

# Review

DECEMBER 5, 1974

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

“SABBATH, *noun*—The seventh day of the week; the day of the week on which one works hard at not working.”

An American writer named Ambrose Bierce wrote a book entitled *The Devil's Dictionary* in which he satirically and ironically defined words from politics, religion, economics, and other aspects of life. Had he known some Seventh-day Adventists, he might have defined “Sabbath” in the above manner.

Too often we so concentrate on what day is the correct Sabbath and what we think one should or should not do on it that we forget what the Sabbath is.

The Sabbath is a perpetual re-

minder of man's relationship to God. It declares the most important, most fundamental fact in the entire universe: God is Creator. The corollary to it is that all other beings—including man—are created beings.

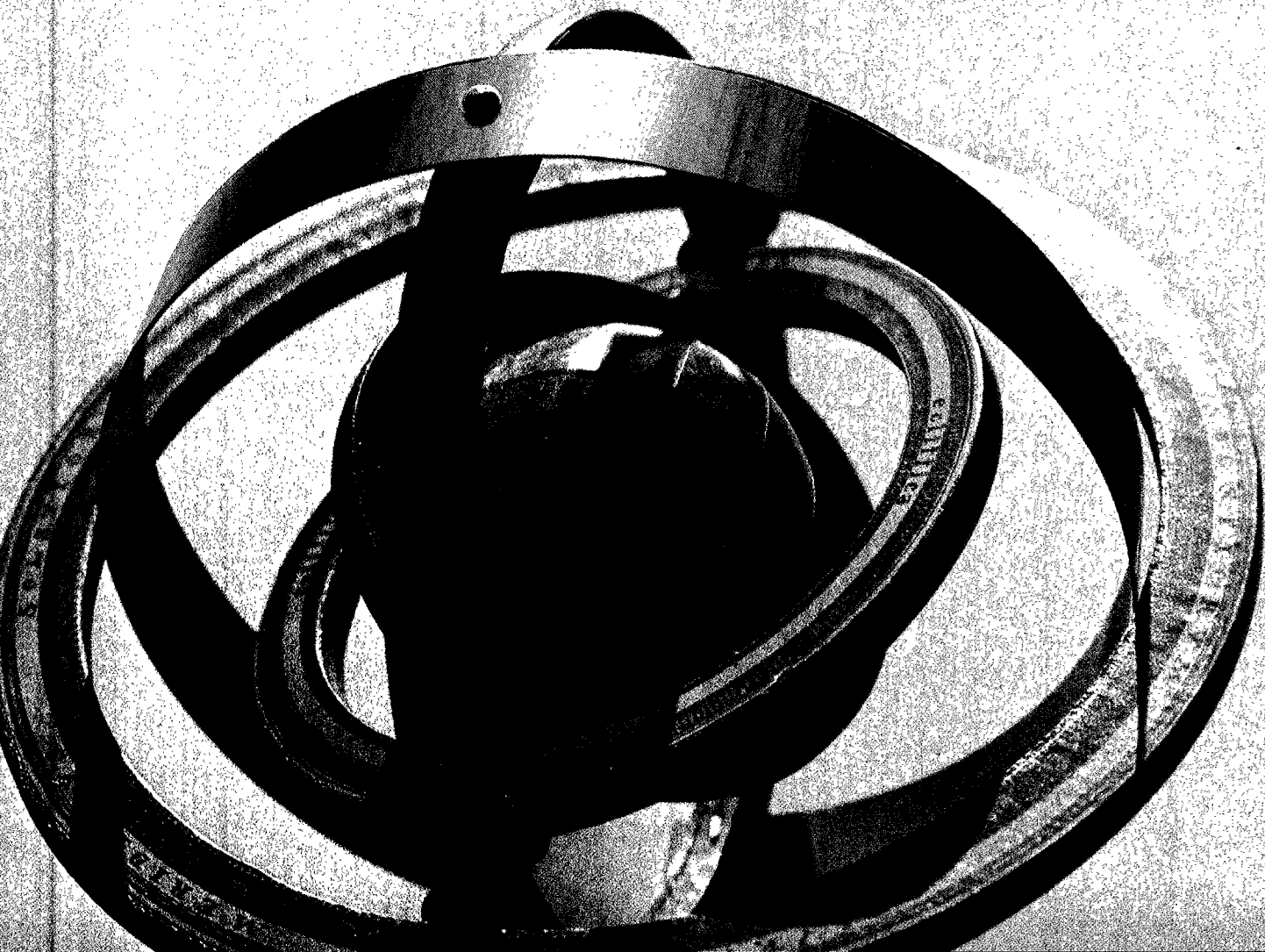
God established the Sabbath to remind us of our eternal creatureliness. Without the Sabbath's weekly jogging of our memories, we would become too busy to pay attention to God. Forgetting our relationship to Him, we would think we were more grown up and independent than we could ever become. The Lord established the Sabbath to protect us from the dan-

*Continued on page 6*

## THE DAY GOD

## COMES VISITING

By GERALD WHEELER



## The Bill Gothard Seminars—2

Last week we presented an overview of Bill Gothard's Institute in Basic Youth Conflicts, and noted some of the criticisms that have been directed toward it.

What makes the program attractive? What is the secret of its success?

We do not presume to offer an exhaustive answer to these questions, but no doubt the following factors should be included.

(1) Bill Gothard himself. While he is not a dynamic or flamboyant speaker, apparently he has charisma. Other speakers might give Gothard's lectures, but it is doubtful that they would attract as large crowds or achieve the same results.

(2) Gothard understands people and knows their problems. He is answering the questions people are asking.

(3) Gothard provides answers that are simple enough for people to grasp. They are not complex or theoretical.

(4) The program is well organized. Subject matter, as outlined in the notebook, is broken down into small parts so that people can comprehend it and see the relationship of one part to another.

(5) The material appears to be based on conservative, Biblical principles. This has appeal for people who see in Gothard and his presentations a return to traditional values, a force that stands against current trends toward liberalism, permissiveness, and even latitudinarianism. His "chain of command" is reassuring in that it provides a strong, basic structure for societal relationships, particularly those of the home.

(6) Gothard's use of Bible texts to answer questions and provide solutions for problems gives "clout" to the ideas he presents and capitalizes on the fact that most of those who attend have faith in the Scriptures.

(7) People like to do things together. They like to attend meetings together. They like to mark notebooks together. Gothard understands group dynamics.

Does Gothard have something to offer Seventh-day Adventists? Perhaps, but not necessarily. In our opinion, the Bible and the writings of Ellen G. White contain every true principle that Gothard sets forth, and more. But (1) no Seventh-day Adventist leader of Gothard's caliber has "put it all together" the way he has, and (2) few church members have either the motivation or the training to go to the sources and dig out the information themselves.

Thus Adventists who need what Gothard offers attend his lectures for two main reasons: (1) The church has not structured a program of this type to meet the needs of the members in their interpersonal relationships and religious life, and (2) many—perhaps most—Adventists are not studying the Bible as they should, nor are they reading extensively in the writings of Mrs. White. Thus, when a program like Gothard's comes along, many are attracted to it because it makes unnecessary the hard, long-term program of reading and studying that would be required if undertaken individually. When somebody offers to share the "answer book," why should they use their time and energy to wrestle with, and work out, the problems!

We might add, however, that probably some Adventists who have become familiar with the "answer book" have thereby developed an interest in their "homework." As a result of Gothard's seminars they have begun to study the Bible and the writings of Mrs. White.

### Two Objections

The two chief points on which we would fault Mr. Gothard are (1) his exegesis of Scripture and overly simplistic use of God's Word (as in the illustration mentioned in last week's editorial), and (2) in his "chain of command" where it calls for interposing the judgments of human beings between man's conscience and God.

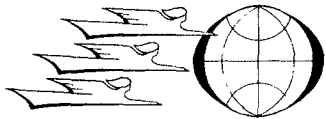
Last summer the Seventh-day Adventist Church spent an enormous amount of time, energy, and money to conduct three identical Bible conferences in North America to encourage its leaders and members to exert the utmost care in interpreting the Bible. The church felt that the matter of hermeneutics—of applying honest, scholarly principles of interpretation to understand God's messages—was sufficiently important to bring together nearly 2,000 of its best minds for eight days of intensive study. Understandably, therefore, we take a dim view of any person or program that gives critics even mild support for their "humorous" statement that "the Bible is like an old fiddle; you can play any tune on it that you want to." We believe in careful Biblical exegesis, hence feel exceedingly uncomfortable when we see the Word treated carelessly even by its friends (and this includes not only Mr. Gothard but some Seventh-day Adventists).

Now a comment on his "chain of command." We cannot here discuss its various aspects. We shall note but one aspect of this chain, and for convenience shall quote again from Wilfred Bockelman, director of communication research for the American Lutheran Church. Writes Mr. Bockelman: "In Gothard's view, the husband is definitely the head of the family and his word is law. Unmarried children should live in the same house with their parents and are under parental authority. Gothard makes much of the 'chain of command'—the idea that God deals with children only through their parents. One of his favorite illustrations is that of a Christian girl, 21 years old, who is deeply committed, reads her Bible, says her prayers, goes to church regularly, and so on. She falls in love with a boy as committed as she is. They pray about it and are convinced that it is God's will that they marry. However, her parents, who are not Christian, are opposed. According to Gothard, she must obey her parents."

This troubles us. Believing as we do in the priesthood of all believers, we cannot see how the judgment of a non-Christian should be accepted over that of two consecrated, of-age young people. Does God give wisdom to those who do not ask for it, and withhold wisdom from those who do ask? Is this in harmony with the inspired promise of James 1:5? We readily grant that young people should seek counsel from their parents concerning the choice of a life companion (Mrs. White strongly endorses this view), but we think it is always

*Continued on page 11*

# Review



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## This Week

Gerald Wheeler, "The Day God Comes Visiting" (p. 1), is assistant book editor at Southern Publishing Association (SPA), a post he has held since 1967. A graduate of Andrews University, Mr. Wheeler received an M.A. from the University of Michigan in 1967 and has done graduate work at the SDA Theological Seminary, Berrien Springs, Michigan. Mr. Wheeler has contributed articles to these denominational magazines:

*Insight, These Times, Message, and Guide.* He has authored three books, which are in various stages of production at SPA.

In his article Mr. Wheeler examines the reasons for the existence of the Sabbath day, what constitutes true worship on that day, and God's presence in that holy time.

"Clearing God's Name" (p. 4), by Elizabeth Cooper, explores several ways in which humanity charges God with being responsible for sin. This tendency began with Adam in the Garden of Eden when he asked God why He had created the woman who had led him into sin. Some charge God as guilty of the death of their loved ones; others, as a liar; still others, as a cruel, unfair tyrant who allows sinners to burn forever in hell.

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## Letters

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### Too Involved to Help

The article "Developing Personal Relationships" (Oct. 10) is right on. The "How are you today?" incident brings to mind a judgment made by Doug Baker, a Portland, Oregon, *Journal* columnist. Mr. Baker maintains that "How are you?" is not a question but a greeting. It doesn't take a smart newspaper man to recognize that the greater rarely expects a direct answer and doesn't wait for one.

TITUS A. FRAZEE  
Portland, Oregon

I think too often we in our own church family are too busy to become involved within the church. Many persons come to our church to find the love and kindness

*Continued on page 11*

## Scan

News Briefs From the Religious World

### A SURVEY IN BRITAIN: FEWER BELIEVE IN GOD

LONDON—Fewer Britons—29 per cent now compared with 38 per cent in 1963—believe in a personal God, according to a survey published here. On the other hand, 35 per cent of respondents described their convictions as faith in "some sort of spirit or life force." The survey was conducted by the Opinion Research Center of Louis Harris International for a religious program of the national British Broadcasting Corp. A "sample" total of 1,093 people was questioned. Other findings of the survey: Men are considerably less religious than women; only 14 per cent of the population attends church once a week or more often; and only 10 per cent would turn to a minister in time of trouble. In the case of women, more than half were willing to call themselves "very" or "fairly" religious and only 15 per cent described themselves as "not at all religious" or did not commit themselves.

Only 6 per cent of respondents, as compared with 9 per cent in 1963, claimed definitely not to believe in any sort of "god" or "life force." One observer saw this as indicating that atheism appears to have declined. The survey also suggested that church leaders may be misleading themselves in thinking that the young are rediscovering the Christian faith. A solid block of the 16-to-34 age group expressed total disbelief and disinterest in religion.

### NOTED SURGEON FOLLOWS UP REPORTS ON FAITH HEALINGS

MINNEAPOLIS—Dr. William A. Nolen, a noted Minnesota surgeon and author, after following up on the cases of 26 patients who thought they had been "healed" at a famous faith healer's religious services, says he couldn't find a single cured patient in the group.

Dr. Nolen, who wrote the best seller *The Making of a Surgeon*, also says that the limited improvement reported by some patients can easily be explained either by the normal up-and-down courses of the diseases or the power of suggestion. He found two cancer patients in much worse shape. He found that some patients didn't even suffer from the disease reported, and one who dramatically left a wheel chair she didn't really need.

### 7,418 U.S. CATHOLIC MISSIONARIES NOW SERVING IN 120 COUNTRIES

WASHINGTON, D.C.—A total of 7,418 American Catholic missionaries are serving in 120 countries or posts outside the contiguous 48 States, according to the 1974 *Mission Handbook*, just published here by the U.S. Catholic Mission Council. This is a decrease of 273 from the 1973 total and continues a decline that began in 1968 when 9,655 Catholic missionaries were serving abroad. (For purposes of the tabulation, the States of Alaska and Hawaii are classed as two overseas mission posts among 120 countries.) The area of the world having the largest number of American Catholic missionaries is the Far East, with 1,845, and the country with the greatest concentration of American missionaries is the Philippines, with 557.

"In all this Job sinned not, nor charged God foolishly" (Job 1:22).

THE TENDENCY to "charge God foolishly" is more widespread and deep-seated than we might at first expect, especially among those professing Christianity. We would reasonably expect the ungodly to "charge God foolishly," but professed Christians? Would they do this? There are many ways, both direct and indirect, that God is charged foolishly, some so indirect and subtle that the charge is not readily comprehended for what it is. Perhaps the most apparent charge against God is the one to which the above text has reference—that God is the author of misfortune and suffering.

Job did not "charge God foolishly" concerning the calamities that followed one upon another, although the suddenness with which they came and their mysterious character seemed to point to a supernatural origin. Certainly they were far beyond what life usually metes out, even at its worst, in the natural order of things. But some professed Christians, for an illness or misfortune that is small indeed, in comparison to Job's, charge God with being responsible for their troubles, not always directly, but by attitudes that give a false impression of the loving and merciful heavenly Father. Less frequently, but not uncommonly, the charge is open and frankly hostile. An otherwise congenial woman of my acquaintance, who lost her husband more than a year ago from cancer, is still "mad at God"!

However, it is not the purpose here to go into the subject of human suffering and God's relationship to it, but to consider briefly some of the ways God's character is misrepresented. Since the day Adam said, by implication: "Why did You give me this woman, this tempter?" and Eve said, by implication: "Why did You make the serpent?" God has been the object of many foolish charges. Even though God's character was faithfully portrayed by Jesus, and the Bible gives a fully understandable account of the origin of evil, with its baleful consequences, human nature persists in clothing its concepts of God, however vaguely and unconsciously, with cryptic remnants from ancient paganism. For many people God is the big power that sits in the sky, ordering everything from petty trials to major disasters, and "when

# CLEARING GOD'S NAME

By ELIZABETH COOPER

it suits His purpose," all the good things too. Those who thus misunderstand the character of God are essentially worshiping a false god, even though prayers are directed to the God of Christians, and their rituals and terminology are Christian.

It is impossible for one who does not understand the character of God, as revealed in the Bible, to offer intelligent and meaningful worship to the Creator. God is viewed as something of a "good Daddy" when life is rosy, but when adversities come God appears inscrutable and untrustworthy—the unanswered question "Why did God do this to me?" lurking close beneath the muddled spiritual philosophies that nurtured the early life. The submission voiced in the frequently heard cliché: "God knows best" is not always a total, intelligent submission to God, but perhaps more often, a kind of fatalistic acceptance of things beyond comprehension. The Christian "experience" of many people consists of a shallow sentimentalism that is tied directly to the ups and downs that life brings to them.

Not only is God frequently charged with the responsibility of human suffering, directly and by implication, but at times He is actually accused of *murder*! I know a man who has no use for God because He ordered the Israelites to destroy the Canaanite nations. "What a God," he says, "to order the murder of all those innocent women and children!" He main-

tains that the Canaanites had as much right to live as the Israelites, thus adding another charge, *discrimination*. By the use of that peculiar type of mental acrobatics that originated with the great artful dissimulator who launched the first charge against God, this man has developed his own philosophy of religion, a code of ethics that makes him more "moral" than God.

## God Has Not Altered His Commandment

Again, there are those who, unwittingly or otherwise, make God out to be a liar! God said through the psalmist: "My covenant will I not break, nor alter the thing that is gone out of my lips" (Ps. 89:34). We may apply this to the Ten Commandments, which issued directly from the lips of God on the summit of Mount Sinai. But multitudes of professed Christians say He has altered them. Most of them would emphatically deny that they are disputing God, but when they insist that He nailed the Sabbath of the fourth commandment to the cross, what else are they doing? When Psalm 89:34 was quoted in support of Sabbathkeeping, a certain Protestant minister replied: "I don't care what God said, He did it anyway!"

We will now give some attention to what is perhaps the most insidious assault upon the character of God that has ever been made. It is so insidious and indirect that few people realize the implications that attend it. It is huggled to the breast of Christendom as if it were

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Elizabeth Cooper is a homemaker living in Lowndes, Missouri.

verily the core of all truth, and one who attempts to unmask it is usually regarded by its advocates as being heretics of the worst dye. I refer to the widely accepted cardinal doctrine of everlasting hell-fire.

Acceptance of this doctrine will drive an honest person to one of two alternatives, and neither is acceptable. Surely there are few among those who hold this belief who have seriously thought upon this subject. If we say that man has an immortal soul that God Himself is powerless to destroy, that the wicked must of necessity live on forever, we have an extremely limited God. He can create, but He cannot destroy the life He has brought forth, hence His only recourse is to cast the rebellious creatures into a lake of fire, where, because they are immortal, they must burn throughout eternity.

The other alternative is even more objectionable, and if possible, is a greater misrepresentation of the character of God. If we admit that God is all powerful, that He can destroy that which He has created, it then follows that He *willfully* burns creatures forever in a lake of fire, perpetuating their lives in the flames as punishment for the crimes of one short span of time. It is doubtful that the most revengeful among men would wish such cruelty upon their worst enemy. Also, this hypothesis charges God with infinitely more unfairness than it is within the power of mankind to practice. Not only does God mete out a punishment out of all proportion but a sinner of the first century has been burning already for almost 6,000 years, according to the theory, so that a sinner who dies today will have a 6,000-year lighter punishment than one who committed the same sins, or even less flagrant sins, in the first century.

On the one hand, this un-Biblical doctrine gives us a mistake-prone, limited God, and on the other hand we have for a God a sadistic monster who is more cruel than ourselves! The first version makes God only a little superior to ourselves, since it reveals Him to be mistake prone and limited, and the second version makes Him worse than we are, as far as His character is concerned. While it does reveal God as all powerful, it pictures Him as an unmerciful tyrant who compels worship by the threat of eternal burning. But can we love such a God as this? And can we worship what we do not love? The god of the first alternative is not worthy of

worship, for he created us, bungled the job, and lost control. The god of the second alternative can inspire only fear and hate, for he is a sadist of the first magnitude. How awful to charge our good and loving heavenly Father with such inhuman cruelty!

We might note here that the false doctrine of the inherent immortality of the soul, with its necessary appendage, eternal burning, stems from the first lie ever told on this earth. God said: "Ye shall not eat of it, neither shall ye touch it, lest ye die," but Satan, through the medium of the serpent, said: "Ye shall not surely die" (Gen. 3:3, 4)!

### Conflicting Ideas

This doctrine of everlasting hell-fire is productive of a variety of confused and conflicting ideas. How could it be otherwise? Its adherents will speak of the immortality of the soul (inherent, of course!) and the omnipotent God in the same breath. How do they put that together? If God is omnipotent then He can destroy the soul that sins. If the soul is immortal and cannot be destroyed, then God is not omnipotent. Not only is this doctrine productive of deep mental confusion but it is the center of a strange emotional dilemma. The human mind actually cannot bear the doctrine of eternal hell-fire, even while clinging tenaciously to it. Thus the mind invents ways of getting around the horrible aspects of eternal burning. Almost everyone is preached "into heaven" regardless of the life's record. Hell is a place for the most wicked, but these are seldom, if ever, found among friends. Essentially, hell is prepared for the devil and those we don't like!

The thought of an everlasting burning hell awaiting the sinner at death is so awful that the mind indoctrinated in this belief seeks relief by liberalizing the definition of sin. God is made to become so broad-minded and tolerant of all the "little human weaknesses" that practically everyone feels assured that he, and his family and friends, are fit subjects for heaven, certainly not nearly bad enough for hell! In the Catholic Church this dilemma created purgatory. In the Protestant churches it has created a "god" who is not very particular about who he takes to heaven. This un-Biblical doctrine has surely played its part in giving rise to a most un-Biblical concept of sin, a concept that makes the atonement virtually meaningless; and it has given to the world a "god" very

different from Him whom the Bible depicts. In the earlier days of Protestantism, when eternal hell-fire and brimstone was preached with every fiery adjective language could command, it created infidels!

For many recent decades churchgoers have been hearing much about God's love and little about His requirements. Hell-fire has almost vanished from the pulpit, but it continues to hang on in a negative way, God's love forbidding hell-fire for all except the aforesaid few. It is not generally conceived that many people will be lost, and many believe a second chance awaits those who die "unprepared." Perhaps many factors have combined to produce today's new "god," but the mind's inability to endure belief in eternal hell-fire must certainly be one of them. The clearly drawn picture of God's character delineated in the Bible silences both the hell-fire-and-brimstone preacher of yesteryear and the situation-ethics exponent of this present-day "god" of love and tolerance.

Indeed God is love, just as the Bible says; but the Bible also says He "will by no means clear the guilty" (Ex. 34:7). In Isaiah 28:21 the punishing of the wicked is called His "strange act," foreign to His loving nature, but necessary. Ezekiel 33:11 says that He has "no pleasure in the death of the wicked"; His great desire is that they turn from their wicked way and live. It is in mercy that God finally, after He has given them every possible opportunity to repent, brings their sinful lives to a close. One has only to view a little of the suffering wrought by sin in this present groaning creation (see Rom. 8:22) to realize the wisdom and mercy of God in destroying those who insist upon living according to wrong principles. The reason He has not already ended this dark reign of terror is that He "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

But one day soon divine mercy will no longer be extended. The impenitent will be brought to account. Creation will be purged of this contrary element, and the character of God will stand vindicated before the universe. While mercy lingers, let us seek more earnestly than ever before to vindicate the character of God *before men*, that all may know Him as the lovable God He is. It is high time the good name of God is cleared of these, and other, false charges. □

# God's Vending Machines

By MRS. W. ROSS STROMBERG

GUESTS AT A HOSPITAL, seeking nourishment when the dining room is closed, often must resort to the vending machine room. During the drearily long, lonely, Sometimes quiet, sometimes noisy, hours of the night a guest has but to insert the correct coin, or coins, and pull the knob indicated for the automatic release of the desired food, if the supply is not exhausted. Many items are displayed as dietary delights, packaged attractively to tempt even the ebbing appetite. Sometimes the selections prove to be anything but a delight, but they are eaten anyway.

Those forced to depend on these machines soon become accustomed to the acceptance of whatever is available in food or drink, as well as to the loss of numerous nickels, dimes, and quarters. Or maybe, as if to break the monotony, the drink descends from the spout and no cup drops in place to receive it, while the thirsty, weary victim hopelessly views the much-desired drink drain away before his eyes. Sometimes the fingers are burned in attempting to right a cup that has dropped in a turned-over position as the spout emits the hot liquid before the cup can be repositioned. There are other frustrations: coin changers fail to make change, knobs fail to respond, buttons fail to produce the desired results.

## What Are We Dispensing?

In our service for the Master, what type of vending machine are we? Do we dispense the product people need? Some need courage. Are we dispensers of courage? Does our faith button dispense faith at times when our brother or sister needs a boost to his or her faith? If not, is it because we have not been serviced and filled by the Master Vender who has an unlimited supply and freely fills His "vending

*Mrs. W. Ross Stromberg lives in West Des Moines, Iowa.*

machines" as they allow Him to do so?

A person is daily in contact with those who need spiritual food, comfort for their aching hearts, strength to face the trials that are ahead, courage to face the inevitable. As our ever-ready and ever-present Vender, God is most desirous to fill His followers with all the needed virtues. Like the vending machines, we must be filled before we can give or respond to the needs of those who seek spiritual food, brotherly love, and encouragement.

"Enjoy that refreshing new feeling" is an eye-catching and temptingly persuasive slogan on one of the popular cold drink vending machines. Truly, the filling of all our human needs by the Master Vender gives a "refreshing new feeling." He supplies the ever fresh and satisfying, thirst-quenching water of life to those seeking relief from their spiritual dehydration.

Are you, am I, always able to dispense for the Master the needed spiritual refreshing when called upon to do so? Those with whom we daily come in contact are figuratively pushing our buttons, pulling our knobs, in search of the Master Vender's products. Their needs may be supplied by us only to the degree that we personally have been supplied by the Master Vender. Daily periods spent in prayer and study are times of spiritual filling and reservicing.

The choice is ours as to how often we are serviced by the Master Vender. Unlike the modern mechanical devices, the Christian need display no "out of order" or "empty" red lights. The Master Vender has an inexhaustible supply of faith, hope, love, understanding, courage, and comfort.

Each of us can be one of God's vending machines. It is a privilege to dispense freely, when called upon, spiritual food from the Master Vender's bountiful supply. □

## The Day God Comes Visiting

*Continued from cover*

ger of self-sufficiency, which is the basis, the root, of all sin—self-centeredness.

Each Sabbath announces to us that we are dependent on God for our beginning, our continual existence and needs, and for our salvation. The distinctive sin of modern Western man is competitiveness and self-reliance, that life is a struggle to the top, that we should pity anyone not consumed with a passion to outdo others; they resent having to depend on someone else in any way.

## God Is the Provider

But the whole concept of competitive struggle is un-Biblical and pagan. We inherited it from the ancient Greeks. Life was not intended for competing with one another, but for cooperation, mutual aid, and dependence. Each one of us depends on everyone else. And ultimately God provides everything.

Our Creator intended the Sabbath to keep us aware of that fact. Often we may get to thinking that the Sabbath-Sunday controversy is just an arbitrary test God set up. Instead, Sabbath observance involves our recognition of our total dependence on God. Most people today believe that man evolved into existence, that God did not create him full-blown, as the Sabbath symbolizes. Sunday obscures the Sabbath. Ignoring the Sabbath, man is free to consider the development of life—evolution—either largely or completely free from God's influence or control. If God had little or no part in our origin, then we don't need His guidance in our lives now.

When the Christian truly worships on the Sabbath, he recognizes that only God can save him—just as only God could have created him in the first place. The Sabbath tells man that he can do absolutely nothing about his salvation except to accept it on God's terms or reject it.

As Seventh-day Adventists we must never think that our Sabbath observance in any way earns or ensures our salvation. On the contrary, it signifies that man is helpless before God, that he can do absolutely nothing without His help and aid. Man is as completely dependent on God for his re-creation

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as he was for his original creation. The Sabbath stands for man's decision to accept or refuse God's offer of salvation.

The fact that the Sabbath consists of time is an important matter for us to consider. God chose time to remind us of His creatorship and authority because it is something we can't control or regulate—just as we can't manipulate God.

Genesis 2:3 declares that God blessed Sabbath time. When He blesses something, He becomes involved in it. Thus when God blessed Abraham, for example, He participated in a direct way in the patriarch's affairs. When God blesses anything, He closely aids it, guides it, protects it—actually puts Himself in it. God blessed the Sabbath and put Himself in it.

We say that the Sabbath is sanctified time. How is time sanctified? The Biblical record shows that something is sanctified when God reveals His presence in it. As He sanctified the tabernacle in the wilderness, He announced, "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory" (Ex. 29:43). The Lord sanctified the tabernacle by revealing His presence through the Shekinah, and it remained sanctified only because and as long as He remained there.

### God's Special Presence

God is present in the Sabbath. It is His day of sanctified time that He guides, protects, is involved in—His day of special communion with man. When the Sabbath arrives, so does God in a very special, significant way. The old argument that it makes no difference on which day we worship God crumbles when we realize God's presence in the Sabbath. We do not worship one day out of seven, but on the seventh day, because God places Himself in a special way only in that day. If we are not receptive to Him then, we may miss Him altogether. It's as if a close friend arranges to meet us someplace on a certain day, and we show up on another one.

God's special presence on the Sabbath contains the key to true Sabbath worship. Before we do anything on the Sabbath, we must ask ourselves, Will it bring us closer to God, make us receptive to Him—or separate us from Him, slam the door in His face? Will this activity keep the divine channel of communication open to us, or will it clog it?

We can become so involved in even a good activity or program that we can turn it into a sin. A sin cuts

us off from God. If we get so busy doing even good that we become so wrapped up in it until we forget that God wants to speak to us during the Sabbath hours, we have sinned. When the noise and din of our activities and good works for the Lord drown out His voice, we have broken the Sabbath.

On the Sabbath we decide whether something is right or wrong by whether it will open or block a clear channel of communication to

God. We must examine to see if the activity brings us further into the presence of God or cuts us off from Him. Work, which we should not do on the Sabbath, is anything that leads us to concentrate on self instead of God.

God says to remember the Sabbath. If we remember the Sabbath, we will remember God. Remembering God is to learn to know Him, and to know Him is eternal salvation. □

# When You're Young

By MIRIAM WOOD

## Of Salespeople and SDA's

A PHONE CALL I received the other day left me with a feeling of great uneasiness. In addition, I was puzzled. I've thought and thought about the matter, but I still haven't sorted it out in my mind so that I can file it away neatly in my mental filebox. Perhaps you will have ideas that can prove helpful—or, failing that, can offer some suggestions.

My caller was a courteous lady, obviously cultured, obviously poised. Her attitude wasn't one of "holier than thou." She seemed to be genuinely seeking for answers—answers I didn't have.

"I moved to this area a couple of years ago," she told me, by way of background, "and since my husband travels a great deal I decided to take a part-time job. Those aren't easy to find, as I discovered, and I finally wound up as a clerk in a large department store, working two or three days a week."

No problem yet.

"Contrary to what I had expected, I've enjoyed the work. Of course, it isn't ideal in every way—what job is?—but I enjoy the contact with people. That is, I enjoy the contact with SOME people. Unfortunately, the contacts I least enjoy in the store are with our own Seventh-day Adventists!"

Now I began to glimpse outlines of the problem.

"It's always been a hobby of mine to remember faces. I seldom forget one, and so while I'm not the type who does much church work in public, hence am not recognized by many people, I've had the opportunity to watch scores of SDA's in church relationships, leaders and laymen alike. I've enjoyed their various contributions on Sabbaths and in evangelistic series and other kinds of church-related gatherings."

I was now dreading what I felt sure would come next.

"But these good people seem to undergo the most incredible change when they come into a store as customers!" she exclaimed. "Many of them are very demanding; they are discourteous, they never say Thank

you for the extra help they have insisted on having—in short, they act as though they'd never heard of the golden rule, let alone the basic tenets of our church."

I wanted a point clarified. "Do you mean that you recognize a large number of Seventh-day Adventists when they come into the store?"

"Oh, yes," she declared.

"But they don't recognize you?" I inquired.

She chuckled. "Well, I'm not the kind that stands out; I'm a typical average person. And as I began to get such revealing glimpses into the characters of so many of my fellow church members, I just decided I would leave things as they are."

Becoming serious again, she went on. "It hurts me to mention the fact that members of a large and prominent religious faith whom Seventh-day Adventists regard as highly deceived, in general are some of the nicest people in the world to deal with. These people are unfailingly courteous, unfailingly patient. What's more, they always look you right in the eye as an equal, whereas few of our own church members do this."

I had no comments to make.

"Well, I mustn't take more of your time," she said, "but sometimes I wonder whether we're so hung up on how to LOOK like Christians that we forget how to ACT like Christians."

Was she exaggerating the problem? I don't know. Undoubtedly there are many courteous and thoughtful Adventist shoppers. But if there are many who are the opposite, Christ's last message to the world is being harmed.

Personally, I've been reviewing my shopping manners carefully and mercifully, so that I will bring this phase of my life into harmony with Christ's perfect example. I can't imagine our Lord pushing ahead of others in a department store, or speaking rudely to a salesperson, or failing to thank the latter for extra consideration.

When you're young you're just starting a lifetime of shopping experience. There's no better time to start following in His steps.

# Good Wife- Bad Marriage

By IRMA ROLLER HADLEY

"BEGGARS, that's what you are!" a drunken, uncouth fury thundered across the threshold of the wealthy ranch home toward the young solicitors.

"David? Who's he? Another no-good tryin' to live on handouts! You go tell this David I don't owe him nothin'; I wouldn't give him a crumb! Ya' hear?"

Slamming the door in the face of his callers, Nabal returned to the many guests gathered for his annual sheep-shearing dinner. The atmosphere seemed inflated with embarrassment for this "fool" swaggering about in rage. Yet the guests were not shocked; they knew this man well. On many occasions they had seen him make an ugly spectacle of himself. Some of them had doubtless been victims of his avarice, and now his denial of a polite request for food at this season when charity was customary confirmed his selfish, mean reputation.

It was no secret among neighboring herdsmen that David's outfit encamped on the edge of the desert a few miles away had often protected Nabal's flocks from marauders and wild beasts. Common courtesy, if not equal social status, would have demanded that Nabal invite David to his house for this chief festivity. Nabal's failure to reciprocate David's favor with hospitality had now become a more taunting affront by his refusal to replenish the diminishing camp supplies. Would David's impetuous nature tolerate such a blow to pride without retaliation? The gala spirit turned into a portentous mood of imminent trouble.

## A Servant Alerts Abigail

Finding a discreet moment to slip away from the main parlors, a servant whom we'll call Jason hurried to the cooking rooms to inform Abigail of Nabal's outburst.

A little gasp escaped Abigail's lips as she turned from supervising the servants to pay attention to Jason.

"Oh, no!"

"The men appeared very angry when they left, Madam. When they report to David how Master Nabal railed at them, I fear what he will do."

"Yes, of course. Thank you, Jason, for telling me right away." With a nod she dismissed him. So, Nabal had done it again; only this

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*Irma Roller Hadley, living in Kansas City, Missouri, is a homemaker and has taught elementary school.*

time he was in big trouble. Only a woman who has been married to a drunkard can understand how a wife often has to go to her husband's rescue and cover up for his intoxicated rampages or for his evil temper even when sober. Often it is left to her to appease those he hurts or wrongs. Yet all her efforts may go unrecognized. Public humiliation, physical brutality, and heartbreak—these seem the only rewards of bearing with a mean, inconsiderate man.

Even now Abigail's ears burned with remarks the women guests likely passed among themselves.

"What do you suppose Abigail ever saw in him anyway?" one probably questioned.

## Unequally Yoked Together

"I cannot imagine!" a second might have replied from the corner of her mouth. "I never saw two people more unlike each other. There isn't a lovelier woman in the whole province than Abigail—just look at this feast; she's a wonderful hostess."

"But what a pity that with her character and talent, she married an unbeliever."

It was true, Abigail thought. They were "unequally yoked together." Every detail of life found them at odds. Her heart yearned for tenderness, protection, little thoughtful acts of attention that would tell her "I love and care about you more than any other." She longed for companionship in worship, to share her hope in the Messiah. These were the things Nabal's money could not buy. These were the joys Abigail was denied.

Abigail might have escaped her home where the shadows were never lifted by seeking the consolation she needed from another man. She might have retreated into self-pity and seclusion. Or she could have become spiteful, demanding, and bitter. But none of these alternatives would have been compatible with her nature.

Although Abigail never had the opportunity to read it, she must have believed this wonderful counsel: "Though difficulties, perplexities and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment." — *The Ministry of Healing*, p. 360.

"[Sister T's] marriage was a deception of the devil. Yet now she should make the best of it, treat her husband with tenderness, and make him as happy as she can without violating her conscience;



for if he remains in his rebellion, this world is all the heaven he will have. . . . [God] wants this trembling soul to flee to Him. He will be a covert to her. He will be like the shadow of a great rock in a weary land. Only have faith, trust in God and He will strengthen and bless."—*Testimonies*, vol. 2, p. 100.

Quickly Abigail brushed away whatever thoughts of self-pity may have tempted her. Her keen intelligence told her that this crisis demanded immediate action; she had better think fast! A plan evolved in her mind. With the help of a few trusted servants she would take generous provisions of food to David herself and beg his forgiveness.

Fortune was on her side, for the house was already overflowing with meats and pastries for the feast. In a matter of moments she organized the gathering and packing of 200 loaves of bread, two barrels of wine, five dressed sheep, two bushels of roasted grain, 100 raisin cakes, and 200 fig cakes—no small picnic lunch! Nabal would have had a fit of rage had he known his wife was hauling away so much food to give to strangers.

#### The Risk-All Journey

Sending the young men and donkeys ahead, Abigail began this risk-all journey. If she had known that at that very moment David was on his way with 400 of his men armed with swords, cursing Nabal's household every mile of the way, her courage might have faltered.

"It was a waste of time to protect this fellow's property. . . . He has repaid me evil for good. God do the same to me and more if I leave him a single mother's son alive by morning!" (1 Sam. 25:21, 22, N.E.B.) David vowed as he sped along.

Suddenly, over the hilltop David saw a small caravan come into view. He expected it to turn aside and let his army pass, but the little line of donkeys continued straight toward him, forcing a confrontation.

A beautiful woman alighted from the last donkey and hurriedly ran toward him. Disregarding possible damage to her lovely dress, she fell to the ground before him, not daring to face this angry man. Even if the incident with Nabal had not occurred earlier, David could have regarded her as an enemy because her husband was a devotee of Saul. Before the non-pleased David could remonstrate with her, a most pitiful plea poured from her lips.

"Oh, sir, I am so terribly ashamed that my husband behaved despicably toward your men today. It is all my fault that he is in a bad mood. I beg you with all my heart to forgive him. I do not want to be the cause of the future king of Israel becoming a murderer."

Glancing timidly at his face, could she see a flicker of compassion? Abigail pressed her cause, "See this store of food I have brought. It is far too little to repay the kindness you have shown our household, but if you can find it in your heart to accept it after all the trouble I have caused you, the Lord will surely bless you."

As David listened to the sweet, kind voice of Abigail saying, "The blame is all mine; please forgive," he was humbled, his heart was softened. Tactfully, she had reminded him of the Lord's blessing if he spared her household, rather than threatening the vengeance of God should he carry out his plan to kill. She did not approach him with a tirade of arguments; she did not lose her poise and succumb to tears.

"[Her] words could have come only from the lips of one who had partaken of the wisdom from above. The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. . . . Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose."

—*Patriarchs and Prophets*, p. 667. Her plan, God's plan, had worked!

"Bless you! If you had not come to meet me, I would have committed a great sin. Have no fear, I will not harm your husband. You can return home in peace." David's tone was different now.

"When she had finished her mission, she did not loiter. She quickly mounted her ass and wended her way back over the hills. We can imagine that David watched her until she was lost in the distance. He probably had been impressed with her good countenance, and he was not to forget this woman who had brought all of this excellent food to his hungry men. His admiration for her one day would take on a deeper, richer meaning."—Edith Deen, *All the Women of the Bible*, p. 105.

"When Abigail returned home she found Nabal and his guests in the enjoyment of a great feast, which they had converted into a scene of drunken revelry. Not un-

til the next morning did she relate to her husband what had occurred in her interview with David. Nabal was a coward at heart; and when he realized how near his folly had brought him to a sudden death, he seemed smitten with paralysis. Fearful that David would still pursue his purpose of revenge, he was filled with horror, and sank down in a condition of helpless insensibility. After ten days he died."—*Patriarchs and Prophets*, pp. 667, 668.

#### Abigail Grants a Favor

There is a storybook ending to this good woman's life. Some time after Nabal's death, David sent his servants to ask Abigail to become his wife. Now it was David's turn to make a request; her turn to grant a favor. In this marriage her heart found the happiness that had eluded her with Nabal. For David, Abigail's influence and devotion were among the great blessings of his life.

Through the characters in this narrative three stereotypes come into view. Having the advantage of retrospection, we are obligated to profit from their experiences.

In Nabal we see the man who, having yielded to the power of Satan, trusts only in self. Then, in times of great human need he has nowhere outside himself to place his confidence. He panics; self-destruction is the certain, tragic result.

On the other hand, many like David, while professing to serve God, possess an impetuous nature prone to rush headlong into action without reason. "David had taken an oath that Nabal and his household should perish; but now he saw that it was not only wrong to make such a vow, but it would be wrong to keep it."—*Signs of the Times*, Oct. 26, 1888.

Abigail stands as a striking example of a young woman who perhaps disregarding the counsel of God and parents hastily throws her life away to an unwise marriage. Years of patience and love will sometimes bring the husband to conversion. But there is no promise that God will deliver every Abigail as He did the Biblical one. The wife in a divided home may do all that is humanly possible to win her unbelieving husband and still have to enter the kingdom of heaven alone. If that should be, God will more than supply the happiness she never found in this life, and because she was a loving, faithful companion she will have no regrets. □

## Clearing the Conscience

One of the oldest debts ever owed General Telephone Company of the Southeast (U.S.A.), a subsidiary of General Telephone and Electronics Corporation, was settled several weeks ago when the company received a four-dollar payment for a coin call made more than 40 years ago.

The manager of the telephone company's service office in Bluefield, West Virginia, received an anonymous letter containing four one-dollar bills to pay for a call made nearby in 1934. Postmarked in North Carolina, the writer said that he had intended to stop at the company's office and pay the bill many times, but kept forgetting.

"I left the town of Keystone, and I hadn't the chance to pay this," the letter explained. "I owe it and I don't want to keep the money. So I didn't know of any other way to pay it but to send it to General Telephone and let them decide what to do with it. This has bothered me a lot of times because I'm a Christian and I don't want this to hinder me when the Lord calls me to leave this world."

A postscript added, "This call was \$3.50, so I am sending \$4 to be sure it is right," thus neatly recognizing the inflationary trend of the intervening decades.

Our first reaction is, What a shame! A troubled unease for 40 years! It doesn't seem that \$3.50 or \$350 or \$3,500 is worth an unsettled conscience!

Most every teacher has received at least one letter in his career from some student who had been troubled for years regarding such moral indiscretions as cheating on an exam, submitting false reading reports, and plagiarized research papers. Similar is the experience of institutional business managers who receive heart-rending letters telling about years of distress because of a bill unpaid or some other form of dishonesty.

Business establishments have a name for this phenomenon. They call it "conscience money." But what a sad story this term suggests—as well as a happy ending!

### Blessed Release

We rejoice with those who finally pull themselves together, face reality, and square their accounts with their fellow men. The reward is far beyond words to describe. The weight, oppressive and oftentimes suffocating, is gone. A blessed release! The sad part is that a person should wait so long—even a few days is too long—to recover his peace of mind and sense of rightness. The sadder part is that only a few are that troubled about their moral lapses in gaining recognition, a prize, or the security of an undeserved reputation. Some live the lie until they die. Somewhere they tuned down and then out the voice of the Holy Spirit—and that is sad indeed.

But what about a person's obligations to God? Not only his stewardship of time and energy, but also his tithes and offerings. Malachi was direct and candid: "Return to me, and I will return to you, says the Lord of hosts. But you say, 'How shall we return?' Will man rob God? Yet you are robbing me. But you say, 'How are we robbing thee?' In your tithes and offerings. You are cursed with a curse, for you are robbing me" (Mal. 3:7-9, R.S.V.).

There is no peace in withholding the tithe and offer-

ings. The issue does not go away in the passing of time except when a general drift in the total Christian experience eventually turns off all attempts by the Holy Spirit to clarify reality. The form of membership in the body of Christ may be sustained for other reasons but the inner spirit of a son or daughter of God has been exchanged for that of the rebel.

Ofttimes, it is said by those who after long years restore withheld tithes, that the beginning of their moral drift in other areas coincided with their laxness in tithing. There is something very fundamental about tithing that registers a personal spiritual index, his basic honesty with himself and toward God. Of course, merely paying tithe without a corresponding commitment to gracious, holy living is in itself another kind of fraud. "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others" (Matt. 23:23, R.S.V.). "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (chap. 5:20, R.S.V.).

### Too Heavy a Weight to Carry

How is it with you? Do you carry the burden of unpaid tithe? That is too heavy a weight to carry on the heart. God doesn't want that weight there. He wants to help you find peace and renewed spiritual vitality.

Some years back, a particular church had many who had withheld their tithe. Ellen G. White reported: "Many confessed that they had not paid tithes for years; and we know that God cannot bless those who are robbing Him, and that the church must suffer in consequence of the sins of its individual members. There are a large number of names on our church books; and if all would be prompt in paying an honest tithe to the Lord, which is His portion, the treasury would not lack for means. . . ."

"As the sin of robbing God was presented, the people received clearer views of their duty and privilege in this matter. One brother said that for two years he had not paid his tithes, and he was in despair; but as he confessed his sin, he began to gather hope. 'What shall I do?' he asked.

"I said, 'Give your note to the treasurer of the church; that will be businesslike.'

"He thought that was a rather strange request; but he sat down, and began to write, 'For value received, I promise to pay—' He looked up, as if to say, Is that the proper form in which to write out a note to the Lord?

## Take Time to Pray

By PAULINE GODDARD

Take time to pray in the morning

Before you start the day.

Take time to pray in the evening;

You'll find that it will pay.

For prayer will keep your heart in touch

With Christ, your dearest Friend.

The faith and strength you'll gain from prayer

Are blessings He will send.

“Yes,” he continued, “for value received. Have I not been receiving the blessings of God day after day? Have not the angels guarded me? Has not the Lord blessed me with all spiritual and temporal blessings? For value received, I promise to pay the sum of \$571.50 to the church treasurer.” After doing all he could do on his part, he was a happy man. In a few days he took up his note, and paid his tithe into the treasury. He had also made a Christmas donation of \$125.

“Another brother gave a note for \$1,000, expecting to meet it in a few weeks; and another gave a note for \$300.”—*Counsels on Stewardship*, pp. 95, 96.

We live in a day when many in the United States are having their income tax returns for several years made public. Their record of charitable gifts is thus displayed before the world. If our income tax returns were made public and our fellow church members were to read our record in tithes and offerings, would they be surprised?

But that record is on display—the angels know it and in the judgment it cannot be denied. This record is not merely recorded in some celestial ledger, it is embedded in the nerves and muscles of our bodies, stamped upon the neural patterns of the mind. By responses to obligations such as tithing we are developing into that character pattern that one day will be set forever. As time passes, our decision-making becomes predictable and fully a product of our choices in the past. Of that person it will be said, “He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still” (Rev. 22:11).

The new year will soon begin. Accounts for 1974 will soon close. For some the year must not end before they have redeemed their honor before God and man. The issue is simply stewardship and partnership. Too often for many convincing reasons we find it easy to bury a disproportionate percentage of our income in temporal possessions. God blesses us, waiting to see how we respond to His many benefits.

Let us all examine our accounts with God and man. Let us make haste to clear the record before the year slips away forever.

H. E. D.

## The Bill Gothard Seminars—2

*Continued from page 2*

dangerous to let other people make decisions that a consecrated Christian should make for himself, on his knees, between his soul and God. Decision-making is a part of the growth process; it helps people mature and become strong. Abdication of this responsibility by a 21-year-old almost certainly will retard the maturation process. Moreover, this aspect of the “chain of command” idea leads a person to look to human beings rather than to God. This seems to be a principle of Babylon rather than of the remnant church.

We do not consider the Gothard phenomenon sinister, as do some people in whom we have a great deal of confidence. But we tend to see in the stream of Adventists who attend his seminars further confirmation of the fact that the church is in a Laodicean state. People who drink from the fount of living water are satisfied, and do not wander around sampling the water from other cisterns. And tens of thousands of dollars that are spent “sampling” could be used to carry the water of life to a perishing world.

It is easy to criticize. It is not easy to be creative and develop the kind of program represented by Gothard’s seminars.

So, although we have definite misgivings about the seminars, rather than condemn them we see in them a challenge to every Seventh-day Adventist. Ministers should feel challenged to preach the kind of messages that will satisfy the thirst of their members for deeper spirituality and for improved interpersonal relationships, particularly in the home. Church members should feel challenged to a deeper study of God’s Word and of the writings of Ellen G. White. If ministers and church members respond adequately to this challenge Gothard may have unwittingly performed a great service for the church.

K. H. W.  
(Concluded)

## Letters

*Continued from page 3*

spoken of in the Bible, only to find that the church people are too involved in their own little worlds and problems to be able to help someone else.

I have found that I too become that way when I am thinking of my own troubles. But I also have found that if I let myself become more involved in helping others solve their problems and get through their crises, my problems seem to vanish, and in the meantime I am helping them and myself without causing myself much worry and taking much time.

JAN WALL  
Englewood, Colorado

### Indigenous Leadership

Re “Seventeen Centurions in Haiti” (April 11). I, too, thank God for the amazing outpouring of His Holy Spirit.

However, when I read such reports I am always a little disappointed. When we see how marvelously God is blessing in areas such as Haiti, Bermuda, and Alaska, why is it that they remain “missions”?

I strongly feel that our General Conference should insist that the union leaders train the local people to assume full and complete leadership in their own fields.

Do we have to wait until they agitate for self-autonomy or until political upheaval forces us to hand over the reins?

Why don’t we rejoice in making other nationalities self-governing and independent as much as we do in counting large numbers of baptisms? It was Jesus who said: “These ought ye to have done, and not . . . leave the other undone.”

EDWARD L. RICHARDSON  
Manoa, Pennsylvania

► The following observations were provided for us by David H. Baasch, an associate secretary of the General Conference:

Many, if not most, of the local missions in our overseas divisions, including those in Haiti, have a strong local ministry and are being administered by local leaders. This is true, too, of a growing number of union missions.

Our church also recognizes that many local and union missions can develop the broad strength to become conferences if they wish to request this status, which allows them a greater degree of self-direction. Denomina-

*tional policy outlines clearly defined criteria by which to measure this strength in its various aspects. These include, among others, an understanding of the worldwide character of the church and its mission; unity among the members, workers, and leaders; acceptance of the principles of church order and administration; financial stability and, most important, spiritual strength of workers and lay leadership. Several unions and a significant number of local missions in our overseas divisions have attained to conference status in recent years. Others have requested it or are preparing to do so.*

However, we must emphasize, that in the Seventh-day Adventist Church there exists no equivalent to the autonomous national churches of other denominations. Such churches are organizationally independent, joined to their counterparts in other areas only by voluntary association. Our church by contrast is one in all the world, not only spiritually but also organizationally. Each Seventh-day Adventist church and conference considers itself to be a part of the world church and is directed by its authority. We believe this unique blend of local self-direction with worldwide interdependence to be one of the qualities that strengthen the church locally and worldwide.

# ARE YOU A NOTICER?

By PATRICIA MURDOCH

"AND HE LOOKED UP, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21:1-4).

Jesus had looked on sadly as the wealthy had given of their means. But His countenance lighted as He saw the poor widow approaching hesitatingly, as though fearful of being observed. He knew she longed to do something, but the gift in her hand was so little, yet it was her all. He looked on as she waited her chance to throw in her two mites, and then tried to hurry away.

But, she found, her gift was not unnoticed. As she turned away, she caught the eye of Jesus, and heard His commendation: "Of a truth I say unto you, that this poor widow hath cast in more than they all." (See *The Desire of Ages*, pp. 614, 615.)

Yes, Jesus was a noticer.

In his book *Try Giving Yourself Away*, David Dunn included a chapter entitled "Are You a 'Noticer'?" He wrote: "A seriously neglected aspect of the art of appreciation is the habit of noticing.

"All of us put much thought into selecting our clothes, laying out and caring for our gardens, decorating our homes and adding to their furnishings, training our children, planning menus for our meals, polishing our cars, and all the other day-to-day activities of living. One of the minor disappointments of life is that our family, friends, and neighbors are prone to take for granted all our thought and pains; they seldom seem to notice."

I'm sure we all know what he means. We rearrange the furni-

ture, add a picture, buy a new outfit or a new car, and no one seems to notice!

But, as Mr. Dunn wrote, "A good noticer is indeed a great pleasure-giver," not only to other people, but to himself.

I have a dress that is, well, perhaps the word is *loud*. Wearing it one day, I met a man who said to me, "I like your dress." You can imagine how happy this compliment made me!

Let me give you an example of how I try to be a noticer. Last summer, while vacationing in California, we were dining out. A woman sitting nearby had the love-

liest, most colorful dress I have seen in a long time.

As I walked by her, I said, "What a beautiful dress!" Her face lighted up like a neon sign, and my day, too, was happier.

A pastor and his wife were attending a church where he was to be the guest speaker. A beautiful fall flower arrangement graced the altar. The bulletin indicated that the flowers were from a couple in the church, "in humble appreciation" of the church custodian.

When the pastor's wife told me about it, she said that no doubt everyone at church that Sabbath was delighted with the flowers, but that

## God Rewards Faithfulness

By AUDREY LOGAN

FOR THE YOUNGER SET

WOUNDED IN BATTLE and having lost one eye, Bobby surmounted his handicaps and became a successful optometrist, owning his own business.

One day a friend came to visit him. "There are some splendid meetings being held in a big tent downtown. Come with me to hear the evangelist," invited Vernon.

Always eager to learn more of God's Word, Bobby agreed to go and was thrilled with what he heard.

At the tent he learned many wonderful things about the Bible he had not known. Certain words kept ringing in his head, "Remember the sabbath day, to keep it holy," "the seventh day is the sabbath."

That means Saturday, thought Bobby. God expects me to keep the Sabbath! But what about my business?

His office was in a busy English town where ships were built. Saturday was the day when the men received their wages and then they would come in for sight testing and to pay for their glasses. Often by Monday much of their money was spent.

After much study and prayer Bobby decided what he must do. He would close his business from sunset Friday to sunset Saturday.

When his friends heard of his plan, they told him he was very foolish.

"You will lose all your money," said one.

"Fancy paying your staff for not working," scoffed another.

But Bobby knew that he would not be happy until he obeyed God's will.

So in spite of the scorn from his relatives and friends he closed his consulting rooms at sunset on Friday and kept them closed all through the Sabbath hours.

"Dear Lord," prayed Bobby, "please show Your power to my friends and bless me as I trust in Thee."

Bobby was content to leave everything in God's care.

The next few days were amazingly busy for him and the optometrists who assisted him. Everyone seemed to need their eyes attended to or were anxious to pay for their glasses.

Then came Friday afternoon and the test. How much money had Bobby lost through closing on his busiest day? Before the Sabbath the money had to be counted, and what do you think? In those five days the business had made more money than it had made in any other week since it had opened 16 years before! Wasn't that wonderful?

"Oh, thank You for revealing Thy love to me, Heavenly Father," prayed Bobby.

she, for one, was going to write the couple and let them know she had noticed.

How about you, are you a noticer?

Have you ever walked down a street, window-shopping, and noted an especially attractive window display? Did you take time to go in and tell the merchant of your enjoyment?

Mr. Dunn tells of such an experience, and says that the clerk who trimmed the window got a raise in pay as a result of the compliment!

Perhaps you're dining out and there's a musical group there. They play one of your favorite songs. Do you go over and tell them so? They'd no doubt be pleased.

If you have particularly enjoyed a meal, do you send your "compliments to the chef"?

### Finding Suitable Opportunities

Are you an avid reader? You've no doubt read an exceptionally good story or a more-than-helpful article. But have you ever taken time to write to the author and let him know what interested or helped you most? You may not hear from the author, but that's all right. You're not collecting autographs, you're just trying to make someone's day a bit happier.

But you may be happily surprised. My family has been corresponding with David Dunn, at Christmas, for some years, until his recent retirement.

And we've been writing regularly to a man in Wales since telling him how much we enjoyed a story he had written for an American magazine.

Does your neighbor sport a new hat or a new car? Does your hostess have an unusual flower arrangement on the table? Does your child come home from school with a paper sporting a big fat "A"? Are you a noticer?

Does your daughter do an exceptionally good job of cleaning the front room? Does your son's room sparkle? Does your wife's hair look unusually nice this morning? Does your husband look "chipper" in his new suit?

Does the elderly gentleman up the street take special care of his flower garden? Does some elderly lady make extra-good cookies to share with you?

Does your employee do a good job on an important report? Did your employer take special pains with some project?

Does the Sabbath school superintendent have an especially interesting program? Does the pastor's

sermon move you? Are you a noticer?

According to Mr. Dunn, only two people out of a hundred are noticers! Doesn't that remind you of Jesus and the ten lepers? "But where are the nine?"

*Two people out of a hundred are noticers! Can't you and I better that ratio?*

Mr. Dunn continued: "If you cultivate the habit of noticing—and speaking of—all sorts of little things, you soon begin to earn an unexpected double dividend on your giving: You become more alert to the life that is going on around you. You seem somehow to savor it more, to enjoy its spirit and color and variety. Not only that; you get a reputation for being a person of discrimination—which you actually become because you are constantly exercising your powers of observation and appreciation."

If would be nice if we could start a society of noticers. But the next best thing would be for each of us, in our own way, to become a noticer. This would help our world become a better place. □

especially

## FOR WOMEN

By BETTY HOLBROOK

### For Christmas . . . With Love

THE BLAZING MIDDLE-of-October colors were everywhere when I saw Christmas in a department store for the first time this season. I winced. It was bad enough to see the streets and stores decorated for Christmas just before Thanksgiving last year, but six weeks earlier in 1974? It's too soon, and we're already being tempted to start thinking about what we're going to get this year. Or is it? Maybe it is time to think about Christmas—about giving, that is. Maybe this is the time to plan with our families and make this a genuine Christmas. "For God so loved . . . that he gave . . ."

Paul seems to pick up that same priority in 1 Corinthians 13, and certainly we would have a lot more success in training children if we could teach them to think of others first—to love genuinely. From the time children are tiny we are so concerned about them that we pamper them, dress them, spoil them, and then wonder why they don't appreciate it. How can they? Life has centered around them for so long that they come to believe that the world should be theirs

and everyone in it a servant to be used.

Mother becomes the female martyr who slaves in the kitchen while Sally watches TV or Jim plays ping-pong. Or Dad takes on a second job so that Mike can have that foreign sports car, because "all the other fellows" (usually based on a survey of one) have them. Even tiny Jennifer is told to run out and have a good time while Mommy cleans the house.

Later Mother and Dad mourn, "How can our children treat us so badly after all we've done for them?" The children, of course, are doing just what they were taught to do—to think only of themselves. Sally would be grateful someday to the mother who taught her the art of cooking, and Jim's wife would sing the praises of a mother-in-law who had taught her son to give a helping hand at home. Mike, too, would later realize that it's a healthy thing to learn to be financially independent. Living on handouts destroys self-respect, even in the young.

What we so often don't take time to think through is that more than anything else our children need parents who take the time to talk, to encourage, to listen, and to teach them to love and to discover the happiness there is in making others happy. We are so eager to give our children what we didn't have that we neglect to give them what we did have.

She was a tired mother, older looking than her years. Raising a large family had not been easy, especially since money was scarce. She gave of herself unselfishly—too much so at times—but then it was worth it as she watched the children grow up one by one. It was Mother's Day. Her children, wanting to show their love and appreciation, bought her a beautiful bouquet of flowers.

"You shouldn't have done that!" she scolded. "They cost so much and fade so quickly. I don't need flowers."

"I'd rather buy them for her now," her daughter said later, a puzzled and hurt look crossing her face. "Mother has always loved flowers, and someday we'll lay them on her casket and weep over all the things we wish we could have said and done for her."

Flowers do fade, but the memory of the loving thoughts they express do not.

Is it love when we do everything for our children and never teach them to reciprocate? Or could it be that we *haven't loved them enough* to teach them to think of others? That's what love is all about—giving. The earlier a child learns it, the happier he will be. The spirit of giving and doing for others is not inherited; it is a gift from God, developed through practice.

"For God so loved . . . that he gave . . ." Not for us to say, "You shouldn't have done that; it costs too much!" It's for us to say "Thank You. I am grateful," and then reflect and share that love. Could there be a better time to get started than at Christmas?

# Actions of General Interest From the 1974 Annual Council—2

The following actions voted by the 1974 Annual Council, and continued from the previous issue of the REVIEW, are considered to be of general interest to our readers. To conserve space, in some of the actions only portions of major significance have been included. Omissions are indicated by ellipses (. . .). All of the following actions were voted by the North American Division Committee on Administration and apply to the North American Division only.—EDITORS.

## Ministerial

### ► Study Document on Divorce and Remarriage

*Voted*, To refer the document [Study Document on Divorce and Remarriage] to PRADCO for further study. Delegates were invited to forward comments, criticisms, and suggestions for revisions to the General Conference secretary.

## Publishing

### Bible Story to Schools

*Voted*, To approve a plan which would make the 10-volume *Bible Story* set available to SDA schools for library use—not for resale—under the following plan:

1. That schools order through their respective conference Adventist Book Centers, and the Centers in turn order from the HHES office serving that area.

2. That the HHES grant the ABC a 60 per cent discount on the retail price, the ABC to grant the school a 50 per cent discount on the retail price, and that the HHES drop-ship the volumes prepaid.

### ► Denominational Books in Public Libraries—New Policy

*Voted*, To add a new section, "Denominational Books in Public Libraries," to the NAD Working Policy, following the section "Independent Publications," pages 170-172, as follows:

#### ► Denominational Books in Public Libraries

A plan has been adopted for placing in public libraries in the United States and Canada a basic set of denominational books and professional journals concerning the history, present work, and fundamental teaching of Seventh-day Adventists, and a similar set of books and journals in university and seminary libraries. The plan operates as follows:

1. The Literature Production and Distribution Committee will sponsor and promote this plan, revising the basic library list and the selected set of standard works as needed.

2. The financial involvement for the basic set of denominational books and journals for public libraries may be shared equally by the local conference and church or churches.

3. The financial involvement for the selected set of standard works for university and seminary libraries shall be shared equally by the General Conference, union conference, local conference, and publishing house concerned.

4. As far as possible, personal presentation should be made to each library by a conference worker in company with a local church member, and the library catalog shall be checked to avoid duplication of titles and allow for substitutions where desired.

5. Library cards printed and issued by the Library of Congress shall be furnished each library for each title, in order to accelerate accessioning in sufficient number to provide the author card, subject cards, and shelf list card.

### ► ABC Territorial Sales Clinic—Annual

*Voted*, 1. To hold an annual meeting of the ABC managers in the respective publishing house territories as a sales clinic, either on a territorial or a regional basis, as may be determined by the publishing house concerned.

2. To hold this ABC sales clinic in connection with one of the annual Sales Development Committee meetings.

3. To advise publishing houses to pay travel to and from the meeting based on cost of air coach fare or the equivalent.

4. To advise ABC's to pay the cost of housing and entertainment during the meeting.

5. To invite on a rotating basis every other year, one assistant ABC manager from each conference to attend the sales clinic for development of leadership; the travel allowance based on air coach fare to be shared equally between the publishing house and the Adventist Book Center.

6. To invite representatives from other publishing houses in North America to attend.

### ► Publishing House Territorial Meetings for Lay Activities Secretaries—Annual

*Voted*, To invite union lay activities secretaries to territorial publishing house meetings on an annual basis for missionary-magazine-planning session; travel to be paid on the basis of air coach fare by the publishing house. Employing organizations are to pay motel and entertainment expenses for invitees.

2. To invite on an annual basis local regional conference Lay Activities secretaries and a regional representative from the Pacific Union to the Southern Publishing Association for a MES-SAGE magazine planning session; travel (air coach fare), motel, and entertainment expenses to be paid by the Southern Publishing Association.

### ► Small Literature—Billing Basis

*Voted*, To request the publishing houses to supply all small literature subscription and sales material on a net billing basis.

## Religious Liberty

### ► State/Provincial Capital Representative

*Voted*, To request conferences to appoint a state/provincial capital representative, preferably a pastor in the capital city district to check on all proposed legislation regularly and to inform and consult with the conference religious liberty secretary regarding all pertinent items and to plan effective action which will safeguard fundamental liberties.

1. The capital representative shall:

a. Work under the direction of the conference or union conference religious liberty secretary in religious liberty items.

b. Check regularly on all proposed legislation.

c. Develop a friendship with legislators and their office staffs, keeping in mind that his primary responsibility is to present a spiritual witness.

d. Conduct a continuing educational program to keep legislators, legislative committees,

and the executive branch advised of the Seventh-day Adventist position on, and problems surrounding, key issues such as:

- Sunday laws
- Labor legislation
- Solicitation laws
- Aid to education and bills affecting Seventh-day Adventist schools
- Temperance laws
- Bills affecting our hospitals and nursing homes
- Taxation bills affecting the church and church institutions
- Other legislation affecting the church and religious liberty

2. The duties of the capital representative should be so assigned as to give him sufficient priority and time to effectively conduct his assignment.

3. Whenever possible, capital representatives should be allowed to meet with conference religious liberty secretaries when gathering on a union conference basis to discuss religious liberty problems and trends.

4. Where possible, capital representatives should be provided with an expense budget.

5. Because friendships with legislators and their staffs become more valuable when cultivated over a long period of time, serious consideration should be given to keeping capital representatives as long as possible at one capital. (During this time, a pastor might be moved to several different churches in the area while maintaining a continuity at a capital.)

6. To avoid locking the church into an unworkable situation over a period of years, the work of the capital representative should be reviewed every two years by the conference president and the union religious liberty secretary.

## Spirit of Prophecy

### ► Prophetic Guidance Workshops—1976

*Voted*, 1. To request the Ellen G. White Estate to conduct four Prophetic Guidance Workshops in North America in 1976.

2. To include these workshops in the schedule of approved meetings for 1976 as follows:

a. North Pacific and Northern unions workshop to be held at Auburn Academy, June 14-30, 1976.

b. Pacific, Southwestern, and Central unions workshop to be held on the La Sierra campus of Loma Linda University, June 28-July 14, 1976.

c. Columbia and Southern unions workshop to be held at Columbia Union College, July 12-28, 1976.

d. Lake, Atlantic, and Canadian unions workshop to be held at Andrews University, July 26-August 11, 1976.

3. To urge the responsible administrative boards and executive committees to consider the unique nature of these workshops and the fact that they are not often repeated, and that they therefore arrange for the attendance of members of their faculties especially concerned with teaching Prophetic Guidance, and those workers who have been assigned special responsibilities in the interest of the Spirit of Prophecy.



The work of the General Conference secretariat was explained to Annual Council delegates by A. Edwin Gibb, GC undersecretary. Associate secretaries behind him are B. E. Seton, D. W. Hunter, C. E. Bradford, L. L. Bock, D. S. Johnson, R. F. Williams, and D. H. Baasch.

## Youth

### ► Operation Comeback

*Voted*, To request conferences to give study to implementing the following "Operation Comeback" plan using *Insight* magazine for reclaiming Adventist youth:

1. The local pastor in consultation with the local church youth council compiles a list of the names and addresses of youth in the local community who were former members of the church.

2. The local church, through its youth council, arranges to send these youth a one-year complimentary subscription to *Insight* with an introductory letter indicating the church's continued love and concern for the individual. Where possible, the local conference may give financial assistance to the local church from youth evangelism funds to help provide these subscriptions.

3. The pastor, in cooperation with the youth council, develops a visitation program involving peer-group young people, using subject matter in *Insight* to help get a conversation started in the visit to the home.

4. At the end of one year, the local church evaluates this program and reports to the conference youth director.

### ► "STOP" Program—Society for Training People in Trouble

The ever-increasing crime rate, particularly among the youth, makes us aware of the need to reach as many of them as possible before they become hardened criminals.

An existing program designed to help solve the ever-increasing problem of crime has been called "STOP"—Society for Training People in Trouble. It is used primarily to help young people who are on probation. The theory of probation is: work with the individual before he is locked up, and hopefully because you have helped him to shape his environment he will not have to go to prison where his environment will shape him.

The plan is for members of the church to work with the Probation Court as volunteer probation officers. An outline has been prepared, in counsel with the Lay Activities and Youth departments, giving step-by-step procedures that any worker, layman, or mature youth can follow in cooperation with the Probation Court in an effort to help save children and youth from becoming criminals and prepare them to be better citizens here and in the world to come.

*Voted*, To adopt the "STOP" program as a part of the church's Community Services throughout North America.

### ► Youth Council

Whereas there is need on the local church level for a more unified ministry for youth, utilizing all of the resources of the church to guide them in their social, spiritual, physical, and mental development,

*Voted*, To adopt the following local church organizational plan for youth ministry in the North American Division:

1. That a youth council be established in the local church. This council will be responsible to the local church board and will sponsor the total youth ministry in the local church, utilizing the resources of the departments of the church.

2. That a duly elected youth leader be chairman of the youth council.

3. That the membership of the youth council to be elected by the church include the following:

- a. Youth leader
- b. Associate youth leader(s)
- c. Youth secretary/treasurer
- d. Lay activities leader
- e. General Sabbath school superintendent
- f. Temperance leader
- g. Youth Sabbath school division leader (or where there is not youth Sabbath school division, the youth class teacher)
- h. Pathfinder director
- i. Youth advisor
- j. Health secretary
- k. Others as appointed by the youth council (such as the youth group leaders for youth

outreach, youth temperance, youth socials, MV meetings, and other youth meetings, etc.)

4. That the youth Sabbath school, sponsored by the youth council, continue to use the resource materials and foster the objectives and program of the General Conference Sabbath School Department and follow the guidance of the local Sabbath school council.

5. That the directors of conference departments involved in youth programs work directly with their respective local church departmental councils (which include youth council representation) for the implementation of their programs and channeling of all conference resource materials.

6. That at the local church level the youth Sabbath school division leader and youth temperance leader report to their respective local church departmental councils. The youth council secretary/treasurer will send a monthly report of the youth ministry in the local church to the conference youth department on report forms provided by the conference.

7. That the youth council cooperate with the pastor, parents, teachers, and guardians of youth in the spiritual, mental, physical, and social development of the youth of the church and in winning potential youth baptismal interests, keeping a current file on each of these youth. Outreach plans developed in the youth council as a part of the church's missionary program are to be approved by the church evangelism council.

8. That the Church Manual Committee give study to the necessary revision of the *Church Manual* to include the concept of the youth

council, after sufficient time has been given for field testing.

### ► Ingathering Permits

Since the evangelistic and soul-winning outreach of the Ingathering Crusade is being emphasized increasingly, it is believed that in most cases permits for Ingathering are not necessary.

*Voted*, To approve the following counsel concerning Ingathering permits:

1. That where it has been customary to secure permits for Ingathering this procedure be discontinued as soon as and where practicable.

2. That conferences therefore do not apply to city (or other) authorities for permits, but indicate their willingness to register without the payment of a permit fee. (A small registration fee per church is permissible.) Those responsible for making official contacts should courteously explain the evangelistic nature of the church's work and the reason for approaching the public for their support.

3. That where problems arise and the continuing of the Ingathering Crusade is in jeopardy or the Crusade is stopped or forbidden by the proper authorities, every endeavor be made at local and union level to resolve the difficulty. When such endeavors are not successful or do not promise success, the General Conference Lay Activities Department should be advised and its assistance solicited through the regular channels. It will work, in cooperation with the Public Affairs and Religious Liberty Department as may be necessary, seeking a satisfactory resolution of the issue.

## "My Image . . . Grew Immensely"

### A student representative gives his reaction to Annual Council

By RICHARD FREDERICKS

NO WORDS could describe the Annual Council more beautifully than those of the General Conference president—"a mountaintop experience." The flavor of the meetings was distinctly spiritual, not just in form but in content, and my image of our church's world leaders grew immensely. They were all so very human, laughing, crying at times, and making a few individual mistakes along the way. But together, in session, as they asked the Lord's guidance and sought to lay the plans for His work I felt in a very real way a spirit that was higher than each individual human, a spirit of humility and love, then finally of divine wisdom. No one man or group of men was the focal point of this spirit, but at the end of each day I left the sessions inspired, feeling sure God had been in that room.

There is a genuine desire among our General Conference leaders to see the Seventh-day Adventist Church be more than just an active, evangelistic church. Even to be the fastest-growing church in North America would not be enough. As the official message stated, church leaders are seeking quality more than quantity.

What Gideon could not do with 32,000, God accomplished through him with 300. So it is today. The church is looking for a group of people, however small, who have developed the trust and love of Christ, who know the happiness of complete dependence on Him, and who would rather die than compromise one point of His high standard.

If we are a people who truly understand and accept the message of righteousness by faith in Christ, then there is no power that can stop us. And the greatest Power waits to help us—you and me—to be that righteous people. Let's begin to claim God's promises! If we develop Christ's character of prayer, trust, and loving, selfless service, then we will move mountains—mountains of sin, first in ourselves, and then, as the Spirit shines out, in the lives of many others. It's a beautiful challenge God gives, one I believe our leaders have totally accepted. Now it's our turn. Let's each say Yes to God's call for a *complete* Christian character.

## Volunteers From Australia Help Work Grow in Surinam

By MR. AND MRS. G. F. R. VYSMA

GOD HAD A WORK for us in Surinam, we were sure. Our home was in Avondale, New South Wales, Australia. We had spent some time assisting in the Aboriginal work at Mirriwinni Gardens in New South Wales, but in 1971 we felt strongly that we should come to Surinam. Although we received no indication at that time that the mission particularly wanted us here, we are glad now that we followed the inner voice that guided us in an unexpected direction.

Surinam is populated by three main races, the Hindustan Indians (descendants of migrants from India and Pakistan), the Negroes or Creoles (the third generation of freed slaves), and the Javanese (migrants from Indonesia). The Indians and Javanese are for the most part Moslems, with a smaller number of Hindus. The Creoles usually belong to one of the several Christian churches.

Until our arrival here no Surinamese Seventh-day Adventists (all of them are Creoles) had succeeded in taking the message to the other races. We have met many during our short stay here who have never even heard of a person called Jesus Christ—and we live only about three miles from the center of the capital city.

*Mr. and Mrs. G. F. R. Vysma are Dutch Australian volunteer missionaries to Meerzorg, Surinam.*

We arrived here in April of 1972. It took us several months to rent a suitable house. We immediately started the work with a branch Sabbath school. A few curious, ragged, barefooted children wandered in. Some stayed and became regular visitors, but the number remained discouragingly low. Once we had only two children, a boy and a girl. They felt rather embarrassed; boys and girls don't mix here unless they are related to one another. We began to feel very doubtful about ourselves and our teaching methods, and about our calling to this work. But God is a mighty Lord and a powerful Sustainer. He never will allow His willing children to experience failure.

### Room for Classes

The change for the better came when a man came to us and offered us his newly built house for hire. We were elated! The place provided enough room for three Sabbath school classes and all the conveniences we were looking for. Then an American couple, volunteer missionaries like ourselves, who were returning to the States, offered us the manikin Smoking Sam. Another missionary introduced us to the government health department, which distributes powdered milk through missionaries working among the poor and uneducated of this country.

Smoking Sam proved a success in all the primary and secondary schools to

which we took him. We came in contact with numberless youth, and more began to come to our Sabbath afternoon meetings. Soon we had more than 60, divided into three groups. Many of them are appallingly poor. We distributed the powdered milk at first, every two weeks. They eat it instead of drinking it.

Our work is progressing steadily. After two years of hard work without a day off, we find the numbers growing. We have more than 140 children and youth attending our Sabbath school. We meet now in one of the government primary schools, as our house does not offer adequate room for all classes. The headmaster of this school, a Moslem, allows us to use five classrooms. Teachers from the Central church assist us in this Sabbath school work.

Our home is open to the children for games every Sunday. We have indoor games such as table tennis, Meccano, checkers, and puzzles, and outdoor games such as basketball, football, and squash. During weekdays my wife gives the children free instruction in English and music (recorders). We now have added sewing lessons to the list and have received two treadle sewing machines from the union president in Port of Spain.

During these years we have felt the need of an assistant worker of the same race as these children. A woman teacher from Fiji, a graduate of Avondale College in Australia, arrived two weeks ago. She already has begun to teach English to adults.

We planned to return to Australia this year, but seeing the existing need we decided to stay. Our fondest hope is to be able to raise funds for a meeting place, however humble, where we can come together in peace and quiet. □



The local government primary school headmaster allows the Vysmas to use five classrooms for Sabbath school. Mr. Vysma and the boys and girls in class V pose outside their classroom.



Mrs. Vysma, above, teaches class IV. Teachers from the Central church help out with classes for the 140 children who attend.



## INDIA

### Enlarged VOP Facilities Open in Poona Ceremony

On September 14, 45 staff members of the Poona broadcasting group and 40 workers from the Voice of Prophecy School in Poona, India, gathered for a ceremony to open the newly enlarged studios. A. J. Johanson, secretary of the Southern Asia Division, officiated in the ribbon-cutting ceremony.

The ten broadcasts (four in English and six in the local language) can reach almost 1.2 billion people (more than one third of the world's population) a week.



A. J. Johanson, Southern Asia Division secretary, cuts the ribbon opening the newly enlarged VOP broadcasting studios in Poona.

In Voice of Prophecy enrollment applications, Southern Asia leads all other overseas divisions, with 415,341. There were 58,595 active students in 1973. Since the broadcasts began, baptisms of VOP students have been doubling each year. There were 250 in

1971, 500 in 1972, and 1,000 in 1973.

With such results, the Southern Asia Division wants to double the broadcast time from the present three and a quarter hours a week. This, however, would cost approximately \$20,000 more than the present budget.



Those who visited the new studios on opening day received small gifts and VOP radio logs.

## Thank You for Far Eastern Library Books

ABOUT A YEAR AGO (Sept. 13, 1973), the *Review and Herald* published a short article I wrote requesting new and used books for Adventist secondary school libraries of the Far Eastern Division. Much prayer was put into that article, for the need is very great. The consequences were left to the power of the Holy Spirit.

Now I want to report on the response. Approximately 35 people helped in various ways. Some sent money, checks up to \$100. Others sent books and audio-visual materials that they had in their possession. Some purchased new books. A retired minister supplied 19 English-speaking academies in Southeast Asia, the Philippines, and Micronesia with approximately 200 new books each. These books are mostly paperbacks published by Seventh-day Adventist publishing houses, as well as Spirit of Prophecy books. In addition, he subscribed for Seventh-day Adventist youth magazines for these academies.

Another retired minister offered to help purchase encyclopedias on the basis that the schools supply half the cost and he the other half. The schools are responding so enthusiastically to his offer that he cannot match the funds that are coming in for these encyclopedias.

*Review* readers from many areas wrote us. Letters came from California, Colorado, Florida, Oregon, Texas, Tennessee, Washington, New Mexico, Michigan, Minnesota, and Washington, D.C. Responses also came from outside the continental United States—Hawaii, Canada, Australia, and England.

What type of people were interested? Several former missionaries from the Far East, a few retired ministers, but mostly laymen who love young people. An old man from England sent a small check, saying he did not have much, but he wanted to do what he could. Several older people who are on Social Security sent \$5 or \$10. Because of these gifts, we have purchased selected reference books from the *Time-Life Nature Library* for many of the academies.

As a librarian, it has been my privilege to conduct library workshops for secondary teachers in eight countries this year. Now these teachers know better how to organize their libraries, how to utilize the material, and how to get it into the hands of the students. Their response has been thrilling. They are eager to learn. Our libraries are changing and improving. Why? Because we prayed, then we told you of our needs, and the Holy Spirit did the rest. We are grateful to you for these good books and magazines and to God whose Spirit impressed people in many areas to respond. [Eds. note—See This Week, on page 3, for a further comment.]

Thank you for what you have done in behalf of the young people of Asia who have not the privileges or the finances of more favored countries, but who love to learn and prepare themselves to be leaders in God's work. Truly, as you have given to "the least of these," you have given to Jesus.

EILEEN E. LANTRY  
Librarian, Southeast Asia Union College  
Singapore



Noel Coronel, second-year theology major at Chile College, discusses the nutrition class completion certificates with Mrs. R. Allen Jamison, an organizer and director of the nutrition and health classes.

## CHILE

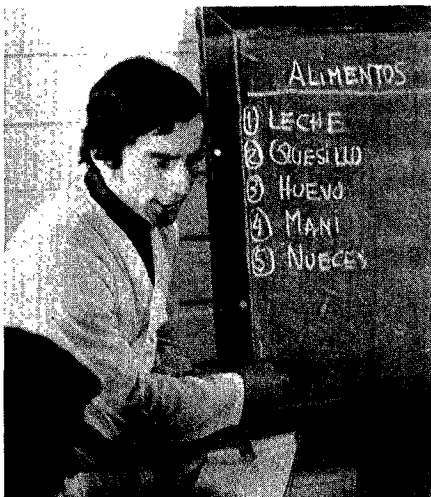
### College Personnel Teach 68 Nutrition-Health Classes

Forty-two volunteers from the student body of Chile College responded recently to a challenge to hold 13 simultaneous nutrition-health classes in Chillán, a provincial capital of more than 100,000 inhabitants, approximately eight miles from the college.

The students volunteered to participate in a series of four lecture-demonstration classes for 13 mothers' club centers, representing 130 local clubs, during the month of June, 1974. More than 400 people were in attendance.

The student volunteers were organized and directed by Mrs. Allen Jamison, R.D., and Edelweis Mayr, M.D. The students formed teams of three or four; one was coordinator-hostess, one was the lecturer, and the others were helpers. All were either students or former students in the nutrition and health classes of the college's theology department.

The City of Chillán cooperated by furnishing a large bus that transported the student teams between the school and the mothers' club centers where the classes were held. The city's weekly



Fernando Bustos, a senior theology major, gives a lecture on protein foods to one of the many mothers' clubs in Chillán, Chile.

transportation was a key factor in the success of the cooking schools.

Besides these recent 52 classes, an additional 16 nutrition and cooking classes have been presented during the past year by faculty wives and teaching personnel, bringing the total for the college to 68 in one year. These, along with a Five-Day Plan to Stop Smoking, have been jointly sponsored by the home economics department and the health education classes of the theology department.

It has been estimated that more than 1,000 people have benefited from these classes. Many who attended have purchased Seventh-day Adventist recipe books or *Vida Feliz*, an Adventist health journal.

Late in 1973, when Chile was suffering from a variety of shortages—including food and especially meat—Mrs. R. A. Itin, wife of the school's director, made arrangements to present vegetarian cooking classes. General community interest was aroused, and word finally reached the mothers' clubs. Early this year they asked that additional nutrition classes of a similar nature be presented especially for them. The school's leaders said Yes, and the students gladly volunteered.

A continuation of the program is being coordinated by the theology department's student mission. It is hoped that those who expressed special interest and asked for more information will respond to further church programs for the community. R. ALLEN JAMISON

*Director, Theology Department  
Chile College*

## SOUTH AFRICA

### 6,500 People Attend Centennial Youth Congress

Six thousand five hundred people attended the South African Union Youth Congress held recently in Maranatha Park, Johannesburg. In 1924 a special youth congress commemorated the sending of the Seventh-day Adventist Church's first overseas missionary, and now, 50 years later, and 100 years since that missionary left the United States for foreign service, youth of South Africa again gathered for a congress.

The congress theme was "Real Happiness Is." A special theme song was written by P. A. Venter, of the Sentinel Publishing Company, and set to music by Mrs. Will Dunbar, of Helderberg College.

On Sabbath hundreds of young people committed their lives to Christ and made themselves available for His service. Specific calls for service were made, and young people eagerly responded to enter into full denominational service and also volunteer service. On Sunday more than 50 Master Guides were invested.

Guest speaker for the congress was John Loor, Ministerial secretary of the Michigan Conference. During four services he portrayed scenes from the life and ministry of Christ. As he unfolded the gospel story the Holy Spirit

spoke to hearts of Christ's love. Other speakers included F. Campbell, South African Union president; D. B. Hills, Trans-Africa Division youth director; and S. van Rooyen, of the Helderberg College theology department. Another special guest was Andy Ferrier, accordionist.

Coordinator of the youth congress was G. J. A. Breedts, South African Union Conference youth director. He was assisted by the following conference and field youth directors: H. E. Marais, Cape Conference; J. W. Relihan, Oranje-Natal Conference; G. E. Africa, Good Hope Conference; and H. P. Charles, Indian Field. At the youth congress J. Joubert was introduced as the new Transvaal Conference youth director.

The Johannesburg Youth Congress was followed by one in Cape Town for the members of the Good Hope Conference and the following weekend by a youth congress in Durban for the Indian Field. Elder Loor and Mr. Ferrier attended all three congresses.

It is significant that, exactly 100 years since the church's first missionary left for foreign service, hundreds of young people in South Africa have indicated their decision to serve the Lord in full-time denominational employment. As they have reviewed what the pioneers have done and how God is leading His church, they have responded to the challenge of the hour.

The youth of South Africa are prepared to serve in their territory and also in other lands. They have demonstrated at the youth congresses that real happiness is "to have a Saviour," and to serve Christ.

DESMOND B. HILLS

## MICHIGAN

### Battle Creek Sanitarium Votes Church Affiliation

In a historic and unanimous vote the constituents of Battle Creek Sanitarium Hospital elected that the hospital become, as of October 1, 1974, the 394th medical facility owned and operated by the Seventh-day Adventist Church.

A fully accredited community hospital, the san provides medical and surgical facilities, as well as a complete inpatient mental-health program with supportive services. These services include in- and outpatient alcohol-and-drug-treatment programs and psychological testing and counseling.

Currently the hospital is planning new areas for its pharmacy, physical therapy, and laboratory departments and is planning to complete the fourth floor of the Jeffrey Building to expand its mental-health and alcoholism-and-drug services and thus increase its bed capacity to 155, according to Vernon L. Small, hospital administrator.

Situated in a metropolitan area with a population of about 100,000, the hospital will be operated as a sister institution to Hinsdale Sanitarium and Hospital. The two hospitals will pool their

purchasing in some areas, as well as cooperate in management training and other inservice programs.

The study to change the status of the hospital from a member of the Association of Privately Owned Seventh-day Adventist Services and Industries to a denominationally owned facility was begun last year by a special commission under the direction of Francis W. Wernick, president of the Lake Union Conference. Elder Wernick is the chairman of the board for both hospitals.

On a recommendation at the fourth meeting of the General Conference held in May, 1866, Battle Creek Sanitarium Hospital opened on September 5, 1866, in a small eight-room house as the Western Health Reform Institute. Although never directly owned by the denomination, the church was instrumental in the hospital's establishment and influential in its early growth.

Rather a big project for a church that was only organized three years earlier and had 3,500 members, the Institute was established as a result of the urgings of Ellen G. White and other early pioneers to "provide a home for the afflicted and those who wish to learn how to take care of their bodies that they may prevent sickness."

Underwriting this new venture were a number of Adventists who bought stocks in the Institute. In less than two years, however, these same stockholders voted to forgo any future profits in their investment and to turn any realized proceeds back to the hospital's directors to use for charity.

Through a series of ups and downs under the leadership of the late John Harvey Kellogg, who joined the Institute in 1876 as medical superintendent and was associated with the sanitarium until his death in 1943, the hospital managed to achieve international fame as a center for healing.

The hospital has played an integral and lively part in two great histories—the beginning of both a worldwide medical ministry in the church and the cereal industry still headquartered in Battle Creek.

Both histories came to important turning points in 1906 that assured their success and permanence. In that year the Adventist medical school, predecessor of Loma Linda University, was founded, and the Battle Creek Toasted Corn Flake Company, later the Kellogg Company, was organized independently of the sanitarium. It was at the hospital that Dr. Kellogg began the experiments with grains that later made it possible for his brother, Will Kellogg, to become a cereal magnate.

Now with the hospital once more a part of the church, Mr. Small pledged his "best to encourage the spiritual emphasis in this hospital to further the complete ministry of Jesus Christ." The hospital, he continued, will uphold the religious and moral principles of the Adventist Church, emphasizing a ministry to the whole man—his physical, spiritual, and mental health.

*KEITH J. WATERBROOK, Director  
Development and Public Relations  
Battle Creek Sanitarium Hospital*



The Western Health Reform Institute, which opened in 1866 in an eight-room cottage, was the first Battle Creek Sanitarium building. The Seventh-day Adventist Church was instrumental in the opening of this hospital, although it never directly owned the institution.



Fire destroyed this entire Battle Creek Sanitarium Hospital complex on February 18, 1902.



The Jeffrey Building, newest building at Battle Creek Sanitarium Hospital, began serving patients in January, 1971. It was named for James R. Jeffrey, medical director since 1943.

# NEWS NOTES

FROM THE WORLD DIVISIONS

## Euro-Africa

► On Sunday, October 20, the new school buildings in Sagunto, Spain, were officially inaugurated. This seminary has an international flavor, for the student body is made up of 38 Spaniards, 12 Americans, four Portuguese, three French, and one each from Mexico, Holland, Switzerland, the Dutch Antilles, and Canada.

► The teachers of the Marienhöhe Missionary Seminary, Germany, spent the weekend of October 30 to November 3 in their second retreat at Mühlenrahmede, northern Germany.

EDWARD E. WHITE, *Correspondent*

## Inter-American

► Robert H. Pierson, General Conference president, and J. S. Laughlin, from the General Conference Insurance Service, were among the guests at the Caribbean Union quadrennial session held in Port-of-Spain, Trinidad, from August 27 to 31. Each morning at 11 o'clock and also for the Sabbath worship service, Elder Pierson presented messages stressing the importance of putting the kingdom of God first and the great need that exists for repentance, revival, and reformation. During the session the following officers and departmental men were elected: president, G. Ralph Thompson; secretary-treasurer, Eric John Murray; auditor and assistant treasurer, Joseph Grimshaw; education and religious liberty secretary, K. E. Forde; lay activities, Sabbath school, and communication secretary, T. T. Billings; Ministerial secretary, K. S. Wiggins; publishing secretary, Charles Williams; stewardship and development secretary, Leon Phillips; trust services secretary, Joseph Grimshaw; youth, health, and temperance secretary, E. W. Howell.

L. MARCEL ABEL, *Correspondent*

## Northern Europe-West Africa

► Even though there is no denominationally owned medical institution in the West Norway Conference, which has 1,585 members, there are some 125 people connected with health work. Among them are eight doctors, five medical students, one dentist, one dental technician, three cooks, 80 physiotherapists, 20 nurses and midwives, and four nursing assistants.

► A book order was taken recently in

Northern Ireland by Tony Brownlow, literature evangelist. His order was for £1,500 (US\$3,600) worth of books.

► Sweden, which for some years has had difficulty in increasing its cumulative literature sales from year to year, now boasts an increase of 53 per cent in delivered sales over sales for the same period last year. In Denmark, where a similar problem has been experienced, sales are 33 per cent higher this year than in 1973.

► The Netherlands Union, which has launched a new sales program with the Dutch edition of *The Bible Story*, is making steady gains each month. For the first time in its history it has passed the 40,000 Dutch guilder (US\$15,094) mark. Some Dutch literature evangelists already have received 100 orders for the complete *Bible Story* set.

PAUL SUNDQUIST, *Correspondent*

## Southern Asia

► New equipment—an automatic cutter, perforator, and proof press—has been installed at the Lakpahana Press, Sri Lanka. At a time when many presses are closing down in Sri Lanka because of difficulties facing the printing trade, the Lakpahana Press has shown considerable operating gain this year without any appropriation. The new equipment was financed by the Publishing Expansion Fund.

► Land has been purchased for the Negombo, Sri Lanka, church. Building plans have been submitted to the municipality, and construction will begin shortly.

A. J. JOHANSON, *Correspondent*

## Trans-Africa

► The Bible correspondence school in Cape Town, South Africa, which processes correspondence lessons in seven languages, reports 87 requests for baptism in one recent month. During the same period, 212 completed the courses and a total of 10,432 test papers were graded.

► New president of the Transvaal Conference in the South African Union is Danie Swanepoel, former pastor of the Mowbray church in Cape Town. Eric Armer, formerly union stewardship secretary, has been appointed president of the Oranje-Natal Conference.

► A church member in South Africa has been elected as a member of the Provincial Council for the Province of Transvaal. S. S. van Eeden, former mayor of Elsburg and an elder of the Elsburg church, was elected to this position for a five-year term.

► The Trans-Africa Division has requested through the General Conference 14 student missionaries for the 1975-1976 school year. Student missionaries continue to play an important part in the work of the church in this division.

DESMOND B. HILLS, *Correspondent*

## North American Atlantic Union

► Bermuda's first Youth Congress was held recently in Hamilton. Regular features of the meetings were Share Your Faith experiences and Maranatha interviews. During the Investiture service, 15 representatives from Bermuda's six churches were invested as Master Guides.

► On September 10, the Southern New England Conference Adventist Book Center opened its first branch office in Langwood Hall, New England Memorial Hospital, Stoneham, Massachusetts. The new branch is open every Tuesday and Thursday from 11:00 A.M. to 5:00 P.M.

► A new branch Sabbath school has been launched in the small community of Natural Bridge, New York. To house the new company of believers, a log-cabin-style chapel is presently under construction.

EMMA KIRK, *Correspondent*

## Canadian Union

► Every pastor and district leader of the Manitoba-Saskatchewan Conference began an evangelistic crusade on October 25.

► A summer-long camp equipment project in the Ontario Conference has resulted in the addition of three sailboats, six horses (plus saddles and other supplies), a kiln, skin-diving equipment, a camp truck, and a space-ball trampoline.

► For many years the goal of Canadian literature evangelists has been to sell one million dollars' worth of literature in one year's time. The goal was reached this year in just nine months, with a total of \$1,071,638 worth of literature sold.

THEDA KUESTER, *Correspondent*

## Central Union

► A fall camp meeting was held at Scottsbluff, Nebraska, the latter part of September. James E. Chase, Washington Conference president and former pastor of this district, was guest speaker.

► The Kansas Conference has purchased a 1974 step van with a 16-foot body for use in conference Community Services. Church members in the conference have contributed from various projects to buy this van.

► The Park Hill church in Denver, Colorado, invested 20 members of its Roho Pathfinder Club this fall. Also invested were four Master Guides.

CLARA ANDERSON, *Correspondent*

## Columbia Union

► At teachers' conventions held at Wilson Lodge, Oglebay Park, near Wheeling, West Virginia, and at Ingle-side Inn, Staunton, Virginia, a new Bible curriculum and new Bible books and guides were introduced for use in

grades 1 through 8. Keynote speaker at both conventions was Charles B. Hirsch, Columbia Union education secretary.

► Steve Gifford, pastor of the South Bend, Indiana, church, conducted the fall Week of Prayer at Garden State Academy, near Hackettstown, New Jersey.

► The Spanish New York Metro evangelistic team is conducting a crusade in the Spanish section of Paterson, New Jersey. By mid-October, 14 persons had been baptized.

► Columbia Union College has opened its new student lounge. The carpeted facility includes a snack bar and areas for recreation and relaxing.

CHARLES R. BEELER, *Correspondent*

## Lake Union

► The new Woodland Adventist School in Wisconsin has just been opened. It is situated on a 31-acre wooded site midway between Milton and Janesville, and currently has an enrollment of 48 students from grades one to nine. The school employs three full-time teachers.

► John Loor, Michigan Conference Ministerial secretary, led out in a Week of Prayer on the Indiana Academy campus in October. Many students renewed their commitments to Christ, and some gave their lives to Him for the first time. The Week of Prayer followed a weekend Bible camp.

► E. A. Roberts recently became pastor of the Hinsdale, Illinois, church, largest church in the Chicago area, situated across the street from the Hinsdale Sanitarium and Hospital.

► Joseph Billock, of Marion, Illinois, has been selected as one of the Outstanding Young Men of America for 1974. Dr. Billock is the only Seventh-day Adventist physician serving the central and southern portions of Illinois.

► Participants in a Five-Day Plan to Stop Smoking in Traverse City, Michigan, were so enthusiastic about the Plan that they voluntarily contributed \$85 toward advertising expenses for another Five-Day Plan.

GORDON ENGEN, *Correspondent*

## North Pacific Union

► Norman Yergen, a Gem State Academy student, spent the summer in Caldwell, Idaho, knocking on 40 to 60 doors a day to organize Bible studies. During the summer he started 46 Bible studies, and the interests continue.

► At a color-photography workshop sponsored by the North Pacific Union Conference on November 10, it was revealed that Seventh-day Adventist photographers are rated among the best in the country. One of the workshop participants was Lovyl Hagle, of Portland, Oregon, who consistently is listed by the Photographic Society of America as one of the top 25 photog-

raphers in the color division. Other participants have received State, national, and international recognition.

► The East Multnomah church, serving members in the area east of Portland, Oregon, was organized on November 2. W. D. Blehm, Oregon Conference president, spoke at the morning worship services and led out in the official organization of the new church.

► Another church was scheduled to be organized in the southwest section of Portland on November 16. It will be called the South Parch church. A third congregation to be organized in the Oregon Conference will be at Orchards, Washington.

► Harold Lickey has been named chairman of the music department at Walla Walla College. He replaces Melvin West, who requested a change in order to pursue creative aspirations.

CECIL COFFEY, *Correspondent*

## Northern Union

► Sabbath school offerings per capita in the Northern Union have increased by nearly 13 cents per week for the first nine months of 1974. This is the largest increase of any union in North America for this period of time.

► A new church school is in operation this year in Dubuque, Iowa, with an enrollment of 13 pupils.

► The Muscatine, Iowa, church rejoices over having made their final payment on their newly purchased Community Services center. The cost of the building, \$47,000, was raised in just one year.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

► Dan Johnson has interrupted his studies at Pacific Union College to assist with pastoral work in Price, Utah.

► A. M. Matar has returned to Nevada-Utah from Central California to serve as conference evangelist, with the first series slated for Provo, Utah.

► Cecil E. Webb is the new assistant business manager and accountant for Fresno Adventist Academy, his first church assignment.

► The Central California Conference's health services department and Mrs. Edie Logan have just completed taping a series of meatless-cooking classes to be used on television throughout the conference in a concentrated program of health evangelism.

► Eureka, California, church members hosted an all-denominational music festival in October. Group singing was interspersed with special numbers in this effort to try a new evangelistic outreach.

► The Adventist Indian Mission School in Holbrook, Arizona, has a peak enrollment, with 45 secondary and 95 elementary students in their dormitory facilities. Principal Earl Spaulding's staff includes 13 paid members,

16 volunteers, and four full-time and two part-time student missionaries.

► In Arizona, a new church is being organized at Bullhead City, and the Nogales church was dedicated in November.

SHIRLEY BURTON, *Correspondent*

## Southern Union

► Featured speakers at the Collegiate Bible Workshop, conducted at Camp Alamisco, Alabama, October 31 to November 3, were J. M. Phipps, ministerial secretary, Lake Union; Mel Rees, stewardship secretary, Oregon Conference; and Herbert E. Douglass, associate editor of the REVIEW AND HERALD. Approximately 225 students from Oakwood College and Southern Missionary College met for intensive study and discussion under the general direction of Don Holland, Southern Union youth director.

► Four hundred twelve persons participated in the multiphasic health-screening program October 1 in Tampa, Florida. Joined by the American Cancer Society, Adventist personnel administered 975 tests, including hypertension, diabetes, glaucoma, pap, and instruction in self-examination for breast cancer.

► Sabbath school giving in the Carolina Conference has increased more than \$41,546 to date this year over the same period of 1973. After nine months the total was \$205,860.

► Community Services workers in Fayetteville, North Carolina, received an award at a reception at the executive mansion in Raleigh, honoring their work in providing mental-health patients and halfway houses with food, clothing, and other necessities.

OSCAR L. HEINRICH, *Correspondent*

## Andrews University

► *Calculated Goodness*, a new book written by Sakae Kubo, librarian and professor of New Testament at the Seventh-day Adventist Theological Seminary at Andrews, has been released by Southern Publishing Association, Nashville, Tennessee. The book is a compilation of essays on contemporary Christian living.

► Forty-four new, full-time faculty and administrative staff have been appointed for the laboratory school, college, graduate school, and theological seminary at Andrews University this year.

► A Conference on Life, October 7-12, was one of the special programs commemorating the A.U. centennial-year observation. Among guest speakers was George O. Abell, chairman of the department of astronomy at the University of California, guest investigator for the Mount Wilson and Palomar observatories, and visiting professor for the American Astronomical Society. He spoke on the cosmic environment.

OPAL YOUNG, *Communication Officer*



**This Christmas make the games your people play the good wholesome games from the Review and Herald Publishing Association.**

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## Health Personnel Needs

### NORTH AMERICA

Accounting clerk	Nurses, asst. head
Carpenter	Nurses, LVN
Credit mgr.	Nurses, OB
Diet superv.	Nurses, ped.
Dietitians	Nurses, staff
Food prod. superv.	Nursing serv.,
Food serv. dir.	asst. dirs.
Inhal. thers.	Occup. ther.
Lab. tech.	PBX oper.
Med. elect. tech.	Pharmacist
Medical technol.	Physical ther.
Nurse aides	Rec. ther.
Nurses, CCU	Refrig. engr.
Nurses, ICU	Sec., exec.

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.

**Marcia Brown**, staff, Union Springs Academy, Union Springs, New York, a recent graduate of Atlantic Union College.

**Robert Burrow**, staff, Union Springs Academy, formerly pastor, New Jersey.

**Mrs. Robert Burrow**, staff, Union Springs Academy.

**Gilbert Floyd**, pastor, Arcadia, Florida, from Andrews University.

**Genevieve Johnson**, director, nursing services, Walla Walla General Hospital, from same position, White Memorial Medical Center, Los Angeles, California.

**John W. Peeke**, pastor, Springfield, Massachusetts, from Florida.

**Robert E. Peeke**, pastor and Bible teacher, Pioneer Valley Academy, New Braintree, Massachusetts, formerly Bible teacher and assistant dean, Auburn Academy, Auburn, Washington.

**Rick Pomeroy**, staff, Union Springs Academy, from Nicaragua, Central America.

**Alyce Reuben**, dean of girls, Union Springs Academy, from same position, Georgia-Cumberland Academy.

**David Robert**, food service director, Union Springs Academy, from Fuller Memorial Hospital, South Attleboro, Massachusetts.

**Harvey Shaw**, supervisor, Lakeview Broom Industry, Union Springs Academy, from Thunderbird Academy, Scottsdale, Arizona.

**Carmen Swigart**, staff, Union Springs Academy, from Andrews University.

**Gene Thomas**, staff, Union Springs Academy, from Georgia-Cumberland Academy.

### FROM HOME BASE TO FRONT LINE

**Carlos E. Aeschlimann**, returning to serve as president, Central American Union, Guatemala City; **Lorena (Bishop) Aeschlimann** and two children left Los Angeles, California, August 7, 1974.

**Ramiro P. Alonso** (Cent Am Voc Coll

'55), returning to serve as physician/surgeon, Bhuket Mission Hospital, Thailand, and **Emilia (Rodriguez) Alonso** (Normal Sch, Monterrey, Mex. '62) and three children left Los Angeles, California, September 2, 1974.

**Donald Lee Bretsch** (Walla Walla Trade Tech '69), to serve as printer, Pakistan Union, Lahore, Pakistan, and **Bonita R. (Hooper) Bretsch** and son, of Laurel, Maryland, left New York City, August 4, 1974.

**H. Carl Currie** (AUC '40), returning to serve as president, Zambesi Union, Bulawayo, Rhodesia, and **Eva Ruth (Longway) Currie** left Boston, Massachusetts, September 1, 1974.

**Richard Lewis Engroff** (Johns Hopkins U '67), returning to serve as mathematics and science teacher, Ivory Coast Secondary School, Bouake, Ivory Coast, and **Margaret Elizabeth (Cochran) Engroff** (Un Mem Hosp Sch of Nurs '67) and son left New York City, September 8, 1974.

**Theodore S. Flaiz** (U of Oregon '44), returning to serve as dentist, Empress Zauditu Mem Adv Hospital, Addis Ababa, Ethiopia, and **Phyllis Evelyn (Cox) Flaiz** (Portland San & Hosp Sch of Nurs '46) left Portland, Oregon, September 4, 1974.

**Nicholas Germanis** (PUC '53), returning as president, Greek Mission, Athens, Greece, left Los Angeles, California, August 31, 1974. **Ramona M. (Coombs) Germanis** (PUC) and two daughters left Los Angeles, California, September 7, 1974.

**Mahlon F. Harris** (New Eng. Mem. Hosp., X-ray '56), to serve as X-ray technician, Taiwan Adventist Hospital, Taipei, and **Feryl E. (Moorhouse) Harris**, and two children, of Sonora, California, left Los Angeles, California, September 5, 1974.

**Adele Jennings** (AUC '72), to serve as elementary-school teacher, Vietnam Mission, Saigon, Vietnam, of Cedar Lake, Michigan, left Los Angeles, California, August 26, 1974.

**Ralph L. Kooreny** (U of Colo '57), to serve as president, Middle East College, Beirut, Lebanon, and **Pauline (Beeks) Kooreny** (U of Colo '56), of College Place, Washington, left New York City, August 27, 1974.

**John Richard Melnick** (CUC '67; LLU), to serve as internist, Penang Adventist Hospital, Malaysia, and **Julianne Louise (Peeke) Melnick** (CUC '67), and two children, of Adelphi, Maryland, left Los Angeles, California, August 22, 1974.

**Gladys E. Morton** (WWC '46), returning as elementary-school teacher, Thailand Mission, Bangkok, Thailand, left Los Angeles, California, August 27, 1974.

**Bruce H. O'Neil** (Sacramento St Coll '69), to serve as music teacher, Middle East College, Beirut, Lebanon, and **Patricia Ann (Howlett) O'Neil** and two daughters, of Littleton, Colorado, left Washington, D.C., August 7, 1974.

**David J. Parsons** (U de Nuevo Leon, Mex '59), returning to serve as physician, Bongo Hospital, Longonjo, Angola, and **Leona Mae (Chew) Parsons** (Hinsdale San & Hosp Sch of Nurs '60) left Washington, D.C., September 9, 1974. Davona and David returned to Helderberg College, January 14, 1974.

**Donald Richard Pierson** (AU '59), return-

ing as assistant treasurer, Northern Europe-West Africa Division, St. Albans, Hertfordshire, England, and **Elizabeth L. (Collins) Pierson**, and three daughters left Toronto, Ontario, Canada, August 27, 1974.

**Robert Lee Rawson** (LLU '60), returning as assistant treasurer, Far Eastern Division, Singapore, and **Carolyn Katherine (Lansberry) Rawson**, and four sons left San Francisco, California, August 27, 1974.

**Don A. Roth** (CUC '50), returning to serve as assistant secretary and communication department secretary, Far Eastern Division, Singapore, and **Doris Ann (Behringer) Roth** left Los Angeles, California, September 6, 1974. Son left Seattle, Washington, for Singapore on August 28, 1974.

**Albert Sanchez** (LLU '61), to serve as professor of biochemistry and nutrition, Montemorelos Vocational and Professional College, Mexico; **Aneva Louise (Alfred) Sanchez** (Glendale Sch. Nurs. '61), and four children, of Yucaipa, California, crossed the border at McAllen, Texas, August 20, 1974.

**Clinton Lloyd Shankel** (AU '55), returning as departmental secretary, Far Eastern Division, Singapore, and **Mabel Marie (Bruington) Shankel**, and one child left Portland, Oregon, August 26, 1974.

**Larry A. Siemans** (PUC '71), to serve as science teacher, Ethiopian Adventist College, Kuyera, Ethiopia, and **Virginia Ann (Strube) Siemans**, of Exeter, California, left Washington, D.C., September 8, 1974.

**Kenneth Dean Syphers** returning as maintenance supervisor, Karachi Hospital, Pakistan, and **Charlotte Elizabeth (Schlehuber) Syphers** (WWC '65) left Portland, Oregon, August 27, 1974.

**Wenceslao M. Torres**, returning to serve as physician, Kendu Mission Hospital, Kendu Bay, Kenya, and **Edna Torres** and three children left New York City, September 5, 1974.

**Norman Lee Trubey** (SMC '57), returning to serve as manager, Buenos Aires Factory, Argentina, and **Mary Alice (Dean) Trubey** (SMC '57) and three children left Miami, Florida, August 30, 1974.

**Arthur Malcolm Vine**, of England, student, Andrews University, to serve as teacher, Phoenix Adventist College, Mauritius, and **Claire (Lanares) Vine** and two children left Chicago, Illinois, August 12, 1974.

**Carlyle Welch** (LLU '65), returning as surgeon/physician, Taiwan Adventist Hospital, Taipei, Taiwan, and **Lora Marie (Wood) Welch** (LLU '65), and three children left Seattle, Washington, August 26, 1974.

**A. Ruby Williams** (WWC '42), returning to serve as dean of women, Middle East College, Beirut, Lebanon, left New York City, September 9, 1974.

## Coming

Ingathering Crusade	November 16-January 4, 1975
Ingathering Emphasis	December 7
Church Lay Activities Offering	December 7
Stewardship Day	December 14
Thirteenth Sabbath Offering	
(Northern Europe-West Africa Division)	December 21
Soul-Winning Commitment	January 4
Church Lay Activities Offering	January 4
Liberty Magazine Campaign	January 11-18
Religious Liberty Offering	January 18

## N.A. Ingathering Report—1

The first report of the 1975 Ingathering Crusade through November 16, 1974, is \$2,533,641. This is a gain of \$109,423 over the comparative period last year, when the total was \$2,424,217.

The Alabama-Mississippi Conference has reached the Silver Vanguard mark with a per capita of \$25.04. Joining the Alabama-Mississippi and Allegheny West conferences in exceeding in their first report the final amount they raised in last year's campaign is the Allegheny East Conference. C. C. WEIS

## Review to Replace IAD Paper

Arrangements have been completed for replacing the quarterly *Inter-American Messenger* with a special edition of the monthly REVIEW AND HERALD for the Inter-American Division.

Satisfaction has been so great with the content and format of the monthly Spanish REVIEW as a replacement for *El Mensajero Interamericano* that plans have been completed to phase out the English *Messenger* the first quarter of 1975.

The paper will be replaced by the monthly REVIEW with a four-page Inter-American section. The members in the two English-speaking unions in the division will benefit by receiving the same amount of Inter-American news in fresh monthly issues, plus 20 pages of spiritual inspiration.

This arrangement will increase the circulation of the monthly REVIEW by more than 20,000 in the English-speaking Caribbean and West Indies unions. CHARLES R. TAYLOR

## First Southern Asia Camporee

From the far-flung areas of Southern Asia, 400 Pathfinders and their counselors attended the first division-wide Pathfinder Camporee, October 31 to November 5, held near the village of Dodballapur, north of Bangalore, India. The camporee was held in connection with the Pathfinder Silver Anniversary celebration.

W. J. McHenry, division youth director, together with union and mission youth leaders, emphasized the theme "Exploring in '74," suggesting how the youth could explore such areas as God's Word, nature's magic, and heaven's universe.

More than 100 Pathfinders came forward Sabbath morning during a call for baptism by L. M. Nelson, General Conference associate youth director. L. M. NELSON

## Junior Devotional Book in Portuguese

For the first time, Portuguese-speaking juniors will have a daily devotional book in their own language.

*Inspiração Juvenil* ("Junior Inspiration"), published by the Brazil Publishing House in São Paulo, has a first edition of 5,000 volumes and will be used during 1975.

B. E. Schuenemann, publishing house general manager, reports that the response of Portuguese-speaking church members has been excellent, and it is expected that further printings will be needed. M. S. NIGRI

## Korean College Reopening Negotiated

A way appears to have opened up for the working out of a plan for Korean Union College in Seoul to remain accredited even though no military training is conducted on campus. By the time the rest of the colleges in the country are reopened, Korean Union College should have completed these arrangements.

When faced with a requirement to train with weapons in the government-directed military training on their campus, both the students and faculty of Korean Union College courteously but firmly declined to take such training. Classes were suspended recently by the college until the matter could be settled. Many other colleges and universities in Korea were closed at that time because of political unrest and demonstrations by their student bodies.

Clark Smith, of the General Conference; B. E. Jacobs, of the Far Eastern Division; and R. E. Klimes, of Andrews University, were asked to go to Korea and help resolve the situation. Dr. Klimes, who had spent ten years in Korea, was personally acquainted with the President and the minister of education.

Military and legal authorities in Korea, though sympathetic, could find no way either to change the law or to give an exemption. Alternatives were explored. A plan was devised to accept only students at the college who had either completed their military training or who because of age were not yet ready for active duty. Thus no student would be deferred because of college attendance, and no military training would be required. CLARK SMITH

## People in the News

**Benton, Mary Marguerite**, 85, died November 10 in Glendale, California. Her husband, Roy L. Benton, was an administrator and departmental secretary for 44 years in the Southwest and North Pacific. □ **Smithwick, Catheryn C.**, 79, died September 30 in Mountain View, California. Her husband, R. Allen Smithwick, is a former president of the Nevada-Utah and British Columbia conferences.