

Review

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



A Reform Needed

[This article first appeared 75 years ago in the May 27, 1902, *Review and Herald*.

By ELLEN G. WHITE

IF SEVENTH-DAY Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them.

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by

indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven.

Common Errors in Diet

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression.

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten.

Afflicting the Soul

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.

To eat on the Sabbath the same amount of food eaten on a working day, is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the

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Preserve the Landmarks

The present is a time of openness. Flouting confidentiality, people demand that such things as income-tax reports and personal holdings of candidates running for public office be examined. These advocates of openness are not afraid to question traditional views and established policies. Boasting a new climate of academic freedom and innovation, they champion individual opinion against group opinion or against the established policies, beliefs, and practices of an organization. In their quest for truth, students training for the professions are taught to challenge every facet of what formerly had been regarded as verified. Research-oriented persons are told to insist on the opportunity for unrestricted inquiry.

This spirit of openness has brought certain benefits. For example, it has advanced education, research, invention, and commerce. It has helped the church to find new and improved methods of meeting its objectives, as well as to establish policies benefiting the church's working force.

But how open can the church afford to be? How deviant should the church allow a member's viewpoints and life style to be and yet consider him a part of the fellowship? That the line must be drawn somewhere, everyone recognizes; for if it isn't, the church eventually loses its identity.

Since its founding, the church has insisted that the Bible and the Bible only should be its rule of faith and practice. It has opposed a creed. It has recognized the writings of Ellen White as focusing on the Bible and as instructing members how to live by the Bible's teachings.

Many years ago it fixed certain landmarks of truth that, ever since, it has held to be nonnegotiable. Beyond these the church has allowed room for individual differences of viewpoint. In a church adding many new members each year it is necessary from time to time to spell out clearly and in contemporary terms the basic body of truth that accounts for the church's unique place.

Other church bodies facing similar challenges have lost their identity. Once zealous in the proclamation of the simple gospel of Jesus Christ, today they openly espouse a liberal theology. The history of these churches shows that the eroding of faith that occurred did not emanate from bad men or atheistic schemers. Rather, there occurred an almost imperceptible decline in the thrust of the gospel on the part of those who claimed to be the gospel's supporters. While their life style remained exemplary, somehow they lost touch with the Spirit of Christ and the Scriptures. An erosion of faith, once begun, often turns out to be irreversible.

None of us would like to see the Adventist Church travel down this road. Nor, if it should be nudged down this road, would we wish it to awaken too late to take remedial measures.

Is the Adventist Church doing anything to forestall possible tragedy? Yes. It is preparing carefully formu-

lated statements on what it considers to be its fundamental beliefs. These statements will be presented to a large circle of church leaders and scholars, so that there may be wide input. After the input is pooled, these statements will be published in the church's papers, as well as in books.

Areas to be explored are those concerning the church's positions that have been challenged. Some fall in the area of science and include topics such as a literal, seven-day Creation, a universal Flood, and the age of life on the earth. A clear definition here will enable teachers of science in our schools clearly to present to inquiring young minds the church's position.

Areas of Concern

Other areas that will receive attention are: the unity of the Bible, the unique mission of the remnant church, the nearness of the Advent, the doctrine of the sanctuary, the place and work of Ellen White, the historicist approach to prophetic interpretation, and standards of Christian living.

With the spelling out of what the church believes to be the basic tenets of faith, not as a creed but simply as the current majority understanding under the "Bible-and-the-Bible-alone" principle, administrators, church leaders, controlling boards, and leaders at all levels of the church will find it easier to evaluate persons already serving the church, and those hereafter appointed, as to their commitment to what is considered basic Adventism. Thus the church will be protected against the subtle influence of those who have become unclear and doubtful as to God's self-revelation in His Word and in the counsels of the Holy Spirit.

No church has developed a system of higher education without finding itself nudged in the direction of change by those who advocate making the gospel more modern and science-oriented. Doubtless many, in doing this, have been motivated by an honest ambition to make the language of the faith more relevant, but at times it has turned out they have set in motion a movement that compromises the basic truths of Scripture.

In its concern to maintain its identity, the church must not assume the role of inquisitor. There must be dialog and counsel with the church's theologians, science teachers, school and university administrators, and well-trained laymen of the church. Although there must be nothing that resembles an inquisition, no effort to divide, hurt, or destroy those who may seem to have a slightly different orientation, those who lead the church must stand up and be counted, and guide the church into the unity of faith and practice that will be rewarded by the latter-rain experience.

The watchmen on the walls of Zion must constantly be watching, lest the church established by Jesus Christ cease to follow its Leader and begin to walk in the sparks of its own kindling. There is too much at stake. The coming King is at the door.

W. J. HACKETT
Vice-President, General Conference

This Week

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Our cover article, reprinted from a REVIEW AND HERALD magazine published on May 27, 1902, 75 years and one day before this issue's date, discusses the need for health reform among

God's people. It is a topic as relevant today as it was in 1902. The nameplate that illustrates the article is the nameplate used on the REVIEW in 1902.

V. Norskov Olsen, president of Loma Linda University, authored "A Global Vision—A Global Mission" (p. 4). It is a condensation of a speech delivered during the 1974 Annual Council on "Loma Linda Night."

Born in Copenhagen, Denmark, Dr. Olsen studied at Andrews University, Berrien Springs, Michigan, receiving B.A., M.A., and B.D. degrees. He earned a M.Th. from Princeton Theologi-

cal Seminary in 1960, a Ph.D. from the University of London in 1966, and a D.Theol. from the University of Basel in Switzerland in 1968.

He has served this church as a pastor/evangelist and later as a Bible teacher in Denmark; as head of the Bible department, academic dean, and later as president of Newbold College in England; and as chairman of the Department of Religion and later as president of Loma Linda University.

Our Newsfront section contains many happy reports of how God blesses the lives of those who are faithful to Him. Roger Holley,

Ministerial secretary of the Afro-Mideast Division and a frequent contributor to the REVIEW, writes about a faithful member in Kenya in "God Finds a Way for Margret Oduor" (p. 14). Mrs. Oduor determined to keep the Sabbath, although it meant that she would lose her job. The ending to her story proves again that God "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

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Scan News briefs from the religious world

"May I Pay Off Your Church Mortgage?"

MINNEAPOLIS — "How would you like it if I paid off your church mortgage?" asked the man who telephoned Emerson Avenue Congregational church in suburban Richfield. The Reverend Douglas Allen told the caller that the mortgage figure wasn't small. "How much?" the man asked. Mr. Allen said he would check and call back. An hour later, the minister reported that \$65,000 remained on the mortgage and the man said, "Fine."

Stock holdings of the donor were transferred to the congregation of 400 members.

The minister said the offer of the donor to pay off the mortgage was greeted by church members with "great surprise, some shock, and a lot of gratitude."

Ban on Women Priests Labeled "Serious Mistake"

BERKELEY, California—In an open letter to the Apostolic Delegate in the United States, all but two of the 25-member faculty of the Jesuit School of Theology here dissented from the recent Vatican declaration excluding women from the priesthood, calling the document a "serious mistake" and a misrepresentation of Scripture and church tradition.

Attendance Up at U.S. Churches and Synagogues

PRINCETON, N.J.—U.S. church and synagogue attendance rose in 1976, for the first time since 1958, according to a new Gallup poll. Asked "Did you yourself happen to attend church or synagogue in the past seven days?" 42 per cent of the respondents said yes. For the past five years, the figure was 40 per cent, a low. A high of 49 per cent was recorded in 1955 and 1958.

According to the Gallup analysis, 55 per cent of Roman Catholics are in church in a typical week, 40 per cent of Protestants; 46 per cent of women, 37 per cent

of men. Least likely to attend are people living in the West. Most likely are those in the South and Middle West.

TV Violence and the Rise in Crime

NEW YORK—Rabbi Judah Cahn, president of the New York Board of Rabbis, has called for "a concerted thrust by our nation's religious leaders to alert the American public to the perils of TV-bred crime and violence."

The rabbi acknowledged that causes for the mounting crime rate are "complex" but that a major cause of the soaring increase is the nature of TV.

Letters

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

More on "Witchhunts"

Re "Witchhunts" (Letters, March 10). I feel I am one of the people the author referred to when she said, "Usually one or two members leave our ranks."

I too have heard the ones responsible for members leaving the church make comments showing they are not willing to admit or accept any responsibility for driving someone from the church.

I am not trying in any way to justify why I left the church or make any excuses as to why I am

living in the "world" today. I know I am responsible for my own actions and will be punished accordingly if I fail to repent.

Yes, I still believe the Adventist message, even though I haven't been in an Adventist church for more than seven months now. Someday I hope to return. But until I am able to remove the bitterness in my heart and repent for the same, I will remain a victim of a "witchhunt."

A FORMER SEVENTH-DAY ADVENTIST

Time Schedules

"When Will the Work Be 'Finished'?" (March 31) expressed Biblically and logically viewpoints that appeal to me very

much. The idea that by greater diligence and generosity now we can make up for lack of missionary effort in the nineteenth century does not appeal to me. If our arrival in our heavenly home was delayed back then, how can we possibly make up lost time by greater, more diligent effort now?

CLEMENT E. COUNTER, M.D.
Loma Linda, California

The statement was made that "nowhere in Matthew 24 is anyone commanded to do anything." However, in verse 44 we are commanded, "Be ye also ready." It seems to me that he who lives in this state of preparedness will do what he can to help others be prepared.

J. L. SHULER
National City, California

Faith for the Unemployed

The information presented in "The Out-of-Work Adventist" (March 10) was helpful to those who face unemployment. However, a basic question was skipped: How can a faithful tithe-payer be the recipient of great blessings through the open windows of heaven when his primary sustenance is cut off? The stewardship sermons I have heard promise prosperity, usually instantaneously, and, except for tithe-paying, without reservation for the faithful. After having been taught this, a Christian who suddenly experiences unemployment can have a faith-destroying experience.

ROBERT K. MOORE
Wilmington, Delaware

A Global Vision—A Global

By V. NORSKOV OLSEN

[A message presented during the 1974 Annual Council on "Loma Linda Night."]

FROM THE BEGINNING THE DYNAMICS of the Christian faith have been manifested in a vision of global mission. Departing from this earth, the Master gave His disciples the watchword: "Go ye into all the world, and preach the gospel to every creature." In each generation Christians have been impelled by the conviction of their global responsibility and have brought forth devout men and women, who, with the great evangelist John Wesley, have said, "The world is my parish." Thus they actively related themselves to the fulfillment of God's redemptive purpose in Jesus Christ as Lord and Saviour of all mankind.

The global character of the mission of the Seventh-day Adventist commitment is reflected in the fact that at Loma Linda University more than 400 students represent approximately 60 countries overseas. About 600 alumni are now actively serving in more than 85 nations. This international composition of our University family transforms the Loma Linda University campuses into a microcosm of the Seventh-day Adventist world community and reminds us of our heavenly Father's unflinching faithfulness to His remnant church. It likewise testifies to the dynamic power of the everlasting gospel to create new Christian life wherever the Advent message is proclaimed in word and in deed.

As a person discloses himself to another through his words and deeds, so God reveals Himself by what He does. This is the story of the Bible, Old and New Testaments alike. It is the story of God's refusal to disengage Himself from human affairs. In each generation, Jesus Christ interjects Himself by the power of His Spirit into the affairs of men, and the operation of God's working is in man, for man, and through man.

The very core of Christ's teaching is expressed in the Sermon on the Mount. The principle of love was enunciated in statements such as: "Blessed are the merciful," and "Blessed are the peacemakers: for they shall be called the children of God." Ellen White, whose inspired leadership resulted in the founding of Loma Linda Uni-

versity, has said: "The love of God is something more than a mere negation; it is a positive and active principle, a living spring, ever flowing to bless others."—*Thoughts From the Mount of Blessing*, p. 58. A manifestation of this principle will make the followers of Christ "the salt of the earth" and "the light of the world."

Our Newbold College in England is located in the vicinity where the eighteenth-century poet Alexander Pope lived. We are reminded of this by the many places named after him. While living there, I, of course, became interested in his writings and came across a letter of 1727 in which he wrote, "Blessed is he who expects nothing, for he shall never be disappointed," and added the comment that he had now given the world the "eighth Beatitude." Now this is the ultimate despair and the ultimate disloyalty to life and to the Lord of life, Jesus Christ, but rather in accord with the message of despair brought to our generation by films, literature, and the news media.

Contrary to Alexander Pope and the present-day outlook on life, the very essence of Christian faith is living and working, motivated by expectations. "Expect great things from God—attempt great things for God" was the watchword of one of the pioneers in modern foreign mission work, and this is a Biblical thesis. This motive, which contains so much power, is predicated upon the Biblical thesis that, first, God has attempted great things in man, His creation; and second, God has done great things for man, His forgiveness and re-creation of man. So in turn God expects great things from man.

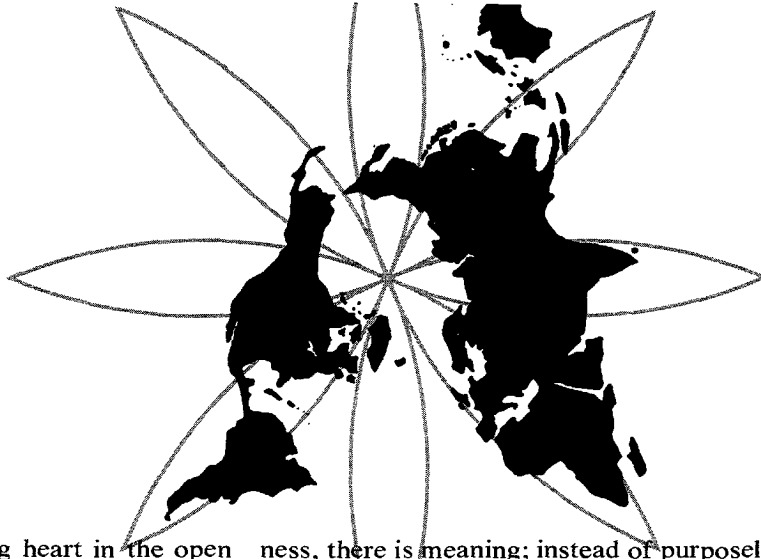
Commitment to a Task

Commitment is a human phenomenon that reappears and takes on a fresh significance in this revolutionary time of ours. To be a true man or a true woman is to be committed, totally dedicated, to something bigger than oneself, and that something must go beyond egomania and the pursuit of personal security. I once wrote down the following words in my notebook:

Do not pray for easy lives;
Pray to be stronger men.
Do not pray for tasks equal to your strength,
But pray for strength equal to your task.
Then your doing shall not be a miracle,
But you yourself shall be a miracle;
You shall wonder of the richness in Jesus
Christ.

V. Norskov Olsen is president of Loma Linda University, Loma Linda, California.

Mission



Calvin's famous crest, the burning heart in the open hand, and the words, "My heart I give Thee, Lord, eagerly and sincerely," take on meaning. It is time to listen to Christ's mandate, "Follow Me—be My witnesses." And Christian witness means action in the role of a servant.

The servant image as the pattern for life is at the very core of the Christian religion. A brilliant young Oxford student, H. A. Hodges, was an agnostic. He felt that he could not with intellectual honesty believe in the reality of God. One Saturday afternoon as he strolled down Oxford's main street, his eyes were fascinated by a painting he saw in a shop window. It was Jesus washing His disciples' feet. His heart and mind were gripped by the scene, and he said, "If God is like that, then that God

ness, there is meaning; instead of purposelessness, there is purpose; instead of irrationality, there is reason.

Words written three centuries ago by the French philosopher-scientist Pascal, one of the profoundest Christian thinkers of all time, have taken on fresh significance. Said Pascal, "The heart has its reasons which reason does not know." What he meant was that the heart has a sensitivity to spiritual realities and goals that kindles enthusiasm for a Christian cause or idea.

An Experience With Christ

A Christian once said, "When I go out to do a service for another man in the name of Christ, I feel I have not had an experience with that other man, but I have had an experience with Christ."

How does God answer people's prayers and calls for help? By miracles?

"If a man has done nothing worth
dying for, then he was not fit
to live."—Martin Luther King

We must be God's arms to comfort and help,
God's eyes so quick to see that need,
God's ears, so ready to hear the overburdened heart,
God's feet, so quick to run His errands,
God's fingers to do His work.

shall be my God." Young Hodges became a Christian and is now regarded as one of the leading Christian philosophers and theologians in the English-speaking world.

The late Dr. Martin Luther King, Jr., two months before his death, preached a sermon in which he said, "Every now and then I think about my own funeral. If any of you are around when I have to meet my day, I don't want a long funeral. And if you get somebody to deliver the eulogy, tell them not to talk too long. Tell them not to mention that I have a Nobel Peace Prize; that is not important. Tell them not to mention that I have three or four hundred other awards; that is not important. I would like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others. . . . I would like for somebody to say that day, that Martin Luther King tried to love somebody. I want you to say that I tried to love and serve humanity. I won't have the fine and luxurious things of life to leave behind. But I just want a committed life to leave behind." Dr. Martin Luther King's life could be epitomized in the words he used to say, "If a man has done nothing worth dying for, then he was not fit to live."

One has defined a true missionary as:

God's man in God's place
doing God's work in God's time,
and in God's way for God's glory.

In the life of an individual and of the church with its institutions, which are part of the world church, there can come glorious days of decision and action. These need not come. They can be postponed, for to drift may be the most comfortable course to follow. But it can end only in disaster.

At a time of great national crisis Abraham Lincoln said in a message to Congress: "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty . . . and we must arise with the occasion. . . . We must think anew and act anew. We must disenthrall ourselves, and then we shall save our country. We cannot escape history. We will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honour or dishonour to the latest generation. We, even we here, hold the power and bear the responsibility." □

A committed life means that instead of meaningless-

Changing One's Life Style

When one recognizes that God wants his body cleansed so it can be the dwelling place for the Holy Spirit, healthful living takes on a deep spiritual significance.

By J. WAYNE MC FARLAND

MOST ILLNESSES THAT BECOME major killers in civilized and affluent societies today result from faulty life-style habits.

Vascular disease stands at the top of the list as the number-one killer. This includes coronary heart disease, stroke, and hypertension. In the United States, coronary heart disease will kill one out of every five American men before they reach 60 years of age. More than one million persons each year have a heart attack, and of this number 675,000 will die. We are in an epidemic of heart and vascular diseases.¹ The basic etiology of coronary heart disease is atherosclerosis, an actual narrowing and plugging of the blood vessels.

Doctors Jeremiah Stamler and Alton Blakeslee^{2,3} list the following nine risk factors as the conspirators in coronary heart disease, and relate these to our everyday habits of eating, drinking, and exercise:

1. High cholesterol level
2. High blood pressure
3. Overweight
4. Diabetes
5. Overnutrition (saturated fats)
6. Lack of physical exercise and activity
7. Excessive smoking
8. Excessive tension and stress
9. Heredity

Since the publication of their book, these nine factors have been analyzed and rearranged according to the highest risk factors, and other factors have been added, such as drinking tea, coffee, cola beverages, and alcohol, and eating an excess of sweets.^{4, 5, 6, 7, 8, 9}

The problem is not one of an unidentified organism as the cause of morbidity and mortality—coronary heart disease is not a germ-related disease. It results from faulty habits of living. The task confronting us today is

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how to persuade a human being to change his life style and thus prevent a mounting toll of disease, suffering, and death.

This was aptly stated in the *Canadian Medical Association Journal* by Sidney Katz:

"I'm disappointed by the medical profession's lack of serious interest, enthusiasm, and leadership in helping us deal with the number-one health and economic problem of our time: the destructive life style of the majority of Canadians. . . . I'm convinced that health expenditures will continue to skyrocket and the state of our national health will continue to decline until the majority of Canadians can be persuaded to significantly alter their living habits. . . . *The major chunk of our health bill is spent in treating the so-called diseases of choice—the consequences of the abusive use of tobacco, alcohol, drugs and food; lack of exercise; incautious sex and reckless driving.*"

"The principal scapegoats for the current astronomical health expenditure are the doctors . . . but they are not the major factors in swollen health costs.

"The real culprit is faulty life style, and, if you remain unconvinced, examine the health records of members of the Seventh-day Adventist Church. The church claims a worldwide membership of about 2,000,000. I introduce the Adventists because, by religious profession, they avoid tobacco, alcohol, meat, tea, coffee and gluttony. They also exercise regularly. This simple regimen, judging by various epidemiological studies that have been done, has produced some remarkable health benefits."¹⁰

Dr. Ernest Wynder, president of the American Health Foundation, has stated, "It now appears that all health problems of the middle-aged are influenced by obesity, smoking, and alcohol."¹¹

There is another dimension of living and health that is being overlooked by many. This has been pointed out by Doctors Lambo and Bailey of the World Health Organization:

"It is now apparent that a more balanced consideration of the biological, social and cultural aspects of health is needed. . . . We can no longer remain insensitive to such challenges of our time as alienation, the sick conscience, and the impoverished soul in the affluent society."¹²

Needed: A System of Healthful Living

As a direct consequence of our failure, Doctor Bailey calls the medical profession to task:

"There are millions of people who seek medical care as a result of behavioural processes, and millions more whose behaviour interferes with or is tragically untouched by the care they receive. There may be germs or viruses involved, and lesions, fevers, and pathogenic tissue changes. But the real cause of their problems is nothing a pathologist could see under a microscope and nothing a doctor can cure with a pill.

"These millions (of people) are made up of sufferers from coronary heart disease, ulcers, asthma, migraines or allergies, who lead stressful, pressure-filled lives. . . . Often the questions to which they desperately need answers concern serious (or for that matter, trivial) personal problems, yet those answers now lie outside the province of most health-care providers."¹³

What is needed is a system of healthful living that takes into account "the sick conscience, the im-

poverished soul." True religion is health to the soul and body.

Historically, many of the well-trained professional health-care scientists have shied away from such a mix of religion and medicine. Faith and morality were taboo as factors to be considered by any critical thinker faced with diagnosing and treating a disease.

But today the American Medical Association, in its book *Today's Health Guide*, written to assist laymen to overcome illness, emphasizes that "total health involves the spiritual, the emotional, and the social aspects of life, as well as the physical."¹⁴

Dr. Bauer, as former director of health education for the American Medical Association, elaborates by pointing out that in addition to all the medical skill needed in time of illness "there is an area underlying all of this which has serious effect upon our well-being. This is encompassed by that strange and almost undefinable word—faith. Centuries ago one writer defined faith as the 'substance of things hoped for; the evidence of things not seen.' Though individually we may not be able to define it, yet we recognize that in our life—not only in our physical but in our emotional, social, and spiritual life—we do have a faith."¹⁵

Is there any scientific evidence that a religious experience does have an effect on life style and on disease in particular? At Johns Hopkins University, researchers discovered a "twofold increase in chances of having a coronary among nonreligious Jews as compared among synagogue-attending Jews."¹⁶

Assured of Success With Religious Convictions

The United States Public Health Service, in a survey, discovered that when an individual decides to stop smoking because of religious or moral convictions, he is virtually assured of success and he is not one who usually goes back to smoking. This was a two-year follow-up study of exsmokers. "The expression of moral reasons for quitting was found to be a 'perfect predictor' of successful abstinence."¹⁷

In this connection the American Medical Association comments in *Family Health* on the work of Dr. Phillips at Loma Linda, which is interesting to Adventists:

"Dr. Roland Phillips of Loma Linda University in California presented a paper discussing cancer rates in the Seventh-day Adventists. The Adventists, an evangelical religious group with some half million U.S. members, advocate a moderate life style, with no alcohol or smoking. Approximately half follow a 'lacto-ovo-vegetarian diet,' one allowing eggs and milk (but no meat) and including large amounts of unrefined grains, fresh fruits, vegetables, and nuts. Adventists avoid highly refined foods and don't drink tea or coffee.

"Does the Adventists' life style affect their cancer incidence? It does—and impressively. Not surprisingly, the Adventists get very little lung cancer, and their rates for the other smoking-related cancers are low. In one study, the Adventists suffered only 28 per cent the expected death rate for cancer of the bladder, 34 per cent the normal for cancer of the esophagus, and an amazing 2 per cent the normal for cancer of the mouth.

"The Adventists also get only 50 to 70 per cent of the standard American rate for cancer of the gastrointestinal and reproductive tracts, a fact closely related to their

For the Younger Set

Shirts! Shirts!

By DOROTHY SIMMS

"HEY, SY!" blurted Sid. "H'm-m-m?" responded his twin brother Sy.

"Sy! Listen!" "Don't bother me, I'm trying to finish my math," mumbled Sy.

"Sy, will you listen? I have an idea!"

"O.K., O.K.! What now? A party?"

"Yep! A shirt party!" Sid announced.

"A what party?" A startled Sy raised his eyes from his book.

"A shirt party! You know, a party for shirts. No, I mean a party with shirts. Oh, well, you know what I mean," a frustrated Sid stated.

"No, I'm afraid I don't know unless you mean we are going to give a party and the guests will be shirts," Sy teased.

About that time Sid threw a pillow at Sy's head.

"O.K., O.K., I give up! You will have to explain it to me."

"Well, you know that new guy at school?" Sid asked.

"You mean Warren?"

"Yeah! Well, I'm sure you've heard talk because he wears a jacket all the time

even though it's almost too hot for even a shirt."

"Sure. So what's a shirt party?" Sy persisted.

"Well," Sid continued, "the other day I overheard some guys talking, and they said he doesn't have any shirts. They said something about a fire before he moved here."

"I guess I haven't thought much about what's under his jacket, but I have noticed that he wears the same pants every day. Hey! Let's give a party, Sid!"

"That's what I've been talking about," Sid chided.

"Well, let's get busy! We'll call the guys and start planning!"

The day of the party Warren appeared in his usual jacket and pants. He knew it was a party, but he didn't know it was for him.

"Surprise!" all the guys yelled when Warren walked in.

Warren looked behind him to see whom they meant. Not seeing anyone there, he pointed his finger at himself with a question in his eyes.

"Sure, Warren! For you! We like you, so we just wanted an excuse to have a party. Guess you'll just have to take it and like it. We can't help it if you are such a likable guy." They all grinned.

Seeing all the shirts, pants, and other clothing, made tears glisten in Warren's eyes.

"Th-th-thanks a lot, you guys. This is really great. He unzipped his jacket, showing a shirtless chest, and slipped on one of the shirts.

"How can I ever thank you?"

Trying to make it easier for Warren to accept the gifts, Sid responded with, "Remember, Warren, the Bible says, 'It is more blessed to give than to receive.' Anyway, we've had a blast planning this party. Right, guys?"

"Right!" they chorused.

"You guys are great," Warren grinned in return.



Warren always wore his jacket, even when the weather was hot.

diet, which contains 25 per cent less fat and 50 per cent more fiber than the typical American diet. Dr. Phillips also suggests that their low-fat diet might make the Adventists more resistant to the action of carcinogenic chemicals. And, of course, since they adhere to a natural diet, they're consuming much fewer additives and preservatives than the rest of us.

"The Seventh-day Adventists don't live in Borneo, or on isolated mountaintops; they're our neighbors and are exposed to the same chemicals in the air and water as other Americans. Yet these simple differences in their life style have greatly reduced their chances of getting cancer."¹⁸

But does such an approach really get at the heart of our problem? If we do not assist the patient to change his attitudes, traits, and feelings so that he no longer wants or desires to smoke or drink or carry around feelings of hate, fear, and resentment, we have failed. We must show him a new total way of living. Then his life style is such that he can control his eating habits. He will have an

entirely different attitude toward getting up and exercising. He can overcome smoking. He has a new motivating power. He has moral conviction—a dose of old-fashioned faith and belief in God.

What is it that helps the Adventist Church member to change his old habits of living? The facts are that a Seventh-day Adventist is no different from any other human being. Many were once controlled by desires that, if left unchecked, would kill them. The uncontrollable thirst for liquor, the nervousness that is not satisfied until one has his cup of coffee and a cigarette, the indulgence of appetite, the lack of exercise and sleep—all of these were once habits of a people now living a life free from body-, mind-, and soul-destroying habits.

As someone has said, "They must be doing something right." The "something right," I believe, is the recognition that of themselves they are incapable of controlling their physical lives any more than their spiritual lives. When one recognizes that God wants his body cleansed so it can be the dwelling place for the Holy Spirit,

A Reform Needed

Continued from cover

day on which the purest, holiest service is to be offered to God.

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach.

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he

should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power.

The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light.

Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristianlike lives that the Saviour will be ashamed to call us brethren?

Shall we not rather do that medical missionary work which is the gospel in practice, living in such a way that the peace of God can rule in our hearts? Shall we not remove every stumbling-block from the feet of unbelievers, ever remembering what is due to a profession of Christianity? Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions.

God calls upon every church member to dedicate his life unreservedly to the Lord's service. He calls for decided reformation. All

creation is groaning under the curse. God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience.

The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to His people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." □

healthful living takes on a deep spiritual significance. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

But beyond this knowledge there must come into the individual life a power, a motivation, to carry out this new mode of living. Man cannot run himself. He needs help. His innermost drives and desires must be turned over to God. Self must go—the old ego asks for a new heart, a new driving force. When a person loves to do right, when his desires, likes, and dislikes all agree on what Heaven's will is for him as an individual, you have a changed person—he has new drives, new forcefulness. These words of Scripture take on new meaning: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5), and "A new heart . . . will I give you" (Eze. 36:26).

It becomes apparent that this self-control is born of Heaven. Most individuals do not have an excess of self-control. This is why they are suffering. Self-indulgence is the reason they cough and wheeze with chronic bronchitis and emphysema from their cigarettes. They may already have had a coronary, or a lung removed because of cancer. Cirrhosis of the liver or early delirium from alcohol plagues them. They may look out of shape and are sick from eating too much. They are tense, nervous, irritable, worried, mean, and difficult to get along with because of lack of exercise, sleep, and proper nutrition. They are angry at themselves and at the world, and they have no hope—their God died. And without the latter—without a firm belief in a power greater than themselves—they have no self-control. Human nature takes over, and human nature is self-centered and selfish. And the way of self is the way of death.

As manifested in unmitigated love, only God has true unselfishness. This is the character of God—the very essence of life itself. He offers it to you: "O taste and see that the Lord is good" (Ps. 34:8); "Christ in you, the hope of glory" (Col. 1:27); "I am the way, the truth, and the life" (John 14:6).

This is what the world needs for changing its life style. Let's give such a representation of a Christ-filled life that many will be led to see that this is the only way to have health of body, peace of mind, and serenity of spirit—the only way to make a permanent change in life style. □

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Fellowship of Prayer

You Cannot Weary Him

"Keep your wants, your joys, your sorrows, your cares, and your fears before God. You can not burden Him; you can not weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—*Steps to Christ*, p. 100.

"The Comforter that Christ promised to send in His name abides with us. In the way that leads to the City of God there are no difficulties which those who trust in Him may not overcome. There are no dangers which they may not escape. There is not a sorrow, not a grievance, not a human weakness, for which He has not provided a remedy."—*The Ministry of Healing*, p. 249.

"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*The Desire of Ages*, pp. 669, 670.

► A few years ago I wrote you and requested prayer for my husband's return to the church. He has been an active worker in the church now for four years. God has many methods by which to bring people to Him. I wish to thank you for your prayers in our behalf.

I would like to request prayer for our son in the West. He desperately needs our prayers, and so do his wife and precious children. O that God would soften the hardened hearts and give them love, faith, and hope in Him. Only this can bring happiness.

Thank you so much for your prayers.—M. D., of Minnesota.

► I wrote to you some months ago requesting prayer for my daughter-in-law who was pregnant and scheduled for tests to determine whether she had brain cancer. That was more than five months ago, and there is no evidence of cancer.

Praise the Lord! Thank you for your prayers.—M. A., of Illinois.

► A number of years ago I asked that my husband's name be added to your files for united prayer for his conversion. I'm not sure which of us was more blessed—my husband, who has not only been rebaptized but is now happily working for the denomination, or me as I watched the marvelous way the Lord turned seeming catastrophes into just the blessing needed to turn my husband's heart to his Saviour. Thank you so much for letting us all participate in prayer for one another. It gives us a feeling of oneness to each other, as well as with God, as we share problems, and the joys of answered prayers.

Please pray for my two daughters who need to be converted. How much all our youth need our prayers in these last days!

How wonderful it will be when this wretched warfare is over and we can be united in the kingdom of peace.—B. M., of California.

[We are admonished by the Scriptures to "pray one for another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525. Portions of letters reporting answers to prayer will be published as space permits.]

Family Living

Gardening—a Hobby

Few gardeners ever go
to the penitentiary.

By PETER E. NIGHTINGALE

GARDENING IS NOT ONLY one of the oldest but, in my opinion, the greatest of all hobbies. More than that, it is an art—a fine art—that brings with it more real, true pleasure, recreation, health, and happiness than any other pastime. In fact, it is a Heaven-sent hobby. Ellen G. White gives us this word picture:

“God prepared for Adam and Eve a beautiful garden. He provided for them everything that their wants required. He planted for them fruit-bearing trees of every variety. With a liberal hand He surrounded them with His bounties. The trees for usefulness and beauty, and the lovely flowers, which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed Eden. Adam was lord in his beautiful domain. None can question the fact that he was rich. But God knew that Adam could not be happy unless he had employment. Therefore He gave him something to do; he was to dress the garden.”—*Fundamentals of Christian Education*, p. 38. I think we can say that gardening was Adam’s hobby.

J. W. Gregg, formerly professor of landscape design at the University of California, declares, “The happiest days of the human race were spent in Eden’s garden, . . . embowered in nature’s richest green, gemmed with lovely flowers and luscious fruits. Happy is he who has a home, though it be but four walls; doubly happy is he if he possesses a strip of mother earth.”—J. W. Gregg, “Home Ground Ornamentation,” Lesson 1, p. 2, Course 28, *Correspondence Courses in Agriculture*, Division of Agricultural Education, University of California, Berkeley.

In these days of commercialized vegetable growing, what has happened to the family garden? I well remember the family garden of my childhood days. It was the hobby grounds of the whole family. Brothers, sisters, all of us, were as eager to work in the garden as to play some game—especially when dad and mother were out there too. Mother was trained to teach school, and dad was a real-estate broker, but both knew how to garden. It was their hobby.

Some may argue that we can buy vegetables cheaper



and that we do not have time to garden. But is it really cheaper? It is not merely the cost of the tomato, which was picked green for shipping! If we would consider the eternal value of learning to know God through gardening, as well as the food value of many of the store vegetables compared with our own garden-fresh ones, we would find that “growing one’s own” is cheaper. “No time to garden.” Maybe not, but we have time for TV and radio programs, storybooks, boating, tennis, skiing, and other sports. A family garden hobby plot would solve a lot of problems. The children will love it if dad and mother do.

Many of the world’s greatest people, its real nobility, have had gardening as a hobby. They loved gardens and they loved the soil. More depends on the top six or eight inches of the soil than many people dream. From the broadest viewpoint, our soil is a national resource basic to the welfare of the whole people—country, town, and city alike—and is becoming more important each day.

The Romans gave much attention to gardening and farming, and many of their statesmen spent their leisure time in the gardens. Gardening was their national hobby. They waxed strong as long as agriculture held the place of honor and they lived on the land. But when the Romans flocked to the cities for games, pleasure, and fun, and neglected their gardens and farms, leaving them to the care of slaves, the Roman nation started downward. Trace the story down through history—the Egyptians, the Israelites, and the Romans. Is it the same story in the cities of America today?

Extra Land

Statesmen and educators realize the importance of gardening and a beautiful landscape. School gardens are part of the regular school program of many public and private schools.

While I was in charge of the landscaping of a public high school the board of education bought an extra-large tract of land. Some people did not see the importance of this move. The board had a vision and a conviction of the importance of spacious lawns, large playgrounds, shrubbery, plantings, and flower gardens. A few years passed. Nearby schools with crowded playgrounds and not much space for the students but the sidewalks, streets, and nearby lunch counters had many more problems. One day, after the county superintendent of schools had visited our school, I received a letter from him, expressing his appreciation for the school grounds and gardens. He attributed much of that school’s high moral and scholastic standing to the beautiful campus and gardens.

In the 1945 *Rose Annual*, published by the American Rose Society, there is an interesting report from San Quentin, at that time the United States’ largest prison. It

Peter E. Nightingale is a landscape architect living in St. Helena, California.

is entitled, "The Garden Beautiful." Work in the garden was given only to prisoners on good conduct, and was much sought after. The report says:

"Although men of almost every profession are listed among the thousands at San Quentin; lawyers, doctors, engineers, writers, scientists; there is no record of a horticulturist ever having been confined there. Gardeners are among the least represented of the occupations listed. . . . 'In my opinion, gardens around a prison are important as an influence on the mental state of the men,' said Mr. Duffy, former prison warden."

Gardening is like a game. It is at times interesting, amusing, exciting, and fascinating; but, unlike some games, it will bring you a restful feeling, better health, and true happiness, plus valuable products. Maybe you don't like to garden because you don't know how; but you can learn, and you will love it. Yes, it will mean work. Sometimes you will be pitted against grudging soil, insects and fungi, winds and hail, drought, heat or frost—but they all make the game more interesting. In this garden game you will always win at least some points. If you lose one point today, you will learn how to win that point next time. Gardening is creative. Those

art-shaded pansies come from that stubborn soil. How can such fragrance and bright red color in that rose come from such old black dirt? Luscious berries and tomatoes come from the same soil. Enjoy gardening? Surely you will. Hobby? Yes—"Arts presumed without a crime, that leaves no stain upon the wings of time."

The importance of gardening as a hobby is recognized by a church leader of authority. In writing to church workers Ellen White says: "If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them; they would be able to discharge more successfully the duties of their calling. . . . Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings."—*Gospel Workers*, p. 240.

It has been proved over and over that gardens are essential to health, happiness, and prosperity. Yes, gardening is the greatest of all hobbies. It will make you a better citizen, a better Christian, make you better fit for any position you now may be filling in life, or to which you may be called in the future. □

Especially for Women BY BETTY HOLBROOK

Individualism Versus Individuality

THE GOSPEL of "do your own thing" is finally under serious question. For several years now we've been led to believe that the most important goal in life is to find that elusive sense of self-fulfillment. Nothing should stand in our way—husband, children, family, friends—of finding it. Now that theory is coming up for close scrutiny.

"We seem to be sunk in individualism," writes Dr. Urie Bronfenbrenner.

Dr. Michael Novak charges that "the sociology and psychology of the family are 'underdeveloped areas' of study, mainly because American thought stresses the individual."

Both men agree that we have been treating marriage and children as restraints on personal freedom, as obstacles to better life-styles. And so our culture has been deluged with things like wife (and husband) swapping, communes, swinging singles, missing fathers and mothers. We've sunk to the place where we feel the most important thing in life is to

do as we please, and by so doing we think we are expressing ourselves—our terrific individuality!

Reports are grim:

1. In 1975 there were more than one million divorces—almost three times that of 1950.

2. Nearly 40 per cent of marriages today end in divorce.

3. Out of every 100 children born, ten are illegitimate.

4. Suicides for young people ages 15 to 19 have more than tripled in less than two years.

Those are just a few of the most striking figures from recent pages of scholarly journals and newspapers. We could fill the column with more. But what are we saying by listing these? That the family is falling apart? Yes. But we've said that before in one way or another.

What does come home hard is that we need to get some things into perspective. When new ideas begin flooding the pages of newspaper and other media some of them sound so good, so

logical. What we often do not foresee are the end results. The path leads through so many enticing and exhilarating areas that we fail to see it winding downhill.

Take the individualism, the self-fulfilling, road again. It's good to be an individual. We have, in fact, been told by inspiration that we should not be shadows or mere reflectors of another person. We need to do our own thinking. We have a right to our own personality. We do, each of us, have a specific purpose for being. God has a plan for us as an individual.

It is also true that a person who has some individuality is a more interesting person to live with. That person also has more to offer as a parent, as a church worker, as a layman, as a neighbor, and as a citizen.

And yet, somewhere, don't we need to stop and ask, Where does my search for individuality become individualism? Isn't there a time when I have to ask myself whether my pursuit of fulfillment is infringing on the rights of someone else?

In fulfilling my destiny in this world, am I neglecting to prepare my children to do the same in their world tomorrow? To put it bluntly, isn't there a time when my individualism equals selfishness?

During Christ's ministry on earth we could hardly accuse Him of not having individuality. Nor could we charge Him with a lack of self-fulfillment. Yet His whole life was wrapped up in helping others.

Maybe that's the key we lose sight of so easily. Self-fulfillment comes when we help others find rich, satisfying lives. We used to call it sacrifice—a forgotten and unwelcome word. It's going to take some of that to keep the family unit alive. Those knowledgeable in the field of human behavior (Christian or non-Christian) recognize that the future of our country, of our society, rests with what happens to the family. How much more, then, should we as Advent believers be, who are preparing not only for this life but for the life to come.

As individuals we cannot afford to get lost on the road to individualism.

Who Brings Disasters, God or Satan?

In a recent editorial, "Are Weather Freaks a Sign of the Times?" we observed that among the culprits causing weather freaks is Satan. As evidence we quoted a passage from Ellen White (*The Great Controversy*, pages 589, 590). Among other things, this passage asserts the following: "Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."

An astute reader countered with the following statements, also from Ellen White: "Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea."—*Testimonies*, vol. 5, p. 136.

"The plagues and judgments of God are doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway."—*Ibid.*, vol. 6, p. 445.

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake He is warning the inhabitants of this earth of His near approach."—*Ibid.*, vol. 9, p. 97.

Then the reader raises the question, "In view of the contradiction between these statements and those above, how could the denomination answer an inquiring intellectual who asked, 'Just who is causing all these things—God or Satan or neither?' He would point out that hurricanes and tornadoes occur only in certain areas of the world, such as those formed in the Caribbean, and that meteorologists can predict days in advance that weather conditions are such before they strike so that the citizenry can defy God's wrath or Satan's mischief (?) by preparing for a blow; he would also state that earthquakes occur over faults in the earth's surface that are known to men, who are approaching a point when they will be able to predict reasonably accurately when earthquakes will occur, and that, knowing where these faults

are, they can construct earthquake-proof buildings to withstand God's judgments or Satan's harvest of unwarned souls (?)."

We would not presume to attempt to answer this question with any degree of completeness or to claim to have an answer that would satisfy intellectuals or even the nonintellectuals and the in-between. At best we can explore the subject to see what light, if any, inspiration sheds on the subject. No Biblical writer raises the question with the purpose of answering it, at least formally.

Perhaps one book in which a person might expect some form of an answer is Job. Some aspects of Satan's activities are here mentioned, including his bringing certain natural disasters—a "fire of God" that burned up the sheep and the servants (Job 1:16), and a "great wind from the wilderness" that collapsed a building, killing Job's children who were inside (Job 1:19). There follows a debate between Job and his friends as to the cause of Job's calamities. Both Job and his friends are convinced that God inflicted them. Toward the end of the narrative, God steps into the argument. One would expect Him to straighten out the most glaring misunderstanding of the group, that God had inflicted Job's troubles. But God does not do this. Instead He simply reveals Himself as the Creator, Designer, Sustainer, One who knows what He is doing, One who merits the trust of His creatures. The implication is that God's creatures should trust Him even though they do not understand all the whys and wherefores of their problems.

Ellen White makes the following interesting comment on the lessons of the book of Job: "The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy."—*The Desire of Ages*, p. 471. This is an interesting observation: Satan brings tragedy. God overrules so that some good comes to the afflicted one, at least to the one who, like Job, maintains his integrity despite the affliction.

This principle is in harmony with what is stated in Romans 8:28 (we prefer the reading of the ancient Greek manuscripts, which is reflected in the R.S.V. and certain other versions): "We know that in everything God works for good with those who love him, who are called according to his purpose."

Satan distresses and annoys; God works for good. When such a circumstance obtains, God and Satan are not working in partnership, but rather in an adversary relationship. Satan becomes greatly enraged when he finds his evil designs foiled.

This background sheds light also on the judgments of God referred to above in the statements provided by our correspondent. The question is legitimately asked, Who brings them, God or Satan?

God has predicted that as one of His judgments He will gradually withdraw His protection from the earth. "We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and un-

Spring Haiku

By LOWELL LITTEN

The opening bud
Whispers a fragrant promise
Of eternal spring.

thankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. . . . The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan."—*The Great Controversy*, p. 36.

When the Restraint Is Removed

When, eventually, all the restraint that has been upon the wicked is removed, Satan will have "entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*Ibid.*, p. 614.

Who, then, brings these judgments? God or Satan? This depends upon the point of view. One could say God brings them. He does so by removing His protection. On the other hand, one could say Satan brings them. He is the active agent in bringing destruction. Of course, as we have already noted, he is not bringing these judgments in

a cooperative effort with God. He is taking advantage of every opportunity in his last desperate bid. To confuse the issue, he charges God with bringing the calamities.

We do not wish to imply that God does not bring judgments directly. There are times when He does. In the context of the statement from *The Great Controversy* quoted above appears the following: "A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere."—*Ibid.*

Apparently the Bible writers were not concerned with identifying in each circumstance the instigator of the calamity. Living as they did surrounded by polytheistic nations, they emphasized the monotheism of the Israelites. There was only one God. Therefore, whatever the ancients felt that the gods brought of good or ill was thought of as coming from the one God. Speaking for God, Isaiah declares, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isa. 45:7). Only rarely is the activity of Satan mentioned in the Old Testament. Although his role in world affairs is shown to be significant, he is never represented as a lesser deity; he is simply portrayed as an angel who has rebelled. Thus, even though Satan is a supernatural being, exercising supernatural power, a recognition of his existence and operation did not constitute for the Israelites a polytheistic concept.

Whereas our reader called attention to a seeming contradiction in the writings of Ellen White, we will call attention to a similar seeming contradiction in the Bible itself. In 2 Samuel 24:1 it is stated, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." The chronicler tells the story as follows: "And Satan stood up against Israel, and provoked David to number Israel" (1 Chron. 21:1). Does the one statement contradict the other? Not necessarily. Here again, it is a matter of the point of view. In *The Seventh-day Adventist Bible Commentary* on the Chronicles passage appears the following statement: "God is frequently said to do that which He does not prevent." This statement appears a number of times in this commentary, sometimes in a somewhat longer form, "In the nontechnical language of the Bible God is often said to do that which He does not prevent." This observation provides an answer for many of the questions that confront the Bible reader from time to time as he ponders the originator of calamities.

In the comments on the Chronicles passage appears also the following: "When the Lord allows the course of evil to take its way, it is often set forth as if this were by the active intervention of God, although it is actually the force of evil that is at work producing its baneful results."

There is one further aspect to the question of our reader—the one dealing with known causes of natural disasters and the predictability of these disasters. This we shall deal with in a future editorial. D. F. N.

To be continued

Inspired Gems



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

Harold L. Calkins
Southern California Conference

- "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).
- "When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God."—*The Desire of Ages*, p. 173.

God Finds a Way for Margret Oduor

By ROGER HOLLEY

I MET Margret Oduor in October, 1975, when I was holding a crusade in Kisumu, Kenya, and she waited for me one night after the meeting, wanting to talk. She was worried. She had been given an ultimatum that day at work. If she did not appear for work the following Saturday, she would lose her job.

Margret was a secretary in a government office. A new supervisor had been appointed that year in her department, and it seemed that he was no sooner settled into his office than he began criticizing Margret for being absent from work on Saturday. She tried repeatedly to explain her reasons, but he always grew angry, and closed the discussion by ordering her to appear for work the next Saturday. Margret, a shy person, shrank from these confrontations, but she could not consider the idea of working on the Sabbath.

When her supervisor noticed her absence, he would get on the telephone and complain loudly to his superior in Nairobi about this "insubordinate" Margret Oduor, who was working in his department and who absolutely refused to obey orders.

I encouraged Margret that night, had prayer with her, and promised to go see her supervisor myself the next day and try to help him understand why she felt so deeply about the Sabbath.

The next day when I arrived at her office Margret told me I did not have to see the man, for he was no longer her supervisor. During the night, orders had come from Nairobi demoting him and transferring him to another job. He was furious and was sure that Margret somehow was behind the move. He was sure she had some powerful political

friend somewhere in Nairobi through whom she had brought this about. Margret did indeed have a powerful friend, though He wasn't in politics and He didn't live in Nairobi.

The new supervisor who moved into Margret's department was a different type of man. When I stopped in to see him to explain Margret's situation, he told me that he already was acquainted with the problem and that we didn't have to worry. He said he admired people who were committed to their religious beliefs the way Margret was, and he promised he would do everything he could to assure her of her Sabbath privileges.

So we all relaxed and thanked the Lord that He had so wonderfully solved the problem. But for some strange reason we found that it wasn't solved. In two weeks the problem arose again, as ominous as ever.

The complaint of the former supervisor had found an answering chord in the heart of the next in government command back in Nairobi. He felt an agreement in his soul that a woman who would not obey orders, no matter what the reason, should be dismissed. And he felt himself called to see that this Margret Oduor (whoever she was, for he had never met her) should not get away with this continual absenteeism on Saturday.

Interference

"What about Margret Oduor?" he said on the telephone to the new supervisor.

"There is no longer a problem with Margret Oduor," was the answer. "It is all solved."

He didn't want to go into detail, for he knew the only way he could work this problem out for Margret was to keep it confined to his own department. He felt confident that he had solved the prob-



Margret Oduor and her three children all attend the Nairobi Central church. Her new job, which gives Sabbaths off, makes this possible.

lem satisfactorily so her work would not suffer and she could have her Sabbaths free.

"Did she work last Saturday?" persisted the man from Nairobi.

"No, but I have arranged her schedule so that she can work on Sunday. She is a conscientious, able worker and I do not want to lose her," he said.

"This is not according to government policy," said the bureaucrat in Nairobi. "You have no right to take things into your hands this way. I order you to have Margret Oduor appear for work on Saturday or dismiss her."

And so, reluctantly, the following day Margret's new supervisor had to present her again with the ultimatum that unless she was willing to work Saturdays she would be dismissed.

Margret felt the normal distress anyone would feel at such a time. She was the sole support of her family. Her husband had been laid off

from his government post, and they had three children.

But Margret remained firm. She had no idea how they were going to get along, but without hesitation she chose to keep the Sabbath rather than her job. So the dismissal order was given and sent to Nairobi, to become effective in two weeks.

By this time the rest of us were quite thoroughly aroused. It all seemed so unnecessary and unjust. We decided to appeal to the top. The man who was in charge of the branch of government where Margret worked was a former Seventh-day Adventist. His post is roughly equivalent to that of a cabinet post in the United States. This man's father was one of our ordained ministers.

Counsel of the World

Through our minister brother, we contacted this official in Margret's behalf. He immediately responded by issuing a delaying order on her dismissal until he could come and talk with her.

So our hopes revived, and Margret worked on for a few weeks. I am sure this man was conscientious in his efforts to help Margret, but when he came to talk with her, his advice was the wisdom of the world, not of God. He said something like this:

"I have looked into your record and it is good. I know why you want to keep Saturday. I too was brought up to keep Saturday, but when you get out in the world and work for the government you have to do what the government says. There is no other way. I have to work on Saturday. My two daughters have to work on Saturday. If you want to get along and keep your job, my advice is to work on Saturday the way they tell you."

"But I can't do that!" Margret said. "It is God's holy Sabbath."

"You have no choice in a situation like this," he said firmly. "If you persist in holding such a rigid view, I will be unable to help you."

So in January of 1976 Margret was dismissed from her job, and there were a number of us who wondered how the

little family was going to get along. In fact, I secretly wondered why the Lord had allowed this defeat to come about.

As I look back now, I see that the Lord so appropriately could have said to me, "I know that in your heart you are not happy with what I have done. But you asked Me to take care of Margret, didn't you? Then why are you worried?"

He could have said that, but He didn't. He just went quietly about His work of helping Margret. Now that it is over, anybody can see that He did what He always does—that which is best.

Not for a single week, not even for a day, did Margret's family go in want. Upon losing her job, Margret immediately began to get calls to substitute for sick or vacationing secretaries. There seemed to be no end to these calls, and seldom was she out of work more than two or three days.

The lowest pay Margret earned in any month for the next six months was exactly double what she had earned in the job she had lost.

Then one day in June, Margret received a call from a former assistant supervisor

who had moved to Nairobi and who knew her work. He told her to come to the capital and sit for an examination for a good position that was opening up. When she arrived on the appointed day she was dismayed to find more than one hundred other women there to sit for the same examination. But Margret's Friend did not forsake her. Margret got the highest score and was given the position. She is working there today, receiving a salary considerably more than twice what her former job paid, and she has every Sabbath free.

The week Margret was established in her new post, her husband was called back to work. He earns half again as much as she.

Margret and her three children attend the Nairobi Central church every Sabbath. Often her husband attends with her. We hope that soon he will become a member.

When Margret thinks back to the bleak prospect facing her in January, 1976, when by faith she walked away from her job, she thinks how wonderfully true is the promise that God "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

Agro-Industrial School Produces Tons of Tomatoes

By ARTHUR S. VALLE

GREENHOUSES in the tropics? Yes! The thought might seem strange to those living in temperate climates, who ordinarily build greenhouses to keep plants warm. However, because of poor soil in the area of the Adventist Agro-Industrial School in Manaus, Amazonas, Brazil, only by planting in greenhouses can the school produce the tons of vegetables it sells to hotels and restaurants.

The Instituto Adventista Agro-Industrial (IAAI) has been producing three tons of tomatoes per week, with possibilities of doubling this production. Cucumbers, cabbage, beans, kale, and sweet potatoes are beginning to be cultivated, and other agricultural products are in the study phase. This production is impressive to visitors to this hostile region that normally

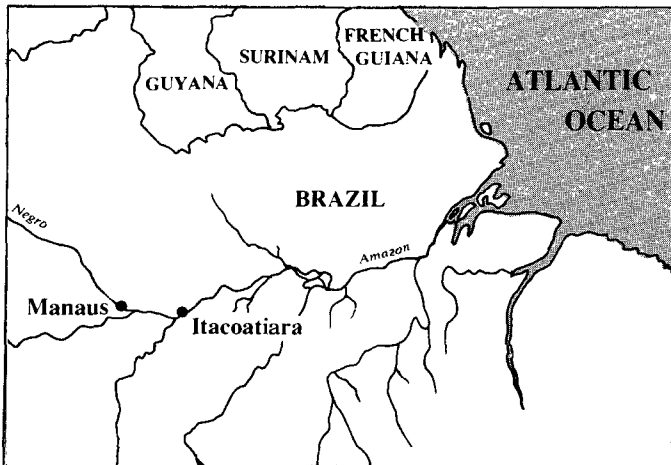
Arthur S. Valle, communication director of the South American Division, is a REVIEW correspondent.

produces nothing but grass. The work in the school's 100 greenhouses is directed by Agricultural Engineer Marvin Glantz. The three tons of tomatoes produced each week find an easy market. In fact, the school will have to increase production to cover all of its orders from hotels and restaurants.

The IAAI is directed by Nelson Duarte, who is assisted by Adamor Pimenta, treasurer, and Benedito Alves, secretary. Professor Pimenta was secretary-treasurer of the North Coast Mission, but when he received the call to work at IAAI in Manaus recently, he accepted this responsibility willingly. Raimundo Serrao is responsible for the schools' commercial aspects, acting as distributor of the products in Manaus. There were 150 students in attendance in 1975, and 300 in 1976, a demonstration of confidence on the part of the parents for this school, which is only 11 years old



Soil is poor for agriculture at the Adventist Agro-Industrial School in Manaus. It is necessary to cultivate vegetables in greenhouses, of which the school has approximately 100. Hotels and restaurants in Manaus buy vegetables from the school, which produces about three tons of tomatoes every week.



(counting from the felling of the first tree to clear the property).

The agricultural school in Manaus has been greatly blessed by God. From humble beginnings, from a hut constructed in the rough wilderness of the Amazon, the school has developed dramatically, and will soon have permanent, modern, functional buildings. God has provided.

The Dutch ambassador once visited the school, accompanied by Joao Wolff, North Brazil Union president, and several others. The ambassador was so impressed by the efforts of Adventists in that area that he decided to send the necessary documentation to Holland to request funds for the school. A few months later substantial financial assistance was received. In addition to this donation from Holland, the school also benefited from half of the Thirteenth Sabbath Offering overflow during the third quarter of 1974. Aluizio Campelo, governor of Suframa, the Manaus free port authority, has donated stoves, a water tank, and a truck. He also established an agreement for the construction of a dam that would provide electrical power for the entire school.

In March, 1975, an international symposium of tropical agriculture, with 50 representatives from various countries, was held in Manaus. These technicians spent one morning at the school and later ate lunch in the modest

cafeteria. They had the opportunity of observing agricultural production through the use of greenhouses. Among the group were two professors from Holland who, upon return to their homeland, wrote to the school asking about the possibility of two Dutch students' going to Brazil and studying at the agricultural school on a trial basis. In this way the school is already collaborating technically with another country.

Both administrators and members of the North Brazil Union are grateful to the world field for the substantial offering given in September, 1974, which will make possible the construction of new buildings for IAAI.

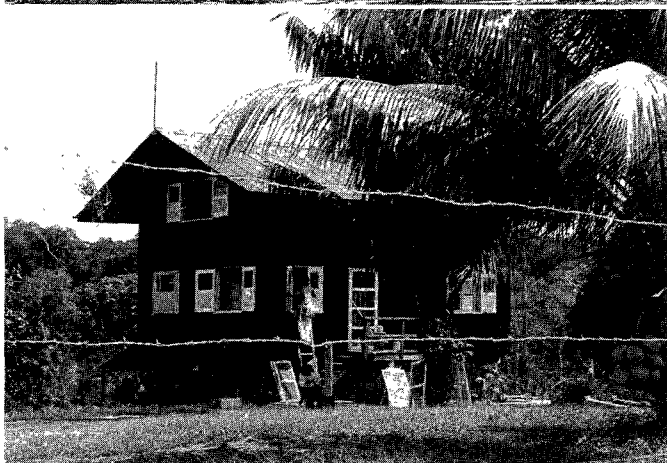
IAAI is today a reality, thanks to the pioneer spirit of Robert Habenicht. In 1965 he felled the first tree and constructed, with his own hands, the first thatched-roof hut for a school. What to some seemed like madness was to him a foreshadowing of a phase of progress and development not only for the Adventist organization in the northern section of the country but also for the implantation of scientific agriculture in that region.

With the support of Joao Izidio, at that time president of the Central Amazon Mission, Elder Habenicht continued his effort. Later Marvin Glantz, from the United States, arrived in Amazonas to replace Elder Habenicht. Considered an agronomy spe-

cialist by the authorities of Manaus, Dr. Glantz works with the young students as if he were one of them, demonstrating simplicity and modesty. His wife is a nurse, who has helped the students.

The IAAI is at Kilometer 74 of the road between Itacoatiara and Manaus in the state of Amazonas. The highway is

approximately 185 miles long, paved up to a short distance beyond the school. The school owns 3,000 hectares of land, and the administration hopes that some day the school will be able to expand to 6,000 hectares. (More information on IAAI can be found in the REVIEW of September 5, 1974, page 20.)



Adventist Agro-Industrial School students do other things besides pick tomatoes. They work at the sawmill, top, and charcoal kilns, center, two of the school's industries. Coconut trees, such as these growing near the principal's house, bottom, are one of the riches of the tropical region.

WASHINGTON, D.C.

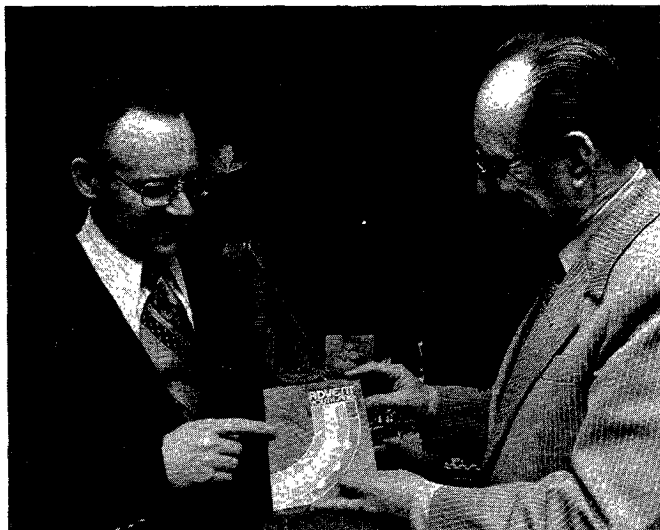
New Youth Songbook Makes Its Debut

The new youth songbook *Advent Youth Sing* is now off the press. It is a unique songbook, different from any published by the Adventist Church thus far. The songs are arranged alphabetically rather than topically. With four-part harmony and guitar-chord notation on every song, the music will be usable both in North America and overseas. The songbook also contains two pages of complete guitar-chord positioning, for easy reference.

Three years of research, surveys, and testing have gone into the selection of the songs for *Advent Youth Sing*. Some of the favorite songs sung by young people in the past, lost in the publishing of new songbooks, have been brought back. Songs that are suitable for congregational use have been selected, and careful attention has also been given to the text of each song, to ensure that it is in harmony with the teachings of the Word of God.

As the title indicates, many of the songs selected have as their theme the second coming of Christ and preparation for His appearing. A few early-Advent hymns sung by the pioneers of the church have been included. Many Adventist youth, in this time of nostalgia, enjoy singing these songs of yesteryear, which have real meaning and express a deep longing for Christ to come. It is hoped that this new youth songbook may help today's generation rekindle the spirit of the pioneers and deepen their commitment to the church and its mission.

Many persons have contributed to the production of *Advent Youth Sing*. College music professors and their students helped with the survey; Don Lindsay, music teacher at Sheyenne River Academy, was music editor; John Gank and Barbara Klix gave careful scrutiny to the harmonization of guitar



Robert Kinney, Review and Herald Publishing Association book department manager, left, and John Hancock, General Conference youth director, give close attention to the design of the songbook *Advent Youth Sing*.

chords with the music score; Elfred Lee designed the colorful cover, which represents the rainbow around God's throne and the sweeping movement of the Second Advent; Don Hooper set the music, and his noted music-arranger father, Wayne, of the Voice of Prophecy, gave valuable counsel and assistance; Raymond Cottrell, associate editor of the REVIEW, and Raymond Woolsey, book editor of the Review and Herald, secured copyright permissions; and many Adventist composers submitted new, unpublished songs for the book. The General Conference Youth Department, through the North American Youth Advisory Committee and by contacts with local conference youth directors and many musicians, did the compilation. Michael Stevenson spent much time making contacts and assembling songs before he accepted a call to the Northern Europe-West Africa Division.

Despite the financial expense involved in securing copyright permissions in today's lucrative gospel-song market, the Review and Herald has been able to produce *Advent Youth Sing*, with a total of 214 songs, to sell at Adventist Book Centers at a reasonable price. The paperback edition is \$1.95, the

spiral paperback for piano racks and music stands is \$2.50, and the cloth binding sells for \$2.95.

JOHN HANCOCK
Youth Director
General Conference

CALIFORNIA

Patients Learn of New Life Style

Reports recently released show that during the past year 3,747 persons came to St. Helena Hospital and Health Center, Deer Park, California, from all parts of the world for medical care. In addition, others participated in the health-enhancement programs, involving weight management, stopping smoking, and alcoholism recovery, staying from five days to three weeks. All who came were confronted with a new life style. Through lectures, counseling, and personal contacts, the chaplains and employees sowed the seed of the Word of God. Through thousands of pieces of literature and with much prayer, many were awakened, gaining a closer picture of God.

Mrs. A. had been a patient many times during the past two years, including a 21-day stay in the alcoholism-recovery unit. She belonged to an-

other church, and her husband claimed to be an atheist. In the fall of 1975 Bible studies were begun by the hospital chaplain's staff. Mrs. A. recently made her decision for the Lord and was baptized in December of 1976.

A couple from a nearby city was brought to a decision when the husband, a victim of heart disease, came to St. Helena for heart surgery. The pastor of the Seventh-day Adventist church in their home town informed us that both had had a knowledge of this truth for several years, but it took the husband's experience at our hospital to bring him to a decision.

One man who had been married to a Seventh-day Adventist for 50 years and who had stubbornly refused the Holy Spirit, using tobacco and alcohol and being much opposed to the Spirit of Prophecy, came to the hospital for surgery, and before his discharge agreed to Bible studies. He was baptized on Christmas Day, 1976.

Those who have come to St. Helena and found a new, more healthful life style have expressed their gratitude in contributions and letters. Comments such as "Doing well, but not drinking," "Beats anything I ever knew," "Adjusting to a normal life," and "I even like myself a little" reflect the impact of the health-enhancement programs.

The staff keeps in contact with all the alumni of these programs, giving help and encouragement. The alumni, such as those of the alcoholism-treatment program, help one another, forming groups among themselves. Frequently they come together to exchange ideas and experiences and to hold periodic retreats in which the hospital staff participates.

There is much work to be finished, and time is running out. It is the prayer of the hospital staff that God will continue to use them in leading many to a new way of life and to the Saviour.

PAUL WESTBROOK
Public Relations Director
St. Helena Hospital
and Health Center

MEXICO

Academy Recovers From Hurricane

Mexican Pacific Academy is back to normal now, having repaired the damage done last fall when Hurricane Liza ripped through the campus, causing damage to buildings and crops.

Hard work and much faith have played an important part in the development of this school, situated near Navojoa in the center of a grain-producing area between the West Sierra Madre Mountains and the Pacific Ocean. The school's work-study program has attracted the attention of local and state government officials, who have praised the school's methods and given complete approval to its system of education. Right now, by order of the governor, the roadways of the school are being paved. The production of soybean foods has opened a line of communication between the school and the news media.

During the past few years the school grew under the direction of Mario Collins, now director of public relations at Montemorelos University. The Mexican Union named Nefali Rodriguez principal as of the first of January.

DANIEL SOSA
Communication Director
Mexican Union Mission

FINLAND

Colporteurs Set Pace in Sales

Five literature evangelists in Finland have reached a combined sales figure of one-half million dollars. Two husband-wife teams, Eila and Erkki Pikkarainen and Aila and Martti Sahlstrom, along with Anna-Liisa Helevaara, sold books valued at \$500,699 in 1976. Anna-Liisa Helevaara, sales leader in Finland and world record holder for many years, with a total of \$184,178, sells Adventist literature in 99 per cent of the homes she visits, in spite of the fact that many of her prospects are non-Christians.

Although sales are an important measure of accomplishment, these literature evangelists set records in other areas, as well. For example, the Sahlstroms are conducting an evangelistic crusade in a village that they first thoroughly canvassed with Adventist books. This meeting is totally financed from their own earnings. Mr. Sahlstrom does the preaching, and his wife assists. Forty to 50 of their literature contacts regularly attend the two weekly sessions. Already some 40 members rejoice in the Adventist message because of the combined effort of this group of literature evangelists, for whom *evangelism* is the key word.

Finland has a population of 4.5 million persons, with 5,700 Seventh-day Adventists. Total sales for 1976 amounted to \$1,759,972. Eighty-five students contributed to this sales figure by canvassing in the summer to earn money for their Christian education.

The Seventh-day Adventist Church in Finland is strong spiritually. This is evidenced by the more than one-half million dollars' worth of books, periodicals, and tapes sold to Seventh-day Adventist Church members. Unto Hongisto, publishing director and sales manager of the Finland Publishing House, endeavors not only to evangelize Finland with the printed page but also to strengthen Seventh-day Adventist homes with SDA literature.

A visit to the Finland Pub-

lishing House revealed an efficient organization. Joel Niininen, manager, along with a staff of 40 workers, produce more pages of literature per capita than most Seventh-day Adventist publishing houses.

At the literature-evangelist institute held in February of this year, 85 years of publishing ministry in Finland was celebrated. The enthusiasm and dedication that were witnessed at the institute indicate that this work will grow and flourish until it is finished.

R. E. APPENZELLER
Publishing Director
Northern Europe-West
Africa Division

THAILAND

Work Begins With Pwo Karen Tribe

With the aid of volunteer workers and overseas missionaries, Phu Tamu, of northern Thailand, is beginning work among the Pwo Karen tribe.

"The Pwo Karen in Thailand number approximately 60,000," reports Dennis Tidwell, missionary. "This is the second-largest tribal group in the country. They are similar in many ways to their ancestral relatives, the Sgaw Karen, largest tribal group, among whom the Seventh-day Adventist Church has worked for several years. But their dress and language are different enough to classify the Pwo as a distinct tribal group."

The volunteers are Kent and Kickan Gregory, recent graduates from the Loma Linda School of Public Health, and Mike and Barbara Kalebaugh, industrial-arts and nursing majors, respectively. With no funds available for regular missionary budgets, these volunteers, who feel a burden to work among the spirit-worshipping Pwo, are being supported financially by friends and relatives.

Mr. Tidwell explains the strategy and plans for reaching the Pwo with the gospel. "We see much promise in an approach that begins with medical and public-health visits to the target villages, coupled with cottage evangelistic meetings. Later a program will be established to teach the people to read the Bible in their own language."

Plans also include instruction in agricultural techniques, since the Pwo raise most of their own food.

A general survey of the Pwo Karen areas has been completed, and a strategically located village has been selected for the headquarters. After becoming better acquainted with the people and developing friendships and trust, the volunteers will begin building workers' homes and a medical clinic.

JANE ALLEN
Associate Communication
Director
Far Eastern Division

MICHIGAN

Church Assists 125 Families

At least 125 families from Augusta, Olivet, and Charlotte, Michigan, received some assistance from the Seventh-day Adventist Church after a tornado struck their towns on April 2.

First the tornado hit Augusta, just west of Battle Creek, and then it moved northeastward to Olivet and the outskirts of nearby Charlotte. In only a few moments the storm either destroyed or partially damaged 165 homes, leaving 60 persons injured, 2 killed, and an estimated \$4.5 million worth of destruction.



Erkki and Eila Pikkarainen, left; Anna-Liisa Helevaara, center; and Aila and Martti Sahlstrom sold books valued at \$500,699 in Finland in 1976.

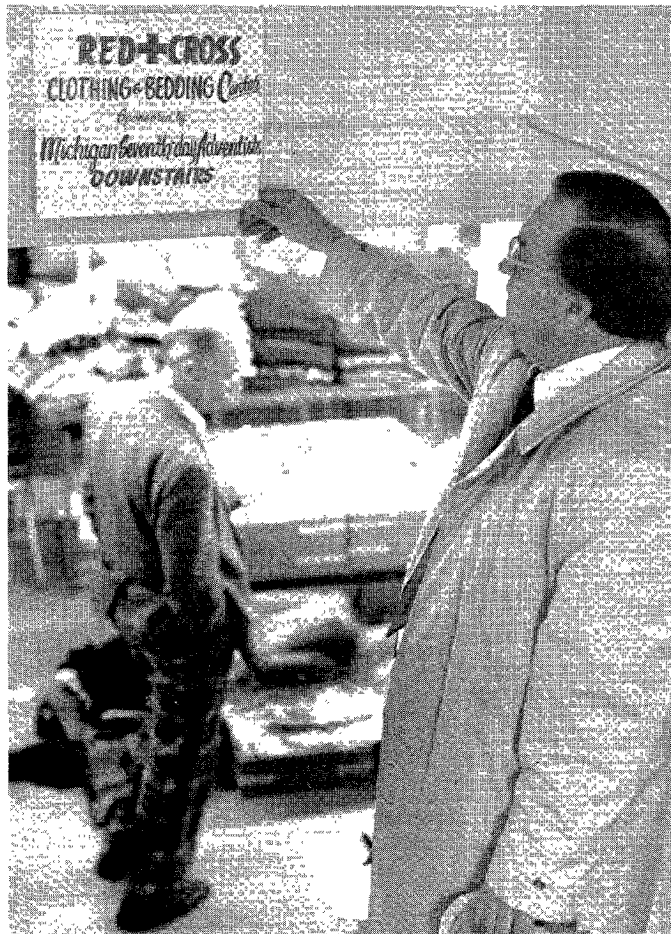
Community Services workers of the Battle Creek and Charlotte churches moved into action as soon as they learned of the tornado. Nearby Lansing workers assisted the Charlotte church in its relief efforts, setting up in a building 200 yards from where the tornado hit near Charlotte. R. D. Hamstra, local pastor, met with local officials, and before long Mr. and Mrs. Dale Manning, of Lansing, were directing operation of the Adventist clothing and bedding supply center.

Mrs. Leona McKelvey, of the Battle Creek center and secretary of the Central Federation of Community Services, whose home in Augusta had escaped damage, other federation officers, and W. M. Buckman, of the Michigan Conference office, organized

volunteer workers from surrounding centers to assist in manning relief operations in Augusta. Clothing was made available from these nearby centers, and bedding was supplied from the stockpile at the conference office. By the middle of the week the emergency center was operating "in high gear," according to Elder Buckman.

During this relief operation Adventists were able to give assistance along with Baptist, Catholic, Methodist, Mennonite, and Salvation Army agencies. "It was a thrilling time working together," Elder Buckman said, as he noted that "the love of Christ knows no bounds of religious barriers" at times like these.

ERNEST N. WENDTH
*Communication Director
Michigan Conference*



W. M. Buckman, Michigan Conference lay activities director, tapes up a sign inviting tornado victims to obtain free clothing and bedding from the Seventh-day Adventist Community Services organization in Augusta.

Kasai Project Leader Gives Impressions

Here we are in Africa. We have been here before, but the last few years we have been in Haiti. When we came home this time, we planned to remain in the States because we had asked for permanent return, as we are not so young anymore. When a call came to go to Africa, we accepted, nevertheless, and came to help in this very interesting Kasai Project. As we once worked in Zaire and I knew a bit about the Kasai area, we were asked to help with the project.

A few weeks ago we arrived in Zaire, going through Kinshasa and then on to Kananga, which is the capital of West Kasai. There we met the Gays, whom we knew from Haiti. It was good to see them again. We were soon on our way toward Lulengele, 50 miles away, riding in a Land Rover with the Gay family and Cheryl Drake, a student missionary who came with the Gays from Lulengele. The road was rough, but somewhat improved over what it was nine years ago when I was last here. Land Rovers are not very comfortable, but they get you through almost anything.

We arrived at the Lulengele compound just as a plane from Goma arrived, so we were able to meet a number of people at one time. We were glad to see so many—some new and some old acquaintances. There were the Matters, whom we had known before in Africa, and the Bettles, whom we had met once in the States. These families had also come to help in the Kasai Project. We soon met all of them, the McKeys, the Williamses, the Littles, Bob Lang, the other student missionary, and the Longs—the family we were to replace, who would be soon on their way to Rhodesia.

Two days after we arrived, one family went on a well-earned vacation, and we were told to occupy the house and use anything that was there. In a few days the Longs left, and we moved into our own house. Of course the Longs took most of their things along with them. That was when everyone came to our rescue. How good they were to us, every one of them! They saw what we needed to make life reasonably comfortable, and brought it.

One family gave us doilies, tablecloths, and other things to make the house a home. Still other families helped us get food, and we were soon stocked up with enough to last several months. Two families gave us dishes, enough even to have a few visitors. Later another family who had just received their goods (that had been on the way for a whole year) shared with us some of their Tupperware, telling us, of course, that they had more than they needed. How thankful we were to all of these good friends.

We are in the midst of problems whose outcome we do not know, but we are staying together as long as we can. We are now seven families and two student missionaries, living on one compound and enjoying one another's company. God has given us a wonderful team, and we are going forward together to do His work. We feel the same spirit in our relations with the African members and workers, and I believe God is going to bless our united efforts for Him.

G. M. ELLSTROM
Kasai Project Director

Australasian

● K. S. Parmenter, chairman of the Sanitarium Health Food Company board, says that in spite of difficult economic conditions and unrest in industry, the health food company expects to report at its next half-yearly meeting the best six months' trading period in its history.

● Australasian Division literature evangelists sold more than \$1,250,000 worth of literature in 1976. This has put pressure on the Signs Publishing Company to keep up with the demand. The publishing house recently installed a four-color printing press, which was purchased for approximately half its new price. Owing to the expanding program of the division's publishing work, plans are underway to extend the publishing-company buildings.

● Several community-outreach programs are in operation, and plans are being laid to strengthen the evangelistic outreach of the chaplaincy department at Sydney Adventist Hospital. Tom Ludowici, working on his Doctor of Ministry degree at Andrews University, has been invited to become senior chaplain.

● Action has been taken by the Avondale College board to accept a call from Pacific Union College for Desmond Ford's services on an exchange arrangement between the two colleges. Dr. Ford will be at PUC for two years.

Far Eastern

● In what was probably the most intensive outreach program in the history of the Balestier Road church in Singapore, members distributed 100,000 invitations to enroll in a health course now being offered by the local Voice of Prophecy Bible Correspondence School. The distribution was accomplished in five weeks, according to R. E. Finney, Jr., pastor. The response to date has been more than 3,000 enrollments.

● Nearly everyone in Roxas, Oriental Mindoro, in the North Philippines turned out for Pathfinder Day recently. Beginning with a parade led by the Roxas College band, some 185 elementary-school students of the Central Adventist Rural School participated in the day's activities.

● Mountain View College in the Philippines is supporting the national campaign of reforestation by making a new nursery for tree and plant seedlings. The nursery will also aid the college in improving its 4,500-hectare experimental forest in addition to improving the tree coverage on the main campus. "Flowers and vegetables will be grown for campus beautification and for public sale," states D. W. Christensen, financial consultant.

Inter-American

● Members of the Bethel Seventh-day Adventist church in Surinam welcomed more than 150 visitors during the first quarter Community Guest Day. Six new members received their baptismal certificates and were welcomed into church fellowship by the district pastor, church leaders, and members.

● More than 50 delegates, including Sabbath school superintendents, secretaries, division leaders, assistant leaders, and teachers, attended the first Sabbath school workshop on the field level held at the Paramaribo Center church, Surinam, on March 13.

● Total evangelism was the plan of the East Puerto Rico and West Puerto Rico conferences during Easter week. Meetings were held every night in more than 300 centers in the two conferences, and converts will be baptized June 25 in mass baptismal services. Carlos Aeschlimann, Inter-American Division Ministerial Association secretary, is also holding three simultaneous evangelistic campaigns in Puerto Rico, and students of Antillian College are engaged in ten evangelistic crusades on the island.

Trans-Africa

● The Zambesi Union education department reports opening enrollments for the 1977 school year as follows: primary school, 11,994, with 5,902 from Adventist homes; secondary school, 976, with 491 from Adventist homes; and teacher training, 70, with 41 from Adventist homes.

● During a recent Zaire Union committee meeting, D. McKey, from Lulengele Mission in the Kasai, was elected youth, lay activities, and Sabbath school director. He replaces J. M. Howard, soon to return to his homeland.

● General Magnus Malan, head of the South African defense force, in a personal interview with Gideon Breedt, South African Union Conference youth director, and Eric Armer, union conference president, learned of some of the problems confronting Adventist young men who are inducted into the South African army. As a result, Mr. Malan promised that all Seventh-day Adventist young men in the military would have full noncombatancy and Sabbathkeeping privileges.

North American

Atlantic Union

● At the close of the Greenfield, Massachusetts, Radiant Living Seminar on April 30, 20 persons made decisions for baptism. The lectures were under the direction of Brad Thorp and Earle Meola and were sponsored by the Shelburne Falls and Athol churches. Follow-up lectures are held each Tuesday night in the Shelburne Falls church, and a vegetarian cooking school is being conducted in Greenfield.

● In an effort to stabilize present costs to hospital patients, the New England Memorial Hospital, in Stoneham, Massachusetts, has installed a new ITT-400-G private telephone communication system throughout the hospital. The electronic switching gear occupies approximately 70 per-

cent less space than the previous equipment and should be relatively maintenance-free after a 30-to-90-day "shakedown" period.

Canadian Union

● Josephine Cunnington Edwards and a musical group from Kingsway College helped to make the Maritime youth rallies in Moncton, New Brunswick, and Halifax, Nova Scotia, a success. Notwithstanding a late spring blizzard, more than 200 young people attended the Halifax rally.

● Five full-time teachers are serving the youth of the Halifax, Nova Scotia, area at Sandy Lake Academy. Situated on a ten-acre peninsula jutting into Sandy Lake, the school is conveniently situated for youth activities of many kinds.

● Three evangelistic campaigns have been completed this year in Newfoundland, with 18 baptisms to date. A fourth campaign is in progress, and by the end of the year ten or more will have been conducted. The goal is for 200 converts during 1977.

● Members of the Brantford, Ontario, church have sold their church building and are planning to construct a new one. At a Christmas Day baptism in the old church seven new members were added to the Brantford congregation and one to the Paris, Ontario, church.

Lake Union

● Ground was broken in Sheboygan, Wisconsin, for a new church structure. The members recently opened a church school, and many new members are being attracted to the area. Corbin Pitman is leading an evangelistic endeavor to bring the message to those who live in the area.

● A rehabilitation-services coordinator was recently appointed at Hinsdale Sanitarium and Hospital, Illinois. Harry Royal will coordinate the activities of the physical therapy, occupational therapy, and speech pathology

departments. The new service will enable patients to be assisted in all three therapy departments in a complete care plan.

- The Student Association of Broadview Academy, LaFox, Illinois, raised more than \$10,500 this year for their campaign project, carpeting for 50 dormitory rooms.

- The Gethsemane church in Danville, Illinois, is the newest church in the Lake Region Conference. It was established in 1974 when Clinton and Shirley Youngman left Chicago and went to Danville to do missionary work as self-supporting literature evangelists. Their first baptism was held after five months. Tent revival meetings were held, and in 1976 the congregation secured a place to rent. Now the church has 30 adult members.

- Members of the Sturgeon Bay, Wisconsin, church recently worshiped in their new church building for the first time. There are only 13 members in this church, but they have raised \$60,000 to complete the church to its present stage.

North Pacific Union

- Cooking schools and nutrition classes continue to be important methods of community outreach throughout the North Pacific Union Conference. Among recent activities of this kind were two one-week nutrition schools held at Mount Ellis Academy, in Montana, and a 12-lesson series in Eagle, Idaho.

- The Investment program of the Billings, Montana, church has raised more than \$13,000 for world missions during the past two years.

- Rapid progress has been reported on two major construction programs at Walla Walla College. The new complex to house the school of nursing and the physical-educational program is receiving the finishing touches. The new Industrial Technology Center for the college is rapidly taking shape, thanks in part to a large number of volunteer workers.

- Students at Upper Columbia Academy, Spangle, Washington, have successfully conducted a campaign to purchase a \$20,000 bus.

- The Upper Columbia Conference increased its membership by 728 during 1976.

- Membership in the Washington Conference has moved past the 10,000 mark.

Northern Union

- Elder and Mrs. W. G. Larson have just completed presenting 14 Vacation Bible School workshops throughout the Northern Union. Approximately 60 churches were represented at these meetings. It is hoped that the enthusiasm shown at the workshops will result in an increased number of Vacation Bible Schools in 1977.

- Twelve new Seventh-day Adventist medical doctors have moved into North Dakota within the past two years, and there are now six dentists there.

- A Seventh-day Adventist Professional and Business Association was organized recently in the Iowa Conference to help make funds available to the district for new churches, new schools, or remodeling. Thirty-two families became charter members.

Pacific Union

- Donn Swartz has completed his internship at Porter Memorial Hospital in Denver, Colorado, and transferred to Port Hueneme Adventist Hospital, in California, where he is administrative assistant and personnel director.

- Clarence Kohler, the Northern California Conference pastor to the deaf, has begun a new ministry at the Citrus Heights church, in what members hope will be the nucleus for this specialized ministry in Greater Sacramento. Ted Calkins pastors this congregation in Fair Oaks.

- Glenn O. Fillman, retired minister from New Jersey, has accepted the invitation to become Bible instructor for

the Camino and Placerville, California, churches.

- Volunteer and auxiliary members of Feather River Hospital, Paradise, California, gave more than 17,000 hours in service, as well as \$12,000, the latter earmarked for renovation of the former hospital building into a facility for community-health-education classes.

- Chaplain David Osborne reports that 42 students became Seventh-day Adventists while on the La Sierra campus of Loma Linda University last school year.

- Alma Nephew has retired after 46 years of teaching in Adventist elementary schools, most recently in Loma Linda, California.

- Arizona's Adventist Book Center is the first in the Pacific Union to purchase a 40-foot bookmobile for use throughout the conference. A Tucson television station ran footage of the fifth-wheeler and carried free ads about the sales.

- Members of the Wasatch Hills congregation in Salt Lake City, Utah, have dedicated their church.

Southern Union

- The Center Grove church, Rock Spring, Georgia, was officially opened March 12. The structure was built largely with volunteer labor donated by the local members, students of Southern Missionary College, and other Adventist churches in the Greater Chattanooga area.

- Groundbreaking for the Avondale School in Chattanooga, Tennessee, was held March 27. The school will serve grades 1 to 8 and provide a day-care center.

- Literature evangelists in the Georgia-Cumberland Conference increased their sales in March by 67 percent over March, 1976. Alabama-Mississippi reports a 61 percent increase, Carolina 55, and Florida 51. The union-wide cumulative increase for the year, to date, was 12 percent. Dick Kantzer, of the Carolina Conference,

averaged sales of more than \$1,000 per week during the period.

- Nearly \$10,000 was pledged by the pastors, officers, and departmental directors toward the annual offering for evangelism received May 7 in the Alabama-Mississippi Conference.

Southwestern Union

- Cyril Miller, Texas Conference president, has just returned from a month-long evangelistic crusade in Korea, where more than 50 persons made decisions for Christ.

- Larry Boggess was elected Texas Conference publishing director at the May 5 meeting of the Texas Conference Committee. He comes from the Texico Conference, where he served in the same capacity. He replaces Richard McKee, recently elected associate publishing director of the Southwestern Union Conference.

Andrews University

- Virgil L. Bartlett, associate professor of teacher education at Andrews University, has been elected chairman of the Deans and Directors of Teacher Education in the State of Michigan. The organization includes the chairmen of education departments and deans of schools of education in all the colleges and universities in the State, public and private.

- A new field education committee has been formed at the Seventh-day Adventist Theological Seminary. The committee is developing a plan to bring better coordination to the field education of ministerial students, from their freshman year in college through their seminary training and subsequent internship. Steven P. Vitrano is the committee chairman.

- A workshop to prepare home-nutrition instructors will be held at Andrews June 30 to July 5. Thirty clock hours of instruction in nutrition and demonstration techniques will be conducted by Alice Marsh and Sylvia Fagal.



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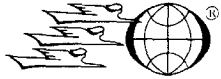


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127th Year of Continuous Publication

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TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

Health Personnel Needs

NORTH AMERICA

Accountants	Housekpr.
Computr.	Housekpr., asst.
prog. analyst	exec.
(NCR)	Lab. research
Computr.	tech.
prog.	Laundry mgr.
Counselor, MA	Med. rec., ART
level	Med. rec. lib.
Dietitian	Med. technol.
Diet., admin.	Nurses, all serv.
Electrician	Plumber
Electron. tech.	(foreman)
Engineer, indust.	Secretary
Food-product.	Sec., exec.
superv.	Sec., med.
Food-serv. dir.	Systems analysts

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave. 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.]

Jim Epperson, educational and communication director, Missouri Conference, formerly principal, Bass Memorial Academy, Mississippi.

Arlo Krueger, principal, Platte Valley Academy, Shelton, Nebraska, formerly principal and business manager, Valley Grande Academy, Weslaco, Texas.

Willard D. Lewis, principal-teacher, Lexington Avenue SDA School, St. Louis, Missouri, formerly teacher, Pine Forge Academy, Pine Forge, Pennsylvania.

Arthur Opp, associate auditor, Southwestern Union, formerly Lake Union.

Vernon H. Siver, vice-president for financial administration, Andrews University, Berrien Springs, Michigan, formerly vice-president for financial affairs, Walla Walla College, College Place, Washington.

David Syme, health and temperance director, East African Union, formerly president, West Ethiopia Field.

William R. Wright, Jr., principal, Golden Gate Academy, Oakland, California, formerly same position, Oakwood College Academy.

FROM HOME BASE TO FRONT LINE

Harry A. Cartwright (AU '70), returning to serve as pastor/evangelist, Liberian Mission, Monrovia, Liberia, left New York City, January 20, 1977. **Beverly J. (Douglas) Cartwright** left New York City, March 26, 1977, to join her husband.

David N. Hauck, of South Lancaster, Massachusetts, left Boston, Massachusetts, March 28, 1977, to join his parents, **Elmer D. Hauck**, accountant, Afro-Mideast Division office, Beirut, Lebanon, and **Mary E. Hauck**.

Herbert D. Ingersoll (CUC '54), to serve as chaplain/pastor, Adventist Health Centre, Kabula Hill church, Blantyre, Malawi, Africa, **Dorothy V. (Ritter) Ingersoll**, and three children, of Arnoldsburg, West Virginia, left New York City, April 7, 1977.

Ivan N. Jones, to serve as manager, Pakistan Press, Lahore, Pakistan, and **Gladys P. (Scharff) Jones**, of Mountain View, California, left San Francisco, California, March 27, 1977.

Raymond D. Neufeld (LLU '52), returning to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, and **Myrtle A. (Blabey) Neufeld**, left Miami, Florida, April 5, 1977.

David N. Shasky (LLU '73), to serve as physical therapist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Sylvia E. (Pereyra) Shasky** (LLU '73), of Sandy, Oregon, left Miami, Florida, March 29, 1977.

Eden M. Smith (LLU '45), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, and **Mildred (Nanz) Smith**, of Banning, California, left Los Angeles, California, March 29, 1977.

NATIONAL RETURNING

Gabriel A. Jeffries (UC '76), to serve as principal/pastor, Colegio Porteno and Central church, Puerto Cabezas, Nicaragua, left Miami, Florida, April 8, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Alma K. Binder (SS), to serve as nurse, Malamulo Hospital, Makwasa, Malawi, Africa, of College Place, Washington, left Montreal, Quebec, April 7, 1977.

Emma Binder (PUC '42) (SOS), to serve as nurse, Adventist

Health Centre, Blantyre, Malawi, Africa, of Onaka, South Dakota, left Montreal, Quebec, April 7, 1977.

Willard Fisher (LLU '39) (SS), to serve as physician, Kanye Hospital, Kanye, Botswana, Africa, and **Harriet E. Fisher**, of Tracy, California, left New York City, March 27, 1977.

Jess C. Holm (LLU '52) (SS), to serve as surgeon, Davis Memorial Hospital, Georgetown, Guyana, and **Juanita Helen (Wagner) Holm**, of Hinsdale, Illinois, left Miami, Florida, April 5, 1977.

Roger T. Nelson (LLU '45) (SS), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Reading, Massachusetts, left Los Angeles, California, March 24, 1977.

William Glenn Trambie (LLU '43) (SS), to serve as physician/surgeon, Thailand Medical Institutions, Bangkok, Thailand, and **Esther (Weng) Trambie**, of Midpines, California, left Los Angeles, California, March 24, 1977.

STUDENT MISSIONARIES

Rickey Lee Neff (PUC), of Lacey, Washington, to serve in construction, Guam-Micronesia Mission, Agana, Guam, left Seattle, Washington, March 21, 1977.

Rebecca Jane Zeller (WWC), of Canyonville, Oregon, to serve as teacher, Ikizu Seventh-day Adventist Seminary, Tanzania, East Africa, left Seattle, Washington, April 11, 1977.

Coming

June

4	Bible Correspondence School emphasis
4	Church Lay Activities Offering
11	Inner-city Offering
18	North American Missions Offering: home foreign challenge
25	Thirteenth Sabbath Offering (Southern Asia Division)

July

2	Tract evangelism
2	Church Lay Activities Offering
9	Christian Record Braille Foundation Offering

August

6	Unentered areas evangelism
6	Church Lay Activities Offering
13	Oakwood College Offering

September

3	Lay Preachers' Day
3	Church Lay Activities Offering
10	Missions Extension Offering
10 to Oct. 8	Review and Herald, Guide, Insight campaign
17	Bible Emphasis Day
24	Pathfinders
24	Thirteenth Sabbath Offering (Euro-Africa Division)

1976 Camps Well Attended

The 1976 world MV camping report shows that 78,019 young people attended 1,085 camps last year, involving 161 church-owned campsites. A total of 11,722 of these young people made decisions for Christ.

During 1976 Pathfinder membership reached 171,469, with a total of 6,551 clubs. In addition, 4,354 Pathfinder certificates and 2,960 Leadercraft certificates were distributed. A total of 2,328 young people were invested as Master Guides and 35,455 for having completed JMV classes. The MV Honor system continues to grow, with young people receiving 54,919 honors in 1976. Junior youth in the church number 363,284, compared with 550,968 senior youth. LEO RANZOLIN

BSS Report

Last year 61,226 branch Sabbath schools were conducted around the world, involving 371,753 members, according to reports recently compiled at General Conference headquarters. This represents 1.67 branch Sabbath schools for each of the denomination's 36,661 regular Sabbath schools.

According to a report from Clovis Arante, president of the East Visayan Mission in the Central Philippine Union Mission, every one of the 167 churches in his mission territory began as a branch Sabbath school.

H. F. RAMPTON

Testimonies Will Be Sent to Schools

An offering amounting to \$1,200, collected one Wednesday night during Testimony Countdown II at Sligo church, Takoma Park, Maryland, was slated to provide sets of the *Testimonies* to Adventist academies and colleges outside of North America.

In response to a letter from the Ellen G. White Estate to

overseas Spirit of Prophecy directors, to suggest names of the schools to benefit from this gift, the Inter-American Division sent six, the Euro-Africa Division, 19; the Trans-Africa Division, three; and the Afro-Mideast Division, four. More suggestions are expected.

Referring to the youth of the East African Union, Solomon Wolde-Endreas, of the Afro-Mideast Division, said, "The youth in this union recently have shown a keen interest in the Spirit of Prophecy messages." During the past six years these young people have conducted 100 Voice of Youth crusades and were instrumental in converting 9,392 persons to the Seventh-day Adventist faith.

Reading and applying the *Testimonies* will help to orient and ground the youth and the newly baptized believers in the faith, and to challenge the older Adventists to enter into revival, reformation, and personal evangelism.

D. A. DELAFIELD

Shawnee Mission Qualifies for Grant

Shawnee Mission Medical Center in Kansas completed its \$1.35 million voluntary support campaign on May 4 with the receipt of three corporate gifts totaling \$30,000, which brought the overall total to \$1,270,000. This achievement qualified the hospital for the \$100,000 challenge grant extended by The Kresge Foundation almost a year ago.

The cooperative efforts of employees, medical staff, and church and community leaders during the past three years resulted in attracting the major grant from the foundation. KENNETH EMMERSON

Delegates Reelect Illinois Staff

More than 500 delegates from the 75 churches of the Illinois Conference, meeting in the twenty-first business session May 1 at Broadview Academy, reelected John L.

Hayward, president, and Ray R. Rouse, secretary-treasurer. In addition, they reelected all departmental directors.

Delegates also elected an executive committee of 15, including two women, to represent the geographical and institutional make-up of the conference.

Three churches were added to the sisterhood of churches in the conference, which reported baptisms for the triennium totaling 1,373, and a conference membership of 8,168.

Other items discussed and acted upon were a one percent finance plan to provide capital development and scholarship funds for Broadview Academy, the development of additional industries for the academy, the establishment of a retirement center for the conference, and for evangelism and finishing the work.

LOWELL L. BOCK

write immediately to Gordon Engen, Department of Public Affairs and Religious Liberty, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, to inform the department as to how the clause has been working for them. GORDON ENGEN

In Brief

Name change: The constituency of Southwestern Union College, Keene, Texas, voted May 1 to change the college's name to Southwestern Adventist College.

Died: Katie A. Farney, 74, who served for 50 years in the Secretariat of the General Conference, 16 years as recording secretary, on May 6 in Takoma Park, Maryland.

Health-Employee Information Needed by G.C.

Members of the Labor Subcommittee of the U.S. House of Representatives have asked that the Seventh-day Adventist Church give them information on Adventists who, because of the conscience clause enacted by the Congress in 1974 (PL 93-360), have been successful in saving their jobs or in procuring work in health-care institutions.

This clause, covering private health-care institutions, allows persons to pay the equivalent of union dues to charity in the event that labor unions have gained exclusive representation and require all employees to pay dues. The same provision also has been adopted by some unions in publicly owned hospitals.

A bill has been introduced in Congress to expand the conscience clause exemption to include all employees who come under the Labor Act. Anyone who has benefited from the health-care conscience clause is urged to

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