

Adventist Review

General Organ of the Seventh-day Adventist Church

February 8, 1979

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Suddenly the woman, chilled and covered with snow, realized that her own behavior was similar to that of the silly puppy she was chasing. Read "Dear Lord . . . I Desire Thy Leash," page 10.

THIS WEEK

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As we say goodbye to Jack J. Blanco, whose final editorial, "The All-Important Question," was published in the January 25 issue, we welcome to our pages Leo R. Van Dolson. His first editorial as associate editor of the ADVENTIST REVIEW, "The Fifth Happiness," appears on page 14.

Most recently editor of *Life & Health* magazine, another Review and Herald publication, Dr. Van Dolson brings to his new position on our staff many career experiences that we feel will make him a valuable asset to our magazine.

A graduate of Pacific Union College with a B.A. in religion, Dr. Van Dolson interned in the Washington Conference, later moving to the Oregon Conference, where he was ordained in 1951.

In that same year he, his wife, and two sons went to Japan, where he served as hospital chaplain, pastor, and finally

union evangelist. He was responsible for establishing the Osaka Evangelistic Center and was its first director. His wife, Bobbie Jane, an associate book editor at the Review and Herald, began the English classes at the Center that have become such a successful method of evangelism in Japan and elsewhere. While on furlough Dr. Van Dolson completed an M.A. from the Seventh-day Adventist Theological Seminary. Later he earned the B.D.

Upon their return from Japan, the Van Dolsons moved to Pacific Union College, where Dr. Van Dolson taught religion from 1960 to 1969.



Leo R. Van Dolson

In 1970 he earned a Master of Public Health degree from Loma Linda University, subsequently teaching in the School of Health until 1973. While at Loma Linda he earned a Ph.D. degree at Claremont Graduate School, writing his doctoral dissertation on doctor-minister health-education teamwork in the church.

From 1973 until 1977 Dr. Van Dolson was an executive editor of *Ministry* magazine and assistant secretary of the General Conference Ministerial Association. When he became editor of *Life & Health* in 1977, he continued as an associate editor of *Ministry*.

A prolific author, Dr. Van Dolson has written numerous articles, syllabi, and 12 books including: *The Golden Eight*, *God's Footprint on My Floor*, and, most recently, *What About Life After Life?*

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Refreshing response

The response to "More Basics" (Letters, Dec. 28) is most refreshing and thought-provoking—"I'm plagued with the uncomfortable feeling that if we curbed our desires to have the biggest and the best instruments for ourselves, there might be two or three more converts someday enjoying the perfect music of heaven than there otherwise may be."

None of us would deny wishing to have the best—music or whatever—to enhance the worship service. Because most of my

life I did not have the privilege of worshipping in a church, I am profoundly grateful for our beautiful buildings. However, I was more deeply moved recently to learn of a small congregation that raised more than \$2,000 last year to send *Signs of the Times* to every family in their village. This year they plan to cover another village nearby.

Their desire to bring people to the Lord rather than to provide luxuries for themselves gives inspiration and is something we all might well emulate.

DOROTHY M. NELSON
Denver, Colorado

Perfect feature

I received my January 11 REVIEW yesterday and eagerly read the various responses in Reader to Reader to the teen-age girl regarding decision-making. I would like to sum up in one word from the teen-age world my re-

action to all the responses: "Wow!"

I couldn't believe there could be so many individuals represented, all with varied opinions, all giving such perfect answers! Would that there could be copies of these responses placed in the hands of all young people who are having this problem.

MRS. WILLIAM T. HANSEN
Wadena, Minnesota

New-look comments

The power and dignity of the nameplate and general format of the ADVENTIST REVIEW are certainly in keeping with the church and the message it serves.

THOMAS M. ASHLOCK
Washington, D.C.

The new face of the REVIEW is modern and invites the reader right into the magazine.

KIT WATTS
Berrien Springs, Michigan

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How to survive Patmos

God is able to bring good out of the most discouraging, disappointing, and frustrating experiences.

By M. T. BASCOM

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ" (Rev. 1:9).

Let your mind go back to the day John was taken out by the Roman government's imperial launch to the little rocky isle of Patmos in the Aegean Sea. He has already suffered through being thrown into a pot of boiling oil, during which the Lord miraculously saved his life. Now he is being banished to the maximum-security prison maintained by the Roman government, where thieves and murderers and the vilest of humanity are interned.

John tells those to whom he is writing that he is their brother and companion in tribulation. Those of us who pass through difficult times may therefore claim him as a brother. To us, too, may come "Patmos" experiences. When they do, let us remember that from the isle of Patmos, that rocky island where John was imprisoned, came the book of Revelation. On that penal isle John was shown some of the most glorious visions that any mortal has ever seen. Through the centuries "the revelation of Jesus Christ" has brought untold blessings to Christians.

Joseph had his "Patmos experience." Even though he had been faithful to the Lord, he was incarcerated in a dungeon in Egypt. From this prison he rose to be prime minister of Egypt.

Daniel had his "Patmos experience." For being faithful to the Lord, he was thrown into a den of lions, but from the lions' den he was returned to his role of leadership.

Shadrach, Meshach, and Abednego had their "Patmos experience." For their faithfulness to the Lord they were

thrown into the fiery furnace. However, from the fiery furnace they walked forth unharmed to serve in a leadership role in the Babylonian kingdom.

John Bunyan had his "Patmos experience." He was imprisoned in November, 1660, in the county jail in Bedford, England; he remained there for 12 years. Three years after his release, he was reincarcerated, this time in a smaller jail situated in the middle of a bridge in Bedford. Travelers to Bedford can still see the old bridge where John Bunyan was imprisoned. It has been modernized and improved, but a plaque identifies John Bunyan's "Patmos."

What came out of a prison experience

What good could possibly come from imprisonment in the middle of a river in Bedford, England? It was at this very spot that Bunyan wrote the first part of *Pilgrim's Progress*, a book that has been a blessing to millions around the world.

Bunyan's diary records the anguish that he suffered because of his blind daughter. He hated to have even a cold wind blow on her, but because of his imprisonment she suffered not only a cold wind but hunger, abuse from fellow citizens, poverty, trouble, and difficulties of every kind. Often he was in anguish over that blind daughter because of the problems she had.

Again and again the magistrates brought John Bunyan to trial. They asked him repeatedly, "If you are freed, will you stop your preaching?" His answer was, "If you free me today, I will begin preaching tomorrow." And

"In the future life the mysteries that here have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings."—The Ministry of Healing, p. 474.

so he spent more than 12 years of his life in prison; but from his imprisonment came that masterpiece, *Pilgrim's Progress*.

When difficulties and trials come to us, we wonder why. The answer isn't always clear. But through every "Patmos experience" the Lord is able to bring something beautiful and good. This is the kind of God we serve. He is able to bring something good even out of things that are most discouraging, most disappointing, most frustrating.

If you are passing through a "Patmos experience" remember the promise of Jesus: "Lo I am with you always, even unto the end of the world" (Matt. 28:20).

M. T. Bascom, Ph.D., is director of the lay activities department and language-school evangelism for the Far Eastern Division.

The matter of authority is a delicate issue in the present climate of society. Some are willing to accept authority. In others it arouses feelings of rebellion and hostility. Still others deemphasize authority. Yet authority is essential. Authority in society is the key to society's dependability and stability.

It would seem to be no less important to have an authority for one's spiritual beliefs, as well as for his ethical and moral behavior. Without this, life would have no sense of direction, no stability. The authority in these areas should be the inspired Book of books, the Holy Scriptures. It is the authority we respect above all other authorities, for it is God's revelation of Himself and His will for the human race through the prophets.

The Scriptures touch upon many disciplines of

Sometimes human reason and logic come into conflict with the teachings of Scripture. In such instances reason must bow to the higher authority.

knowledge. They reveal the history of the origin of the earth and the beginnings of man, as well as the judgments of God upon an impenitent world. But primarily they portray the love and longsuffering character of God as revealed in His plan of redemption for humanity. They magnify Jesus Christ, the Son of God, as the Creator, Saviour, and King.

The position of Seventh-day Adventists in regard to Biblical authority parallels that of the Protestant Reformation. The phrase *sola Scriptura* (a Latin expression meaning "the Bible alone") became a rallying point for people of that time who had become disillusioned with the authority of the papal church. Taking the Bible as their authority for faith and practice, the Reformers undermined the grip of papal power and focused attention upon the Holy Scriptures as an inspired revelation of God's will. The Bible became the final appeal in matters of belief and life.

As the years passed, during the early part of the nineteenth century, a great religious awakening took place in many parts of the world, but most prominently in the United States, where William Miller became the leader of the Advent movement. This movement, which focused its attention on Biblical prophecies and in particular the second coming of Christ, also made the Bible its source of authority.

Miller worked out practical rules for the study of the Scripture called "Miller's Rules of Biblical Interpretation." These rules grew out of the basic belief that the Bible is the Christian's sole authority for belief and practice and that the Scriptures are self-authenticating

F. W. Wernick is a general vice-president of the General Conference.

The Advent movement in the United States, led by William Miller, focused its attention on Biblical prophecies. It made the Bible its source of authority.

The Bible a trustworthy authority

By F. W. WERNICK

and unified, as well as their own best expositor. He believed that they should be understood in their most obvious and practical sense unless there is a reason from the text itself to believe a symbol, a parable, a figure of speech, or other literary form is being used.

The Millerites' dependence on Scripture

These simple rules and an acceptance of Biblical authority formed the foundation upon which the Millerites built their temple of Biblical truth in the 1830's and 1840's, even though some errors of interpretation crept into their construction of this temple. These rules also became the foundation upon which the emerging Seventh-day Adventist Church built its temple of Bible truth. The leaders of this developing movement corrected errors in the interpretation of the Millerites and went on to construct a complete system of Bible teachings. In fact, there would be no basis for the existence of the remnant church except for its reliance upon Scripture as the final authority of faith and practice.

This is made clear in the following statements from Ellen G. White: "The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith."—*Christ's Object Lessons*, pp. 39, 40.

"The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, 'It is written.' Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline."—*Selected Messages*, book 1, p. 416.

No surrender or compromise

Seventh-day Adventists can never surrender or compromise this position on the authority of Scripture without unraveling the entire fabric of teachings that make it a distinctive movement in the world today. To maintain this position in regard to Scripture is not always easy in the face of modern scholarship. Sometimes human reason and logic come into conflict with the teachings of Scripture. In such instances reason must bow to the higher authority. We cannot surrender our position on the authority of the Bible. We cannot surrender our belief that the Bible is to be accepted in its most obvious sense, and is its own best expositor, even though at times the facts and truths of Scripture may appear to be in contradiction to accepted findings of modern scholarship. Earnest study may resolve some of these contradictions, while others may have to be laid on the shelf until further knowledge is available, but compromise of Biblical authority is not a good solution and would soon destroy our system of beliefs.

Biblical authority is in reality a reflection of the authority of God, an authority first challenged in the Garden of Eden when the serpent said to Eve, "Hath God said?"

He insinuated doubt as to the reliability of instruction God had given to them. This battle over the authority of God has raged across the centuries and is still going on. We would have to say today that Satan's efforts to undermine confidence in the authority of God's Word have been successful to the point that few accept the Bible as normative. Christ found doubt and unbelief prevalent even among the people of His time. But, as for Himself, He placed implicit confidence in the Scriptures. Why should He not do so? He knew they were an inspired revelation of God's will. Thus, when confronting Satan, He said, "It is written," and vanquished His enemy. He went on to establish the confidence of His disciples in the Scriptures, as well as in Himself as the Son of God. In order to explain the events of the crucifixion and resurrection as He walked with two disciples to Emmaus, He led them through the Scriptures in an amazing exploration of prophecy. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). They later said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (verse 32). This is the experience of all who come to the Bible as God's holy word to find His will.

The apostles' relationship to Scripture

The apostle Paul appealed to the authority of Scripture to settle the question of how people are justified, when he said, "For what saith the scripture?" (Rom. 4:3).

He later placed himself on record regarding Scripture by testifying, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). Peter echoed this same trust by declaring, "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). This statement distinguishes Scripture from the ordinary writings of human beings. The Holy Spirit moved upon holy men to speak, and the record of Scripture, although written in human language by human beings, is in reality a message from the God of heaven. It bears His signature and authority, though it is not His writing. Men may cavil and dispute over the authority of other books, but the Bible "is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith."—*Christ's Object Lessons*, pp. 39, 40.

This position on the authority of the Bible places upon us the obligation earnestly to study Biblical truth to determine the true meaning of the Bible writers. But in our search for truth in the Scriptures, we need to maintain our position that the holy Scriptures are an infallible and authoritative revelation of God's will (see *The Great Controversy*, p. vii). Such a position will protect us from erroneous theories and vain philosophies. It will lead us into new discoveries of God's truth and into fellowship with Him, and it will be rewarding to us. It will give us a solid foundation for our beliefs and practices. □

The Christian and mental health

Many Christians are in a quandary when they find that their emotional problems are not always resolved through increased prayer and Bible study.

By DOROTHY G. SAXON

"What do you have in mind?" asked Jim, our academy principal, skeptically, when I asked his permission to present a mental-health program to his faculty. He hesitantly agreed to think about it and let me know his decision. After looking at my proposed program outline he gave his approval.

Jim confided to me afterward, "When you first approached me with the idea I was not interested. You see, I thought you were going to talk about 'crazy kids'!"

Jim's attitude demonstrates the aura of mystery that surrounds the subject of mental health. Many assume that the Christian does not have mental and emotional problems. The psychological problems are supposed to evaporate, like dew in the morning sun, the moment a person becomes a Christian. If, because of such problems, he seeks professional counseling for his distress his action is sometimes viewed as a lack of a true conversion experience or a lack of dedication to Jesus Christ. After all, it is alleged, true Christians don't have psychological problems.

The Christian has looked for answers to emotional problems within his system of belief. But the answers he has come up with often have fit only a portion of the picture. It has been like having only part of the pieces of a jigsaw puzzle and trying to understand the entire picture.

What is mental health?

Mental health is more than the absence of mental illness. The mentally healthy person exhibits an awareness of self as an individual, a purpose in life, self-motivation and responsibility, an accurate perception of reality, the ability to make decisions, and sufficient

flexibility to cope with the stresses of life. This person can love and be loved by others.¹

The opposite of mental health is mental illness. According to the usual definition mental illness exists when a person is no longer able to function in his world of daily activities and responsibilities. Between these two extremes are many variations of behavior. Most of us may be classified in the middle somewhere—neither having perfect mental health nor having a mental illness. These in-between behaviors are often called emotional hang-ups or psychological problems. Some examples are depression, anger, self-pity, and guilt.

Christians are often in a quandary, when, believing that Christ is the answer to all their needs (Phil. 4:19), they find that their emotional problems are not always resolved through increased prayer and Bible study. Believing also that they can have perfect peace (Isa. 26:3), they cannot understand why at times their worries mount and multiply and peace seems to be just beyond their grasp. Attempting to be perfect (Matt. 5:48), they become discouraged when angry feelings and resentments incite them to lash out at someone.

They believe that Christianity helps maintain mental health, but they don't know how it does. Part of the problem is that they have misunderstood the relationship between Christianity and mental health.

What affects our emotions?

An understanding of what affects the emotions is helpful. Marion Nelson² identifies principles in three areas of behavior—physical, psychological, spiritual.

Physical factors that affect the emotional responses include: fatigue, inadequate nutrition, injury, illness, or lack of sleep. Any one of these factors could make one feel irritable or angry. Hormonal changes also can cause feelings of depression. Furthermore, hereditary or congenital abnormalities can make one more vulnerable to emotional problems.

Psychological factors that affect the emotions include our relationships with family and friends. Even though we may be in excellent physical health, misunderstandings with friends may cause depression and guilt.

Spiritual factors also affect emotions. An example is sin, which produces guilt. Feelings of guilt from this source cannot be properly resolved without confession and a forsaking of the sin that caused them (Prov. 28:13).

Thus, an emotional problem may be the result of (1) physical laws broken, (2) psychological laws violated, or (3) spiritual laws ignored.

However, our emotions need not be at the mercy of forces beyond our control. Rather, we have a responsibility (1) to understand our feelings to the best of our ability and (2) to control intelligently all factors within our reach.

Another area that affects the emotions is one's past physical condition and psychological experiences. A new Christian is living with the results of the physical and psychological conditioning of his pre-conversion days.

Dorothy G. Saxon is a crisis counselor, nurse consultant, for the Harris County Health Department, Houston, Texas.

"Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). He is just beginning to understand the spiritual aspect of his life. As the new Christian grows in his spiritual experience, he learns that he should take care of his body, thus improving his physical condition. Meanwhile the love of Jesus begins to heal his psychological scars (Luke 4:18; Ps. 147:3), further strengthening the base of his mental health. This growth toward mental health takes time. Viewed from this perspective, it is easy to understand why emotional problems beset the Christian.

Knowledge of this information helps us to be more understanding when fellow Christians experience emotional problems. We seldom know another's past experiences or the reasons for his present behavior. Even for one who grows up in a Christian environment, the "born again" conversion experience may come after a number of years of church attendance.

Christ wants us to have mental health. He who created and loves us wants us to be happy. But when we break

the laws to which He made us subject (whether we do this deliberately or ignorantly) we must suffer the consequences (Gal. 6:7). These consequences include emotional problems.

The question naturally arises, "What does one do when he experiences negative emotional responses or problems?"

1. Prayerfully look at how you feel. Are you discouraged? depressed? covetous? full of self-pity? Identifying feelings is difficult, because most people tend to deny any emotional reaction that is not Christlike. However, unless you recognize the problem it is almost impossible to find a solution.

2. Look for a reasonable cause for your feeling by assessing what you know of your physical, psychological, and spiritual areas of life. Are you taking care of your body properly? Have you been injured or are you ill? Have you recently experienced a loss? Are you grieving? How are you getting along with your family? your friends? your co-workers? Are you maintaining

ESPECIALLY FOR MEN By W. R. L. SCRAGG

The hurry sickness

Oscillating between the sharply diverse cultures of Northern Europe and West Africa gives insights into attitudes toward time and event. This very week travel takes me first to Denmark then to Ouagadougou, the capital of Upper Volta. On my first visit to Upper Volta I had my lesson in the importance of event.

My party had an appointment with the king of the Mossi, a 2-million-member tribe that provides a large share of Upper Volta's population. The appointed time had long passed when we entered the royal presence. The whole procedure moved forward at a leisurely pace from minor event to the first audience, completely excluding any possibility of other appointments that morning. When it was over we had been received and treated royally, with elegance, courtesy, and unhurried grace.

Somewhere in the descent of Western man from the Greek and Latin mix of philosophy and business through the Protestant ethic that is our immediate herit-

age, it has become important to crowd as many things as possible into the time available. Itineraries allow a night per city, and in three weeks a course in European history. A businessman's diary shows a neat blocking out of the day in half-hour segments. A ticking clock behind a visitor's head reminds one that time must be metered out in even doses.

In the Western world, time rules, and event is the submissive servant, setting us up as potential victims of "hurry sickness." In rereading *Type A Behavior and Your Heart* by cardiologists Friedman and Rosenman, I discovered that the Third World suffers less from cardiovascular disease than either the West or the East. The reason is not diet because many societies have high carbohydrate-and-fat diets and yet fall far behind the West in diseases of this type. The doctors attribute this to freedom from the stresses imposed by a time-captive society, success-oriented, driving its people and especially its males to cram every day with the

maximum possible number of events, appointments, letters written, books read, and so on. Even those who find relief in recreation and exercise measure these out in time capsules of 15, 30, or 60 minutes.

Yet, within the hustling pace of the world of business a different type of person not only survives but also succeeds. He seems to have gotten his signals from the distant past of his society when time was not quite so significant. Time is his servant, not his master; and he escapes heart attacks, hypertension, and other stress diseases.

He—

1. Doesn't suffer from a sense of time urgency with accompanying impatience.

2. Harbors no free-floating hostility.

3. Doesn't feel the need to display or discuss his achievements.

4. Plays for fun and relaxation, not to exhibit superiority at my cost.

5. Relaxes without guilt.

6. Works without agitation.

7. Does not build a ladder for his life with the rungs composed solely of numbers.

Now, all that doesn't mean that success is unimportant, or that goals are not worth striving for. But it does mean having a greater interest in what it is worth-

while being than in a worth measured in money, education, and the statistics of success.

The concern of Jesus Christ centered on what a man was or might become rather than on what he possessed or might achieve. Character and commitment outweighed other factors. A man must be willing to leave all and follow Him—this was a greater contribution than to bring the riches or the power of a ruler onto Christ's side.

It becomes increasingly obvious, in considering the counsel of medical experts, that seeking first the kingdom of God and His righteousness may offer a stresslessened, meaningful life, just as it proffers eternal life.

Is this too radical a solution for any of us? "Do not ask anxiously, 'What are we to eat? What are we to drink? What shall we wear?'" All these are things for the heathen to run after, not for you, because your heavenly Father knows that you need them all" (Matt. 6:31, 32, N.E.B.). Certainly there is no room for hurry sickness in that kind of counsel. In fact, could it be that the best relief from stress—just as with smoking, alcohol dependency, drug addiction—lies with accepting Christ and letting God rule?

your spiritual self through communion with God?

3. If you locate a reasonable cause and action is indicated, then take the necessary steps, asking for God's help. If you have been losing sleep and feel irritable your priorities should be reassessed. If you and your spouse have had an argument and are depressed, then you need to resolve the issue. And when you have committed a wrong act and feel guilt you should make the wrong right. Guilt, improperly handled, causes more grief and physical illness than most people realize.

How does God help in stressful situations?

1. He helps through prayer. Prayer puts you in a receptive frame of mind. Often the act of verbalizing your need to God gives fresh insight and direction.

2. He works through friends, sending them to comfort and support you when it is needed.

3. He leads to needed information through reading books or listening to others.

4. He sends a miracle.

5. He works through professionals with known methods. For example, if you are suffering from hypoglycemic reactions He may guide you to a physician who has the knowledge and skill to treat the condition. If you are suffering from recurrent depression He may direct you to a Christian counselor.

There is nothing mysterious about mental health when it is understood. The Christian is human and, as such, is subject to weaknesses and failings physically, psychologically, and spiritually. When he accepts Christ he is not suddenly endowed with perfection. He seeks peace of mind and experiences it more and more as he grows in Christ. Claiming the promises of God, he comes closer to his goal of having the divine nature (2 Peter 1:4). And in this relationship Christ sends help to His earthly child in many ways (Matt. 7:11). □

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- ¹ Lawrence C. Kolb, *Noyes' Modern Clinical Psychiatry* (Philadelphia: W. B. Saunders Company, 7th Edition, 1968), p. 81.
² Marion H. Nelson, *Why Christians Crack Up!* (Chicago: Moody Press, 1967), pp. 11, 12.

FOR THE YOUNGER SET

How Jennifer learned to like vegetables

By ELLA RUTH ELKINS

It was dinnertime at Jennifer's house. All the family gathered around the table. After Daddy asked the blessing, Jennifer watched Mother put spoonfuls of potatoes and gravy, squash, peas, and cottage cheese onto her brothers' and sisters' plates.

When mother reached for Jennifer's plate Jennifer held onto it tight. "No, Mamma! I don't want any

vegetables on my plate!"

"Oh, come now, Jennifer!" Mother laid a soft hand on Jennifer's shoulder. "Must we go through this every day?"

There was a pouty look on Jennifer's face. "But I don't like peas! And I hate squash! Yuck!"

Mother sighed. "Well, you try. Take just two bites of each thing anyway. How do you expect to grow if you

don't eat? You're so thin now, you look as if you are going to dry up and blow away!"

Daddy swallowed a forkful of squash. "You can learn to like it, you know. And then you will see how good it really is!"

Jennifer's pout turned to a whine. "But I don't want to like vegetables! They taste terrible!"

"Honey," Mother's voice was kind, "I know you like all kinds of fruits. But you need to eat both fruits and vegetables. Now please be good, and try to eat some of each anyway." Mother put little dabs of vegetables on Jennifer's plate.

Jennifer's lower lip stuck out, and she leaned way back in her chair. The rest of the family went right on eating, laughing, and talking. Jennifer's brothers and sisters had second helpings. And in no time their plates were empty. But Jennifer's plate of food had not been touched. After everyone had gone she slipped quietly off her chair and ran outside to play.

Arriving at the playhouse, she noticed that her sister Nancy was already there and was setting the table for the dollies' dinner. Looking up, she said, "Hi, Jennifer! Why don't you go get some green shoots from that bush over there?" Nancy pointed to a big bush

beside the playhouse. "That can be our play asparagus. I'll get some green berries from the other bush. Those will be our play peas!"

"OK!" And Jennifer ran off to get the new green shoots.

The girls laughed and played for a long time.

"That was fun!" Jennifer's eyes sparkled. "I like cooking for our dollies."

Nancy smiled. "I wonder whether Mamma likes cooking for us the way we like cooking for our dolls."

Jennifer did not answer.

Then Nancy looked right at Jennifer. "You know, you'd like what Mamma cooks if you'd save the very best food till last. That's what I used to do. I was so eager to eat the good food, I forgot all about what I didn't like."

Jennifer must have remembered what Nancy said, because the next time Mamma served little spoonfuls of vegetables, she ate them first. And she saved the food that looked the best until last.

"It works!" Jennifer must have told herself, because she always ate that way from that day on.

And when she was big enough to go to school, she told her teacher this story. Then she added, "And I really *did* learn to like vegetables. I like them all, now, except okra!"



Let us stop whipping Bach

In the December 7 REVIEW, a concerned writer stated some opinions on music and expressed a deep concern over the practice of selection and performance of certain types of religious music, and for the lack of tolerance for other kinds. So that readers will understand my comments, I will outline the points that I believe the writer was making.

1. Because God made us different in size, weight, and color, with varying talents and abilities, and because of our varying backgrounds, we should not be expected to like the same music.

2. Some are trying to "catalog the sentiments, abilities, likes, dislikes, and talents of all church members, toward making them robots" and to "mold everyone to appreciate the Bach type of music."

3. Some are driving our young people into the world "by denying them their right to witness" through music.

4. The writer gets "the same feeling [from] listening to . . . music . . . [in] stores" that she gets from some organ performances, but appreciates the youth witnessing groups, even though she does not care for "contemporary music"; she prefers gospel songs. She agrees that "the worldly type of jungle music with drumbeats is entirely out of place in our worship."

Here then, is my response:

I agree with number 1. If I believed numbers 2 and 3 were true and widespread, I too would be very concerned and might have expressed myself publicly.

I wonder whether the attitudes represented in number 2 are based on a local, or at least limited, encounter—whether the writer is justified in suggesting that these narrow and bigoted attitudes are widespread. Through my personal contacts with individuals and groups in vari-

ous parts of the country, through reading all articles and letters in our denominational periodicals and books, I have kept reasonably aware of the attitudes and philosophies of our church membership regarding music. I have spoken to groups in churches, schools, and camp meetings, and have listened to anyone who had anything to say on this subject ever since my academy days. Yet I have not found one person who has the attitudes the writer describes. I cannot say that such persons do not exist, but I believe that if they do, their numbers surely are so small that they do not merit the recognition given by this writer.

May I respectfully suggest some possible reasons for the writer's concern:

1. She may have actually met such a person with these attitudes, and concluded that there must be many more like him/her.

2. She may have heard someone talk about people with these attitudes about music.

3. She may be overreacting to someone who has a view differing from hers. This could be partially the result of a lack of understanding of music. I suggest this because the writer stated that she had the same reaction to some church organ playing as she did to "loud noises that pass for music" in stores. It is not uncommon for people to respond with strong emotional reactions to music they do not like or understand.

I would like to offer a few comments and suggestions prompted by this article as well as by letters in other issues over the past years:

It appears that the composer Bach has been a favorite whipping boy. I wonder why. I have observed that those who use this name to typify music they do not like are almost invariably uninformed about Bach and most other composers of stature in the musical world.

Let us recognize that one can be a musical snob or bigot at any place in the musical spectrum, and it happens most frequently at

the opposite extremes. Who is more likely to have a narrow viewpoint? One who has grown up with the common diet found in radio and television and in most Sabbath schools and churches but goes on to study and practice and learn about the vast world of music beyond the limits of what is readily available, or the person who partakes only of the musical fare offered by those who are either limited by their education or their commercial ambitions or both? Generalizations based on limited information have created countless misunderstandings among people. It has led to a mistrust between musicians and ministers, who should be working together.

Musical tastes are to be respected, but not regarded as sacred. They represent where a person "is" at a given point in time and are the result of learning or conditioning. Tastes are not valid reasons for making choices. Christians have been given specific counsel in this regard. We are to progress and learn gradually to encompass (or at least tolerate) all that is "pure, . . . lovely, . . . of good report." God is the judge of what is good; we learn His will by studying His character and His counsel. To refer constantly to man, his tastes, his needs, and his preferences, without studying God's standards, is not going to unite the church, much less improve it. Is a musical selection good because I like it or because God approves of it? Is a musical group judged successful because they draw a crowd or because they are operating in accordance with God's revealed will? Entertainers judge success by numbers and popularity; God does not.

Let us, therefore, seek to know what is right in God's eyes. This will help us to understand how to cope with the inevitable differences in tastes. Let us stop whipping poor old Bach. Let us, instead, study and seek to understand the inspired counsel on the purpose of music and how it can be used to communicate the message.

H. LLOYD LENO
Walla Walla College

Alpha and Omega

By ELIZABETH THOMANN

*The world whose loyalty You came to win
has turned its back on You,
O lowly Nazarene!*

*The sacrifice, the pain, the care,
the ceaseless toil, the intercessory prayer,
it disesteems.*

*And all around and in between
the pure message of Your love and grace,
the men You came to save
have daubed their theories
and infused their creeds till in the
quagmire of philosophies man
cannot see You as You verily are,
cannot believe You truly care,
cannot be sure that You are really there.*

*Break through, O mighty power of God!
Make way through earthly channels clogged with sin.
Break up the self-complacency, the self-esteem.
For those who seek, perform the greatest miracle—
the lowly Nazarene, Emmanuel, within.*

Dear Lord... I desire Thy leash

Wiping water out of my eyes before it froze on my face, I suddenly saw a spiritual analogy that changed the direction of my life.

By JANET LEIGH

As my car inched through the blizzard I peered through the thick meringue of snow being whipped from the sky. Glancing at our icy road, I muttered, "John the revelator must have glimpsed Ashland Drive when he saw the sea of glass in his vision." Rhonda, my 14-year-old daughter, sitting beside me stroking the puppy, hardly noticed my remark.

Contented and cuddled in a blanket on Rhonda's lap was the reason for our venturing out into the country this terrible morning: a still-unnamed, white-and-silver cock-a-poo with floppy ears, curly hair over wondering eyes, a black, wet nose.

The car slid around the familiar curve into our driveway, and we stopped. "Well, poochie," I said, triumphant and relieved, "you've reached your new home." Fur-hidden eyes looked up at me as the puppy wiggled out of the blanket and jumped over the leash, landing between Rhonda's feet and mine.

Rhonda patted her lap. "Come here. You're home, and we want to wrap you up and take you inside. Come on. Jump up here," she coaxed. The dog disappeared under the seat.

No amount of coaxing could draw out our shy puppy. At last Rhonda opened the door on her side and knelt on the snow-packed driveway to see whether she could reach her. A cold blast of air invaded the car. After four days in a kennel, the breath of freedom was too much for the puppy. Turning into an electric fireball, she leaped over Rhonda's head and tumbled into the snowbank

beside the driveway. There she stood, looking at us, wondering, deciding.

Rhonda approached cautiously. The pup waited only a minute, then bounded away. Our first thought was to bribe her with food. Speeding into the house and out again like a boomerang, Rhonda hooked a can of Alpo in flight.

Bribing didn't work any more than coaxing had. The pup didn't know us well enough to trust us or obey us. We did not try to command her, only to call and plead. The snow was already heavy on her coat. Slowly we started toward her, holding out the dog food, quietly reassuring her. She turned and raced across the road.

Now it became a game: she dashed across Youngs' back yard, around Harris' fence, along Johnsons' garage. Sometimes she let us get so close we almost touched her. Then again she would dart away and turn around to watch our approach. She almost seemed to talk: "I don't need your warm blanket. I have fur." "I don't need your Alpo. I had breakfast in the kennel this morning." "I can make it on my own."

Arriving at the end of the block, the pup started across the road, Rhonda close behind. There was a construction project ahead, and I ached for the protection of its shelter. I hoped that the dog would go in there. Perhaps we could corner her. Neither Rhonda nor I had gloves on. We had left them on the car seat. The temperature was well below freezing, and the wind and snow stung our eyes, our faces. The dog kept on going.

A determined chase

Between the construction project and the highway was an open field. I was 50 feet behind Rhonda now. I knew nothing would stop her from trying to catch this pup. The children had wanted her from the first moment they had seen her. But I couldn't leave Rhonda to make it home alone. I started half-running across the open field, the blowing snow burning like blisters on my face and hands. Suddenly I realized I was without boots, ankle-deep in drifts. My feet were so numb.

I stopped, struck by the realization that not only the dog but also Rhonda was out of my control. They were 200 feet ahead of me now. The wind was blowing toward me, and Rhonda wouldn't be able to hear me even if I called. I was out of touch with both of them and too tired to continue the chase. But since it was too cold to stand still, I trudged on, praying aloud now.

"Dear God, this is up to You. There is no way I can save a puppy who doesn't want to be saved. Lord, we want her. We have paid for her, but that money will be wasted if she doesn't want us. Give her the instinct to trust us, to understand that if she rejects us she will die out here. Lord, please stop that dog!"

Frantically, I wiped the water out of my eyes before it froze on my face. Rhonda and I could die out here too, I reasoned. And then it struck me. I saw the spiritual analogy and I realized that my own behavior had been similar to that of this silly pup.

Janet Leigh is a college senior majoring in communications and religion.

Like the puppy, choosing death because of her lack of trust in us, I, lacking trust in God, had been choosing spiritual death. I had been running away from God's care because I didn't understand it, just as this pup I could see shrinking on the horizon was running beyond our protection.

My flight from God had begun when I questioned His fairness in the area of predestination. I had chosen to interpret certain passages to support my opinion that this planet was created for the outworking of sin. I argued that it was predestined to fall, that God had thrown Lucifer out of heaven and then forced him upon us. From there I had gone on to believe that individuals were predestined to be saved or lost. My argument on the

subject had been forceful and frequent, until fear had struck me. But I couldn't work my way out of that belief. I was like the pup, which, if she had the ability to think, might respond, "I'm not going to let you save me until I find out how I got into this blizzard in the first place."

I put it all together

Suddenly my mind began putting it all together. God is the source of all my reasoning power. That I understood. Without Him I couldn't reason at all. It was He who had sustained my life's breath and heartbeat while I had been debating against Him. I had been arguing against the very power that made me able to think. How could my thoughts contain more justice than God's?

God was pleading with me, too. He wanted me to trust Him and not die out here stranded on earth. I also had been bought with a price, and He had a home for me—a mansion. Christ not only adopted us into His family, as we had the dog, He offered us royalty!

I had been following Rhonda and the pup as unorganized as the circling snow. Now I began to see what I should have done. Had I followed in the car, instead of duplicating Rhonda's efforts . . . had we put the leash on the pup in the kennel . . . had we just grabbed up our gloves off the car seat . . .

The pain of the cold hit me again as I thought of how far it was back to the car. The road would be quickest, even though it was nearly impossible to walk on the glare ice. Forgetting the dog, I prayed only for Rhonda, that she would not follow it where I could not find her with the car. I prayed that when she got to the highway she would end the chase and sensibly go to one of the buildings for warmth, no matter how much she wanted the dog.

On and on toward the car I plodded: praying, sliding, freezing, stumbling. As I ran across the yard, I noticed that the front door of the house was still open. Neglecting it, I slid into the car through another still-open door, the one out of which the dog had jumped.

Now where? After many more minutes of inching along on the ice, I glanced into my rear view mirror to see the familiar car of a friend trying to follow me. Rhonda and the dog were in it. Rhonda had finally caught the dog when it had come to an exhausted standstill in a parking lot a mile from our house. When the pup submitted to the leash, Rhonda had tucked her under her coat, safe, warm, and comfortable.

"Just so, Lord, I submit," I said quietly. □





Prodigal

By MARIAN FERNER

*My Father, the Lord, has a wonderful house
And riches beyond compare.
It's hard to believe, but I gave all that up
For a life that was worthless and bare.
I know that He loves me; He keeps telling me so.
But I ran and made Him bereft.
I thought I could plan my life better, so
I took what He gave me and left.*

*It was fun for a while till the money ran out
And my friends turned their backs upon me.
I was sick and in debt, on the edge of despair—
Oh, yes, I was "living free."
I touched bottom at last, I had nowhere to go,
I was derelict, living with swine.
Yet deep in my heart was hidden the thought:
My Father's world could be mine.*

*The shame of my failure clung like a stench.
Who would claim a foul creature like me?
Not as a son or an heir I'd return,
But a servant, a slave, if need be.*

*My Father was watching, looking for me,
Hoping to see me once more.
He came running to meet me and gave me His coat
And led me right to His door.
What can you say of a love such as that?
There's no way to ever repay.
Now I'm happy and proud to be called by His name,
And it's here that I'm going to stay.*

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

Reared in a lower-income home, I have a hard time finding many friends among my husband's associates. He being a highly skilled professional, I feel that I don't fit in well with his group. He says I will get used to this in time, but so far I haven't. My husband and I love each other, but my inability to integrate properly into his social group is a problem I don't know how to solve. I would appreciate some counsel.

■ Take heart. No one is born knowing how to fit into a particular kind of society; this knowledge is learned. And, although it is easiest to learn in childhood, it is never too late. The essential thing is that you sincerely wish to learn and grow. Here are several ideas that might help you:

Learn about proper dress and etiquette. Wearing party dresses to work, or white shoes except in the summertime, is unacceptable. You may find library materials to help you, or you might take a charm course.

Develop some of your interests. Take a course in unusual food cooking. Brush up on a hobby or skill you have. Read about how well-known personalities such as Rosalynn Carter have taken classes to grow into the well-versed persons they are.

Read some articles or books on self-worth. Everyone has certain things about himself he doesn't like but can't change. You need to learn to overlook these things in yourself and others. It is important for you to feel good about yourself.

Before a social evening, be sure you are well rested so you will feel fresh.

Read as widely as possible to keep abreast of current happenings, both in the world at large and in your husband's professional field.

PATRICIA ORANGE

Takoma Park, Maryland

■ You sound shy and lacking in self-confidence. The frugal circumstances of your childhood do not have to determine what you can become.

Remember that you are a child of the King, of infinite value in the sight of God. Make a written, candid assessment of your capa-

bilities and deficiencies, then work to become the gracious Christian lady you desire to be.

Are you undereducated? Have you speech, mannerism, or grammar problems? Your community college's adult education department has English, public-speaking, and perhaps remedial classes that could help you. Choose subjects that would be of help to you in reaching your goal, and that are interesting to you. This will give you some areas in which you can talk with ease, and you won't need to feel inadequate if you don't have the same technical vocabulary as your husband's.

Are you uncertain about etiquette? Consult your library or bookstore. Perfect the art of making introductions. Learn to give and receive compliments graciously. Consider taking a charm course.

You may find that you will feel more self-possessed if you work to improve your personal appearance. Have your hair styled in a becoming, up-to-date manner. In purchasing clothes and accessories, make sure they are of good quality, coordinated, in impeccably good taste, and well suited to you. You can learn to judge these qualities by reading current magazines, books, pattern catalogs, advertisements from better stores, and by observing what others are wearing. By such observation you can learn to determine which are faddish styles (which will soon be passé), and which are more classic styles (which will remain in good style for years).

Practice entering rooms peopled with imaginary strangers. Plan some conversational approaches ahead of time. Think of questions you can ask, basing

some on your reading of a national weekly news magazine, including the editorials. Study local history and civic questions. Visit museums and art galleries. Share a new hobby with your husband. Be an interested listener.

Volunteer for committee work, fund-raising, and clean-up details for the ladies' auxiliary of your husband's professional society. It is usually easier to make friends when working together on a project than in a purely social setting.

Begin simple when entertaining. Invite two to four people for a brunch or weekend supper. Use proven recipes that can be largely made ahead. If you are proficient only in toasted cheese sandwiches and fruit salad, then serve that attractively and without apologies.

Show yourself to be friendly, welcome opportunities for self-growth, and forget your own anxieties by working to make others feel at ease. Your friends will multiply.

HELEN B. ANSPACH

Reno, Nevada

■ The ability to be confident in social situations is something that can be learned. Here are some things you can try:

1. Write Thank-you notes whenever appropriate. They are likely to be remembered longer than how shy the author might be.

2. Be sure you think of people as individuals, not as a socioeconomic group. You will probably find that people respond well to a person seasoned by hardship and difficulty handled well.

3. Smiles and positive comments go a long way toward good social relations.

4. Keep up on local news and issues. When discussing controversial or touchy situations, you can use comments such as "I can see your point," which means, not that you agree, but that you respect another's viewpoint. When you disagree, express your opinions with conviction, but be respectful of other's opinions.

5. Look around you. You will find there are others who are as shy as you are, who would welcome someone's seeking them out and trying to make them feel comfortable. Also, you can observe those who are confident and mix well, and learn from them.

6. We all make mistakes sometimes. When you do, the important thing to remember is, Don't find a corner and say, "I failed." The best thing to do is to laugh at yourself along with the

rest, and in a nice way, not one that is demeaning to yourself, admit that you goofed.

7. Compliment someone, even if you feel self-conscious doing it.

8. When you become uncomfortable, maybe during a slack period of conversation, you can go for a refreshment refill, or excuse yourself to talk with another guest. You do not need to feel that being out of anything to say is a great social error.

LYNDA BIEBER

Brockway, Montana

■ In one of my graduate classes, I was interested in the responses of students to the professor's question as to why they were taking his course.

One woman, whose husband was a professor at the university, said that when they went to parties, other professors and their wives introduced themselves, stating their fields of specialization. Since she was only a typist, she felt humbled and uncomfortable. To overcome the deficiency, she decided to study at evening classes and summer schools, and hence was taking this course in graduate school.

I suggest that you follow a similar course. There are numerous courses: academic, professional, and otherwise, some of which are not particularly "heavy stuff" if you are not so inclined, but which would give you more self-confidence.

Your husband loves you and will help you. You will be surprised to see the progress you could make in just a year or so.

THERESA WATKINS

Newark, New Jersey

QUESTION FOR APRIL

Response deadline March 9

I am 13 years old, and, living 11 miles from town (population 780), I find there really isn't much to do. Many of my friends have started taking drugs, seemingly because they are bored. What can I do to keep from being bored or lonely? Not everyone likes to build a better mousetrap, read, or write, and at my age I cannot travel to meet new people.

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length and should be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published. Responses received after the deadline cannot be considered for publication.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

The fifth happiness

Imagine a teacher in his right mind insisting to a large Palestinian audience assembled on a hillside 2,000 years ago, "Happy are the beggarly poor"; "Happy are those that mourn"; "Happy are the meek and submissive"; "Happy are the hungry and thirsty." These were shocking statements in their day—running absolutely contrary to the teaching of the learned scholar and the philosophy of the practical businessman. They still do! Only the spiritually-oriented can appreciate the deep significance and meaning of the way of life outlined here.

It is particularly the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7), to which we wish to call attention in this editorial. But to understand the fifth, we need to look also at the preceding four. Ellen White says, "Throughout the Beatitudes there is an advancing line of Christian experience."—*Thoughts From the Mount of Blessing*, p. 13. Christ outlines the progressive steps we take in becoming children of God and part of the family of the universe, unfolding "the principles of the law proclaimed upon Sinai" (*ibid.*, p. 45).

As we break away from the dominion of sin and death we must accept and practice an entirely different philosophy of life from that which characterizes the natural, sinful heart.

In order to experience Christ's fifth happiness, then, it becomes necessary to develop our Christian experience along the lines of the first four Beatitudes so that "mercy" will be the natural outworking of Christian love rather than something put on like a garment.

Therefore, an attempt to understand better what Jesus is outlining in the first four blessings is essential to a better comprehension of what is involved in the fifth.

For some years I have enjoyed an in-depth study of these Beatitudes, seeking to understand better their significance as progressive steps in developing a Christlike character. From my study I developed the following paraphrases of what Christ was saying:

Beatitude 1—Happy are those who recognize their spiritual poverty, for this is the first step into the kingdom of heaven.

Beatitude 2—Happy are those who mourn for personal sin and for the evil that characterizes this sinful world, for to mourn is to repent, and to repent is to be comforted with the assurance of forgiveness and salvation.

Beatitude 3—Happy are those who deny self and submit themselves fully and unreservedly to the will of God for them. When they do this they become joint heirs with Christ, which means that everything in the earth already belongs to them as it does to Him.

Beatitude 4—Happy are those who have a continual craving for Christ's righteousness—for the justification and sanctification He makes possible. The more they crave, the more they shall be satisfied from wells that never run dry.

Then we reach the fifth happiness. That more than the spirit of mercy or forgiveness is intended in this passage is evident from Ellen White's development in *Thoughts From the Mount of Blessing*. "The merciful are 'partakers of the divine nature,' and in them the compassionate love of God finds expression. All those whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence."—Page 22.

This leads us to paraphrase Jesus' development this way: Happy are those who are so filled with the blessings and righteousness of God that they can't help sharing these with all about them. To give is to gain. The more they share the more they receive.

Ellen White characterizes the concept of sharing as the law of life for the universe (see *The Desire of Ages*, p. 21). All things give, and as they give, they gain. This great circuit of beneficence operates everywhere in nature and in God's universe except in the selfish heart of sinful human beings.

Those who operate within this circuit of love not only continually receive but generously serve. In doing so they, in turn, partake of the blessing—the happiness—that Jesus promised.

That this blessing involves the whole person—physically, mentally, and spiritually—is made clear in the health classic *Counsels on Health*. "If the mind is free and happy, from a consciousness of right doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life."—Page 28.

Now for the bottom line to this blessing. What about each of *us*? The blessing does not come from forcing ourselves to give and share because we feel doing so is our Christian duty. In fact, such motivation is counter-productive.

Since there is a progressive sequence in the Beatitudes that reflects our growing Christian experience, the happiness of the fifth Beatitude is the natural outworking of "the love of God . . . shed abroad in our hearts" (Rom. 5:5).

This means that when God's Spirit has led us through the steps outlined in the first four Beatitudes the fifth happiness will naturally follow. Hearts filled with love and gratitude for all that God has done and is doing will pour out gladly the shared blessings of beneficence and service on those about us and for the support of Christ's work on earth.

L. R. V.

VOP team reaches 97,000 on South American tour

By ARTHUR S. VALLE

The King's Heralds quartet, Milton Peverini, and Jose Diaz spent more than a month recently in countries of the South American Division bringing the gospel by singing and speaking. It had been 16 years since the Voice of Prophecy team's last visit, and with the division's invi-

Arthur S. Valle, South American Division communication director, is the division's REVIEW correspondent.

tation for them to come went a pleasant expectancy that such a ministry would prove a great blessing to the vigorous and flourishing VOP work.

Ecuador

The VOP team's first appearance was before a large audience in Quito's Sucre Theater. After a visit to the television station, the team traveled to Guayaquil, a port city, where they presented two programs in the North American Center of Ecuador.

For 45 minutes Cristal Radio transmitted directly to all of Ecuador the King's Heralds' music and Dr. Peverini's message.

In Ecuador 12 stations broadcast the VOP program, and the Bible correspondence school has about 2,500 students enrolled. Guayaquil, with one million population, has 19 stations. Five of these carry the VOP program—two of them free of charge. Of the five programs, two are dailies.

Peru

In the Crillon Hotel auditorium in Lima, the local press held a reception for the VOP team, who gave seven programs in Lima. The main program was in the Municipal Theater to an audience of 3,000, under the auspices of the National Institute of Culture. Ramirez Lazo, director of Victoria Radio, was master of ceremonies.

In Lima, a city of nearly 4 million people, are 10,000 Adventists in 45 churches and companies. In this city the quartet also sang in a Catholic church in a concert advertised during morning mass.

The team performed in Cuzco, then went on to Arequipa, where besides making appearances on television and radio they gave two presentations in a hospital and a program in the city auditorium. Channel 6 gave 30 minutes to the quartet and Dr. Peverini. In Juliaca they gave their program in a Catholic school. Their last stop in Peru was in Puno, where a number of stations carry the VOP program.

Bolivia

Traveling overland from Puno, the group arrived in La Paz, where they spent the Sabbath. They gave a fine program in the sports arena for more than 4,000 people. In the afternoon the quartet sang for the elite of the capital in the Palace of Culture. La Paz has more than 3,000 Adventists, seven organized churches, and 10 companies.

In Cochabamba, channel 11 gave 15 minutes to the quartet. They performed at the Adventist college there and in the city auditorium.

Paraguay

In Paraguay the team met the public through a large meeting in Asuncion, the capital, and local radio interviews. There were people there such as Norman E. Marker, who came all the way from Resistencia, Argentina, some 450 miles, in order to hear the King's Heralds in Asuncion. Radio Chaco in Resistencia has broadcast the VOP for 31 years. The work in Paraguay is advancing as never before, in part because of this program.

Chile

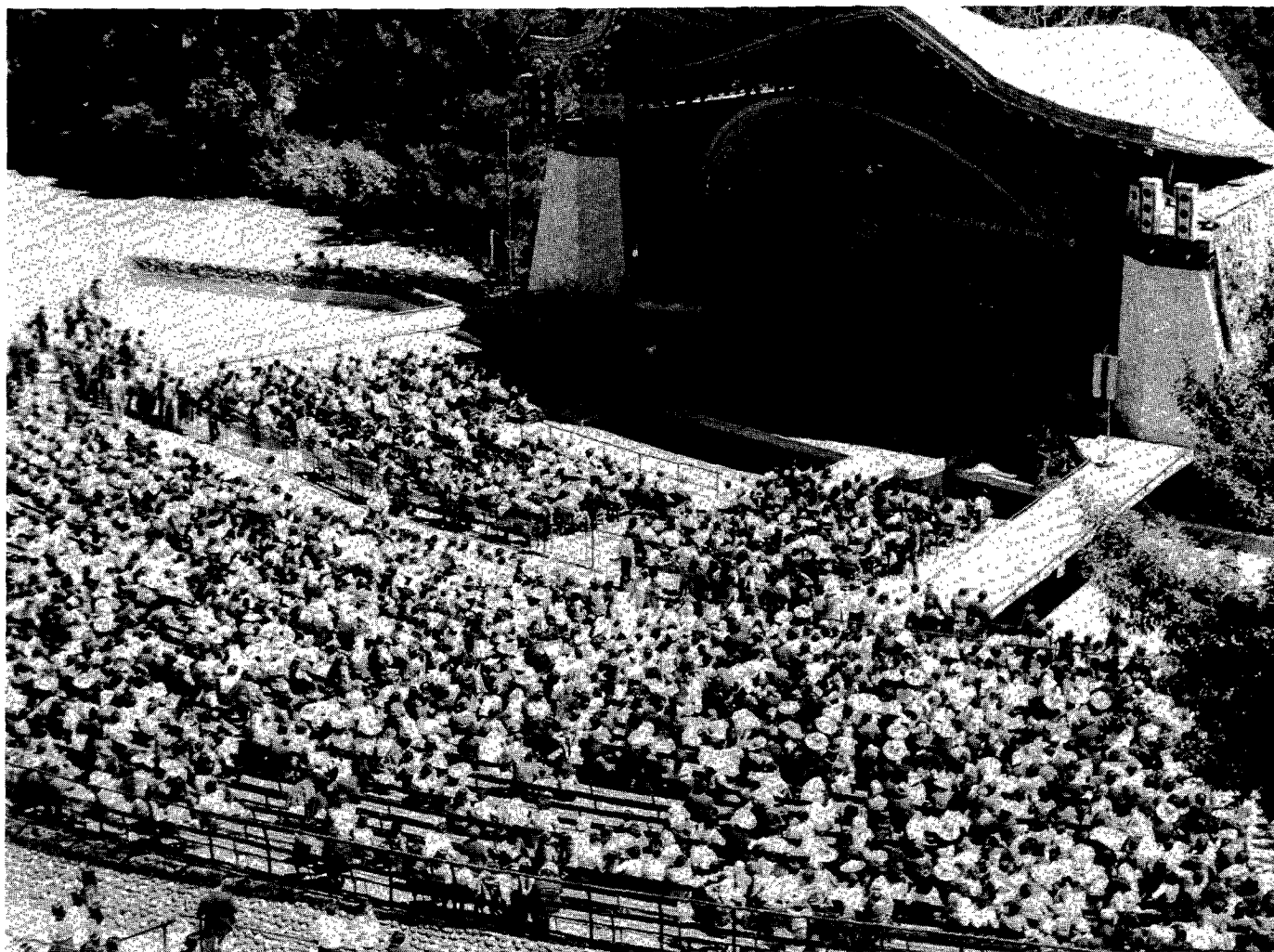
Temuco was the first city the team visited in Chile. There they had more radio interviews and visits with the authorities, including the governor, Atiliano Jara Salgado, who invited his wife and government dignitaries to the palace, where they enjoyed a half-hour program. Later, while the quartet performed for an audience of 4,000, four local stations broadcast the one-and-one-half-hour program live.

In Concepcion, the team also visited the governor, Rigoberto Rubio Ramirez, and gave a short concert in the palace. The general took his wife to the evening performance in Talcahuano, ten miles away. Eight thousand people gathered at the big sports arena there, and two radio stations transmitted the two-hour program live. The next day the team went to Chile College in Chillan.

In the capital city of Santiago there were performances in the Palace Theater in the city center and on several TV channels, which enabled the whole country to hear the VOP. Government dignitaries came to the evening performance in the Chile Stadium, where 8,000 were in attendance and 2,000 more had to be turned away for lack of space. Two stations televised the program for a nationwide showing. The next day there was a second performance at the stadium. These programs also provided the launching of a series conducted by Pedro Geli.



Posters announcing the visit of Dr. Peverini and Los Heraldos del Rey were displayed in all of the cities where the VOP team appeared.



One of the Voice of Prophecy team's largest audiences was in Viña del Mar, Chile, where 12,000 persons came to hear their songs and spoken word.

Perhaps the most memorable occasion of the whole trip was when 12,000 people filled the open-air theater in Viña del Mar for a program that was an outstanding success.

Then the team went to Punta Arenas, the southernmost city in the world. Twenty-eight hundred miles south of Santiago, this city of 100,000 population has only 250 Adventists. The governor heard the VOP team at their program in the municipal theater, and many more heard them on the radio. The Voice of Prophecy program broadcast from Port Williams, near Punta Arenas, has the distinction of being the most southerly VOP broadcast in the world.

Argentina

It was in Argentina that the Adventist work in South America was born, as was the Spanish Voice of Prophecy program, "Voz de la Esperanza." From its small beginning, the radio work now ministers throughout the division on 512 stations, with a weekly audience of about 25 million persons. In order to care for the 50,000 correspondence course students and those receiving personal instruction, there are 10 radio correspondence schools (others are being organized) and many small affiliates among the local churches.

Arriving in Argentina, the team went first to Mendoza, where they conducted a

meeting in the local church. The National Radio of Mendoza broadcast a program. Tindar Muscara, one of the station's directors, said he was impressed with the VOP program, to which he has listened since he was 15 years old. "It is a thrilling 15 minutes each week that I experience as I listen to that program," he said.

The team made two appearances in the city of Bahia Blanca, reaching more than 1,500 persons live and more by radio. Church members from Trelew, Mar del Plata, Santa Rosa, and elsewhere came to Bahia Blanca to attend the programs.

In Buenos Aires there were morning and afternoon meetings in the Fenix Theater,

both well attended by audiences who gave the quartet standing ovations. Sabbath evening the quartet sang at a series of meetings that Carlos Rando was holding in General Pacheco, 25 miles from Buenos Aires. They sang in Tucuman, Parana, and at River Plate College, and in all these places were enthusiastically received.

Uruguay

Programs and television appearances were on the agenda in Montevideo. Dr. Peverini was interviewed by El Expectador and Centenario radio stations. Radio El Expectador began transmitting the VOP programs in 1942, possibly being the first station in South America to regularly

broadcast a Seventh-day Adventist program.

Brazil

In "The Little Giant" sports amphitheater in Porto Alegre more than 10,000 people heard the King's Herald, Elder Peverini, Roberto Conrado, Portuguese VOP speaker, and Roberto Rabello, founder of the Brazilian program. In Sao Paulo they gave the program twice at Brazil College to 4,000

people. The next day another 4,000 came to hear the program in Brasilia. After presentations in Rio de Janeiro, the VOP team drew their eventful trip to a close.

They had spread their message of good will and a soon-coming Saviour to an estimated 97,000 people in 27 cities by means of 34 programs, and there were millions more who saw and heard them on 14 television and 22 radio broadcasts.

Leaders in Southern Asia rededicate their lives

By W. J. HACKETT

Representatives of the countries composing the Southern Asia Division, with the exception of Burma, gathered on Monday, November 27, in Poona, India, where the division headquarters is situated, for year-end meetings. The gathering opened with a promise from the Lord, which seemed to characterize the spirit of the whole division meeting: "To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. . . . The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against."—*Sons and Daughters of God*, p. 356.

Delegates were full of hope and courage as they faced perplexing problems in the execution of the work throughout the division territory. Membership and tithe figures reported by division officers added to the atmosphere of optimism.

W. J. Hackett is a general vice-president of the General Conference.

One hundred and fifty expatriate workers assist the national workers in administering the division's eight unions and many institutions. The total working force numbers around 3,500. Some of the large medical institutions and schools in the division, such as Karachi Hospital and Spicer Memorial College, account for part of the large number of workers. Workers in this division include Asians, North Americans, Canadians, Japanese, Filipinos, Europeans, and South Americans. Many of these missionaries are longtime residents of the various countries they represent. The lifetime missionary concept is still prevalent in India.

R. S. Lowry, division president, opened the meetings by pointing out that the only way the workers of Southern Asia can hope to see the work finished is to bring their lives into such close fellowship with the Master that He can imbue them with a supernatural power. The millions are so many, the birth-rate is so great, that a finished work would be impossible without God's intervention.

This theme carried through the meetings until the last devotional, when the Spirit of the Lord came into the meetings in a rich measure. J. Willmott, division associate Ministerial secretary, challenged the workers and lead-

ers to make things right in their lives and to redirect the work along lines that were in harmony with the specific counsel and instruction of the Lord, through the Bible and the Spirit of Prophecy.

In the testimony meeting that followed, there were frank admissions, with tears, that the workers and leaders had sometimes tried to direct the work according to man's plans instead of God's. The workers and leaders read in unison a prepared statement thanking God for His blessing and mercy and expressing a determination to correct their errors and administer the work in harmony with God's plan.

Walter Ost and I, representing the General Conference at the year-end meetings, felt that we too had experienced a most unusual closeness to God's Holy Spirit in that final meeting.

In this area of the world there is a revival of the Moslem religion. Bells ring and loudspeakers blare out over the cities and villages the time for prayer. The Koran is read publicly so that all may hear. In Pakistan, where many of the people are illiterate, instruction from the Koran is repeated over the loudspeakers five times daily. In spite of this revival, however, God's work continues to grow and prosper. While visas are difficult to obtain, funds are almost impossible to procure, and working conditions are sometimes uncertain, workers are pressing forward as God opens the way.

Spicer educates workers

Spicer Memorial College, with more than 800 students representing many countries, continues to educate preachers, teachers, and businessmen for the division field. M. E. Cherian and his dedicated staff are struggling against many odds in their desire to fill all the needs of the constituents. They are about to experience a breakthrough in accreditation after years of effort. Leaders of the school have refused accreditation many times on conditions that would have

blunted the school's Christian witness and diluted the place of Bible teaching in the curriculum. Now it seems that a new plan of recognition will allow the college to direct its own offerings and administer government examinations without undue interference in the school's objectives. This will be a great leap forward for Spicer. Because of travel restrictions, finance, and other internal problems, Spicer's board seems to have no alternative to offering graduate work at Spicer. The board voted to request the General Conference to authorize it to begin a Master's program in the areas of theology, education, and business. They hope to grow into these advanced fields gradually as buildings, faculty, books, and equipment become available. India's isolation policies make such a program almost mandatory if the needs of the field are to be met.

Donald E. Robinson and B. J. Williams continually struggle with inflation problems in the division. Dollars from the General Conference are never able to increase rapidly enough to compensate for the eroding dollar and the inflation spirals of these Asian countries. Wages are not able to keep pace with the trends. Some institutional workers have gone to other countries to better their financial conditions. The oil-rich countries are a constant lure to the young people who graduate from Southern Asia's medical and educational institutions. In spite of these problems, however, the division's schools are working heroically to meet the needs of an exploding work.

As the work grows and problems increase, more thoroughly trained workers are needed. The seminary in Pakistan, at Chuharkana, one of our better-situated and best-equipped overseas schools, is doing a remarkable work. Its president, T. B. Sadler, and his staff have addressed themselves to a practical approach to reaching the village people through a health emphasis that seems to have success in reaching the Moslem mind. Almost 500

youth there are responsive to the Christian educational concepts. Since Christianity is not popular in the country, it takes courage to stand for Christ in these Moslem areas.

Southern Asia is grappling with a staffing problem in many of its medical institutions. We visited Surat Hospital in Central India, with 120 hospital beds but only two Adventist doctors. A nurses' training program just begun may help to alleviate a shortage of Adventist nurses throughout the whole division. Karachi Hospital, largest medical institution in the division, is crying for more Adventist workers. In spite of a large percentage of non-Adventist workers in this hospital, the Christian message shines through.

The nurses' graduation at Karachi was a highlight of our trip into the division. Mrs. C. R. Stafford and her staff are doing a wonderful work in training these Islamic nurses to give the tender loving care that the Christian nurse holds as her ideal. Many of the youth are espousing the message.

This large institution continues to make a strong impact on the people of Karachi. I met a Russian soldier, a patient in the hospital, who praised the care he was receiving. Government officials admire the superior practice of medicine and the medical care that patients receive in the hospital. While it has many problems—visa problems, economic problems, spiritual problems—God is using the witness of this institution to hold open the doors for our work.

George Johnson, Pakistan Union president, says of Karachi Hospital, "In spite of the struggles we have in staffing and operating this large medical complex, its influence in government circles is extremely helpful in keeping the doors open for the carrying forward of our spiritual and evangelistic, as well as our educational, work." The division's other medical facilities all need personnel and finance to meet an advancing work.

Something greatly im-

pressed me as I took my leave from the division to return to our world headquarters—the dedication of our workers, and especially the continuity of the missionary force. Many of the workers have given a lifetime to this field. The division's president, R. S. Lowry, has spent his life in this territory and continues to dedicate his talents and energies to the work of this difficult field. Many told me how happy they were to be in this mission field, although living conditions are often far from ideal. The workers daily thank God for the opportunity to serve the people they love. What greater demonstration can there be of the wonder-working power of the Christian gospel?

MISSOURI

Ground broken for new hospital

Ground was broken December 17 for a new Seventh-day Adventist hospital in Moberly, Missouri. When completed in September, 1980, the Moberly Regional Medical Center will provide 110 patient beds and will be a part of the Central Union's Mid-America Adventist Health Services, Inc.

The new hospital will combine two existing hospitals that recently became part of the church's hospital system. They are the 70-bed Community Memorial Hospital and the 60-bed Woodland Hospital.

James C. Kirkpatrick, Missouri's secretary of state, and William H. Wilson, of the General Conference's Health Department, delivered the keynote addresses to the 1,500 people attending the ceremony.

Also participating was James Culpepper, who has been named project director for the new hospital and administrator of both existing hospitals during the construction process.

Moberly Regional Medical Center will provide 96 medical/surgical beds, eight obstetrical beds, and six intensive-care coronary-care beds.

Eight pediatrics beds will be made available later.

Cost of the hospital project, which includes construction, equipment, architects' fees, and land, will reach \$14 million. The health planning agency, in issuing a certificate of need, stipulated that total indebtedness could not exceed \$13.3 million. The balance is to be provided through the sale of the existing hospitals and by voluntary financial support from the community.

Recognizing the area's need of a new hospital, civic leaders have formed a Campaign Advisory Committee to generate \$750,000 in voluntary support. A professional fund-raising firm is being retained to provide assistance in achieving this goal. Through the office of Philanthropic Service for Institutions, under the direction of Milton Murray, the General Conference is overseeing these efforts to involve the community's support for the new hospital.

DUANE HALLOCK
Mid-America
Adventist Health
Services

WASHINGTON, D.C.

Breath of Life crusade nets 267 baptisms

A four-week Breath of Life evangelistic crusade conducted by Charles D. Brooks in Washington, D.C., has resulted in 267 new members for the Allegheny East Conference. (See Back Page, January 4.) From this group a new congregation was organized December 9 with 180 charter members. The remaining 87 converts joined seven churches in the Washington area.

Public meetings in the Warner Theater were preceded by Breath of Life telecasts on station WDCA-TV in Washington. Some 60,000 two-color handbills were distributed in the central city by about 200 persons from six area churches. Luther R. Palmer, Jr., Allegheny East Conference president, sup-

ported the program with training sessions for lay persons. Robert L. Willis, pastor of the Dupont Park church, came to help as associate evangelist; and Edward L. Richardson, pastor of the First church, was coordinator of the citywide campaign. Walter E. Arties and Shelton Kilby from the Seventh-day Adventist Radio, Television, and Film Center came from California to help with the music.

As Evangelist Brooks preached night after night in the theater, the woman responsible for operating the spotlight listened intently, and the messages gripped her heart. When she heard of the hazards of smoking, she gave up her cigarette habit. When she listened to a reading of the Biblical prohibitions against the eating of pork, she gave up pork. When the Sabbath doctrine was presented, she accepted it. She continued to study with Bible instructors and listen to the sermons, and was in the first group to be baptized.

One handbill announcing the Breath of Life meetings was delivered to a Presbyterian minister, who decided that this was a meeting he wanted to attend. He went alone the first night, but as he heard the message, he was convinced that it was from the Lord and that it was directed especially to him. His problem was how to persuade his wife to attend, since both had virtually turned away from organized religion.

After some urging, she decided to go, and thereafter they both attended regularly, missing only a night or two of the entire series. When Elder Brooks preached that those who believed must be converted and baptized, the minister suggested to his wife that she take her stand, even though he himself had not done so.

She said she did not want to get involved. She had been discontented with her church and was wary of joining another organization that might prove equally disappointing. She and her husband decided, therefore, to carry on an independent ministry to indi-

gent and institutionalized people, to drug addicts, and others upon whom life had cast a fearsome shadow.

"I'm thoroughly convinced of the truth I've heard," the woman told Elder Brooks later, "but what shall I do? I don't believe in organized religion. Can't I just pay my tithe to you and let it go at that?"

"No," Elder Brooks replied, "it isn't your money God wants; He wants you. And regarding organization, the Lord's true church has a global assignment, and how do you suppose we could carry the gospel of the soon-coming Saviour to every corner of the globe without some type of organization?"

She admitted that this would be well-nigh impossible, and after some delibera-

tion she said, "I'm ready to be baptized."

Her husband, it turned out, had been an Adventist in his youth, a member of a small congregation in Racine, Wisconsin. He had left the church while he was in college, and now he was coming home. The next Sabbath this couple were baptized together.

Among others baptized were four ministers. One of these preachers purchased all of Elder Brooks's sermon tapes and took them back to play for his congregation. He hopes that most of his members will join the Adventist Church.

Each of the converts from this meeting has pledged to win at least one person to Christ by the end of 1979, and already they are crowding their temporary meeting place

with relatives and others whom they now seek to bring to the Lord. The meeting has come and gone, but a flame has been lit in the nation's capital that no one can put out.

LOUIS B. REYNOLDS
Editor
The Message Magazine



Charles D. Brooks, speaker for the Washington crusade, is a General Conference general field secretary.

Religious Newsbriefs

from Religious News Service

• Burma lifts ban on travel:

After observing a 15-year ban on travel, churches in Burma have been given government permission for their leaders to participate in international church gatherings. On October 26, the general secretary of the Burma Council of Churches, U Aung Khin, attended a meeting of the Christian Conference of Asia in Singapore. Not since 1963 has any Burmese Christian leader been permitted to leave the country for conferences held abroad.

• Russia permits importation of Bibles by Baptists:

Soviet authorities have given permission for the importation of 25,000 Russian Bibles—the largest shipment of Bibles to the USSR in history—according to a United Bible Societies announcement in London. The import permit was granted to the All-Union Council of Evangelical Christian-Baptists in the Soviet Union. It is asking the European Region of the United Bible Societies, which embraces more than 50 national Bible societies throughout the world, to supply the Bibles, as well as 2,000 Russian concordances.

• Sunday-law infraction charged against automatic bank teller:

Are banks operating automatic teller machines on Sunday breaking Connecticut's blue laws? The First Stamford Bank and Trust Company of Stamford, Connecticut, believes so and has filed suit against four of its competitors. It charges that automatic banking on Sunday is as illegal as hiring a teller to cash checks or post deposits.

• Baptist South American membership rises:

A survey of Baptist membership in 84 countries in Asia, South America, and Africa by the Baptist World Alliance shows an 85 percent increase of membership in South American Baptist churches in the past decade. In South America, there are 68 Baptist bodies in 12 countries.



Warner Theater was filled as crowds from Washington, D.C., Virginia, and Maryland heard Elder Brooks.

Afro-Mideast

- M. Yacoub Ghali, manager of the Matariah Orphanage in Cairo, Egypt, reports that 36 children are presently under the orphanage's care. Eighteen of these attend Nile Union Academy.
- Returning to Ethiopia after studying in the Philippines for six years, Damie Djiffar is joining the faculty of Ethiopian Adventist College.
- A bull calf, born to one of the five recently acquired Holstein-Boran cows, is attracting much attention at the Ethiopian Adventist College farm. In an effort to upgrade the dairy herd and improve the agriculture courses taught at the college, a barn was built, the pasture was fenced off, and a pit dug to build a corn silo. The cows were purchased from the Ethiopian Government Dairy Development Agency with money from the Canadian Embassy and funds donated by friends and relatives of the farm manager and his wife.

Australasian

- Australasia's first Bible Conference was held at Avondale College, Coorabong, December 19 to 27, with 240 delegates in attendance. Overseas guests included W. Duncan Eva, a General Conference general vice-president; Gordon Hyde, director, Biblical Research Institute; W. Specht, director, Department of Religion, Loma Linda University; S. Horn, archeologist; E. E. Zinke, assistant director, Biblical Research Institute; and G. Hasel, R. Dederen, and H. LaRondelle, from the Seventh-day Adventist Theological Seminary. This was a unique opportunity for the Australasian Division, as emphasis was given to studying the evidences of the inspiration of the Bible and related topics.
- The yearly missionaries' orientation course was held in the division office January 15 to 18. Sixteen missionary

couples studied such topics as disease, tropical hygiene, finance, insurance, the missionary family and the single worker, legal aspects, and finance and education in the mission field.

- The islands field subscription book committee has requested the Signs Publishing Company to produce a hard-cover medical book to replace *Your Guide to Health* currently being imported from India. This book has sold well in Fiji, and a similar book produced for the Pacific with suitable illustrations should prove to be a best seller.
- The Trans-Australian Union Conference IMV-Pathfinder Camporee was opened Tuesday, January 2, by the premier of Tasmania, Dough Lowe, at Fogg's Flat, via Ulverstone, Tasmania. The 1,047 attending the camp came from the West Australian, South Australian, Victorian, South New South Wales, and Tasmanian conferences.
- The Central Pacific Union Mission reported at their annual meetings that 1,600 persons were baptized during 1978.

North American

Central Union

- Four singers from Union College entered the annual National Association of Teachers of Singing contest for the State of Nebraska. One of them, John DeHaans, won a first-place award.
- The Central States Conference has invited the George Jackson family to join its pastoral corps, assisting B. T. Rice in the Independence-Coffeyville, Kansas, district.
- Elder and Mrs. Ramon Evelio Astacio have recently arrived in Scottsbluff, Nebraska, where he is pastor of the Spanish church and coordinator of the Spanish work in the conference.
- On Sabbath, December 9, the new church on the campus of Sunnysdale Academy, near Centralia, Missouri, was

dedicated. E. S. Reile, Central Union Conference president, was the speaker at the worship service. John W. Fowler, Missouri Conference president, was the speaker at the dedication service in the afternoon.

Columbia Union

- The Seaford, Delaware, congregation, organized in 1964, dedicated their debt-free church with the help of three of their former pastors on December 2. Ken Cartwright is the present minister.
- Two New Jersey schools—Tranquility elementary and Garden State Academy—benefited from an annual county fair that netted \$1,100 to be used for library equipment.
- Battalion Chief Harmon J. Dutko, representing Emergency Medical Services of the Columbus, Ohio, Division of Fire, received the Community Services Award for 1978 from the Eastwood church.
- Pathfinders from Weirton, West Virginia, on Halloween collected 200 articles of canned goods and ten dollars in cash.

- The Reading Rehabilitation Hospital in Pennsylvania will double its size this month by adding 30,000 square feet to its existing structure, and expanding the ancillary services it first provided in 1960.

Lake Union

- The Prattville, Michigan, Pioneers Pathfinder Club found washing dishes an unusual way to raise money and let others get acquainted with their club and church. They washed all the dishes for the community's recent Fall Festival.
- Indiana Conference was the first Silver Vanguard conference in the United States in the 1978 campaign. Finishing their campaign early in December, the members reported a \$25.04 per capita rate.
- Nine persons were baptized recently in Menomonie, Wis-

consin, as a result of evangelistic meetings conducted there by Hershel Mercer and Everard Cornwall.

North Pacific Union

- The first Adventist Korean church in the Northwest has been organized in Portland, Oregon. Kwang R. Chough, pastor, translated for Ted Lutts and Rankin Wentland, Oregon Conference treasurer and secretary, respectively, who led out in the formal organization. Fifty-four members signed the charter.
- Under a new program instituted by Walla Walla College, area residents more than 60 years of age can take as many classes as they want to for a set fee of \$100.
- Members of the Canyonville, Oregon, church raised \$33,000 in a Christmas offering to help retire the debt on their new church. Harvey Corwin, pastor, has announced an April date for another offering to retire the remaining \$8,500 debt so the church can be dedicated in May.
- Walla Walla College has received a \$4,000 grant from the Hearst Foundation of San Francisco, California. The grant goes to the college's social work program and will be used to employ a volunteer services coordinator. During the past school year, 13 local social service agencies were given assistance by 110 college students.

Northern Union

- The Northern Union reports that tithe for 1978 was 7 percent more than for 1977.
- The Ankeny, Iowa, church has formed a new chapter of the American Temperance Society, under the direction of Vernon Miller, lay activities leader. The group plans to conduct Five-Day Plans to Stop Smoking.
- The Iowa Conference recently hosted a stewardship and development workshop for union and local conference directors from the Cen-

Continued on page 22

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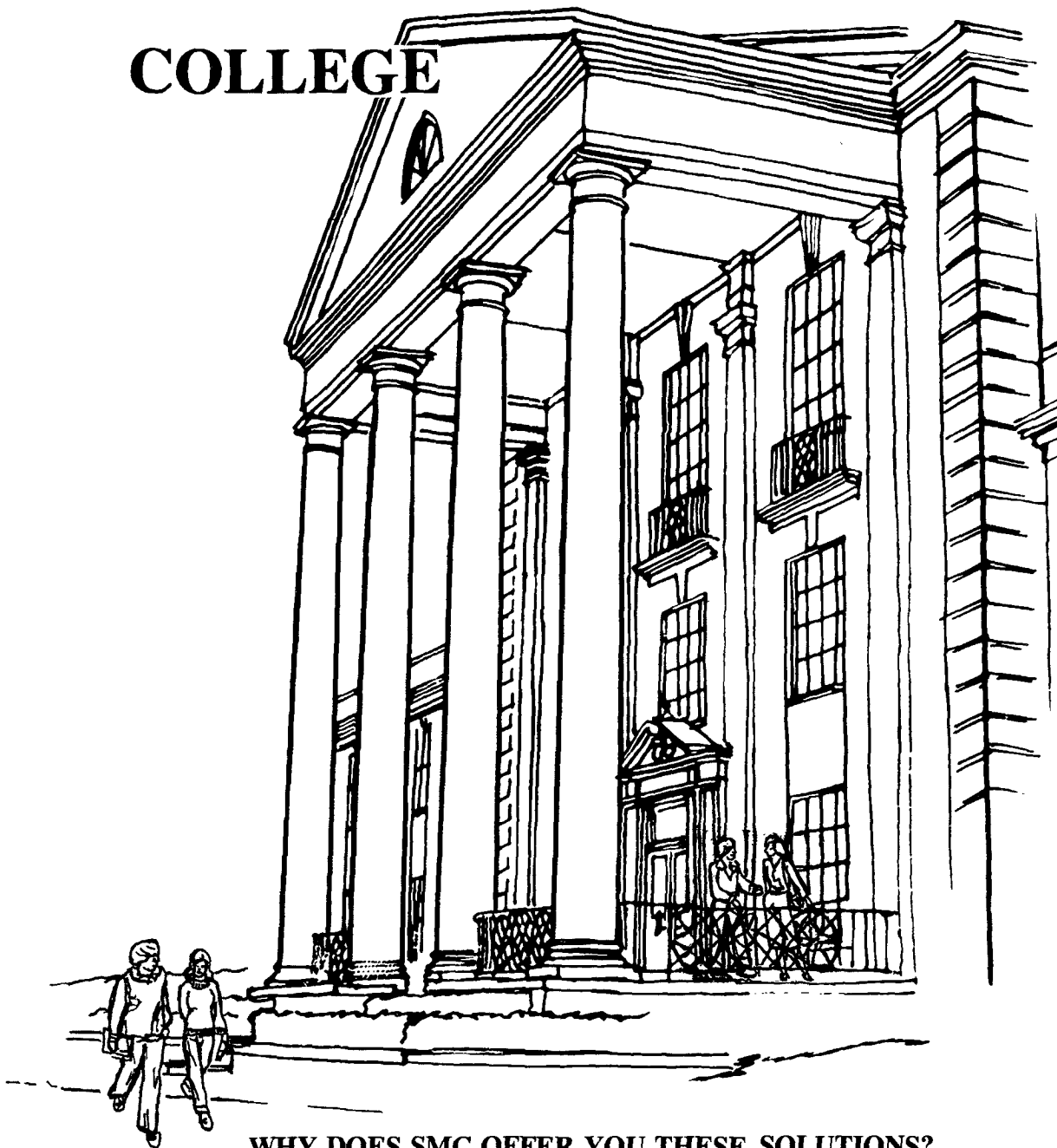
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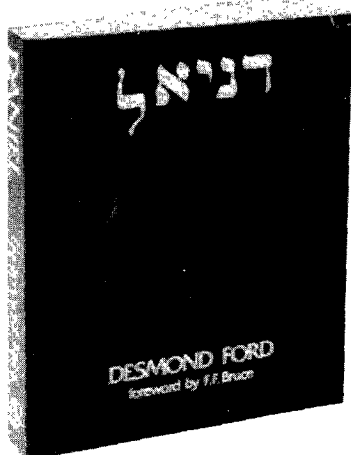


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Southern Publishing Association

tral, Lake, and Northern unions. Instructors were Paul Smith and C. A. Williams, from the General Conference Department of Stewardship and Development, and J. O. Cunningham, from the Pacific Union Conference. Alf Lohne, a General Conference general vice-president, attended as an advisor.

- The largest yearly amount of tithe in the history of the Iowa Conference was received in 1978—\$1,505,010, a gain of \$95,207 over 1977 tithe.

Pacific Union

- When Ingathering time rolls around for Castle Valley Institute, students and staff must look beyond Moab to Vernal and Roosevelt, Utah, 200 miles to the north, and Helper and Emery, 175 miles north and west. For these field days, students take sleeping bags and sack lunches for two days. The Lord blessed them with \$1,480 this year—more than last year's record-setting \$1,120.

- Even before their new girls' dormitory is completed, students and staff at San Pasqual Academy near Escondido, California, have broken ground for their new sanctuary. Circular seating is planned for 425 people, with space for another 150 to view from adjacent windowed rooms for overflow crowds. Church designers kept in mind the academy's active musical organizations by providing a large assembly room and loft. Two students from each class pulled an old-fashioned plow as W. D. Blehm, conference president, and John Hughson, pastor, guided it for the ceremony, according to Curtis Perkins, principal.

- Richard Parker, a junior theology major at Pacific Union College, has taken a year from his studies to serve as a Taskforce assistant in junior-youth ministry for the Northern California Conference youth department.

- Henry Westphal, now retired in Sonora, California,

recently introduced other members of his family to his church congregation. The Westphal family represents 330 years of mission service in 21 countries.

- Central California Conference literature evangelists were instrumental in directing 84 of their contacts into church membership last year. Larry Townsend directs the program. Eduardo Canales recently was voted the conference's literature evangelist of the year.

- City officials have named Pomona, California, church a historical landmark. Erected by Methodists in 1877, the church was purchased by Adventists in 1936.

Southwestern Union

- Jeanne Barron, wife of the late evangelist Dick Barron, has been appointed Bible instructor for the 2,300-member Keene, Texas, church. Before this appointment, she was involved with Community Services, health screening, and "bread-makes."

- Eugene Thomsen, chairman of the department of modern languages at Southwestern Adventist College, has been awarded a certificate by the National Translator Certification Service. He is now listed as a certified and qualified translator of general and commercial Spanish into English.

Andrews University

- More than 1,600 persons enrolled in the 90 courses offered by Andrews University's Lifelong Learning in 1978. Many students in these special courses are community members with full-time jobs who would otherwise be unable to earn college or graduate credit.

- WAUS, Andrews' FM radio station, has become the first public radio station in Michigan to apply to the Federal Communications Commission for a satellite receiving terminal. Final action on the proposal by the FCC is expected soon.

To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

NORTH AMERICAN DIVISION

Richard J. Barnett, associate director, Pacific Union College Office of College Relations and Development, Angwin, California; formerly public relations director for Faith for Today.

Ron Halvorsen, Ministerial secretary, Central Union Conference; formerly pastor, Keene church in the Texas Conference.

Jose Irizarry, pastor, Haverstraw, New York, Spanish church and Newburgh, New York, Spanish church; formerly a student at Andrews University.

Mark Johnson, pastor, New Albany district in the Indiana Conference; formerly same position in the Missouri Conference.

J. N. Page, pastor, Cortez, Colorado, district; formerly pastor in the Illinois Conference.

J. W. Peeke, pastor in the New York Conference; formerly same position, Colorado Conference.

Fred Williams, associate youth director, Northern California Conference; formerly with the Lake Region Conference.

Nationals Returning

Allan A. Chase (AU '78), to serve as teacher, St. Croix Secondary School, North Caribbean Conference, Christiansted, St. Croix, arrived in field August 21, 1978.

Jayabarathan Chelliah (NSS Training Col., India '73), to serve in educational work, South India Union, Bangalore, India, left New York City, November 5, 1978.

Conrad W. Grant (AU '78), to serve as principal-teacher, Savanna-la-mar High School, Westmoreland, Jamaica, West Indies, **Arnel Elaine Grant**, and one child left Miami, December 15, 1978.

Louny Morales (AU '75), to serve as pastor-evangelist, West Puerto Rico Conference, Mayaguez, Puerto Rico, **Raquel Morales** (U. of P.R. '68), and one child left Miami, December 20, 1978.

John M. Scott (AU '77), to serve as pastor-evangelist, South Caribbean Conference, Port-of-

Spain, Trinidad, West Indies, **Janet Ann (Cordner) Scott**, and four children left New York City, December 13, 1978.

George Carlyle Worrell (AU '76), to serve as ministerial intern, South Caribbean Conference, Port-of-Spain, Trinidad, **Patricia Ludella Worrell** and two children arrived in the field February 23, 1977.

Regular Missionary Service

Stephen Otto Berthelsen (LLU '69), returning to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Bobetta (Shearer) Berthelsen** (LLU '71), and two children left Los Angeles, December 3, 1978.

Harold Udo G. Giebel (U. of Muenchen '55), returning to serve as physician-medical director, Karachi Adventist Hospital, Karachi, Pakistan, **Beverly Gertrude (Lindner) Giebel** (LLU '56), and two children left San Francisco, November 21, 1978.

Helene Harris (NYC. U. Hunter Coll. '74), returning to serve as home economics teacher, Rusangu Secondary School, Monze, Zambia, left New York City, November 20, 1978.

Roscoe Sydney Lowry (USC '58), returning to serve as president, Southern Asia Division, Poona, India, **Jessie Louise (Carter) Lowry**, and one daughter left New York City, November 22, 1978.

John Ernest Marter (AU '68), returning to serve as principal, Rusangu Secondary School, Monze, Zambia, **Joyce Ann (Burton) Marter** (CUC '71), and one son left New York City, November 2, 1978.

Charles Edwin Michaelis (LLU '53), returning to serve as anesthesiologist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Naomi Alpha (Smith) Michaelis** left Miami, November 29, 1978.

Darrell Leonard Reiber (Ks. City Coll. '62), to serve as physician-surgeon, Karachi Hospital, Karachi, Pakistan, of Canyonville, Oregon, left New York City, November 30, 1978.

Gloria Jo (Thompson) Reiber and three children left Washington, D.C., December 12 to join her husband in London to continue on to Karachi.

Russell Clare Thomas (AU '52), returning to serve as pub-

lishing director, Afro-Mideast Division, Nicosia, Cyprus, and **Annis Faith (Cox) Thomas** left New York City, August 20, 1978.

Volunteer Service

Lynnetta Jeanne Dupper (Medical Elective Service) to do elective service, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala State, India, of Loma Linda, California, left New York City, December 4, 1978.

Laurence Edward Habenicht and Debbie (Jeffery) Habenicht (Medical Elective Service) to do elective service, Bella Vista Hospital, Mayaguez, Puerto Rico, of Loma Linda, California, left Los Angeles, December 2, 1978.

Joseph C. Johannes (LLU '29) (SOS) to serve as physician, Adventist Medical Center, Naha, Okinawa, and **Lois E. Johannes**, of Hendersonville, N.C., left San Francisco, December 5, 1978.

Kenneth H. Sturdevant (LLU '31) (Special Service) to serve as physician, Sopas Adventist Hospital, Wabag, Papua New Guinea, and **Evelyn (Leo) Sturdevant** (LLU '29), of Puyallup, Washington, left Los Angeles, December 3, 1978.

Henry M. Tibbits (Special Service) to serve as mechanic, Pucallpa Air Base, Pucallpa, Peru, and **Beverly Jane (Baker) Tibbits**, of Westernville, New York, left New York City, December 5, 1978.

Deaths

ADAMS, Warren E.—b. July 18, 1882, New Orleans, La.; d. Nov. 1, 1978, Huntsville, Ala. He served as a literature evangelist for 40 years in the States of North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Kentucky. He was responsible for training scores of literature evangelists and finally retired as a director of literature work in the South Central Conference. Survivors include his daughter, Lillian Jones.

BROWN, Esther A.—b. March 14, 1892, Florianopolis, Santa Catarina, Brazil; d. Nov. 2, 1978, at the Washington Adventist Hospital, Takoma Park, Md. She and her late husband, John L., served as missionaries in Spain, El Salvador, Chile, Brazil, and Argentina. Together they opened the work in the Amazon area in 1927. Survivors include her son, Walton J., director of the General Conference Department of Education; and two grandchildren, John Charles Brown and Mrs. Margaret Elizabeth Alvarez.

DEUBERT, Paula—b. Sept. 19, 1915, at Frederickburg, Iowa; d. Nov. 28, 1978,

at Boulder Memorial Hospital, Boulder, Colo. She worked as a nurse at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, and also as an instructor at the school of practical nursing, Hinsdale Hospital. Survivors include her two sisters, Dora Smith and Esther O'Donnell.

DUNCAN, Lillian—b. Dec. 8, 1900, in N.J.; d. Nov. 14, 1978, in N.C. She served as a secretary in the General Conference Sabbath School Department for four years.

HAYSMEER, Ida L.—b. in 1892, Selby, S. Dak.; d. Oct. 28, 1978, Los Angeles, Calif. She served in the Alberta Conference Sabbath school department as a secretary and also as an X-ray technician in the Portland Sanitarium. After a short term in Korea she and her husband were connected with the New England Sanitarium from 1927 to 1964, during which time she served in various nursing capacities. Survivors include her husband, Dr. C. A.; and a brother, John Hanson.

HENDRICKSON, Amber L.—b. March 31, 1890, at Chamberlain, S. Dak.; d. Nov. 21, 1978, Walla Walla, Wash. She served as a secretary in the South Dakota Conference. Survivors include her husband, Albert; one son, Marvin; one sister, Marie Litwinenco; five grandchildren; and five great-grandchildren.

OAKES, Lois Baldwin—b. in 1887, Neosho, Mo.; d. Nov. 17, 1978, St. Helena, Calif. She spent ten years as dean of women at Lodi Academy, Lodi, California, followed by ten more years as dean of women at La Sierra College, Riverside, California. Survivors include her foster daughters, Martha Harlin and Anna Laura Selby; a brother, Orville Baldwin; and grandchildren.

PAMPAYAN, Hasmig—b. June 10, 1882, at Kayseri, Turkey; d. Feb. 13, 1978, at Glendale, Calif. Mrs. Pampayan and her husband served as missionaries to Russia from 1903 to 1910, and in Turkey from 1910 to 1913. Survivors include her husband, Dr. Vahan Pampayan; two daughters, Miss Glandine Pampayan and Mrs. Virginia Simmons; one sister, Mrs. Lucy Timourian; and two grandsons.

STEPHENS, Edith N.—b. Feb. 23, 1892, in England; d. Nov. 7, 1978, Deer Park, Calif. She served for 16 years as a Bible instructor in England, Ireland, and northern California.

TURNER, William G.—b. July 6, 1885, in Melbourne, Australia; d. Oct. 26, 1978, in Avondale, Australia. He served the denomination in the following capacities: president, South Australian, Victoria, Queensland, and New Zealand conferences; president of the Australasian Field; vice-president of the General Conference under J. L. McElhany; vice-president for North America. Elder Turner holds the distinction of being the only man from outside North America to hold the position of vice-president for the North American Division, during which time he saw the development of the Voice of Prophecy radio broadcasts and served as chairman of the Voice of Prophecy Board. In his later years he served as pastor of the Port Macquarie and Toronto, Canada, churches. Survivors include his daughter, Mrs. Joy Waldrup.

WARNYGORA, Steven Kozma—b. Dec. 23, 1895, at Harkov, Russia; d. Oct. 10, 1978, Lodi, Calif. He was the dean of boys and a teacher at Battleford SDA Academy in Saskatchewan, Canada, in the later 1910's. He also translated the Sabbath school lessons into Russian for a time. Survivors include his wife, Olga; one son, Eugene; four grandchildren; five great-grandchildren; and one brother, Phillip Warner.

Iran report

Adventist workers in Iran are safe, according to Robert Blinci, secretary-treasurer of the Iran Field, in a telephone call to the General Conference on January 17. Supplies of gasoline and fuel oil were low, he reported. He gave no details concerning church members or church buildings.

Seven expatriate families are working with the local church leaders. Current membership is about 180.

ROY F. WILLIAMS

Manual for church officers

A *Manual for Church Officers*, prepared by the General Conference Ministerial Association in response to numerous requests from the field and by vote of the Ministerial Association Advisory Committee, is now available to the field. The first three chapters of the 128-page book are of a general nature, relating to the church, its mission, and factors that make for a harmonious relationship in the accomplishment of its objectives. Chapter four discusses the role of the pastor. Succeeding chapters relate to the specific functions of the various church officers.

The material was prepared in harmony with the philosophy of the "Finishing the Work" document voted by the 1976 Annual Council, a copy of which is included in the manual. It is hoped that

this manual will inspire pastors and local church leaders alike with a new vision of what the church is all about and what each can do to help it accomplish its mission.

Prepared in handy loose-leaf form, the manual is available at Adventist Book Centers for \$3.95.

N. R. DOWER

Contractor wins souls on the job

By devoting the period from 8:00 A.M. to 8:15 A.M. to Bible study with his crew of workers, Merritt R. Crawford, currently serving the Guam-Micronesia Mission as construction consultant, has over a period of years won 38 converts. Because he was paying them for their time, he had virtually a captive audience.

Although this manner of witnessing may not be possible for every Adventist contractor, the novel idea may spark other ideas that may turn out to be equally fruitful.

GEORGE E. KNOWLES

For the record

Book impresses evangelical writer: Samuele Bacchiocchi's book *From Sabbath to Sunday* has received a favorable review in a widely circulated British evangelical magazine, *Third Way*. In the January, 1979, issue, Richard Coffey writes, "In my view this book should cast serious

doubts on the assumptions that underlie our Sunday observance: assumptions most clearly portrayed in the 1976 'National Festival of Light' demonstration slogan 'Rest on Sunday, It's My Day.' The plain fact is Sunday is not the Sabbath day, and the resolution of our uncertainties must start at that point. . . . The Sabbath question must be firmly placed on our agenda, and we had better start talking to the Adventists—which might be a good thing anyway."

1979-1980 CABL president elected

The new CABL (Collegiate Adventists for Better Living) student president for the North American Division colleges and universities for the 1979-1980 term is Nancy Snyder, from Walla Walla College. She was elected at the recent CABL board of directors council. The group of approximately 35 CABL student presidents, union conference temperance directors, CABL sponsors, and college chaplains met January 14 for a two-day session at Southern Missionary College. Workshop instructions were conducted by Danny Davis, Paul Schmidt, Ralph Peay, Eloy Martinez, and Dave Kimbrough.

CABL is the worldwide youth organization representing the International Temperance Association. Current CABL student president is Johnny Lazor, from Southern Missionary College.

GILBERT J. BERTOCHINI

Master Guides at SDA colleges

During 1979, as the church celebrates the centennial of the beginning of the Adventist youth movement, many colleges and academies are promoting the Master Guide program of training young people in many areas of leadership.

The Master Guide program is very much alive at New-

bold College in England, according to D. John Dunnnett, history and sociology professor. Twenty-seven persons were invested in 1976, 11 in 1977, and 16 in 1978. Mr. Dunnnett hopes for 40 Master Guides to be invested this year. For this they are planning a special weekend, April 6 to 8, to celebrate the centenary of the beginning of Seventh-day Adventist youth work.

M. E. Cherian, president of Spicer Memorial College in India, reports that all religion students at Spicer are required to finish the Master Guide program before graduation.

Recently 70 Master Guides were invested at the Burma Union Bible Seminary and ten at Lakpahana Adventist Seminary in Sri Lanka.

LEO RANZOLIN

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Pitcairn calls again

A North American Division missionary couple is needed to work on Pitcairn Island in the South Pacific, the husband to serve as pastor and spiritual leader of the only church on this denominationally historic island. The wife must be a registered nurse who is capable of handling midwifery duties. The call is for a mature pair who are willing to serve in an isolated area under unusual missionary circumstances.

For further information call or write to: General Conference Secretariat, 6840 Eastern Ave., NW., Takoma Park, Maryland 20012, telephone (202) 723-0800.