to have an awareness of the personal presence of Christ through regular personal devotions.

2. Teach him to associate intimately only with those who uphold the high standards of conduct as outlined in the Bible and the Spirit of Prophecy.

3. Seek a school where these same standards are a part of the regular life-pattern of all the teachers and workers.

4. Plan to operate within my budget and to pay the school bill promptly . . . so the school can do the same!

5. Check periodically with him to see how open or underhanded rebellion against school rules is handled. I would see whether teachers took time to counsel and pray with the student or just sent him to the "committee." I would expect the teacher to be a leader and to do his best to use his tenfold greater influence to bring the rebellious ones to a full conversion.

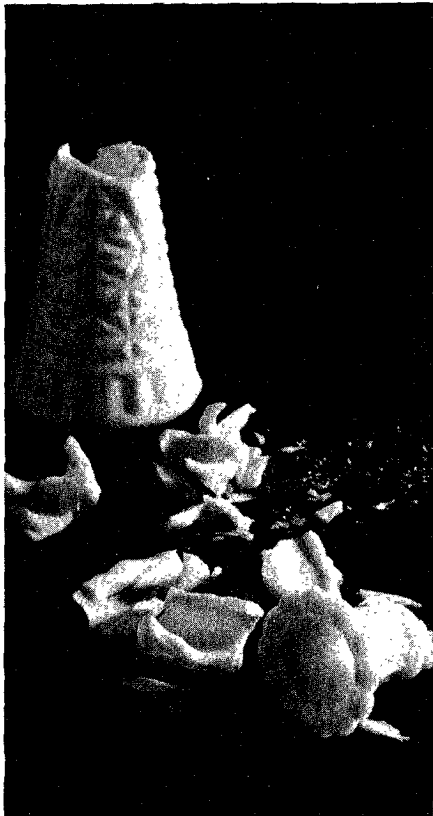
6. Since he is human, and a part of me, I would expect times when it looks as though he really was not treated in the right way on some issue. Shall I then slam and criticize the school that I went to such pains to enroll him in? When he needs discipline, then I will stand behind the school and not "pet" him on next home leave or telephone call.

7. If he learns something in his stay at the school that is of a higher standard than what I have been used to, I promise not to make fun of him, persecute him, or in any way lower his respect for the school or its leaders. Rather, I will join him in thanking God for enlightening us.

DAVE SEIBERT
Moab, Utah

Beyond a Broken Vase

By PENNY ESTES WHEELER



I DON'T KNOW why I held the bud vase in the first place. Meddling, no doubt, in something that was none of my business.

I loved the feel of it. The fluted rim, the way it fit in my 10-year-old hand—just the size to hold one of our yellow roses. I laid it against my cheek and delighted in its smooth coolness.

Then it happened. In an instant it slipped from my hand, bounced against the dining room table and lay shattered in a dozen pale pieces on the floor.

My muffled shriek brought my grandmother running. She stooped over and picked up the larger, sharp-edged pieces. "No way to mend this," she mused, handing them to me. "Here, Penny, put these in the trash and I'll vacuum up the fragments."

And then to my little sister, Judye, "No, don't come in here with your bare feet!"

I watched silently as the noisy vacuum gobbled up the last fragments of the delicate little vase. "How did you do it?" my grandmother asked.

I shook my head. "I don't know. I just dropped it," I whispered.

"Well, you'll have to tell your mother," she said. "Oh, and please put up the vacuum. I've got to be getting on with supper. Your mother will be home any minute."

I sat halfway down the high back steps, wishing I were a thousand miles away, wishing I'd never seen that stupid vase. Sorry I'd broken it and scared to tell my mother. It was her vase, and now—

Penny Estes Wheeler is a homemaker and free-lance writer living in Goodlettsville, Tennessee.

"Boy, you're sure going to be in trouble," Judye said, coming out the back door. "That was mother's prettiest vase."

I picked up one of the kittens that wrestled at my feet and buried my face in its soft fur. "Go away. Just go away."

I Confess

Minutes passed—it seemed as if I'd sat there a week—before I finally heard mother's car in the driveway. Tears stung my eyes and threatened to spill down my cheeks. I hugged my favorite cat close for comfort and courage.

"Hi, darling," mother smiled. "How was school today?"

I didn't look at her. "I dropped your vase," I said, my words muffled by Fluffy's fur. "It broke."

She stopped at the bottom step. "Which one?"

"Your—your bud vase," I stammered. The tears were a reality now. "The one you put roses in sometimes."

"Oh, *that* vase," she said and her voice was light. "I never did like that old vase. I was just wishing someone would come along and break it."

A thousand pounds lifted off my heart. Suddenly I felt the sunshine; saw the creamy whiteness of the althea flowers next to the steps.

"Come on inside," she said, holding the door open for me. "If we need another vase for roses, we can always buy one."

Twenty years later I and my children were visiting in my parents' home. Someone asked Robin, my five-year-old, to bring the tape recorder, and off she trotted. As she came running back with it, she rounded the corner into the kitchen

and the tape recorder crashed to the floor. The batteries and cassette came bouncing out too.

With surprise and horror at the crash and parts scattered across the floor, we screamed! Robin took one look at our faces and began to howl.

Then my mother jumped up and gathered Robin in her arms. "Don't cry, don't cry," she petted her. "It's all right."

As Robin snuggled in her arms, her cries dying off to little hiccups, my mother turned to us. "No *thing* is more important than a little child's feelings. We can always fix the recorder but—"

Judye held it up, batteries back in place. "Listen Robin, it still plays." My little girl smiled.

My Special Glass

The telephone rang just as I was finishing washing dishes. I sat down to talk awhile, aware of the sounds in the kitchen.

I heard a small chair being dragged across the floor, the clatter of silver, of dishes being stacked.

Then Robin flitted through the doorway, eyes alight as she told me what she was *not* doing. I nodded, smiled, and she scampered back.

The sounds continued. The little chair being moved; the cabinet door opening; the click of dishes being stacked. Robin, I knew, was kneeling on the drainboard putting up plates and cups.

A moment later she skipped into my room again. "I'm not putting up dishes," she bubbled, her eyes sparkling. "I'm just messing up in there." Smothering a giggle, she danced back to her work.

Suddenly there was a crash, a scream, and Robin flung herself through the doorway. In the moment that it took to excuse myself from the telephone I realized what had been broken. Everything in the draining rack was plastic but one item.

My glass. My special glass. Covered with orange and yellow flowers. I didn't use it every day. I kept it for times when I needed a little sunshine or extra cheering in my sometimes discouraging task of keeping a house clean and taking care of children. And Robin—in a burst of helpfulness—had broken it.

Her face was awash with tears. I said nothing, but took her hand and let her lead me to the kitchen. "I was going to surprise you," she sobbed. "I'm sorry. It was an accident!"

And there it lay, fragments of

shattered sunshine across the kitchen floor.

Kneeling beside her, in my mind I heard my mother's voice and I suddenly knew what to say. "What? That old glass! That's all right, sweetheart, we can always buy another one. Accidents can happen to anyone."

I kissed Robin's tears and made my voice as bright as the glass I'd never use again. □

especially

FOR WOMEN

By BETTY HOLBROOK

We, the Selfish Ones

SELFISHNESS—ugly character trait. And yet we all have some of it in us, some more than others.

The teen-ager who insists on staying out later than curfew time, the wife who treats her husband to days of cold silence, the little child who kicks and screams until he gets what he wants, the young man who indulges in promiscuity, the father who beats his child with the closest thing at hand, all have something in common—selfishness. We want what we want, and there are endless ways to get it—domination, manipulation, beating, shouting, or icy silence, to name a few. Temper tantrums are not confined to children.

"The warfare against self is the greatest battle . . . ever fought."¹ After a summer of sharing in the joys and sorrows of others, I feel that those words stand taller and truer than ever.

Why is it that so many of us run through life grabbing all we can get rather than seeing what we can give? Why is it that so many husbands and wives find a thousand ways to make each other miserable? Why do children ignore wise counsel and go madly on their way looking for now happiness? We have lots of knowing answers—insecurity, lack of fulfillment, search for identity—but basically we're brought back to one conclusion—selfishness.

"No man is more cheated than the selfish man," said Henry Ward Beecher. But we will go through life cheating ourselves—incapable of loving others, incapable of loving ourselves. It seems almost paradoxical that the selfish person, while grasping everything he can get, at the same time nurtures a type of self-hate. Whether we've ever faced up to it or called it by its right name, we dislike the ugliness of this trait in our lives.

And as Christians we should, because "true religion is free from selfishness."² When we are wrapped up in selfishness it saps our spirituality more quickly than anything, and we become dry and sapless like the tree that bears no fruit.³

The antidote for selfishness, of course, is for us to discover the joy of helping others. Laura Huxley made three very important but simple discoveries:

Discovery number one: Each one of us has, in varying degree, the power to make others feel better or worse.

Discovery number two: Making others feel better is much more rewarding than making them feel worse.

Discovery number three: Making others feel better generally makes us feel better.⁴

It's the wise mother who helps her child make those discoveries early in life. It isn't just the outer polish that we need, but a deep sense of concern and caring for others. Permissiveness with ourselves or with our children only reinforces selfishness. It takes some maturing to be big enough to see and feel the needs of others.

"But this is the way I was brought up. It's a chain reaction," we lament. Chains can be broken. It takes a bit of rebel in us—an honest and worthy cause for rebellion.

Anna and Bent have gone through life being what I believe to be selfless people, but to hear her tell it in her own exuberant way, life is grand, people are wonderful, and God is marvelous beyond description.

Most of their years have been spent in mission service, but even now in retirement they keep doing what they've always done—helping others.

"I love to cook," Anna beams (she's an expert Danish cook). "So I invite my neighbors in, fix the best meal I can, and serve it up in love. I know that good food makes warm hearts." (I wish I could convey the contagious enthusiasm in her voice!)

Bent smiles approval. Anna has always made his eyes sparkle.

"But then the best comes," Anna declares. "After the meal Bent opens the Bread of Life. And God is wonderful, He has blessed us with several precious souls."

What will it take to bring us out of ourselves long enough to see the needs of others? Will we have to wait for the tempestuous night to see a few scattered stars shining through? Those stars have always been there—the stormy night doesn't change them. We do know that "the deeper the night for God's people, the more brilliant the stars."⁵ I'm afraid, though, that doesn't include the selfish ones among us.

REFERENCES

- ¹ *Testimonies*, vol. 3, p. 106.
- ² *Ibid.*, vol. 5, p. 386.
- ³ *Evangelism*, p. 357.
- ⁴ *You Are Not the Target*, p. 3.
- ⁵ *Testimonies*, vol. 5, p. 81.

Education: The Church's Concern in Bangladesh

By MILTON BAIRAGEE

HOW TO EDUCATE its 75 million people, only 15 to 20 per cent of whom are literate, is a problem faced by the young country of Bangladesh. Education is also a concern of Adventist church officers in Bangladesh. In this small agricultural country, with its population squeezed into 55,126 square miles, only 5.2 per cent of the people live in urban areas; the other 94.8 per cent live in rural areas. The average per capita income is only about 423 taka a year, or about US\$53.

The country has only 800 miles of asphalt roads, 1,700 miles of railroads, and 5,000 miles of waterways. The many rivers and canals that crisscross the country make road and railroad transportation very difficult, so most of the country's transportation is by water.

What kind of education should be provided for the people of Bangladesh? Adventists would say Adventist education, of course. But do the people of Bangladesh respond to Adventist education? The answer is very clear—Yes.

Recently a friend in Dacca, a rich tailor, went to the church's Bangladesh Section office in Mirpur and requested that his two sons be allowed to enter the academy in Goalbathan, 32 miles north of Dacca. He was asked why he wanted his sons to be in an Adventist school when they were already in one of the nicest public schools. He answered, "I like Adventist schools because your students do not waste time in strikes. Adventists teach the dignity of labor, which my sons need to learn. I want my sons to form good characters."

When he was told that the academy was not recognized by the government, he said, "I don't care about that either. After all, students learn better in your schools."

Unfortunately, section officials had to say No to that man, since there was no place in the temporary hostel at the academy.

In Ramshil, a village in the southern part of Bangladesh, there is a church school. One day a brother and sister came together to Mrs. N. Bayen, the teacher, and sadly told her they could not come to school anymore. They said since they do not have a boat, they cannot come to school in flood seasons. Their father takes the family boat to work early every morning, so they can't use that boat; and it is hard to find

anyone else going by their home who can take them to school.

Margaret Shangma is a ninth-grade student at Kellogg-Mookerjee High School in Jalirpar. She is from Mymensingh District in the northern part of Bangladesh. Being poor she cannot afford to pay any fees. Her school bill is taken care of from the foreign aid fund set up for poor students by E. R. Hutchinson, an American missionary

who was killed in Bangladesh in June of 1972. Like Daniel, Margaret kneels beside her bed three times a day and prays to God. Once she wrote a letter to her home church from school saying that though she is so poor, and does not have good clothes to wear, she is grateful that God has given her an opportunity to study in an Adventist school. In that letter she also exhorted her fellow church members to be loyal, faithful Adventists.

In Bangladesh the Adventist Church maintains 15 church schools and two academies. Of the 788 students enrolled in 1973, 342 received help from the overseas Christian Children's Fund. Many more students still need help and are hoping for support from friends overseas. □



CHILDREN CHAMPION NEW CAUSE—BIBLE TEXTBOOKS

Fifth- and sixth-graders, above, from Fletcher, North Carolina, recently went jogging to earn \$200 to benefit children in other countries.

Across North America from March 18 to the close of 1974 young people in every Seventh-day Adventist educational institution—church school, academy, college, and university—are participating in a drive voted at the 1973 General Conference Annual Council. The youth are endeavoring to secure one-half million dollars to help translate and print Bible textbooks for their counterparts in many countries overseas.

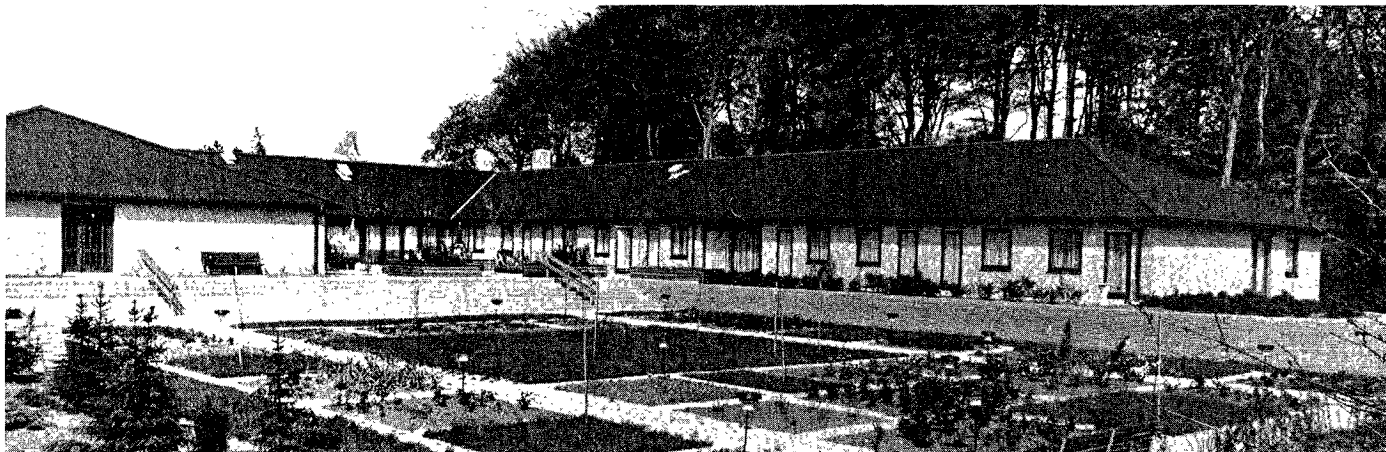
The first church school to respond was the Fletcher, North Carolina, Adventist Elementary School. With the cooperation of 159 students and nine teachers, Principal Ferdi Wuttke resolved his school would share their blessings with the children of the world by raising \$1,000. J. E. Edwards, a retired lay activities leader who lived nearby, promised he and his wife would match all the children could raise up to that amount.

The children enthusiastically went to work. They made and sold cookies, wrote letters to friends, did odd jobs, and saved their money. Enterprising fifth- and sixth-graders got friends to sponsor them for one hour of jogging, earning \$200.

In four weeks, with one hundred per cent participation, the school had earned \$1,054. Elder and Mrs. Edwards matched their funds, and the children sent in \$2,108.05 to the General Conference Bible Textbook Fund.

ETHEL YOUNG, Associate Secretary
Education Department
General Conference

Milton Bairagee is Sabbath school secretary of the Bangladesh Section.



Newest and most modern of the homes for the aged in the Northern Europe-West Africa Division is this year-old home in Randers, Denmark.



A new church was dedicated recently on the grounds of the Randers old people's home.

DENMARK

Church Members Dedicate Randers Sanctuary

A new church was dedicated May 4 close to the old people's home in Randers, Denmark. It serves the local church of 135 members and is situated on the main road. The church seats 220 persons and has additional rooms for the Sabbath school, Pathfinders, young people, and the welfare department have rooms in the old people's home.

Participating in the dedication service were Arthur L. White, of the Ellen G. White Estate in Washington, D.C.; Kenneth Wright, Northern Europe-West Africa Division evangelist; Jens Madsen, West Nordic Union Conference president; Henning Jacobsen, East Denmark Conference president; and Helge Andersen, West Denmark Conference president.

The old people's home in Randers, sixth largest town in Denmark, opened its doors in September, 1973. With 30 residents and 21 employees it is the newest and most modern old people's home in Northern Europe.

HELGE ANDERSEN

HONDURAS

Children's Meetings Form Important Part of Crusade

As part of the evangelistic campaign conducted by Salim Japas and the first Field School of Evangelism sponsored by Andrews University in Latin Amer-

ica, Esther Barrios, Sabbath school secretary of the Honduras Mission, organized a program of child evangelism that has had an impact on the city of San Pedro Sula, Honduras.

Three tents furnished by the Honduras Government were pitched by 20 soldiers beside the air tent where the crusade was held. Children of different ages were assigned to different tents, where the women of the San Pedro church had attractive programs prepared. (Just before the crusade, Mrs. Barrios had held a week-long workshop in the church as a training program for the women.) On the first night of the campaign the children's tents were filled to overflowing.

The students connected with the Field School worked in child evangelism on a rotating basis, and thus all had an opportunity to learn what was being done. More than 300 children attended every night and brought their parents.

It has been predicted that this child-evangelism campaign probably will produce about one fifth of the total baptisms resulting from the crusade.

JAMES W. ZACKRISON, *President*
Honduras Mission

TENNESSEE

New Nursing Building Under Construction at SMC

Excavation for the foundation and basement of the new building for the two departments of nursing at Southern Missionary College, Collegedale, Tennessee, is under way, according to Francis Costerisan, plant engineer.

Charles Fleming, Jr., who directs the building activities for the college, said that the building will cost approximately \$300,000, including equipment and furnishings, and that hopefully it will be completed in the spring of 1975. It will accommodate two large departments that together have more than 400 students.

The building is a project of the Committee of 100, with a major portion of the funds coming from committee dues and contributions of the members.

WILLIAM H. TAYLOR
Communication Officer

MICHIGAN

Lake Union Passes 50,000 Membership Mark

The second quarter of 1974 will be remembered as a historic one in the Lake Union territory. The five conferences of the union reported 900 baptisms and professions of faith for the quarter to push union membership past the 50,000 mark. The union closed the second quarter with a membership of 50,309. So for this year there have been 1,330 baptisms and professions of faith.

The Lake Union is rich in Adventist history. In its territory the very first local conference, the Michigan Conference, was organized in 1861. That conference is the union's largest, with 20,216 members, and is the fifth largest conference in the North American Division. The Lake Union Conference, now in its seventy-third year of service, was one of the first union conferences organized in the United States.

When the Lake Union was organized in 1901 the territory was made up of the East Michigan, Indiana, North Michigan, Northern Illinois, Ohio, Southern Illinois, West Michigan, and Wisconsin conferences and the Superior Mission. The Ohio Conference was transferred to the Columbia Union Conference in 1907.

A. G. Daniells was president of the Lake Union from its formation until 1904. The work grew slowly but steadily. The three Michigan conferences finally became one. Northern and Southern Illinois merged into the Illinois Conference.

In 1945 a new dimension was added. During the Spring Council of 1944 it was voted to organize the first black conference in the North American Division. The Lake Union voted on July 17, 1944, to organize the Lake Region Conference with 2,500 members at the time of its organization. Today there are 10,729 members—a gain of 8,229 members in 30 years of operation.

The Illinois Conference is just 12 short of reaching the 8,000 membership mark. Indiana and Wisconsin are both approaching the 6,000 membership mark.

F. L. JONES
Secretary, Lake Union Conference

MEXICO

Yaqui Indians Respond to the Gospel

Absorbed in its own tight circle of customs, traditions, religion, and language, the Yaqui Indian tribe in Mexico has voluntarily kept aloof from the progress and problems of modern civilization. Since this tribe is situated in the territory of the Pacific Mexican Mission, that mission has naturally been eager for the Advent message to reach these people. But it is difficult to gain access to them, especially with the intention of changing their customs and religion. The mission sent Joel Robles Valenzuela to work among them.

Brother Robles reports that although this tribe wants nothing to do with a religion that does not sanction drunken feasts, immorality, drug addiction, and vice—perpetuated by ancestral traditions—God is using direct methods to change this dark picture.

One day, as Brother Robles was going from house to house, without any success in interesting people in the gospel, he came to a home where a woman asked whether he could give her a Bible study right then. When he recovered from his surprise he went in and began to talk about Christ's second coming to the ten people gathered inside.

"That's Just How I Saw It!"

As he was reading Matthew 24:30, 31, where it speaks of Christ coming in the clouds with power and great glory, the woman's brother stood up exclaiming, "That's just how I saw it! He was coming with many angels. Some people were filled with joy, but I was watching without understanding, and then I woke up. But it was just as he is reading to us." When Brother Robles showed him where this scene is described in the Bible the man was overjoyed. He is now taking Bible studies, and his sister, Evangelina, is already a member of our church.

In another village, Brother Robles found a young couple longing to know the truth. But they had been visited by people from several denominations and were greatly puzzled about which is the true church.

The husband and wife spent an entire day meditating and praying that God would show them the right way. That night the husband dreamed he was sitting on the edge of the bed with his hands on his forehead, trying to decide which was the true church. Then the door opened softly, and he saw Jesus come in. He put His hands on his head and said, "The church that keeps the Sabbath is the true church." The man and his wife awakened, and they both felt a warm presence in the room, though it was a cold winter night.

When Brother Robles returned to that home he was received joyfully. This incident happened just a few weeks ago, and the family is now taking Bible studies with the intention of being baptized soon.

God is opening the way for His

truth to penetrate even minds narrowed by ancient customs and traditions among the Yaqui Indians.

JAIME CASTREJON, *President Pacific Mexican Mission*

PHILIPPINES

Mountain View College Enrollment Tops 1,000

As registration closed for the first semester of 1974-1975, the total Mountain View College enrollment stood at 1,095 students. This is the first time the college's enrollment has passed the 1,000 mark, according to Magdalena Moscatel, college registrar. Agripino Segovia, college president, presided at a special service in recognition of the one-thousandth student to register, Rebecca Iyo, a first-year nursing student from Initao, Misamis Oriental, Mindanao, Philippines.

"The large influx of students has brought pressing problems to the administrators," reports Dr. Segovia. "We found ourselves short of desks, church benches, dormitory space, classroom space, and teachers."

Mountain View College is beginning its twenty-second year of service to the church. It is now the second largest Seventh-day Adventist educational institution outside the United States.

"Mountain View College offers degrees in 12 areas," reports Eleazar Moreno, academic dean. The largest enrollment, approximately one third of the student body, is in the nursing program, which is conducted on three campuses. The clinical work is done at the Adventist hospital at Iligan and Bacolod Adventist Hospital. The theology department ranks second, with almost one fourth of the student body enrolled.

J. H. ZACHARY, *Chairman Theology Department Mountain View College*



SDA COUPLE MARRIED 70 YEARS

Elder and Mrs. Austin E. Pender, of Balsam Grove, North Carolina, formerly of Aledo, Illinois, celebrated their seventieth wedding anniversary on June 13. He was 90 last October 7; she turned 89 on December 17.

The Penders were married in 1904 in Ann Arbor, Michigan, later moving to Lansing, Michigan, where they joined the Seventh-day Adventist Church.

Elder Pender was ordained to the ministry in Illinois, where the family had moved in 1936. In his earlier years he had been a piano and organ technician.

Elder and Mrs. Pender at one time worked in Quincy, Illinois, with Dr. Mary Paulson, working in the physical therapy department of her hospital.

The Penders have lived in North Carolina for the past two years with their daughter and her husband, Mr. and Mrs. J. T. Wheeler.

The couple's son, Ernest A. Pender, is general manager of Stanborough Press in Grantham, England.

ROSE PERRIN
Communication Secretary Aledo, Illinois, Church



Agripino Segovia (right), Mountain View College president, welcomes Rebecca Iyo, MVC's one-thousandth student. Looking on are (l. to r.) M. M. Claveria, South Philippine Union Mission president; P. M. Diaz, union treasurer; and E. A. Moreno, union educational secretary.

VIETNAM

Saigon Young People Complete MV Course

Thirty-seven senior youth completed the Pathfinder Staff Training Course and 38 completed the Voice of Youth Course conducted at the Saigon Adventist School by Le Huu, Vietnam Mission youth director, and B. U. Donato, Southeast Asia Union Mission youth director, in May. These courses were offered to meet the need for leadership in these particular areas of the youth work in Saigon.

Those who took the Pathfinder Course were mostly teachers coming from the various church schools in the mission, while those who took the Voice of Youth Course were senior youth, many of them college and university students, who are members of the three large churches in the Saigon area.

On Friday night a demonstration Voice of Youth evangelistic meeting was held at Cach Mang church, attended by a large group of young people from the churches in Saigon. It depicted the opening night program of a Voice of Youth crusade.

Participants in the program, such as the moderator, the government district officer, the police officer, and a local priest, who were "invited guests," and the ushers, were young people. The parts of the youth speakers were acted by Pastors Le Huu and Donato.

After the demonstration program, one young man was heard to say, "I see after all it is not difficult to conduct a Voice of Youth crusade. If young people in other parts of the world can do it, why can't we?"

Indeed, the youth of Vietnam are eager to help finish God's work.

B. U. DONATO

ENGLAND

Ministers Meet in Swanwick for Spiritual Refreshing

About 200 ministerial workers and their wives (both regular workers and those on sustentation) attended workers' meetings at the Hayes Conference Centre in Swanwick, Derbyshire, England, from June 24 to 28.

As the program of the meetings put it, the institute was "to provide an opportunity for united prayer, study, discussion, and fellowship" so as "to refresh each worker spiritually, intellectually, and socially." The two special guests were Edward Heppenstall, pastor, theologian, and teacher of Andrews and Loma Linda universities, and E. E. White, educational secretary of the Euro-Africa Division. Drs. Heppenstall and White were able to minister with particular effectiveness because of their British backgrounds. Their ministry was well buttressed by that of other special visitors—B. B. Beach, secretary of the Northern Europe-West Africa Division; L. G. White, medical

consultant to the British Union Conference; and Mrs. E. E. White.

Dr. Heppenstall presented a searching series of studies on righteousness by faith, stressing both its theological and practical aspects; and Dr. White spoke on scientific laws and methods and their relationship to the Adventist faith.

E. H. FOSTER, *President*
British Union Conference



"J. N. ANDREWS" PROMOTES MISSIONS AT CAMP MEETING

Norman Graham, left, pastor of the El Paso, Texas, church, interviews J. N. Andrews (impersonated by Jerry Peak, of Corrales, New Mexico) during a commemoration of the one-hundredth anniversary of Seventh-day Adventist Missions at the Texico camp meeting on June 22. In the interview, which took place during a mission pageant in the Sabbath school program, facts were brought out concerning Elder Andrews' mission activities and the growth of the Adventist Church's mission program.

R. B. WING
Communication and
Sabbath School Secretary
Texico Conference



A. S. Selaledi, departmental secretary of the Trans-Oranje Field, explains the worldwide work of Seventh-day Adventists to three Bantu visitors to the Johannesburg trade fair.

SOUTH AFRICA

SDA Trade Fair Booth Doesn't Sell, but Gives

They came—hundreds of thousands of them—to the South African Rand Easter Show 1974, with all the gaiety and allurements that typify a trade fair. Of course, the exhibitors were there in force, offering their products made to improve the national standard of living and a better way of life. And Seventh-day Adventists were there too.

But Adventists were not there to sell, but to give. Give what? *Life*, and that more abundantly through Jesus Christ; *health* through beneficial services that prevent disease; *service* to suffering fellow man through the medical work; and *hope* by way of education.

Thousands were drawn to the Better Living Centre pavilion, which gave an insight into the Advent mission to mankind. Seven gaily colored pennants with the symbol of the Better Living Centre fluttered outside to attract people from many parts of the world.

During the holidays people swarmed in. Thousands saw the harmful effects of tobacco and applied to attend Five-Day Plans to Stop Smoking; more than 2,000 people, including ministers, enrolled in the Bible course; they learned about healthful diet, about the Meals on Wheels service, and the high quality of Adventist medical and educational work.

A schoolteacher from Vereeniging requested a Five-Day Plan in his town and offered to meet all the expenses himself.

A minister listened intently to anti-tobacco information, then revealed that he was a hospital chaplain and was going to tell hospital patients what he had just learned.

The president of the Southern Transvaal Medical Council called and enrolled in the Bible course. He assured P. H. Coetzee that he would secure the full support of the medical profession for the Five-Day Plan.

The Dial-a-Prayer section, now expanded to Teen Dial, Smokers Dial, and

Skakel-'n-Gebed, gave out information.

A man called in whose mother had been a Seventh-day Adventist. He declared that by visiting the Better Living pavilion he was making his first contact with Adventists other than his mother. He inquired where the church was, because he was going to worship there on the Sabbath.

Films were shown in the little theater upstairs in the pavilion, where thousands of people saw how harmful tobacco and drugs are to those who use them.

With all the clamor and bustle and noise that goes with the Rand Easter Show, those who manned the pavilion were happy to be associated with an exhibit that drew people to give them something; for thousands of brochures and copies of *Steps to Christ* were handed out to show people that the Seventh-day Adventist Church really cares about them.

C. SCHRODER, Pastor
Orange Grove Church
Johannesburg, South Africa

INTER-AMERICA

Division Celebrates Pathfinder Anniversary

George Brown, Inter-American Division youth director, and Leo Ranzolin, associate secretary of the General Conference Youth Department, recently participated in a five-week celebration of the silver anniversary of Pathfinders throughout the Inter-American Division.

In the Antillian Union they attended a camporee for 650 Pathfinders, approximately 280 of whom had flown in from Puerto Rico.

The Caribbean and Central American unions featured staff training courses.

In Barbados, E. Howell, East Caribbean Conference youth leader, invested 77 Master Guides. At Central American Vocational College in Costa Rica, Hector Jurado, union youth leader, matriculated 105 students in an administration course.

The West Indies Union featured Pathfinder fairs and exhibitions in all three conferences. In the Central Jamaica Conference, Pathfinders marched through the streets of Mandeville.

The Mexican Union planned a Pathfinder junior camp, the largest ever held in Mexico, with 200 juniors.

In Nirgua, Venezuela, 280 Pathfinders from Curaçao, Aruba, and Bonaire joined hands with 360 Pathfinders from Venezuela and Colombia for a union-wide camporee. The featured event was a parade through the streets of Valencia, the industrial city of Venezuela. With police escort, 650 Pathfinders marched through the main avenue, while more than 300 church members distributed 7,000 tracts to crowds watching the parade. At Bolivar Plaza, Pathfinders paid a floral tribute to Simon Bolivar, father of the country.

LEO RANZOLIN



AUSTRALIAN PATHFINDERS VISIT FIJI MISSION

An interest in how their counterparts live in the mission field led these Pathfinders from the Dundas Club, Sydney, Australia, and their 12 counselors to visit Fiji recently.

The club director, Kevin McKay (second from right), says in just 13 weeks the Pathfinders raised the money for their fares. During their ten-day visit the club spent time at Fulton College and at the Fiji Mission headquarters in Suvavou, where many friendships were made between the Australian and Fijian children.

Mr. McKay adds, "As our Pathfinders have gained a realization of the needs in the mission field they are already spontaneously planning something constructive for the area."

MRS. P. CHESTNUT

Communication Secretary, Dundas Church

The Pioneers' Temperance Mantle Has Fallen on Us

Joseph Bates was the captain of the first temperance vessel. Ships that sailed the seas in those days carried strong drink for the sailors. Captain Bates's ship was the only ship that was known not to carry alcohol. Temperance was the avenue that let the Holy Spirit come into his heart, and what a blessing it was to him. Temperance helped him find the truth. Thousands have found their way to the truth who look back at temperance principles as their first step toward the acceptance of the Advent message.

When Leo Halliwell plied the tributaries of the Amazon River in his boat, the *Luzeiro*, he visited many villages where all the people were sick. They were in no condition of mind to hear or accept the gospel. First they needed medical help, and then their minds were ready for spiritual lessons.

Physical needs may vary, but the principle is the same. Thousands, yes millions, today are not ready for the three angels' messages because their minds are beclouded by alcohol and dulled by the slow, insidious poison, tobacco.

"Satan is taking the world captive through the use of liquor and tobacco. . . . The God-given mind, which should be kept clear, is perverted by the use of narcotics. The brain is no longer able to distinguish correctly. . . . He [man] has no sense of what is right."—*Temperance*, p. 17.

Whether it be disease or dope that has benumbed the brains of those who should hear the gospel, the cause must be removed so they can clearly discern spiritual things. The work of temperance is great, the challenge tremendous.

The temperance mantle has fallen on us. Temperance is our work. Temperance is our responsibility. We are to support the church's temperance programs, and not with a pittance. Only yearly are we asked to give to uphold this phase of the work. Temperance was one of the important phases of the work of our pioneers; let us give it its rightful place in our own lives and support the program heartily when the offering for temperance is collected on October 26.

R. W. TAYLOR

Temperance Secretary, Afro-Mideast Division

DO YOU KNOW...

- 1 Martin Luther refused even to shake hands with his fellow reformer Ulrich Zwingli, because of slight differences in their beliefs?
- 2 the Adventist Church has opened a medical school in Mexico?
- 3 where the land of Nod came from, where Cain went to live?
- 4 many "health-minded" Adventists still eat one or two eggs daily, even though the American Heart Association recommends a limit of three per week?
- 5 Yellowstone church services were conducted between June 8 and August 31?
- 6 the new birth doesn't necessarily demand a personality overhaul?
- 7 the Sabbath school of the Oshawa, Ontario, church gave a copy of *Steps to Christ* to each of the 3,000 homes in Bowmanville?
- 8 the Far Eastern Division sent out 38 missionaries last year?
- 9 that Jesus probably didn't baptize anyone?



You know if you have been reading the *Review*.

The *Review* speaks out. Read it to understand the church's approach to current world situations. Feed your personal need for Bible study.

Keep up with church news from around the world. Delve into new theological topics. Maybe find the way to a better life.

During the September-October campaign, prices are at their lowest. A subscription now will bring complete coverage of the General Conference session to be held in Vienna next July.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Two pastors were ordained recently in the Western Pacific Union Mission. Ordained in New Caledonia was Yvon Missud, former French jet fighter pilot, now Voice of Hope speaker and district director in northern New Caledonia. Ordained in Vila, New Hebrides, was Graham Byrne, director of the central district of the New Hebrides Mission.

► Division Treasurer L. L. Butler, reporting on his recent visit to Papua New Guinea, stated that he was greatly impressed with the quality of the young expatriates who were working so successfully throughout the territory of the Papua New Guinea Union Mission. He was also impressed by the dedication and evident potential for leadership being demonstrated by so many national workers in the union.

► Recently 39 persons were baptized as the first fruits of an evangelistic crusade in Port Moresby, the capital of Papua New Guinea.

► The Central Pacific Union Mission's half-yearly meeting was held in Apia, Samoa, for the first time.

► Good progress is being made on the men's dormitory building at Fulton College, according to K. S. Parmenter, division secretary. Many economies have been made in the purchase of materials, and the director of the building program has been able to make wage economies by improving the skill and productivity of bricklayers and other construction workers. Money received from the third quarter, 1973, Thirteenth Sabbath Offering overflow is sufficient to cover the total cost of the project.

► Government bulldozers are busy clearing 50 acres of land on the A\$100,000 property, which has been acquired for the establishment of an Adventist boarding high school in Samoa. It is expected that building operations will begin shortly.

M. G. TOWNEND, *Correspondent*

Inter-American

► On Sabbath, June 29, during the fourth ministerial council of the Mexican Union, David Guzman, treasurer of the Pacific Mission, and Cristobal Werekeintzen, secretary of the Sabbath school, lay activities, and communication departments of the Inter-Oceanic Mission, were ordained to the gospel ministry.

► Sabbath, October 12, has been designated as Centennial Commitment Day.

Special services will be held in the churches throughout the Inter-American Division. Members are given the opportunity of joining workers and leaders in a renewed consecration and a renewed commitment to the task of preaching the gospel to all the world.

► On Sunday, June 9, Adventist church members gave the inhabitants of the town of Jalapa, Guatemala, an ambulance. It was turned over to the town by Cristobal Castañaza. The mayor of the town, after being introduced by Emilio García, expressed her appreciation and that of the citizens to the civic-minded Adventist church members. After taking charge of the ambulance, Dr. Rafael Ordoñez drove the vehicle through the main streets of the town.

L. MARCEL ABEL, *Correspondent*

South American

► Brazil Publishing House has printed 250,000 copies of *El Gran Conflicto (The Great Controversy)*, in a low-priced edition. Literature evangelists and church members are enthusiastically distributing it all over the country.

► On June 25, the first automatic non-sewing binding machine began operation at the Buenos Aires Publishing House in Argentina. The machine binds between 800 and 1,800 books an hour under the supervision of three workers, compared to the 200 volumes an hour the same number of workers were able to bind in the past.

► The city of San Juan, Argentina, rebuilt after being almost totally destroyed by an earthquake in 1944, had in June an opportunity to learn about the existence of the Adventist Church and its blessed hope. Posters were put up around the city announcing: "Christ Is Coming, Get Ready." They were signed, "Your friends, the Adventists." In honor of the inauguration of several churches in the suburbs of the city, Adventists put up 12 large posters saying, "Adventists Welcome to San Juan." Notice of the inauguration ceremonies appeared below that in smaller letters.

H. J. PEVERINI, *Correspondent*

Trans-Africa

► Sabbath school institutes have been conducted in the Botswana and Mashonaland fields of Rhodesia. The two courses offered were the Sabbath school officers' and Sabbath school teachers' training courses.

► The Zambesi Union's lay activities secretary, Dale Ingersoll, reports a significant gain in Ingathering funds over 1973. The total collected in this union, which comprises Rhodesia and Botswana, is US\$34,584. The Mashonaland Field is well over its goal and is still collecting funds for missions. Pastor Ingersoll reports: "A great deal of credit must go to the field treasurer, Velyo Vinglas, who worked the entire

month of June and personally collected US\$5,950."

► A hundred and sixty people were enrolled in baptismal classes as a result of MISSION '74 evangelistic efforts in the country of Swaziland. During these meetings eight Bibles, 128 Gospels, 37 books, and 1,500 pieces of literature were distributed.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Thirty-eight students from Atlantic Union College received degrees at the summer commencement ceremony on Sunday, August 11. Baccalaureate speaker was Donald J. Sandstrom, president of the Greater New York Conference. Commencement speaker was Marlow H. Schaffner, president of Kettering College of Medical Arts, Kettering, Ohio.

► The Greater New York Conference is having a new modular home assembled at Camp Berkshire, Wingdale, New York, to provide housing for additional camp-maintenance personnel.

► The Atlantic Union Conference educational department, according to L. E. Smart, secretary of education, has conducted five elementary-curriculum-development workshops during the past five years, under the direction of Mrs. Belvina Barnes. They have done studies on American blacks, Spanish-speaking groups, various religious groups, and the American Indian. The purpose of these workshops is to give guidelines for teaching ethnic backgrounds. The General Conference Education Department is making materials gathered from the research available to all unions in the North American Division.

► The Greater New York chapter of the Musicians Guild was organized in the Jackson Heights church on July 28. Officers are Samuel Altman, president; Merrill Ragnhild, vice-president; William L. Cronk, corresponding secretary; Bertha Haas, recording secretary; and Kurt Paulien, treasurer. This chapter joins similar chapters in California, Michigan, Maryland, and Pennsylvania. Membership is open to all Seventh-day Adventists in Greater New York who are interested in church music.

► Pioneer Valley Academy, New Braintree, Massachusetts, has registered 218 students for the 1974-1975 school year.

EMMA KIRK, *Correspondent*

Canadian Union

► The annual convention of nursing homes was held recently in Winnipeg, Manitoba, with administrators and department heads from five institutions in attendance.

► The Silver Tip Pathfinder Club of Rutland, British Columbia, directed by Ken Hathaway, received the first

JESUS HAS CLAIMED ME!



SKIP BAKER

"I was baptized last February to show the world I accept and welcome the Lord's claim.

"A major factor in my becoming a full-fledged Seventh-day Adventist was the kind of reading material to which I was exposed by the pastor and the church. The Bible was opened to me first, then Ellen White, then other church publications.

"Then there was INSIGHT. I don't know who to thank for making sure our youth group has a stack

of INSIGHTS every week, but I sure am grateful.

"Many times there are articles giving advice on how to show others the shield of love surrounding them. There have also been numerous personal testimonies, articles and editorials on issues that concern young Christians, and a priceless col-

lection of quotes and maxims on the inside back page of each issue.

"I know that Jesus will always be near me, because He says so in the Bible. He's my friend, and He'll always be around. INSIGHT is my friend too; a friend who is interested in helping me become better friends with Jesus.

"It's nice to have two friends."

Jani Longshore

Let INSIGHT

speak to you. Or to that important person who stands in the shadows, longing to hear the word.

☐ I enclose \$10.95 to receive one year of INSIGHT.

my name is _____ (please print)

address _____

city _____ state _____ zip _____

☐ I enclose \$10.95 to sponsor a one-year subscription for

name _____

address _____

city _____ state _____ zip _____

I enclose \$10.95. Please ☐ place me on the perpetual plan. ☐ renew my perpetual subscription.

Send to your local Adventist Book Center or give to your church lay activities secretary.

This offer expires August 31, 1975



place trophy in a city parade for the fourth consecutive year. This year they had a Hawaiian theme.

► Mrs. Beverly Dim of Yellowknife, Northwest Territories, together with student missionaries Diane Lamming and Gayle Rusnack, presented health education audio-visual programs to students in grades one to six at St. Patrick's school in Yellowknife.

► For the first time the Newfoundland camp meeting was held in an out-of-doors setting in an air auditorium erected and inflated on the new campsite. So enthusiastic was the response that a permanent auditorium is being planned. Up to now the camp meeting has been held in the capital city church at St. John's.

► Bible Seminar evangelistic meetings held in Mission City, British Columbia, by the conference evangelist, T. R. Knoll, and his assistants resulted in fourteen baptisms. Music was provided by Elder and Mrs. E. L. Stewart, district pastor and his wife.

► Nine young people were baptized by Peter Uniat at the Ukrainian church in Edmonton, Alberta.

► It Is Written received a good summer's response in Ontario, with 1,500 names having been processed from June 23 to August 4.

► Six student colporteurs in the Maritime Conference together delivered more than \$33,000 worth of books in just four weeks' time.

THEDA KUESTER, *Correspondent*

Central Union

► A Five-Day Plan to Stop Smoking was held in conjunction with evangelistic meetings held in Columbia, Missouri, by Elder Ben L. Hassenpflug, union evangelist, and Henry Reid, singing evangelist. The Five-Day Plan was conducted by the pastor, E. Motschiedler and George Gibb, D.D.S. Twelve have been baptized as a result of the meetings and others are attending Sabbath services.

► The Central Union publishing department reports having achieved more than one million dollars in sales by the end of July (\$1,011,531.01). This was accomplished in 1973 by the end of August and in 1972 by the end of September. The sales are moving upward toward the 2 million dollar mark, which is the goal set for 1974. There have been 110 baptisms so far this year resulting from literature evangelist contacts.

► The Denver South church's opening service was communion service held in its new facilities on Friday evening, July 19. The membership of about 700 members is under the leadership of their pastor, D. E. Bishop.

► The youth camp in the Missouri Conference, Camp Heritage, had its largest enrollment—170—during this summer's camping season.

CLARA ANDERSON, *Correspondent*

Columbia Union

► The Frederick, Maryland, Sabbath-school-sponsored Vacation Bible School offered something for people of all ages. In addition to the usual program for children, there were five classes for adults, including a Five-Day Plan to Stop Smoking, a class on child guidance, on food preservation, and a Bible Speaks class.

► Six academy and college students assisted in a public evangelistic campaign in Canton, Ohio, as part of their summer participation in the Adventist Collegiate Taskforce. Lorenzo Grant, Columbia Union youth activities director, was speaker and director of the campaign that was sponsored by the Allegheny West Conference.

► A neighborhood story hour was conducted on Sunday mornings during the summer months by youth and adult members of the Washington, D.C., Pennsylvania Avenue church.

► One hundred and fifty-five children attended Vacation Bible School in York, Pennsylvania, Christian Day School.

CHARLES R. BEELER, *Correspondent*

Lake Union

► The Chicago Heart Association has commended Hinsdale Sanitarium and Hospital for its "Heartbeat" screening and education program, now in its second year.

► Mr. and Mrs. Ken Schultz, of Monroe, Michigan, along with conference lay activities director, Watson M. Buckman, were awarded certificates of merit "for outstanding community service" recently. The awards were presented by the Monroe chapter of the American Red Cross to a number of citizens who helped during the spring floods there.

► At Wisconsin Academy the former book bindery building has been converted into laboratory areas and a classroom for the industrial arts and art departments.

► Special services for the new Urbandale, Michigan, church were held May 11 with more than 400 persons filling the main sanctuary.

► Ione Quimby Griggs, a staff writer for the *Milwaukee Journal*, was presented the 1974 Community Services award by the Milwaukee, Wisconsin, Central church. One of her community-oriented stories, on plans for Wisconsin's second camp for blind children, resulted in contributions of trading stamps valued at \$275, cash totaling \$400 and \$100 more promised by a service club, time volunteered by four non-Adventists willing to assist at camp, plus a request for doctrinal information.

► For the third summer an ACT (Adventist Collegiate Taskforce) team served the Hinsdale, Illinois, church. Bible studies for five youth who became interested in Adventist teachings because of the four-member team's

ministry are continuing. Another youth has already rejoined the church.

► Seven new members joined the Petoskey, Michigan, church at the close of Evangelist Robert Collar's meetings this summer.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Twenty-two persons were baptized in a recent MISSION '74 series conducted by Paul Nelson, Ministerial secretary of the North Pacific Union Conference. The series was conducted in the Pendleton, Oregon, church. Assisting were local pastors F. G. Roper and J. N. Brown.

► Perhaps the most popular development in Adventist education in the Northwest is the increased emphasis on gardening and other agricultural programs being introduced in the entire school system. Greenhouse gardening is especially popular at Laurelwood Academy and in several other schools. Even the smallest school will have window gardens, and some of the larger schools will have commercial-type greenhouse operations, if plans already initiated can continue to develop. Both parents and students have expressed keen interest in this aspect of Adventist education.

► Ron Combs has been appointed vice-president of Portland Adventist Hospital in Oregon. He has served as administrative assistant of the hospital since October, 1972.

► Portland Adventist Hospital's accreditation by the Joint Commission on Accreditation of Hospitals has been extended for the maximum two-year period that the commission accords to hospitals. Notice of the action, based on a review of the commission's survey of the hospital this spring, was received recently by Mardian J. Blair, hospital president.

CECIL COFFEY, *Correspondent*

Northern Union

► Recent reports indicate a continued increase of nearly 10 per cent in baptisms this year over baptisms in 1973. Eight more new members were baptized at the conclusion of a Voice of Prophecy campaign in Sioux Falls, South Dakota.

► J. A. Tucker, a retired Iowa worker, is spending his time doing research work on the early history of Iowa.

► Kenneth McComas, retired Iowa evangelist, returned to the Des Moines church and conducted an evangelistic campaign that resulted in 16 baptisms.

► Young people of the Jamestown, North Dakota, church who sponsored a booth at the county fair signed up approximately 100 young people for the Wayout lessons and another 100 for regular Bible studies.

► Five of the older youth attending the North Dakota camp meeting conducted a Vacation Bible School on the

campgrounds for the local Harvey, North Dakota, church. Thirteen community children attended the meetings.

► More than 62 per cent of Maplewood Academy's total enrollment attained honor-roll status the second semester of this past school year. Thirteen of the students had a straight-A average.

► Northern Union Conference office staff members have entered into a fasting-and-prayer commitment. Each family spends one day a week in special prayer, meditation, and fasting for personal reasons and also for the work of evangelism in the Northern Union.

► M. H. Rossier, pastor of the Minot, North Dakota, church, directed the church's booth at the North Dakota State Fair. The booth was a cafeteria, which served meatless meals to fairgoers.

► Rapid progress is being made on the addition to the Payabaya Mission church school in southwestern South Dakota. The addition will provide for the approximate doubling in size of the mission school for Indian children.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Ground has been broken in Lincoln Heights, California, for a new Spanish church. El Rio Spanish members in Oxnard dedicated their building last month.

► R. W. Simons has been invited to serve as Northern California Conference executive secretary, as well as Ministerial secretary. Elder Simons previously served as assistant treasurer of the Southern California Conference.

► With the opening of their new sanctuary, Lodi Central church members in California have changed the congregation's name to English Oaks. H. V. Shafer is pastor.

► Two new camps for the blind have been held on Pacific Union youth campgrounds. Fifty youngsters, primarily from California and Arizona, were hosted at Camp Wawona in Yosemite. In Hawaii blind children were hosted at Camp Waianae.

► Lois L. Johnson, teacher at Lynwood Adventist High School in California for the past 25 years, is featured in the current volume of *Outstanding Secondary Educators of America*.

► Walter Mackett and Ivan Holmes have assumed part-time duties in the Loma Linda University dean's office while continuing to spend some time in the classroom. Dr. Holmes will be primarily concerned with student-related matters such as academic counseling. Dr. Mackett will address himself to items of faculty and departmental operations, as well as class scheduling.

► Lorenzo Paytee, who pioneered the inner-city work of the Pacific Union Conference as director in the Southern California Conference for the past five

years, has returned to the field of education as principal of the Los Angeles Union School.

► A mini camp meeting at the Yountville, California, site where a few hundred church members contributed funds for the establishing of the Pacific Press was held for press workers on September 15.

► Mario M. Perez has been called from the teaching staff of the Central California Conference to be assistant pastor of the Inland Spanish church in the Southeastern California Conference.

SHIRLEY BURTON, *Correspondent*

Southern Union

► A new wing is under construction at Highland Hospital, Portland, Tennessee.

► Forest Lake Academy reports a record enrollment for the third consecutive year and unusual interest in the new nursing and career-development curriculum.

► A cooking and nutrition school in Tallahassee, Florida, was attended by 35 non-Adventists, according to Ruby James, president of the North Florida Federation of Community Services workers.

► Robert Olson, a representative of the Ellen G. White Estate, in Washington, D.C., was the featured speaker at the annual ministerial retreat of the Kentucky-Tennessee Conference. Secondary teachers from Madison and Highland academies joined the ministers for one day at the conference-operated Indian Creek camp.

► Members of the recently organized Cloudland, Georgia, company have purchased a church building in Summer-ville, Georgia.

► Fifty-seven boys and girls attended the second annual blind camp held at Indian Creek Youth Camp in the Kentucky-Tennessee Conference. The Christian Record Braille Foundation reports that this was almost double the number of campers who attended last year. Two major television stations, NBC and CBS outlets, gave favorable reports on this camp.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► On August 7, Ken Oliver, pastor of the Waco, Texas, church; and Bill Cleveland, pastor of the Regional church in Waco, helped bring about the beginning of a new community center. Assisting them in this organizational meeting were Fred Murray, Community Services director, and Myron Voegelé, Ministerial secretary of the Texas Conference.

► A change in the name of the Ardmore Seventh-day Adventist Hospital was voted at the June meeting of the governing board, shortening it to Ardmore Adventist Hospital. The new name is in keeping with a trend of other Adventist hospitals around the world.

► Herman J. Griffin, of Albuquerque, New Mexico, has accepted a call to be associate pastor of the Shreveport-South district in the Arkansas-Louisiana Conference.

► W. Arden Clarke, pastor of the Baton Rouge, Louisiana, church, has been asked to be secretary of the Arkansas and Louisiana Conference associations. J. H. Wardrop, former association secretary, will continue as religious liberty and stewardship secretary. Replacing Elder Clarke in Baton Rouge is K. R. Schelske, of Montrose, Colorado.

► B. Page Haskell is the new secretary-treasurer of the Arkansas-Louisiana Conference, replacing P. I. Nosworthy, who retired. Assistant treasurer is Robert H. Christman.

J. N. MORGAN, *Correspondent*

Andrews University

► At the annual awards day at AU, students received \$20,000 in scholarships and grants from various sources for continued study. A \$3,000 research grant was awarded Charles Amlaner, senior biophysics major, by the Biology Department. Amlaner will assist John Stout, professor of biology at AU, with seagull communication research being funded by a grant from the National Institutes of Health. Two \$2,000 Charles E. Weniger Fellowships were presented—one, to Pamela Beitzel, senior English major; the other, to Jessica Goh, a senior music major. A \$1,500 graduate grant was awarded Gary Hamel, senior business administration major. Two senior home economics students were awarded internships leading to membership in the American Dietetic Association. Geraldine Burt received a \$2,500 living stipend for a six-month internship at the University of Michigan, and Jenene Sharp was awarded a \$1,500 stipend for a one-year internship at St. Luke's Hospital in Cleveland, Ohio.

► Teaching pastors and other church workers the principles and techniques involved in conducting human relations workshops is the goal of two new graduate-level courses to be offered the winter and spring quarters of the 1974-1975 academic year at Andrews University.

► The Food Service Supervisors' Workshop, at Andrews, held in July, was designed both for presently employed persons and for those interested in food service production for institutions such as schools, hospitals, or extended care facilities.

► Twenty-two students enrolled in the first temperance course offered by the SDA Theological Seminary this summer. Lecturer for the course was Ernest H. J. Steed, temperance secretary of the General Conference. The course covered such areas as the theology of temperance, evangelistic temperance programs, scientific data concerning alcohol and drugs, and educational aids for pastors and laymen. OPAL YOUNG, *Communication Officer*

Health Personnel Needs

NORTH AMERICA

Admit. offers.	Nurses, ICU
Cooks	Nurses, LVN
Diets., admin.	Nurses, OR
Electrician	Nurses, psych.
Housekprs.	Nursing-serv. dir.
Housekpr., exec.	Patient-serv.
Housekpr., cust.	dir., asst.
Inhal. thers.	Psych. aide
IV thers.	Purch. dir., asst.
Key-punch ops.	Radiol. technol.
Med. technols.	Receptionist
Med. transcribs.	Refrig. eng.
Nuclear-med. technol.	Soc. wrkr., MSW
Nurses, head	Stationary engr.

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

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

W. A. Clarke, secretary, Arkansas and Louisiana Conference associations, formerly pastor, Baton Rouge, Louisiana, church.

Robert H. Christman, assistant treasurer, Arkansas-Louisiana Conference.

Herman J. Griffin, associate pastor, Shreveport-South district, Arkansas-Louisiana Conference, of Albuquerque, New Mexico.

Don E. McAnally, ministerial intern, Arkansas-Louisiana Conference, a recent graduate of Southwestern Union College.

Thomas C. Norris, ministerial intern, Arkansas-Louisiana Conference, a recent graduate of Southwestern Union College.

K. R. Schelske, pastor, Baton Rouge, Louisiana, from Montrose, Colorado.

Dan Peckham, secretary-treasurer, Kansas Conference, formerly associate auditor, Southern Union Conference.

John J. Robertson, pastor, La Sierra, California, formerly chairman of the theology and religion department, Atlantic Union College, and pastor of the college church.

Ruben Ruiz, research worker for La Voz de la Esperanza, formerly pastor of the Spanish Prospect church in the Greater New York Conference.

Connie Schwarz, office secretary, Wisconsin Conference, formerly student, Andrews University.

Vernon L. Small, chief executive officer, Battle Creek Sanitarium Hospital, Battle Creek, Michigan, formerly administrator, Saigon Adventist Hospital, South Vietnam.

FROM HOME BASE TO FRONT LINE

Jean-Jacques Bouit (AU '70), returning as president, Ivory Coast Mission, Ibadan, Ivory Coast, West Africa; **Mildred (Jordal) Bouit** (Fresno St. Col. '69) and two children left Washington, D.C., June 11, 1974.

Albert E. Burns (U. of Ore. '46), to serve as an oral surgeon in Salisbury, Rhodesia, and **M. Elinore (Lounsbury) Burns** (U. of Iowa), of Blue Jay, California, left New York, July 15, 1974.

Dennis C. Keith, Sr. (AU '74), returning as secretary-treasurer, Sierra Leone Mission, Bo, Sierra Leone, West Africa; **Dorothy (Glenn) Keith** and two children left New York, July 14, 1974.

Leonard L. Nelson (U. of Nebr. '47), returning as teacher, Maxwell Preparatory School, Nairobi, Kenya, left New York, July 15, 1974.

Reuben George Lorenson (LLU '61), to serve as health educator, Tanzania Union, Arusha, Tanzania; **Marilyn (Emery) Lorenson** (WWC '59) and four sons, of Edmonton, Alberta, Canada, left Washington, D.C., July 29, 1974.

Jack H. Tegler (CUC '44), returning as teacher, Kamagambo Secondary School, Kisii, Kenya, and **Wilma M. (Levison) Tegler** (CUC) left Washington, D.C., July 25, 1974.

J. Smuts van Rooyen (AU '65), to serve as teacher, Helderberg College, Somerset West, Cape, South Africa; **M. Arlene (Moore) van Rooyen** (SMC '65), and three children, of Riverside, California, left New York, July 21, 1974.

Henry Alan Zuill (LLU '73), to serve as biology teacher, Montemorelos College, Montemorelos, Mexico; **Joyce E. (Ferneynough) Zuill** (N Eng Mem Hosp '58), and two sons, of Riverside, California, crossed the border at McAllen, Texas, July 11, 1974.

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

Harold M. Cherne (LLU '53) (R/SS), of Collegedale, Tennessee, to serve as physician, Kanye Hospital, Botswana, and son, left Chattanooga, Tennessee, July 29, 1974.

Lawrence Hanson (R/SS), to serve as teacher, Middle East College, Beirut, Lebanon; **Eleanor (Wery) Hanson** and two daughters of Collegedale, Tennessee, left Washington, D.C., August 13, 1974.

Darlene Kelly (WWC '70) (R/SS), of Riverside, California, to serve as nurse matron, Adventist Hospital, Ile-Ife, Nigeria, left Los Angeles, August 4, 1974.

Calvin H. Layland (LLU '48) (R/SS), of Chico, California, to serve as physician, Central Amazon Mission, Manaus, Amazonas, Brazil, left San Francisco, January 15, 1974.

Kathleen L. Mixell (SMC '74) (R/SS), of Mechanicsburg, Pennsylvania, to serve as secretary, Tasba Raya Mission project, Atchemco, Nicaragua, left Weslaco, Texas, July 7, 1974.

Mildred E. Ostich (SOS), of Hayward, California, to serve as associate secretary, department of education, Far Eastern Division, Singapore, left San Francisco, August 18, 1974.

Dorothy E. Pulley (WWC '74) (AVSC), to serve as elementary teacher, Kabana Overseas School, Addis Ababa, Ethiopia, left College Place, Washington, July 31, 1974.

Stewart W. Shankel (LLU '58) (R/SS), to serve as physician, Saigon Adventist Hos-

pital, Saigon, Vietnam, and **Dr. Elaine Shankel** (LLU '58) and four children, of Yucaipa, California, left Los Angeles, July 6, 1974.

Joan M. Spuehler (LLU '74) (AVSC), of Atascadero, California, to serve as dental hygienist, Saipan Dental Clinic, Saipan, M.I., left Los Angeles, July 8, 1974.

Steven Trenkle (LLU '73) and **Ingrid** (LLU '73) (R/SS), of Los Angeles, California, to serve as physicians, Yuka Hospital, Zambia, Africa, left New York, July 11, 1974.

Theodore Wade (LLU '57) (R/SS), of Liberal, Kansas, to serve as physician, Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, left New Orleans, May 30, 1974.

NATIONALS RETURNING

Edward B. Ashley, to serve as X-ray and lab technician, Andrews Memorial Hospital, Kingston, Jamaica, and **Gretel (Graham) Ashley**, left New York, August 13, 1974.

Herman Edward Carrero, to serve as pastor-evangelist, West Puerto Rico Conference, Mayaguez, Puerto Rico; **Janet V. Carrero** and son, left Miami, August 5, 1974.

Daniel Francis, to serve as nurse-anesthetist, Nicaragua Adventist Hospital, La Trinidad, Nicaragua, and **Janette (Barnaby) Francis** and three daughters left Los Angeles, July 2, 1974.

Key Ton Lee, to serve as teacher, Korean Union College, Seoul, Korea, and **Sun Hee Lee** and three children left Los Angeles, August 11, 1974.

Hugo Velarde, to serve as physician, Juliaca Adventist Clinic, Juliaca, Peru; **Evelyn J. (Phillips) Velarde** and daughter, left Cleveland, Ohio, July 1, 1974.

STUDENT MISSIONARIES

William Frederick Baker (PUC), of Atascadero, California, to serve as Bible teacher, Tanzania Union, Musoma, Tanzania, left Los Angeles, July 15, 1974.

Lewis David Barker (LLU-LS), to serve as male nurse, Mwami Hospital, Chipata, Zambia, Africa, left Los Angeles, California, July 14, 1974.

Cathleen Susan Patterson (AUC), of Moncton, N.B., Canada, to serve as teacher, English Language School, Djakarta, Indonesia, left Vancouver, July 12, 1974.

Maryann Riesland (WWC), of College Place, Washington, to serve as teacher, Mount Klabat College, Menado, Indonesia, left San Francisco, July 17, 1974.

Coming

Review and Herald Periodicals Campaign	
	September 14-October 12
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
Ingathering Crusade	November 16-January 4, 1975
Ingathering Emphasis	December 7
Church Lay Activities Offering	December 7
Stewardship Day	December 14

Mission Spotlight Offers "Look In"

Across North America, 1,180 churches are now participating in the Mission Spotlight program. Begun in 1970, the program has had a good reception in local churches, as indicated by its growth.

The purpose of Mission Spotlight is to vivify mission presentations in Sabbath school by bringing to Sabbath school members of North America firsthand stories of Adventist mission needs. It offers opportunities to meet missionaries, to feel the warmth of little children singing in Sabbath schools of other lands, and to sense the need for giving funds to build needed facilities.

Many have expressed the thought, after seeing a Mission Spotlight program, that the program enabled them to "look in" and see the mission program firsthand.

If your Sabbath school is interested in receiving more information on Mission Spotlight get in touch with your local conference Sabbath school secretary.

FERNON RETZER

Bible Readings Is Missionary Book

A revised newsprint edition of *Bible Readings for the Home* will be the Missionary Book of the Year in 1975. Twenty-one years ago *Bible Readings for the Home* was the first Missionary Book of the Year at \$1 per copy. The Review and Herald Publishing Association is offering this soul-winning volume, with 736 pages and a four-color soft cover, for only 75 cents per copy.

The study of *Bible Readings* has brought many people into the Seventh-day Adventist Church. Projected orders to date have totaled nearly 500,000. Delivery is scheduled for early this month.

MAURICE T. BATTLE

Number of Bookmen Exceeds 10,000

For the first time in the history of SDA publishing work the number of literature evangelists, including regular and student workers for the world field, exceeds 10,000. To be exact, during the month of May, 1974, 10,501 literature evangelists reported. In the North Philippine Union alone 1,004 colporteurs sent in reports. The Far Eastern Division leads the world with 3,237 workers, and the Inter-American Division stands in second place with 2,768 workers. During this five-month period, January 1-May 31, the literature evangelists in the world field have delivered \$15,677,479.02 worth of literature, which is a gain of \$3,295,591.77 over the corresponding period of 1973.

D. A. McADAMS

Top Enrollment at California School

Monterey Bay Academy, Watsonville, California, showed a record enrollment of 475 at the close of registration day. The largest in MBA's 26-year history, this number may well represent the largest strictly boarding academy in the North American Division. Harvey Voth is principal.

The Central California Conference operates five other academies, mostly day schools, in Armona, Bakersfield, Fresno, Modesto, and Mountain View.

REUBEN HILDE

New Food Industry in Costa Rica

E. W. Howse, General Conference World Foods Service director, visited the Central American Union College in Alajuela, Costa Rica, last month to inspect the plans and development of a new protein-foods industry. The college hopes to have this industry in operation by January 1975.

L. MARCEL ABEL

Voice of Prophecy—Busy Every Day

Each day some 3,300 test sheets for Voice of Prophecy Bible School students are graded, according to a report from Voice of Prophecy headquarters. Of those who complete the adult Bible course, the report says, two out of nine request baptism.

As of June, records reveal that 186,978 have taken and completed the New Life, or adult, Bible course.

For the thousands of church members who have handed out Bible correspondence school enrollment cards, it may be of interest to note that in the adult Bible course, every five applications received at VOP headquarters result in one enrollment and every three enrollments result in one graduate.

The Voice is broadcast now in 113 languages, and the King's Heralds and Del Delker, who have become synonymous with the program, sing in 17 languages. Their music and H. M. S. Richards' sermons are carried by more than 700 stations in North America.

The daily influx of approximately 18,400 pieces of mail sets a lively pace for the Bible lessons department and devours much of the sustaining budget to which church members contribute so faithfully each fall. This year the Voice of Prophecy Offering comes on October 12.

M. CAROL HETZEL

People in the News

J. Reynolds Hoffman, evangelist for the North Pacific Union Conference, has accepted an invitation of the Faith for Today board to become a field evangelist. He is slated to hold his first campaign for Faith for Today in St. Louis early in 1975.