

Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS • WEEKLY INTERNATIONAL EDITION

January 14, 1971

Vol. 148 No. 2



***I will both lay me down in peace, and sleep:
for thou, Lord, only makest me dwell in safety.***

Psalm 4:8

Post Mortem on Christmas

BEFORE the vivid impressions of the Christmas season fade, we would like to set forth some deep convictions that have been growing on us for several years.

Frankly, we feel that the holiday season absorbs far more time, attention, and money than it should. Many Adventists, like their worldly counterparts, have permitted commercialism and social pressure to cause them to overspend their money, overdraw their energy reserves, and overemphasize self-interest.

At one time—long, long ago—they read Ellen G. White's statement that holidays "should not be passed by unnoticed, for this will bring dissatisfaction to our children" (*Testimonies*, vol. 1, p. 514), but they overlooked the first part of the same sentence—"I saw that our holidays should not be spent in patterning after the world." They also read, "When you have a holiday, make it a pleasant and happy day for your children" (*The Adventist Home*, p. 476), but they failed to note the remainder of the sentence—"and make it also a pleasant day for the poor and the afflicted."

Apparently, the human mind is somewhat selective in what it remembers. It recalls Sister White's statement, "You will find it a difficult matter to pass over this period without giving it some attention" (*ibid.*, p. 478), but forgets the statement, "[Parents can turn] the minds and the offerings of their children to God and His cause and the salvation of souls. . . . Their desire to make gifts may be turned into pure and holy channels and made to result in good to our fellow men by supplying the treasury in the great, grand work for which Christ came into our world."—*Ibid.*

Often the statement is read, "It is pleasant to receive a gift, however small, from those we love. . . . It is right to bestow upon one another tokens of love and remembrance" (*ibid.*, pp. 478, 479), but the two qualifiers are ignored: "if we do not in this forget God, our best friend," and "We should make our gifts such as will prove a real benefit to the receiver."

That last statement pinches hard, for is it not true that a large number of Christmas gifts are of no real benefit to the receiver?

What About the Tree?

Then there is the matter of a tree. Everyone selectively remembers that Sister White said that "there is no particular sin in selecting a fragrant evergreen and placing it in our churches" (*ibid.*, p. 482), but who has remembered that she also said the tree should be hung with gifts for the advancement of God's work, and to relieve the needs of the disadvantaged? A specific warning was given that the placing of a tree might be sin if "the motive which prompts to action and the use which is made of the gifts placed upon the tree" are not right (*ibid.*).

How far many have departed from proper Christ-

mas observance! Today Adventists spend a staggering amount of money on Christmas—most of it on self, and much of it foolishly. In the North American Division live approximately 200,000 Adventist families. If each family purchases a tree for \$5, the total spent for trees alone is \$1 million. Add \$5 per family for baubles and lights, and we have another million dollars. Add \$25 per family for greeting cards and postage, and we have another \$5 million. This totals \$7 million. Now add the amount spent for gifts, which might average \$100 a family—\$20 million—and we have a total of \$27 million!

Is it really possible that Adventists in North America spend \$27 million a year to "celebrate" Christmas, when this money is needed to relieve the sufferings of the poor, and to take the gospel to the unsaved? If so, how does Heaven view this—with approval or sorrow? How foolish must sound our rationalization that we need Government aid to support our educational system, when we spend \$27 million each year on Christmas!

Not Patterned After the World

We noted earlier that Sister White says that "our holidays should not be spent patterning after the world." The world celebrates by "frivolity and extravagance, gluttony and display" (*ibid.*, p. 480). On the matter of "extravagance," Sister White said, "Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless indulgences" (*ibid.*). Would she consider the millions spent by Adventists as "extravagance"?

Adventists are reformers. They are to "build the old waste places." But before they can effectively reform others, they must reform themselves. Thus, if the Spirit of God brings conviction that the recent Christmas was celebrated in accordance with "the customs and practices of this degenerate age" (*ibid.*) rather than in accordance with the principles of self-denial and sacrifice.

And not merely to repent, but to reform. This can be done. It must be done. Next Christmas "teach your children a lesson while you explain to them the reason why you have made a change in the value of their presents, telling them that you are convinced that you have hitherto considered their pleasure more than the glory of God. Tell them that you have thought more of your own pleasure and of their gratification and of keeping in harmony with the customs and traditions of the world, in making presents to those who did not need them, than you have of advancing the cause of God. . . . Set your children's thoughts running in a new, unselfish channel by inciting them to present offerings to God for the gift of His only-begotten Son."—*Ibid.*, p. 481.

Let us vow that our future celebrations of Christmas will reveal that we are controlled not by the culture about us but by the Lord Jesus, whose name we have taken and whose will we seek to do.

K. H. W.

This Week...

Trust is a concept that few of us really are willing to put into practice. But during his life David learned the meaning of trust in God and he practiced it. In the psalm from which the cover quotation is taken (Psalm 4), David calls upon the Lord to show Himself to the sons of men as He has to him. "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart" (verses 6, 7). And then he ends the psalm with a strong vote of confidence: "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety."

Ellen White suggests that by observing God's created works we will learn lessons of trust and obedience. She describes how the Almighty holds in His hands the unnumbered worlds and the small brown birds. But in addition to this, God sees "when men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board." And then she says: "If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares, or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers." —Steps to Christ, p. 86.

A new columnist begins writing this week in the REVIEW. Ralph F. Waddell, M.D., secretary of the General Conference Health Department, will be authoring the monthly, "Let's Talk About Health" (p. 7).

Dr. Waddell, a vigorous man, received

his B.S. degree from Andrews University in 1927, his B.A. from Pacific Union College in 1931, and his M.D. from Loma Linda University in 1936. He has since received both his Master of Public Health and Tropical Medicine (1961) and his D.P.H. (1965) degrees from Tulane University. But he has more than just his medical qualifications for writing this column. He is an ordained minister (Southern California, 1946).

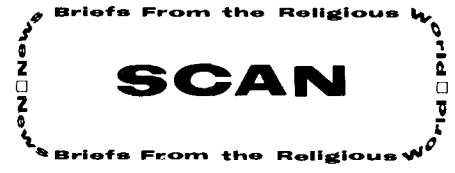
In 1937 Dr. Waddell and his wife (nee Ellen Dick) went to Bangkok, Thailand, where he pioneered the medical work by opening a clinic in a small rented building.

The Waddells returned to the United States for the three years 1942-1945, during which time he was medical director of the Boulder Sanitarium and Hospital in Colorado. He went back to Bangkok in 1946, where again he was medical director.

From that time until 1966, when he was elected to his present post, Dr. Waddell was back and forth among four places, sometimes holding two positions simultaneously. He was an associate secretary for the General Conference Health Department, living in California, charged with fund raising for Loma Linda University; he went to graduate school in New Orleans; he was medical secretary in the Far Eastern Division, stationed in Bangkok and in Singapore; and he was periodically directing the Bangkok hospital. All told, a busy man. Under his direction the Bangkok clinic grew to be a 200-bed hospital with a school of nursing, a school of midwifery, and a school of laboratory technique.

Dr. Waddell was a natural choice when there was a vacancy to fill in the world leadership position.

Photo credits this week go to Kit Watts for the cover; A. Devaney, Inc., New York, page 10; and J. Byron Logan, page 16. In the article on Thailand (page 4), all photos, with one exception, were by Author D. A. Roth; the Bangkok Sanitarium picture on page 4 was taken by Robert L. Sheldon.



HEART DISEASE FAR MORE INFREQUENT AMONG CHURCHGOERS

BALTIMORE—A study by a Johns Hopkins University medical researcher has revealed that the risk of fatal heart disease for men who attended church infrequently was almost twice as high as for those who attended once a week or more.

Persons who live the "clean life" and attend church regularly might have a ticket for a longer life, according to Dr. George W. Comstock of the Department of Epidemiology at Johns Hopkins School of Hygiene and Public Health.

Dr. Comstock noted that piety also appears to be statistically related to fewer occurrences of a dozen other important diseases—including cancer, cirrhosis, tuberculosis and respiratory maladies—"and may be as significant as cigarette smoking." He added that whatever the explanation, "going to church is a very favorable input."

Average annual death rate per 100,000 for weekly churchgoers was found to be about 500 compared with nearly 900 for "less than weekly" attenders. About 600 non-smokers died of heart diseases compared with nearly 900 cigarette smokers.

NON-PUBLIC SCHOOLS GET PENNSYLVANIA 'AID'

HARRISBURG, PENNSYLVANIA—A quarterly payment of \$4,286,116 to 1,147 non-public schools in Pennsylvania, most of which goes to Roman Catholic parochial schools, has been announced by the State's Department of Education.

Vincent McCoola, director of the department's Office for Aid to Non-Public Schools, said payments during the current fiscal year will total \$19 million, as compared to \$4.8 million during the previous year.

◆ Review and Herald ◆

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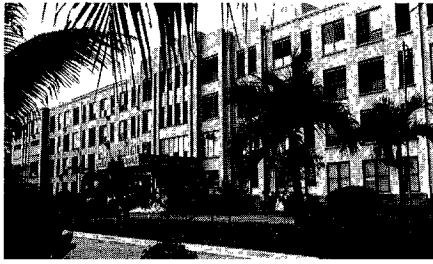
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply REVIEW AND HERALD. Its objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other of the church's distinctive truths.

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Address all editorial materials to: Editor, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

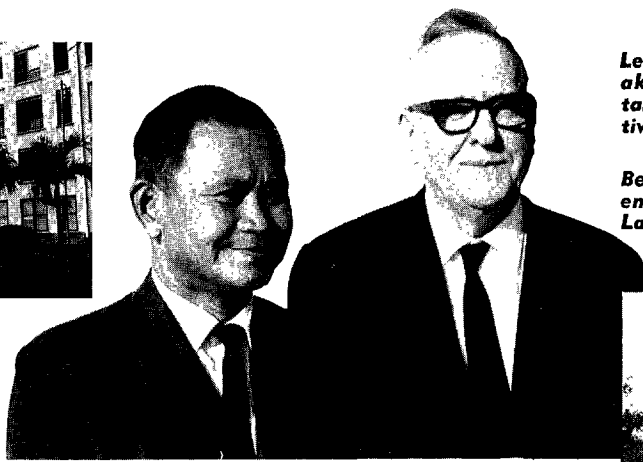
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A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. Braille REVIEWS are available free to the blind.

The REVIEW AND HERALD is published by the Seventh-day Adventist Church and is printed every Thursday by the Review and Herald Publishing Assn., 6856 Eastern Ave., NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1970, Review and Herald Publishing Assn. Vol. 148, No. 2.



Bangkok Sanitarium and Hospital (185 beds) was founded by Ralph Waddell, M.D., secretary, GC Department of Health.



Left: Veteran Thai worker Pleng Yitiamyak-sana, assistant manager Bangkok Sanitarium and Hospital, poses with still active pioneer missionary E. L. Longway.

Below: A modern building houses the Chingmai Dental Clinic, in which Dr. Clark Lamberton serves the people of Thailand.



THAILAND.

By D. A. ROTH

Challenge to Christianity

THE blue, white, and red tricolor of Thailand flies over one of the largest, yet least understood countries of all Southeast Asia. Its 33 million people (with only 150,000 Christians) constitute one of the greatest challenges to overseas missions in the Far Eastern Division.

Seventh-day Adventists number 1,600 in the small group of Christians in this predominantly Buddhist population. In North America, Thailand is perhaps best known for its Bangkok Sanitarium and Hospital, largest Adventist hospital outside of North America. It probably will lose this distinction when an expansion program is completed for Australia's Sydney Sanitarium and Hospital.

I "discovered" Thailand recently when my 17-year-old son, Dave, and I spent two weeks traveling to nearly every section of the kingdom while on a busman's holiday. The visit impressed me with an overwhelming conviction that as Seventh-day Adventists we need dramatically to step up our missions outreach in Southeast Asia.

Siam (as it was called for centuries) is roughly twice the size of the United Kingdom or New Zealand and about one third the size of Indonesia. From the Burma-Thai border in the north to Malaysia in the south, Thailand is more than 1,100 miles long, or about the same distance as from



In a mountain village Dr. C. J. Lamberton takes care of a dental problem for a Mao tribesman. His adopted Mao son looks on.

New York City to Miami, Florida. Road distance is 1,500 miles.

This elephant-head-shaped country is an independent constitutional monarchy headed by an American-born king, H. M. Bhumibol Adulyadej, a solemn-faced head of state (with very dark glasses), with a beautiful queen, Sirikit. The country is unique in Southeast Asia in that it has never been under the control of a foreign power. The word "Thai" means "free" and the Thai people remained free all during the long colonial period. Like all its Asian neighbors, Thailand is an agricultural country, where farming is mainly carried on

by traditional methods. There is, as yet, little manufacturing. Despite these drawbacks, it is one of the most progressive of the countries of East Asia. New highways, air facilities, harbors, and irrigation projects have greatly improved the economy of the country in the past ten years. Tourism has escalated and the presence of American troops on duty and on R and R (rest and recuperation) has pumped new life into the economy of the nation. The currency, the *baht*, is one of the most stable in the world.

A Progressive Country

The Thais are receptive to new ideas, new products, and the latest technology. Compulsory primary education, established 49 years ago, now takes the student through seven grades. More than five million students are in school. Thailand had the first TV station on the Asian mainland and is now boasting color TV, another first.

In addition to many universities, there are now graduate schools such as the Asian Institute of Technology, the SEATO School of Medical Research, and high-level schools of aviation and agriculture.

The strong Chinese minority of three million control most of the commerce of the country as they do in most countries of Asia. The only other substantial minority group is the Moslem Malay in the southern peninsula.

Religion is a definite part of everyday life in old Siam. In Bangkok alone there are 383 Buddhist temples, while throughout all of Thailand there are more than 24,000. There are upward of 300,000 Buddhist monks and novices wearing the saffron-colored robes. Every morning they are to be seen all over Thailand with their rice bowls in hand, begging (without verbally asking) for food. Buddhist adherents gain merit by contributing to their daily supply of food.

Nearly all male Thai Buddhists spend at least three months of their life as a temple monk. Many make it their lifework. As I saw them on the streets, in trains, and in the temples, I often wondered what they did with all of their time.

The king is required by law to be a Buddhist and Buddhism is tantamount to being the state religion, although it is not so stated. However, the king is required to be the protector of all religions and there is a large measure of religious liberty.

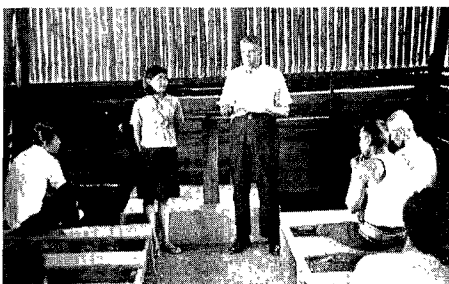
Buddhist temples are show places for tourists, since they are colorful, unique, and a photographer's delight.

Top: Early in 1970 a Chinese church on a main Bangkok boulevard was dedicated.

Left: Thailand has become famous for its classical dances.

Lower center: On Rat-chadamnoen Avenue, main street of Bangkok, is situated the government section.

Right: One of the figures of the temple of the Emerald Buddha.



Author Roth talks through a translator.

However, I observed on my visit to the kingdom that Buddhism, like other religions today, is being hard hit by secularism and materialism. I talked to many youth in my 4,000-mile journey and found that ambitious young people want to seek education and higher degrees rather than the seclusion of a monastery. One priest in Bangkok told me that attendance of worshipers in the temple on holy days has declined greatly in recent years.

overseas worker who has a burden to expand every phase of church activity. A total of eight churches and ten companies are shepherded by only 11 national and overseas workers. There is a great need to upgrade our current group of national workers and to give adequate training to future ministers. This can be obtained only with the establishment of a training school, but this is not currently possible because of lack of funds and stu-



Each year a quarter of a million tourists visit Thailand. Usually they stay three to four days, having seen the *wats* (temples) and *klongs* (canals), shops and crowded streets of Bangkok, and the few farms and factories along the long road to the Don Muong airport. Few visitors stay long enough to see the "other Thailand," the countryside beyond Bangkok where more than 90 per cent of the Thai people live. On this trip, Dave and I spent 90 per cent of our time outside of Bangkok.

Seventh-day Adventist Work

Our Thailand Mission is headed by Pastor Palmer Wick, a veteran

dents to support the program. A small two-year training school is being conducted for eight young men at the present time.

Our medical work is well-established in Thailand. Besides the 185-bed Bangkok Sanitarium and Hospital, we operate hospitals at Haad Yai and Bhuket in West Thailand and a dental clinic at Chiangmai in North Thailand. One free midwifery clinic is conducted in Bangkok and another up-country clinic at Chieng Kong near the Laos border.

A mission school is operated at Ekamai in the suburbs of Bangkok, where 950 students, mostly non-Adventist, are taught up to the twelfth

grade in both the Thai and English languages. Because of government restrictions we have only one real church school in the mission.

Christian missions in general began in Thailand in 1828 when an independent Dutch missionary and a representative of the London Missionary Society arrived in Siam. The first American came in 1831. An outstanding early Protestant medical worker was Dr. James McKean, who founded a hospital and a leper colony near Chiangmai which now has more than 700 patients and permanent residents.

The first recorded Adventist worker in Siam was a literature evangelist, Robert Caldwell, who spent three weeks in the year 1906 selling literature. Two other colporteurs worked in Bangkok in succeeding years, F. G. Jones and Phang Yin Yee. All expressed their conviction that a full-time worker should be sent to establish the Adventist message in the nation.

The church responded to this call in 1918 when the former Asiatic Division sent a young missionary from New England, Ezra Longway, to pioneer the work. He still serves the Orient, now a field secretary of the Far Eastern Division. He is beginning his second half-century of overseas service.

A few months after the arrival of Pastor Longway a classmate of his at Atlantic Union College, F. A. Pratt, came to Siam to help with the growing work. They studied Thai and Chinese languages and sought to interest the people in the message. On June 7, 1921, the first church was organized. It was not until 1937 that the second church was organized.

The work of giving the gospel message in this kingdom has never been easy. The membership of the church grew very slowly from the initial membership of 14 until a little more than 600 in 1959. In the last ten years the membership has increased to more than 1,600.

The opportunities are present. We just need the men and the funds. God will do the rest! ✠✠

A famous "floating market" in Bangkok.



PERFECT in Christ Jesus

"For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14).

THIS perfection pertains to everyone who receives and retains Christ as his personal Saviour. He is counted perfect because Christ, his substitute, stands in his place. In keeping with this the Word declares that the Father made Christ to be sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21).

"Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience."—*The Acts of the Apostles*, p. 532. This means that if we appropriate Christ's righteousness, by faith our obedience is made perfect by His righteousness.

"But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him,—perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ."—ELLEN G. WHITE, in *Review and Herald*, Sept. 3, 1901.

The Christian, who has Christ's righteousness, has righteousness without blemish. He has a perfect standing before God. "When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation.

J. L. Shuler lists his present position as retired but he is still engaged in evangelism. Ordained in 1912, he has spent all of his life in the ministry, including both evangelism and administration. He lives in Loma Linda, California.

Through faith in His blood, all may be made perfect in Christ Jesus."—*Selected Messages*, book 2, p. 32.

There is a marked difference in the degree to which believers trust in and appropriate the righteousness of Christ. But there is no difference in its having been fully available to every Christian in every generation. It was and is available to every Christian for the perfection that God requires, regardless of where Christ's place of ministration may have been, whether in the first apartment of the heavenly sanctuary until 1844 or in the second apartment in the cleansing of the sanctuary since that time.

The righteousness of Christ comprises a perfect robe for the surrendered Christian. He is perfect in Christ, so long as he wears this robe.

Does this mean a perfected Christian will never make a mistake? No, the perfection that is achieved by wearing the robe of Christ's righteousness does not mean that he cannot sin or may not sin (1 John 2:1).

Sinlessness When Body Is Changed

According to Ellen White, "We cannot say, 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body."—*Signs of the Times*, March 23, 1888.

God's plan is that every true Christian is to be perfect every day, clothed in the robe of Christ's righteousness. Then he presses forward in Christian growth to the full stature of Christ. The Bible shows that in Christian perfection there is a certain incompleteness, as well as a completeness. Paul says, "Not as though I . . . were already perfect" (Phil. 3:12), but then he adds, "Let us therefore, as many as be perfect, be thus minded" (verse 15).

The development of the ripe ears of corn on the stalk from the germi-

Let's Talk About HEALTH

By Ralph F. Waddell, M.D.

GOOD HEALTH IS GOOD RELIGION

Good health and good living habits are Adventist doctrine. "It [healthful living] is as closely connected with the third angel's message as the hand is with the body."—*Counsels on Health*, pp. 20, 21.

When man was brought into existence as the Creator's masterpiece, it was Heaven's plan that he should live on and on, unfettered, unhampered, and unrestricted by disease.

With the entrance of sin man fell from his lofty estate; sickness, deterioration, and death were the results. God has a plan for His children. Ultimate restoration with eternal salvation may be our option. His promise to ancient Israel was "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26). The history of God's people has demonstrated a parallel between adherence to present truth and health of both mind and soul.

Renewed emphasis was given to living habits as a key to longevity, freedom from disease, and total health in the early days of Adventism, at a time when life expectancy was less than 42 years and when one out of every five babies born died in infancy. Divine counsel decrying the free use of strychnine, mercury, arsenic, and opium, came during a period when mankind was being drugged into premature graves because of a lack of knowledge.

Preparing to Meet God

Our health message came as a new way of life. It was given as a means of restoring man, of relieving sickness, and of purifying the church. The gospel of good health was designed to play an important role in helping to prepare a people to meet their God.

The effectiveness of sane health principles, given to the church and now generally accepted by much of the scientific world, has been demonstrated in the improved health of Seventh-day Adventists. Recent studies of 50,000 Adventists compared with the general population showed that Adventists have only one-eighth as much cancer of the lung, one-fifth as much emphysema, one-twelfth as much cirrhosis of the liver, and one-half as much heart trouble. Furthermore, it was found that Advent-

ists, when they do contract heart disease, develop it from ten to 15 years later in life than do non-Adventists.

Medical literature attributes the improved health of Seventh-day Adventists to "the Adventist way of life." Dr. Clive McCay, the late professor of nutrition, Cornell University, tersely stated, "In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today."

Seventh-day Adventists should be the healthiest and happiest people in all the world. God has showed us the way. "Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings. It opens to the soul a never-failing fountain of happiness."—*Patriarchs and Prophets*, p. 600.

Good Business

Solomon said, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. 22:29). Good health is good business; diligence is required to achieve it. Proper living habits are the best insurance against illness, the most effective means of lengthening life, and the surest road to total health. It has been estimated that by the year 1975 the American people will be spending \$77 billion annually for health care, or an average of \$1,000 a year for each family. With rapidly rising costs, few of us can afford to be sick.

Inspiration's message of good health is based upon the prevention of disease through proper living habits. Much of the suffering and misery found in the world today has been brought about because man has failed to utilize the true remedies, pure air, sunlight, abstemiousness, rest, exercise, proper diet, water, and trust in divine power. "Those who persevere in obedience to her [Nature's] laws will reap the reward in health of body and health of mind."—*Counsels on Health*, p. 90. "Health may be earned by proper habits of life, and may be made to yield interest and compound interest. But this capital, more precious than any bank deposit, may be sacrificed by intemperance in eating and drinking, or by leaving the organs to rust from inaction."—*Ibid.*, p. 595.

Good health is good business and it's good religion too. The highway to heaven is the road to good health. The way is well marked with informative signposts, easy to read and a delight to follow. Help yourself to the abundant life! ♦♦

By J. L. SHULER

nation of the kernel in the ground to the mature ears is an illustration of Christian experience (see Mark 4: 26-29). We may also think of the development of an apple. The apple blossom first develops into a tiny green apple. It is perfect at this stage—but it is not mature. This initial perfection develops into full or ultimate perfection in the fall. Thus Christians have perfection day by day, through the righteousness of Christ, as they press forward to the full stature of Christ.

"At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement."—*Christ's Object Lessons*, p. 65.

A born-again believer does not practice acts of sin (1 John 3:9). But after he has been born again he still must fight a daily battle against sin. "A constant battle must be kept up with the selfishness and corruption of the human heart."—*Testimonies*, vol. 5, p. 397. "There is wrestling with inbred sin; there is warfare against outward wrong."—ELLEN G. WHITE, in *Review and Herald*, Nov. 29, 1887.

"We must strive daily against outward evil and inward sin."—*Ibid.*, May 30, 1882.

The Bible shows that the Christian life is a daily, continual dying to self and sin, so that Christ lives His life of righteousness in the fully surrendered believer. This is the fundamental truth of the Christian life as taught by Christ and His apostles.

When the Christian dies to self and sin daily, the indwelling Christ keeps him from sin. The excellence of the gospel of Christ is that it can save the believer from the acts of sin every day. ♦♦

(Next Week: Preparation for the Latter Rain)

The Day of Reckoning

By C. B. HOWE

NO LONGER can a man indulge in the luxury of putting off indefinitely the day

C. B. Howe, now retired and living in Ooltewah, Tennessee, spent much of his time in self-supporting work. Prior to his retirement he worked as a nurse at Hinsdale Sanitarium.

of reckoning, taking comfort in the thought that he will not have to face it in his day. Eminent statesmen, scientists, and sociologists are beginning to read clearly the handwriting of doom upon the wall, and that without the aid of the knowledge of the inspired word of prophecy. In distress and alarm they see what is coming and are sounding the warn-

ing that mankind is facing extinction unless something drastic is done and done quickly.

The elements essential to life—air, water, and food—are becoming polluted by the chemicals used in the battle of self-preservation against pests and disease and by the tons of waste poured into the air and into the rivers, lakes, and seas from the factories of our highly technological and scientific age. There is thus created an environment that is rapidly becoming uninhabitable to man. Time is running out for the human race.

I'm Homesick for Heaven

By MILDRED PRESLEY GRIFFIN

"My home is in heaven, but I'm not homesick." This flip comment, uttered by a boy after a close encounter with death on the highway, shocked me. How can anyone help being homesick for heaven! There everyone will be happy and in perfect health, without an ache or a pain. Perfection, beauty, and love will be everywhere.

Not restricted to travel by plane, train, car, or boat, we will be able to visit other planets and talk with other created beings who have never known anything but happiness and who have had eons to progress beyond their beginnings, for they have never fallen.

In heaven we will never be tired or discouraged. There our loftiest ambitions can be realized and still there will be new heights to attain, new goals to reach.

There we will be able to sing beautifully and in key, expressing the grandest themes. We can even accompany ourselves on sweet stringed instruments. I would also like to play the trumpet and the mighty organ.

My husband is interested in electronics and is hoping the angels will help him learn more about the behavior of atoms.

There we will see beauty unlimited with undimmed vision. Above all, we will see Jesus Himself and have angels for associates. Imagine how happy we will be to see our loved ones again and talk with those who have loved God supremely in all ages.

Good times, happiness, and health are such fleeting experiences here. As I look about me at the unhappiness of others, it is impossible to be completely happy here although I have so much to make me happy, and I love life. One cannot ignore the pain, sickness, and death all around him, nor can he say the world is getting better. This old world with its crime and unhappiness has a lot of sickness in it, which only Jesus' coming can cure.

I long for the happiness of heaven—yes, my home is in heaven, and I *am* getting homesick.

The Problem of Overpopulation

Each second of time around the clock four babies are born into an already crowded, overburdened, and disturbed world—a world of discord, strife, and violence; a world of vice, immorality, and crime; a world that has denied and rejected its God and Creator; a world that is drifting helplessly to the brink of ruin and death. In India alone 14 million babies are born each year. Some demographers are predicting that in 35 years there will be as many as 12 billion to strain the world's economy. The enormity of the problems are staggering and beyond estimate.

The population figures projected are staggering and startling, and they are portentous. They mean that the difficulties of this tired old planet will be compounded. The phenomenal increase in population will inevitably accelerate the last movements that will bring down the curtain upon the stage of human drama. This is the most momentous hour of decision for all men, saint or sinner.

"Either we take the fullest measures to raise productivity and stabilize population growth, or we will

face disaster." So spoke Dr. Biney Sen, director general of the United Nations Food and Agriculture Organization.

"The catastrophe is not something that may happen," declares Thomas M. Ware, head of Freedom from Hunger Foundation. "On the contrary," he says, "it is a mathematical certainty that it will happen."

Dr. Earl Butz, Dean of Agriculture, Purdue University, says, "The world is on a collision course. Unless we give increased attention to the softening of the impending collision, many parts of the world within the decade will be skirting disaster of such proportions as to threaten the peace and stability of the Western World."

Some years ago *U.S. News & World Report* stated: "One authority, Prof. Harrison of California Institute of Technology, set a theoretical limit of 50 billion. This, however, assumes that man would attain enough control of solar and nuclear energy to capture all his needs from the sea, earth or atmosphere—and that people everywhere would be willing to use algae as their major foodstuff."—Sept. 16, 1963.

"Do we really intend to continue along this road toward constantly growing billions?" asks Dr. George Borgstrom. "Are we going to condition our 'have' nations to the thought of eating algae soup, grass pudding, wooden beefsteaks,—merely for the dubious pleasure of having still more hundreds of millions thronging an overcrowded globe?"—*The Hungry World*, pp. 452-454.

The addition of billions in population will bring tremendous pressure upon man's political, social, and ecological world, where problems are already getting out of hand. The strain will affect him in body, mind, and soul to the breaking point. The ghetto conditions, worldwide in scope, as some are predicting, will quickly degenerate to a psychopathic environment for humanity—mass discontent, suicide, violence, and despair.

Men's Blindness to Their Need

However, the greater tragedy is men's blindness to their need for God, for without God there is no future.

"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations

on a more secure basis. If men would give more heed to the teaching of God's word, they would find a solution to the problems that perplex them."—*Testimonies*, vol. 9, p. 13.

The pending collapse of civilization without God beggars description. Daniel refers to "a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1). Ellen White comments: "It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal."—*The Great Controversy*, p. 622.

The picture is dark indeed. But would one not expect the ultimate

and final fruition of sin and rebellion to be dark? Was it not very dark when Jesus came to earth the first time? Did He not appear "when the world's darkness was the deepest?" (*Education*, p. 74). And was not His appearance like the breaking of the dawn for the millions that sat in darkness? There is no darkness that can abide His presence. There is no night so dark that the light of His glory cannot dispel.

This is the church's golden hour, for the darker the night the brighter the stars. What a grand and awful time to be alive and to triumph with God over the forces of darkness in this world! Yes, the day of reckoning is here, a day of reckoning for the world and for the church. ♦♦

FOR THE YOUNGER SET

Midnight, the Crow

By ETHEL R. PAGE

HAVE you ever seen a crow's nest? When you go to the woods next time, look around in the treetops and see if you can find something that looks like a big bundle of sticks. It will probably be a crow's nest. You may not think it could be a nest for baby birds, but there really is a nice, comfortable home inside.

In northwest Kansas where the Taylor family lived, trees were very scarce so it was hard for crows to find enough sticks and twigs to build their large nests.

One day when Mr. Taylor and his two boys were taking a walk they saw a queer-looking nest high in a tree. Daddy climbed up to see what it was made of. To his surprise he saw that it was woven mostly of short pieces of barbed wire, with just a few sticks to help hold it together. And—of all things—it was lined with skunk's hair. So sometimes crows must use the best they have, just as people do.

There were two baby crows in the nest. Daddy told David and Ernest, his boys, what he had found.

"Let's take one of the little birds home for a pet," Ernest said. "We will take good care of it."

David thought that was a fine idea. "Yes, please, Daddy, bring one down with you."

So daddy came down the tree with one of the baby crows in his hand, and with the boys he hurried home.

The boys made a soft little nest in a basket, and the little wild friend seemed to like his new home. Mother helped the boys teach the crow how to eat. He grew rapidly and was soon wearing a shiny black coat of feathers. Because he was so black, they named him Midnight.

Crows are very clever, and mischievous, too. When Midnight was grown,

he was into everything. If a drawer was left open a little, he would pull things out, scattering them around.

He liked to tease little David. He would pick up a toy, carry it to him, then when David reached to take it, Midnight would jerk it away.

The clothesline post was Midnight's roosting place at night. Most of his time was spent out-of-doors, but when any of the family was in the yard, he would light on a shoulder or finger, expecting to be played with and petted.

One evening Midnight did not go to his roosting place on the pole. He seemed to want to come into the house. The boys would take him to the pole, but he would come right back.

Finally, daddy said, "Maybe he wants to stay inside." So he took the crow out to a shed. Midnight seemed satisfied to stay there.

During the night a terrible hailstorm swept across the country. It would have been a very bad time for a crow to be out, and poor Midnight would probably have been killed.

The next evening Midnight went back to his roost on the pole and always did afterward.

Those who have made a study of wildlife tell us that birds and animals know when a storm is coming, and they search for shelter. This is the loving heavenly Father's way of caring for His creatures. Ernest and David thought He surely protected Midnight from that hailstorm and they were very thankful.

Midnight stayed in his home all summer. Then one day when a flock of crows flew by, calling, "Caw! Caw!" he followed them awhile, but soon came back. A few days later another flock called to him. This time Midnight joined his own bird family, never to return to his human friends.

Sand-Pile

MOMMY! Mommy!" Johnny yanked the front door open with fierceness in his hands. His flushed, angry face looked up at me as he planted two bare feet on the kitchen linoleum. Still saying "Mommy!" he grabbed a fold of my housedress and pulled several times, to be sure he got my attention.

I hurried to dry my dish-watery hands and picked up the small blue-eyed fellow—those blue eyes shone with tears.

"What is it, son?" I sat down with him in the old wooden rocker we both loved. But he resisted my attempt to put his head on my shoulder. Leaning way back, Johnny looked straight into my eyes.

"Is it true, Mommy? If I don't go to mass will I go to hell?"

Looking back through the years

June Allen Beckett is a homemaker in Tracy, California, where her husband, Robert, teaches church school. Mrs. Beckett has been published in the REVIEW several times, and has recently been in Insight.

I've often wondered what my own face must have looked like to the four-year-old on my lap! Mass? Hell? I can remember pulling my thoughts together and making myself smile gently at Johnny.

"Did someone play a new game with you, dear?" I asked, groping to find out where the idea had come from.

"No!" He shook his head violently from side to side, never taking his eyes off mine. "But—but Rosita says *she* has to go to mass or she'll go to hell, and when I get that big I'll have to go to mass too." Then he looked down at the rocker arm as he said, "What's 'mass,' Mommy—I don' know." Fear came through his voice.

"I know you like to go to Sabbath school, sonny." I pulled him to me and this time he curled up close, but twisted his head around so that he could follow my words. "And you know that we go to church after Sabbath school?"

"Oh—church? Is that what 'mass' is?" He exhaled a big sigh.

"Not exactly like ours, dear. Ro-

sita's mommy and daddy go to a church on Sunday to a service called 'mass.' But we feel that Jesus tells us in the Bible to go to Sabbath school and church on the Sabbath, so we do."

"But what's *hell*, Mommy?" The blue eyes again searched mine. I could see the fear of the unknown on his face. "How come Rosita's so scared of it?"

How to tell a four-year-old of the confusion among the churches? How to untangle this little mess without hurting the play of my son with his friends? I rocked silently for a moment, trying to think of an answer on his level.

"Well, little John boy," I began, my mind racing ahead of the words, "there are folks who don't read the Bible and learn from it for themselves. They let people tell them that they should do this or that. They are told that if a person dies after he's done something bad he'll go to an awful place called hell. It's supposed to be terribly hot there and they think they'll suffer bad pain. But you know, Johnny how I read to you out of the Bible when Mr. Johnson died? Do you remember what the Bible said about dead people?"

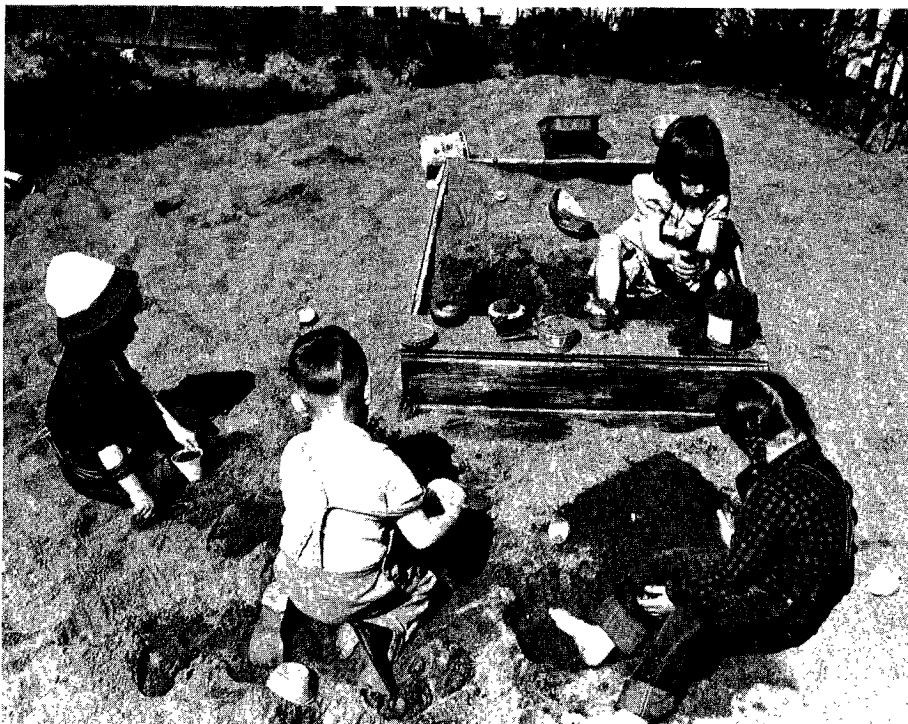
"It said people sleep till Jesus comes, huh, Mommy?" A smile flitted across my son's face. "That's right, that's what the Bible says. It's like sleeping to be dead." The tense muscles began to relax.

"Yes, dear. But let's remember one thing—we believe the way we do *because* we read it out of the Bible. Folks that haven't done that just don't know about it. Would you want Rosita to feel angry like you did when you came in just now?"

Even such a small fellow saw the point. Johnny slid from my lap and cocking his head wisely on one side a bit, he looked at me.

"I better not tell her about it 'mean'—O.K. Mommy? I'll tell her *nicely* that I can go to my church. Could I ask her to come to Sabbath school with us?"

I watched him open the door quietly and go out to join the



Friendships

By JUNE ALLEN BECKETT

group of Mexican-American boys and girls who sat on the grass under the palm tree between our yard and theirs. I saw my little son talking with the oldest girl, Rosita, but I couldn't hear what he said. Yet I had no fear.

For some reason, though my husband has been a church school teacher for more than 16 years, we have always lived in a neighbor-

hood where most of the children are not of our faith. Since we have two out of academy now and one in second grade, many times I've needed to think quickly to rescue a play moment or a sand-pile friendship. Our beliefs are very different from those of the neighbors we've had, so it has been my lot to "stand between with love." Before we had any children I had a more or less stereotyped idea of what

periods in a child's life would bring which questions! The shock of having a supposed eighth-grade situation come up at the kindergarten stage can be disastrous to a mother's composure, but after a while she learns that life doesn't fall into preconceived categories. Those times have to be turned over to the Lord, I've learned, and He'll show us how to speak and act.

(Continued next week)

Especially FOR MEN

By Roland R. Hegstad

TALE OF TWO MENUS Recently I spent an unexpected eight days in a hospital.

And during those days I learned a few things. Here are two, both of which have something to do with menus. Sample them. One may result in a resolution to lighten your wife's burdens; the other may lighten yours.

I learned, first, that nurses believe that women are better patients than men.

"Men," a nurse explained, while handing me a tranquilizer, "count the days until they can get out. They are impatient and chafe at the enforced rest. They seem to think that their business simply will not survive their absence.

"But women," she added—and maybe the "she" colored her "consensus" report—"just seem to relax and enjoy their stay. They usually are so busy taking care of others—husband, children, relatives, visitors—that they take it as their due that they be served for a change. They especially like to be served their meals in bed—after all, who does it for them at home?"

I was reminded of a man who had told me mournfully that his wife did not appreciate breakfast in bed. I considered confronting the nurse with his testimony, until I recalled his menu, served on the one and only occasion that he had thought to surprise his wife with breakfast in bed: Raw carrots

(carefully scraped), raisins, salted nuts, a half-dozen marshmallows, cheese crackers, soup, and a few other tidbits he had found in the frig. It seems a bit superfluous to add that he was not a very practical fellow.

The second menu was of more formidable stock. It started with a sobering appetizer: "Despise not thou the chastening of the Lord." "Chastening" may be translated "instruction," or "education." God uses circumstances—which often we bring on ourselves—to teach us lessons. Gently He calls us to remember standards once held, principles once pledged, convictions once cherished. And His willingness to forgive, to give evidence of His concern and continued love, sensitizes ears long closed to quiet voices.

The following ten courses, all from *The Ministry of Healing*, and all consumed during my hospital stay, brought nourishment to my heart.

1. Unless a man "obeys the laws that govern his own being, he will destroy himself."—Page 450.

2. "As the sacrifice in our behalf was complete, so our restoration from the defilement of sin is to be complete. . . . The ethics of the gospel acknowledge no standard but the perfection of the divine character."—Page 451.

3. It was said of Jesus that "never man spoke as He spoke. The reason for this was that never a man lived as He lived."—Page 469.

4. "Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. [Through them He helps us to see defects of characters]."—Page 471.

5. "The fact that we are called upon

to endure trial shows that the Lord Jesus sees in us something precious which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us."—Page 471.

6. "Worry is blind and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. 'No good thing will He withhold from them that walk uprightly.'"—Page 481.

7. "Prayer and faith will do what no power on earth can accomplish."—Page 509.

8. "Christ is ever sending messages to those who listen for His voice."—Page 509.

9. "Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—Page 481.

10. "It is not for us to shape our future. . . . Christ in His life on earth made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will."—Pages 478, 479.

So there are the two menus, one a bit frothy, the other filled with nourishment. After consuming the latter, I surrendered anew to Christ and entrusted my future to Him who will "keep the feet of His saints." Truths that were in danger of becoming simply truisms once again flame brightly in my heart.

IS THE CHURCH OR THE CITY THE BRIDE OF CHRIST?

In a recent editorial (Nov. 12, 1970) we represented the church as the bride of Christ. Several readers have challenged our use of this figure. One reader insisted positively that the church was never the bride of Christ, then added, "I feel that it is my duty as a follower of Christ to counsel those who are teaching an error without realizing it."

Less emphatically another reader stated, "I find that many of our church members and some of our ministers believe the church is the bride of Christ. Is this an error?"

Both readers referred to Ellen White's statement in *The Great Controversy*, pages 426, 427, which reads: "In the parable, when the bridegroom came, 'they that were ready went in with him to the marriage.' The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife.' Said the angel to John, 'Come hither, I will show thee the bride, the Lamb's wife.' 'He carried me away in the spirit,' says the prophet, 'and showed me that great city, the holy Jerusalem, descending out of heaven from God.' Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. If *guests*, they cannot be represented also as the *bride*."

Admittedly, this statement is highly definitive, and if it were not for phrases such as, "in the parable" and "in the Revelation" "here brought to view," one might be tempted to let the matter rest. There is no question about the Holy City's being the bride in Revelation 19. But one must inquire, Elsewhere in Scripture or in the Spirit of Prophecy, is the church anywhere represented as the bride of Christ? We discover that it is.

Other Passages Considered

Let us note first several Scripture passages:

1. Isa. 62:5: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

2. Jer. 3:14: "Turn, O backsliding children, saith the Lord; for I am married unto you."

3. Jer. 3:20: "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me."

4. Hosea 2:19: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies."

5. Rom. 7:4: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

6. 2 Cor. 11:2: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

See also Ephesians 5:25-32.

Ellen White states clearly:

1. *Education*, p. 268: "Very close and sacred is the relation between Christ and His church—He the bridegroom, and the church the bride."

2. *The SDA Bible Commentary*, vol. 7, pp. 985, 986: "God is the husband of His church. The church is the

bride, the Lamb's wife. Every true believer is a part of the body of Christ. Christ regards unfaithfulness shown to Him by His people as the unfaithfulness of a wife to her husband. We are to remember that we are members of Christ's body. . . .

"The church is the bride, the Lamb's wife. She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness; for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within. . . .

"The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments."

3. *The Ministry of Healing*, p. 356: "Christ honored the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He Himself is the Bridegroom; the bride is the church, of which, as His chosen one, He says, 'Thou art all fair, My love; there is no spot in thee.'"

4. *Selected Messages*, book 1, p. 305: "The same power that raised Christ from the dead will raise His church, and glorify it with Christ, as His bride, above all principalities, above all powers, above every name that is named, not only in this world, but also in the heavenly courts, the world above."

The Principle of Interpretation Involved

The principle of Bible interpretation that applies in the above twofold application of the figure of the bride is this: Simply because in a symbolic vision or a parable a symbol or a figure of speech is used with a specific application does not mean that elsewhere in Scripture this same symbol or figure of speech necessarily has the same designation. Clearly, as illustrated above, in numerous instances Ellen White describes the church as the bride of Christ. At the same time she makes clear that in the parable of the talents and in the symbolic vision of Revelation 19 the church is represented, not as the bride, but as guests at the marriage. This is not a contradiction, but the outworking of a principle of which all Bible interpreters should be aware.

The above illustration should be a warning to us against depending on passages other than the context to ascertain the meaning of a certain symbol or figure of speech, unless a clear relationship can be established. God has not restricted Himself to any one way of representing an object or event in the various symbolic prophecies that are found in Scripture. Furthermore the writers of the Bible were left free under the Holy Spirit's inspiration to choose their own figures of speech. More than verbal similarities must govern the relating of two passages.

We commend our readers for being alert so as immediately to catch what appeared to them to be a contradiction of the Spirit of Prophecy. We commend them also for writing so as to give us an opportunity to show that we did, in fact, have Spirit of Prophecy support for our position that the church also is represented as the bride of Christ. If we had been wrong we would have been most grateful to have acknowledged our error. Truth is what we want, and truth is what our readers want.

The point in our earlier editorial still stands: No one likes to have his bride criticized. Neither does Christ. True, the church, His bride, may be enfeebled and defective, needing often to be reproved. But it is still the object of His supreme regard.

D. F. N.

LETTERS

... to the Editor

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

MORE CALEBS AND JOSHUAS

Re "1844-1970: How Near Is Near?" [Oct. 22]. Indeed as far as God is concerned all is ready. But are we ready? God has never had difficulty in those areas for which He is responsible, but He has always had to adjust and wait in those matters that are left to human beings to do. We need more Calebs and Joshuas today and we need more articles in our papers like "How Near Is Near?"

ANTERO VIIRLA

Helsinki, Finland

ALL THINGS TO ALL MEN

The cover, "Behold, I Come Quickly" [April 30] has been a great encouragement to me.

Most of us realize the truth of the old saying, "Whatever you do, you'll never please everybody." But as I look at the covers so praised by some readers, I feel another adage ought to be given birth, "Whatever you do, you are bound to please somebody."

EDGAR A. WARREN

Accra, Ghana

Thank you for your December 3 issue. It was great. Please do not cease combining the artistic and literary beauty of which this edition is a token.

DUDLEY McSWAIN CAWTHON, JR.

Eau Claire, Michigan

A NEW FRIEND

The REVIEW was to me the most uninteresting paper I had ever seen—until a few weeks ago when I took my first good look at it. I found it to be a very interesting and informative paper. I hope more people will take time to read the REVIEW and not pass judgment (like I did) before they know what it is like—especially those under 30, as I am.

GLORIA D. PIETRO

Takoma Park, Maryland

PLEA FOR BALANCE

Re "Strategy of Diversion" [Nov. 19]. I hope the principle is not lost on the reader. The principle seems to have little to do with cities but seems to be saying that church funding should be balanced. At the turn of the century too much was spent in one place apparently without much spiritual emphasis. Is that true today? Is the church overspending in the cities? I do not think so. It seems there is a very low ratio of Adventists in our large cities—lower than in many mission fields. Could we be slighting the mission field of the cities? Perhaps the pendulum has swung the other way and these principles apply

to some overseas work while our cities go begging. After all, are the poor people in one country any more reliable than the poor of another?

A series of articles recently encouraged country living which is, of course, safer and healthier for those who are so privileged. But is this our biggest concern at this time—our own safety? Or is it the spreading of the hope we say we believe in. The hopeless are generally more prevalent in the cities. Will God bless us if our own physical safety is our major concern as we "flee the cities"? Do we not believe God will call us out of the cities when the time is right?

We are living at a time when a great deal of attention is being drawn to the problems of the city in this country. Is it possible that if we as a church do not participate in bringing more spiritual, physical, and social healing to the cities, we may be even less noticed (relevant) by the world than we already are, with fewer converts among the American people than many countries elsewhere? Most people today do not like to read tracts and literature or even watch religious programs. They will listen to those who witness in a different manner—by action.

ELLA M. RYDZEWSKI

Loma Linda, California

Re "Adventist Responsibility to the Inner City" [Nov. 5-26]. It is thrilling to hear the clarion call for more medical missionary evangelism in our large cities. These articles have underscored great needs in our missionary outreach, including more small sanitariums near each metropolis and laymen trained in soul winning who are truly gospel medical evangelists.

Thanks be to Jesus who gave us His example and a modern blueprint for this work. May God help us to bring a revival of the divinely ordained team of physicians and ministers working unitedly and sacrificially to advance the cause of health reform and win souls for eternity. There is no challenge more exciting or a reform more desperately needed in our church today.

RICHARD A. HANSEN, M.D.

Chattanooga, Tennessee

THANKS TO KEEN READER

In "John Wycliffe and the First English Bible" [Nov. 19], the author has Archbishop Arundel complaining to Pope John XXII in 1412. He really meant John XXIII who reigned from May 17, 1410, to May 29, 1415, according to the *Catholic Encyclopedia*. John XXII was pope from August 7, 1316 to December 4, 1334.

OLAF RENO

Elverta, California

MORE ON IDENTIFICATION PINS

I agree that it is difficult to differentiate between a modestly dressed lady with no make-up or jewelry and a church member. On the other hand, it is difficult to recognize some of our members, because of their make-up and ornamentation. Only an ostrich would deny that our church has been pervaded by obedience to fashion, and Mrs. White states that this is doing

more than any other power to separate our people from God.

A plausible argument for identification pins is granted. However, in view of multiple standards, I feel that this would be another step down in our standards. In the training of our children and our influence on nonchurch members, what would be the influence of these pins? Would it be nonverbal permission to wear other pins? There is far too great a percentage of our church members wearing ornamental jewelry already. Here is just one of the many statements Mrs. White makes concerning this subject: "To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith." She also refers to it as a species of idolatry.

NORMA HALE

San Diego, California

I was pleased with the proposed identification symbol [Nov. 5] and suggest that this design or one similar to the "three angels" on the Northern European Division office in England be included in the official church outdoor street sign.

WINTON WEST, JR.

Loma Linda, California

I agree also an auto emblem of Collins's three angels as displayed at the division office would be desirable.

BERNARD HOWELL

Springfield, Ohio

There are many Christians from other denominations with a friendly smile and wearing no jewelry, but they are not SDA's. We have a special message. I am not ashamed of the cross that hangs from my Bible. Yes, we do need badges. I would wear it proudly.

MRS. N. L. BESCHER

Batavia, New York

I feel it would be a good thing to have some kind of identification pin for two reasons: 1. It would identify us to one another wherever we are. 2. It would help us to be more careful in what we say and do when we conduct our business with nonchurch members.

A. E. HAYWARD

South River, Ontario

PERSPECTIVE

With many others who express their deep appreciation for this great weekly paper, I too have been reading the REVIEW for more than 60 years and I have never enjoyed it more than now.

ANNALYNN M. VAN DE VELDS

Carlsbad, California

HARMONY OR MELODY

Today when a hymn is announced the majority of the congregation does not know when some organists are playing the first verse over, or whether the tune is "Nearer My God to Thee," or "Marching Through Georgia." There are many ways of playing an organ and the church at times has been one of the victims of the changing times.

HARRY BELL

British Columbia, Canada



We Will Pay the Difference When We See the Difference

TWO students contrived a plan for experiencing Christian education without paying for it. Thinking themselves to be financially insolvent, they enrolled in a public college at minimal cost, but chose to live in the vicinity of a Seventh-day Adventist college where they could exploit to some degree the admitted values of the latter. Among these values the students listed religious services, association with religious people, and religion courses.

Though young in years, these students were traditional in outlook as they sought to identify the distinguishing marks of Christian education. When they suggested an environmental difference, they shared with many others the belief that an Adventist education is reducible, so far as uniqueness is concerned, to the number of sacred meetings attended, a number that approaches 1,700 over a four-year period when one counts daily worships, biannual Weeks of Prayer, and the variety of weekend services.

They pointed also to a behavioral difference in Adventist colleges, made possible by the presence of upright people. The Christian student is usually stereotyped as modestly attired, well-groomed, captivatingly polite, and religiously oriented. The Christian teacher is all of this besides being indefatigable, accessible, tolerant, imperturbable, and dedicated. With air uncontaminated by tobacco smoke, virtue thus abounds on the Adventist campus.

A further distinction completing the uniqueness of Adventist education in the minds of these two students as well as many of their fellow church members was curricular in nature. The Adventist college furnishes religion courses, a minimum number of which the student is required to take. And to protect the morals and theology of Adventism, the Adventist college deletes some courses that would be found in secular schools.

We do not dispute the importance of these distinctive

traits. The person who meets a friendly teacher, attends a devotional, and takes a course in religion, encounters some desirable features of Christian education. His sights are elevated, his spirit is renewed. Yet for three reasons these worth-while experiences do not constitute the essence or uniqueness of Adventist education.

In the first place, in themselves, they do not seem substantial enough to justify the high cost of Adventist schooling. The religion courses in which the student enrolls, however solid their content, are in number quite incidental to his over-all program (unless, of course, he chooses to major in religion or theology). Curricular omissions become fewer each year as accreditors prescribe greater breadth and as Seventh-day Adventist educators accept the theory that a broader exposure offers a more intelligent atmosphere for stimulating discrimination and strength in personal values and doctrinal belief.

Nor can religious convocations be reason enough for our high-priced educational costs. Being reserved mainly to the early morning, late evening, and the weekend, they do not fall within the core of the student's work day. Commuter students are automatically excused from most religious meetings and dormitory students have their ways, if so desired, to participate in a minimum of corporate worship experiences. In fact, for some students religious meetings are self-defeating even when they *do* occur, for the requirement of attendance symbolizes authority in an age that licenses the expression of resentment.

Adventist Campus Under Scrutiny

Even the quality of Christian behavior on the Adventist campus tarnishes under scrutiny. Who can seriously argue that our students exhibit nothing of "the world"? And does not candor force the conclusion that Christian teachers, while indeed seeking to reflect the character of God, are far short of it? In practice, they are not wanting in envy, nor free of selfish ambition. Despite their strivings they blunder, and they do it with appalling reminders of their pitiable condition. Education is not rendered Christian by the fact that church members teach it; students who think so are liable to keen disillusionment upon seeing the profusion of imperfection among God's people.

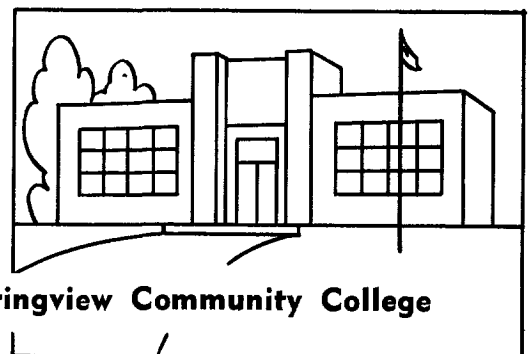
In the second place, Christian education is more than environment, curriculum, and social control. However pleasant, Adventist education is even more than mere warm nostalgia.

Rich is the student or teacher who remembers worship services or religion classes that inspired to new heights of achievement, quickened his sense of need, and renewed his dependence upon God.

We fondly recall the names of teachers whose love for us exceeded our frailties, and classmates whose Christian behavior shaped ours. We appreciated the godly person who, when he found us crude, naive, irresponsible, and errant, yet with uncanny imagination saw future useful-



Springview Adventist College



Springview Community College

ness in us. But Christian education is more than warm feelings.

In the third place, Adventist education, as traditionally defined, seems not to emphasize the uniqueness it must have if it is to survive pressures of the seventies. The pressures are many, varied, and oftentimes subtle.

When we take up graduate training, for example, in secular schools and encounter teachers who are sincere, honest, and even devoutly religious, we naturally wonder whether Adventist behavior is as unique as we thought it was. Secular schools may not have religious convocations or devotionals as we know them, but they offer course work in religion that is often similar to ours. And the heralded difference between traditional Christian education and its secular counterpart becomes potentially smaller as we notice that Federal funds are awarded the parochial schools that have succeeded in identifying those nonreligious or secular aspects in their campus activity.

Adventist education is not incidental or peripheral to something else. It is not merely a warm feeling, neither is it a system that differs only in degree from secular schools. Adventist education is substantially and fundamentally unique; it is a campus-wide enterprise, centering in the classroom phenomenon. When Ellen G. White referred to the "mold of God in every department" (*Testimonies*, vol. 5, p. 587) she identified the essence of Adventist education as the metamorphosis of subject matter that occurs when prayerfully handled by Christian teachers.

Remarkable for its permeative ability, Christianity should affect every course offered under the label of Christian education; but far from occurring automatically, "integrated knowledge" results only from serious study and creative teaching. Although no categorical formulas exist to assist the teacher in "Christianizing" the learning process, the primary characteristic is to see life from God's point of view; God's hand is seen in secular knowledge and the human factor is seen in religious expressions.

Examples of "Integrated Knowledge"

For example, the historian might show how archeology and anthropology support the narrative of the Old Testament. Specifically, he might show how ethnic scholars account for Egypt's hospitality to Joseph and his family during the Hyksos occupation. Or how the well-known tendency of Romans during the early empire to blame Christianity for their calamities might serve to illustrate the similar plight of Sabbathkeepers when forced at the end of time to bear responsibility for the disturbances of nature and the turmoil in society. The pragmatic drift of early Christianity from apostolic purity, a tendency acknowledged by secular scholars, might illustrate, or be illustrated by, the degeneration of Protestantism in our own time as it veers toward enforced Sunday observance and easy acceptance of spiritism. Here secular knowledge contributes to an understanding and appreciation of Biblical principles.

On this two-way street we observe Biblical concepts supporting or illustrating secular scholarship. A timely example lies in the area of American diplomacy where reputable scholars make frequent reference to the Christian religion as they attempt to define standards of conduct that will steer the nation away from extravagance in foreign policy. Noting the Biblical differentiation between the "is" and the "ought," they admonish the statesman to draw a similar distinction and to keep the two related. In the Biblical portrayal of human nature they find a basis for citing the infirmities of men and—by extension—nations, and for urging modesty in na-

tional goals. Here, then, Biblical thought becomes the actual basis of secular scholarship.¹

For the teacher, our approach corrects some very unfortunate tendencies. Upon encountering apparent incompatibility between his theology and his scholarship, the teacher often surrenders one to the other, taking an either/or approach. More often, not wanting to relinquish the Christian beliefs by which he has been nurtured, yet feeling some fidelity to secular "truths" acquired through years of advanced study, he attempts to honor both by dichotomizing them, taking what in earlier times was called the "double-truth" view of knowledge.² But Adventist education poses a new option: rather than neglecting one part of his experience for another, or allowing the parts to develop along divergent paths, the Adventist scholar correlates the two in a responsible manner, dispelling the tensions of mental conflict.

Both Teachers and Students Profit

For the student, Christian education as defined here will have immense value. It will give him the scripturally-oriented kind of education advocated so persuasively in the Spirit of Prophecy.³ His respect for the Bible will deepen when he discovers non-Biblical confirmation of it and when he witnesses its agreement with reputable scholarship in the secular world. Moreover, this approach will expose him to up-to-date educational procedures. Life will take on a wholeness not possible in compartmentalized learning.

Both teacher and student will profit from having Christian education rendered substantially different from other kinds of education. It is different, of course, in its aversion both to the Bible college, where scriptural truth is often taught to the neglect of sound scholarship, and to the public college or university, where secular scholarship often develops at the expense of Biblical truth. It is substantially different in the sense of being equated with the essence of the learning process rather than with something peripheral to that process. If the business of colleges is learning, and if learning occurs as much in the classroom as outside, then it follows that Christian education should be synonymous with the classroom experience.

Probably the severest test to Adventist education since its inception and to Christian education generally will come in the decade of the seventies, given its high cost of operation and its limited sources of income. The usual expedients will be tried—expenditures reduced by voluntary or centrally-planned cutbacks, revenues increased by personal, perhaps even governmental, benevolence.

In spite of the best fiscal planners, the perennial, almost proverbial, rise in tuition seems certain. When that happens, someone will suggest that the student is finally paying too much for his education, that the teacher is selling, in a manner tantamount to fraud, a product that does not justify its price. Only the authentic Adventist classroom wherein knowledge is truly Christianized will survive these legitimate indictments. Concerned people will pay the difference when they see the difference.

¹ Representative works are Ernest Lefever, *Ethics and United States Foreign Policy* (New York: Meridian Books, 1957); Charles Burton Marshall, *The Limits of Foreign Policy* (Baltimore: The Johns Hopkins University, 1968); Kenneth Thompson, *The Moral Issue in Statecraft* (Baton Rouge: Louisiana State University, 1966). As theologians with a strong avocational, almost academic, interest in American diplomacy, Reinhold Niebuhr and John Coleman Bennett should be consulted.

² Simplified expositions of this concept appear in Norman Cantor, *Medieval History: The Life and Death of a Civilization* (New York: The Macmillan Company, 1963), pp. 427-436, 548-557; and Josef Pieper, *Scholasticism: Personalities and Problems of Medieval Philosophy* (New York: McGraw Hill Book Company, 1960), pp. 122-126, 129, 146.

³ See, for instance, *The Great Controversy*, p. 602, and *Education*, p. 125.

We Have Taken Our Umbrellas Down

By JOHN HANCOCK



ON CAMPUS after campus of Adventist colleges and academies across North America a spiritual awakening is taking place. There is no question in my mind but that the Spirit of God is bringing conversions, revival, and reformation in a real manifestation of power.

In giving her testimony before several thousand people, one college student remarked: "For years we have had our umbrellas up, but now we have taken them down and the rain of God's Holy Spirit is falling on us!"

The story of what happened early this fall at Andrews University is now known widely, for students have fanned out to churches throughout the eastern half of the United States carrying their Christ-centered witness of how the heavenly influence has penetrated every facet of campus life.

Recently I spent four days at the university talking with students and faculty. Eighteen students had just returned from a trip to Columbia Union College, where they had experienced another revival with students at that college. They had prayed and studied with dormitory students until dawn, and scores of young people found a new experience in Christ. The MV meeting held at the Sligo church had lasted until 2:30 A.M., with testimonies, decisions, and prayer fellowship drawing the students from the two schools together in Christian love. One student exclaimed, "CUC now stands for Christians United in Christ!"

At the joint worship service in Pioneer Memorial church at Andrews University, I heard not only this report of young people who had gone to Washington, but accounts of conquests for Christ that nine other teams had experienced in their weekend witness at Adventist churches in Wisconsin, Illinois, and Michigan.

When I joined the students in their prayer fellowship, there was no question in my mind that this experience was from the Lord and that what had begun for Andrews last October as a Campus Concern weekend retreat had indeed changed the campus and was destined to last throughout the school year. An earnest seeking after God had taken hold of the students, and new concern for others was burning in their

John Hancock is the secretary of the General Conference Missionary Volunteer Department. He accepted this position at the 1970 General Conference session after having served as associate secretary in the department since 1963.

hearts. The evening I spent with the Andrews students, one prayer group was on their knees for two hours praying for one another. Is it any wonder that during the night four more students surrendered their hearts to the Lord Jesus Christ?

Dormitory deans told me they have never witnessed a spiritual experience of this magnitude in all of their ministry. One reported he had 12 young men come to his office in one day for prayer and counseling. His face beamed with joy as he related how each of these young men had given his heart to Christ. What a reward for a school dean! Tears of joy are seen often in the eyes of both students and faculty at Andrews University today.

A women's dean observed that in her dormitory, where there are more than 60 volunteer prayer bands meeting every night, there is a new spirit of cordiality and cooperation among the students. All religious services are now well attended, and students are carrying their Bibles with them everywhere. Scriptural references become the theme for their witnessing.

There is much singing now on many of our campuses—and there is emotion involved. Why shouldn't there be? Spectators can scream their heads off at sports events, but when a person gets a little excited over his relationship with Christ we are inclined to view it rather dimly. I hasten to point out, however, that this revival does not seem to be based on emotionalism. It is accompanied by a turning to God's Word. Study groups are meeting daily on many campuses to search the Scriptures. Present truth is taking on new meaning as young people discover beautiful promises in modern speech translations of the Bible. Twelve hundred copies of *Reach Out*, a paraphrased edition of the New Testament, have been purchased by Andrews University students in six weeks. They are distributing these wherever they go, getting other young people to search God's storehouse of truth for themselves. Students at Columbia Union College are raising hundreds of dollars for the same purpose. Individual students are buying as many as 25 Bibles to give away to interested contacts.

The Spirit of God always convicts of sin and leads to righteousness. Reformation has followed in the wake of this revival. One young man told me he went to his room and broke up \$150 worth of phonograph records he knew would hurt his Christian experience. He confided, "I don't think the music of the Lettermen and Christ go together."

In one night during the spiritual awakening at Columbia Union College, students destroyed \$600 worth of records they believed were not fit for Christians to listen to.

Students who have been involved with drugs have found a new life. Others are turning from impurity of thought and action. Wrongs are being made right, and confession of guilt with sincere repentance is being seen. Couples on the verge of divorce have been reunited. Church treasurers report a sharp increase in tithe and offering. When young men at Andrews learned that the Wayout youth program of the Voice of Prophecy needed funds immediately to process names, they raised \$2,100 in one night in the dormitory.

On a recent Sabbath afternoon I met with a large number of Columbia Union College students and faculty members for a revival seminar in the chapel of the Sligo church. These earnest believers assembled to study how to deepen their experience with Christ, how to grow in grace, and how to expand their witness to the community. Mike Stevenson, associate secretary of the General Conference MV Department, led the group in a study of the science of prayer and pointed out some dangers that always accompany a revival. That same Sabbath 150 young people were out in churches and in the inner city working for the conversion of individuals.

A few weeks ago I witnessed the mighty movings of the Spirit of God during a Week of Prayer at Forest Lake Academy. In response to many prayers, the Lord took over the week, and student after student who had serious spiritual problems turned right-about-face to surrender to God's will. Some who were the first to give their hearts to Christ were students for whom the faculty had been extremely concerned. We witnessed miracle after miracle.

The Friday evening service, which culminated with a Communion service, lasted until midnight. Actually, there were two meetings in progress that night. One was inside the music hall auditorium, where I was speaking and where students were testifying. The other was on the lawn in front of the auditorium. Out there some students were in prayer groups interceding for friends inside who had not yet responded to the gospel invitation. Occasionally I would see a student lead another out of the auditorium, and after a short period they would both come back inside, make their way forward to the platform, and we would joyfully be told of another victory for Christ. Seven students joined the baptismal class that night.

As the power of God became so evident, one student after another would rise to his feet and exclaim, "This is the outpouring of the Holy Spirit! This is Pentecost!" Could we deny it?

Reports similar to what we have described are coming to us from north, east, south, and west. We see them as omens of the nearness of Christ's second advent. Should we be surprised? Have we not been praying for such a manifestation of God's Spirit for many years?

In the world there is evidence that the counterfeit revival predicted in *The Great Controversy* may already have started. A new interest in religious activities is sweeping across university campuses. "Revivals" are

taking place. Recently we received a copy of one of the largest university newspapers on the West Coast which was almost entirely dedicated to religion, revival, and the second coming of Christ. Evangelical groups are bringing a new calm to some of these campuses.

But alas! Many in the world are being led astray by the doctrine of the secret rapture, a denial of the perpetuity of God's law, and the devil's masterful deception of the immortality of the soul. There is also a great feeling of spiritual euphoria being experienced, which makes little change in the worldly life style and too often results in an approved permissive relationship with those of the opposite sex.

These days, therefore, are perilous ones for the church and its young people. All revivals must be tested by their fruits. The fruits will be those of obedience to God's law, a greater love and respect for one another, a passion for souls, and an intense desire to shape one's life according to the teachings of God's Word.

While we view all revivals with cautious optimism, it appears that that which is now taking place on our Adventist campuses for the most part is yielding the true fruits of the Spirit. Let us pray that this may continue and that our young people, filled with God's Spirit, may bring new life, new vigor, and new courage into God's remnant church. They are seeking to change the formalism and coldness that characterize too many of our worship services. Through the power of group dynamics their simple testimony of Christ's love and power in their lives is unlocking hearts that have long been closed to the gospel.

The form the testimonies some of these young people take may not appeal to some of the older generation. Some of them are what the youth themselves term "baby Christians," who need to be nurtured on the milk of the Word. Others who are second or third generation Adventists suddenly see truth they have been taught all their lives in a new and beautiful light, and in their exuberance sometimes make exclamations that are misunderstood.

Many of God's people, both laymen and leadership, have experienced revivals

(Continued on page 21)



AU Faculty and Students United in Consecration

On Sabbath, November 14, the full faculty and staff members of Andrews University, accompanied by their husbands and wives, showed their unity with the student body during a special consecration service.

Andrews University teachers and students now have fully united for spiritual, mental, physical, and social dimensional development.

JOHN A. KRONCKE
Pastor, Pioneer Memorial Church

Medical Team Visits Meo Tribespeople

By G. B. YOUNGBERG, M.D., and JON DYBDAHL

Dr. Clark Lamberton looked at the man before him and listened to his pleading voice, "Help me, doctor! Help me get rid of this opium habit."

Dr. Lamberton, a Loma Linda-trained dentist, located in Chiangmai, Thailand, had been entreated many times to give relief from the opium habit, as well as from other afflictions not usually connected with the practice of dentistry.

Some years ago he began hiking back into the hills carrying a bag of medicines and supplies. He treated the common illnesses such as intestinal parasites, malaria, tuberculosis, diarrhea. Of course, he pulled teeth too—lots of them.

Gradually he won the confidence and affection of the tribespeople. Increasing numbers of them begged him to help them break the opium habit. At first he refused. He felt that he did not know enough to help them.

On this occasion he looked down at the young addict who stood before him, and a great longing to help gripped him. "All right," he said. "Come home with me to my clinic in Chiang Mai, and I will try."

So he brought the young man to his home and kept him for many days. He suffered with the young man through the long agonizing period of withdrawal. He administered such medicines as might be helpful. He prayed. Sometimes he was tempted to give up, but God gave him the strength to go on. Gradually the frightening symptoms subsided, and a new life was born in the heart of the young tribesman—a life delivered from the shackles of opium. The patient went home to proclaim the living miracle. He proved an eloquent missionary, and 200 of his neighbors determined to conquer their sinister enemy—opium. Dr. Lamberton helped them all. He is still helping.

Then Dr. Lamberton, together with Richard Hall, who was then working in Thailand, and other North Thailand workers selected a few promising youth of the Meo tribe and put them through two years of language school, where they learned the Thai language. Then they sent them to the Bangkok Mission School. These young people are now working as lay evangelists among the hill tribes.

Recently several of us spent a week with these lay workers. Our team included Dr. Frank Koos, a surgeon from Bangkok Mission Hospital; Dr. Ben Youngberg, obstetrician; Som Jin, laboratory technician; and John Gepford, also from our Bangkok Hospital. We joined local workers Aw Gaw Paul, Huu, Somchai, Yongyut, Rungsit, Dr. Clark

Lamberton, and Jon Dybdahl. During the period of a week this group visited three mountain areas, traveling in a variety of conveyances from taxi to dump truck.

On our first trip a pickup truck took us to the lower end of a trail many miles from Chiangmai. We shouldered our heavy packs of medical supplies and started off through the morning coolness up the jungle trail to the top of a high hill, then down to a valley floor covered with dry rice fields. The valley, long and narrow, seemed endless. It followed the course of a meandering stream, which we waded in numerous crossings.

At midday we stopped in some shade beside the stream to eat lunch and drink iodine-treated water. By midafternoon our journey brought us again into the hills. We climbed crooked trails around countless bends until the trail led up, up, up in steep ascent to the mountain's crest. And there, in a saddle between the mountaintops, we saw the village of Ma

Tow. Twenty minutes later we filed into the village, a dirty and exhausted group of travelers.

Curious people were already gathering when we set down our heavy packs in our mission worker's house. Then after a meal of unpolished rice and soup made from some powder we carried, we slept as only the tired can sleep, under mosquito nets on the bamboo floor.

Low walls and abundant openings in the house made privacy impossible. Our every activity interested the village people. They crowded into the room to watch us going to bed, and when we awakened in the morning the watchers were observing us again.

After breakfast we opened our clinic. The village chief was the first to be immunized against smallpox, diphtheria, whooping cough, and cholera. His family followed him, and after them came the village people. We treated cases of tuberculosis, peptic ulcer, diarrhea, backache, and many varieties of disease.

That evening old people, youth, and children listened with rapt attention as we told them gospel stories. We shall never forget the enthusiastic youth. Eagerly they learned the songs and listened to the stories.

We returned to Chiangmai the second morning. Many of the villagers came to see us off. They showed us in their own way that they had appreciated our visit



Meo boys pose with some of the team that made trips into the Thai hills. Team members are (from left) Jon Dybdahl, Dr. G. B. Youngberg, John Gepford, and Dr. F. Koos.

and hoped we would come back soon. After replenishing our supplies at Chiangmai, we started out on another trip. In all, we visited four villages, and at each place we conducted clinics. Everywhere we received an enthusiastic response. More than 400 persons received treatment.

For many years the Meo tribe has raised opium as its principal crop and means of livelihood. Not all of the people are addicted. Qualified investigators estimate that 60 per cent of the men and 40 per cent of the women use opium. A farmer cultivating opium makes the equivalent of US\$250. Opium is as illegal in Thailand as it is in the United States of America, and the Government tries to stamp out the vice.

The Government has sent agricultural specialists with seeds and new methods to show the people how to raise rice, corn, and potatoes. The tribesmen are eager to learn new uses for their land. Now they can plant two or three crops a year and more than double their income, but they still plant opium.

The expansion of crop varieties has increased the need for land. From ancient times the mountain people have cleared land by the "slash and burn" method. Many thousands of acres of watershed have been destroyed. Now the Thai Government is trying to stop this waste.

The mountain tribes of northern Thailand are open to us. The people are eager for the message we bring. A strong work among the Meo and Karen people would give us an operational base for the dissemination of light among the waiting mountain people and would provide workers to penetrate the closed areas in Burma and China, where members of these tribes live, should they open again to the gospel.

Up until now our church has not been able to make a concentrated effort to evangelize northern Thailand. Now Pastor Dybdahl is preparing to devote full time to these hill tribes.

We visited a property that has been selected on faith. It is about an hour's drive from Chiangmai among rolling hills and watered by a permanent stream. It has high land for buildings and low land for gardens and orchards. It seems to be an ideal center for the youth.

We returned from our trip with an expanded vision of what can be accomplished now in Thailand's northern mountains. And we reconsecrated ourselves to the forwarding of this work while there is still time.

BRAZIL:

Evangelism Stressed at Camp Meeting

One hundred and five people were baptized during a camp meeting conducted in the North Coast Mission, Brazil, recently. Nightly, more than 1,000 attended the evangelistic-type preaching service.



Bhuket Hospital Opens New Wing

A new wing for the Bhuket Mission Hospital, Bhuket, West Thailand, was officially opened in October of last year by Sawadi Prapaipanit, the deputy governor of Bhuket Province. This new addition increases the bed capacity of the hospital from 25 to 37 and provides other much-needed facilities.

Among those who attended the ceremony were government and community leaders and Far Eastern Division and Southeast Asia Union officers.

Also present for the occasion were Tan Huck Liang, eldest son of the late Tan Chin Gwan, who donated the land on which the present hospital is erected, and Tan Leong Tee, representing his father, Tan Cheng Hor, who has for 30 years provided the outpatient clinic building free of charge for Seventh-day Adventist medical work. The outpatient clinic for the hospital continues to be operated there.

Paul Eldridge, Far Eastern Division president, offered the dedicatory prayer, and G. C. Ekvall, M.D., Far Eastern Division health secretary, was the guest speaker. Paul Watson, M.D., is the hospital's medical director, and T. Y. Billones is the business manager.

G. C. EKVAL, M.D.

Church members attending lived in *cabanas* built of palm branches and prepared their meals in large kettles in a common kitchen.

Practical instructions on such subjects as health and nutrition and the work of the local church were given.

CHARLES J. GRIFFIN
President, North Coast Mission

KENYA:

African Pastor Escapes Witch Doctors' Curses

It is a custom of the Luo people of Kenya, Africa, that if a married man with his wife or wives lives with his father, the man must leave and build his own home when any of his children reach marriageable age.

The time came for me to leave my father's home. The place chosen for me by my father and uncles was where the home of my father's father had been. Near this place were some people who had been given land by my

grandfather to build their homes. Unknown to my relatives, these people also wanted the land that had been given to me.

They tried to stop me from building. Then they brought an accusation against me before the subchief. They were defeated, but they did not give up.

One day they dug a ditch across the road to my home, then covered it with grass, hoping that I would fall into it when I came on my motorcycle. Five minutes before I came one of my uncles discovered the trap, and I was saved.

One day a friend of mine happened near a witch doctor's home. There he discovered two men who were plotting with the witch doctor to bewitch me and my father. My friend saw all they were doing and saying. "Let him be killed by lightning, let him be bitten by snakes, let him be killed by a car," said the witch doctor.

This man told me what he had seen and heard. My enemies watched to see what would happen, but nothing did.

A second witch doctor took a black

sheep, made some incantations, then told my enemies to lead the sheep around my house at night when everybody was sleeping. He said that in the morning when I stepped over a place where the sheep had passed, I would die. Again nothing happened.

After a third witch doctor had tried to bewitch me and failed, he quarreled with my enemies. "This man whom you want to kill is innocent," he said. "He has done nothing against you. You are against him for nothing."

The men who were trying to get rid of me then hired some other men to kill me. But one of my relatives overheard the leader of the killers tell one of his wives about the arrangements and he told me. I told all of this to the chief, who informed the police. The government then warned the hired killers against anything happening to me or any of my family, and so my life has been spared.

I am sure that in all of these cases the Lord worked for me to protect my life.

DANIEL OYUGI, Bible Instructor
Kamagambo Secondary and
Training School, Kenya

PHILIPPINES:

New Manager Appointed for Philippine Press

Elias L. Villaneuva, acting manager and until recently treasurer of the Philippine Publishing House, was appointed manager at a meeting of the house's board of directors, November 16. Mr. Villaneuva takes over from W. Dean Jemson, who has accepted a call to serve the Indonesia Publishing House, Bandung, Java.

F. M. ARROGANTE, President
Central Philippine Union Mission

GREECE:

Stop-Smoking Plan Held in Macedonia

The first Five-Day Plan to Stop Smoking ever held in Macedonia was conducted in Thessalonica, the principal city of Greek Macedonia, November 14 to 19.



From left: Nick Germanis, Greek Mission president, Doctor Don Wilson, and G. Kotsasarides, pastor of the Thessalonica church, take part in Stop-Smoking Plan.



Many Attend Evangelistic Meetings in South Brazil

Evangelistic meetings conducted in Guaira, a city of 11,000 population in the Paraná Conference of the South Brazil Union, resulted in a baptism of 12 on November 28. Others are preparing for baptism.

Before the meetings, the speaker, Jose Bessa, who is ministerial secretary of the Paraná Conference, organized a Stop-Smoking program which was attended by 300. This laid the groundwork for the evangelistic meetings. During the first two weeks of the meetings it was necessary to hold two sessions each evening to accommodate those who wished to attend.

Pastor Bessa and two other evangelists are planning to conduct three campaigns in the city of Curitiba, headquarters of the Paraná Conference. These will be held concurrently this year.

Church membership in Paraná exceeds 20,000. Approximately 2,000 persons were baptized in 1970.

DUANE S. JOHNSON
Associate Secretary, General Conference

Experience with two previous Plans in Greece has proved the wisdom of using the Adventist church building for the meetings, which indicates to the public the origin of the service and breaks down prejudice. Our church in Thessalonica is situated close to the university, and the audience contained a good proportion of university students and a number of professional people.

The attendance was 80 the second night. Some 60 of these were smokers. It was heartening to see the church almost full on subsequent nights.

The lectures were given by Nick Germanis, president of the Greek Mission of Seventh-day Adventists, and Don R. Wilson, M.D., a member of the Loma Linda University heart team based in Greece. The local ministers, P. Papaioannou and G. Kotsasarides, assisted. The opening of a newly erected Book and Bible House was timed to coincide with the "plan" and aroused considerable interest.

One of the heavy smokers successful in breaking the habit is a surgeon who publicly expressed his appreciation of the program.

A continuing program of heart surgery is being carried forward by Loma Linda University in association with Greek surgeons at the Evangelismos Hospital in Athens. Since July of 1970, 60 operations have been performed.

DON R. WILSON, Chairman
LLU Heart Team in Greece

EASTERN NIGERIA:

War Victims Experience Continued Need

The civil war in Nigeria has been over for many months, but its effects are still being experienced by the people of eastern Nigeria. Many do not have even the basic necessities of life.

A number of weeks ago it was my privilege to go to eastern Nigeria to supervise in the distribution of clothing sent us by our overseas welfare organization. How heartening and yet how pathetic it was to see the needy and destitute dance for joy for a dress or covering so much needed.

Often I was told, "Pastor, this shirt [or trousers, or dress] I am wearing

is all I have in the world, and even this is a precious gift from a friend or a well wisher who had two and gave me one."

My contact with the people in their homes, not only in the towns but in the rural areas, brought me face to face with their great needs. The naked children require clothing. Malnutrition is a common occurrence. Others have nothing with which to cover themselves at night.

We distributed the clothing not only to our own church members but to all others we could help. But we could help so few. I can never forget the sad look on the faces of those to whom we had nothing to give. They would sorrowfully say to me, "Etee [Sir], what about me? When are you coming back? How long shall I wait in such a condition?"

Almost all our pastors and workers have lost all their books, which had taken years of hard work and sacrifice to collect. As they ran for their lives from place to place, how could they carry all of their books with them? The fortunate ones were able to hold on to their Bibles and/or one of the Spirit of Prophecy books.

In the house of one pastor I saw two volumes of our *SDA Bible Commentary*. I asked him how he had managed to carry the two books and his Bible with him in his bush wanderings. He said, "I was able to carry one and my Bible, but after the war a friend went to the market and saw a *Commentary* volume being offered for sale. He took it, opened it, and saw my name. So he brought it back to me. That's why I have two."

C. B. MENSAB
Welfare Secretary
West African Union Mission

WE HAVE TAKEN OUR UMBRELLAS DOWN

(Continued from page 17)

throughout the church's history. These times of refreshing from the Lord have brought strength and victory among our members. Let us pray that this current experience may continue to bring like results.

Our youth must be taught that as sons and daughters of God they have a place of destiny in earth's closing events. They must be led to see the importance of not only accepting Christ as their personal Saviour but also of the third angel's message and the distinctive place of God's remnant church in today's complex world. Then, and only then, will this revival go beyond those revivals that we see taking place in other churches and accomplish what God desires for it.

The young people testify, "We have taken down our umbrellas, and the Spirit of God has come down."

We do well to ask ourselves the personal question, "Is sin or apathy in my life keeping my umbrella up?" ✠✠

Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

EVANGELISM '72. Nineteen seventy-one was brushed aside temporarily at the General Conference offices by thoughts of 1972—that is, "Evangelism '72," which will involve all of the facilities and members of the church in an evangelistic thrust that will spread across the North American continent and on out across much of the world on March 4, 1972.

The idea of "Evangelism '72" was conceived last summer and was accepted at the time of the 1970 Autumn Council. The whole plan captured the imagination and the support of the council's participants. The senior members of the General Conference staff say nothing quite so ambitious has ever been planned before in the offices and committee rooms of the General Conference building.

Before N. R. Dower, secretary of the General Conference Ministerial Association and coordinator of "Evangelism '72," left late in 1970 for overseas appointments, committees were meeting almost daily to coordinate plans, fashion programs, project target dates, and plan for hundreds of details important to the success of the endeavor.

One day last December, J. R. Spangler, editor of *The Ministry* magazine, introduced us to Paul Nelson, a Seventh-day Adventist layman who is president of H. G. Willis and Associates, Incorporated, an advertising agency with offices in Los Angeles and Chicago. Elder Spangler explained that Mr. Nelson had come to Washington at his own expense to give counsel and orientation regarding the advertising program for "Evangelism '72." In layman-pastor-church-leader relationships such as this, the church offers to God some of the essential elements He needs to finish His work. Someone exclaimed to me the other day: "Why are we Adventists anyhow if it isn't to finish God's work!"

LAYMEN'S YEAR 1971. But back to 1971. This year provides a most appropriate prelude to "Evangelism '72." Too often evangelism has shown tendencies toward anemia because evangelistic teams or church pastors have attempted evangelism as a personal assignment. But true evangelism must include workers and laymen alike. The Lay Activities Department this month launches a program to inspire and train every Seventh-day Adventist layman for evangelism. Though Laymen's Year was not planned specifically as a preface to

"Evangelism '72," it comes at an appropriate time.

INNER CITIES. Several committees, charged with the responsibility of fashioning meaningful programs for the church's inner-city ministry have been meeting recently in the environs of the General Conference office. One such committee brought together Joan Angelo, educator; Robert Booker, teacher at Pine Forge Academy, Pennsylvania; Phillip Follett, president of the Ohio Conference; L. R. Palmer, church pastor; James Lewis and Karen Lund, Columbia Union College students; Dr. E. J. Plata, virologist; and several General Conference staff members. This particular group planned programs for inner-city endeavors for activities during the Sabbath hours, yet geared to meet the urgent needs of inner-city dwellers.

ARRIVALS. After long delays occasioned by problems in processing documents, Leo Ranzolin, who was appointed associate secretary of the General Conference MV Department at the Atlantic City session, arrived in Washington recently and is now meeting appointments in the field. Elder Ranzolin is a citizen of Brazil. He attended Brazil College and La Sierra College and received his B.D. degree from Andrews University. During recent years he has served as youth leader in the South Brazil Union. We welcome Elder Ranzolin to our staff.

STREAMLINING. In order to operate more effectively, the General Conference Committee recently voted to accept an officer's recommendation of restructured standing committees. This new arrangement provides 40 committees through which the basic business of the General Conference will be channeled. Some of these committees will have power to act, others will channel their projects directly to the General Conference Committee, and others through the officers' group to the General Conference Committee. In these days of a rapid change the staff of the General Conference has felt the need for a more expeditious transacting of the business of the church.

SDA CONGRESSMAN. Last month the Honorable Jerry Pettis, SDA Congressman, briefed the members of the General Conference Committee on some of the legislation pending in Congress of interest to the church.

Seeking Girl Joins Church Through It Is Written

By CHARLES R. BEELER
PR Secretary, Ohio Conference

"God, why don't You hear my prayer?"

Fourteen-year-old Verna, of Cincinnati, Ohio, was alone in her bedroom crying. It was Sunday. Months before, she had earnestly asked God to direct her to a church home, but nothing had happened to answer her prayers. Her parents had neglected their church membership for several years. Verna felt a deep personal need for Christ and for His presence in the home.

Then she felt impelled to go downstairs and turn on the television. Had a voice spoken to her? She is not sure, but in some definite way she was directed to the television.

The program Verna found was *It Is Written*. It fascinated her. She was deeply impressed that this was what she was looking for. At the end of the program she immediately dialed the telephone number that was flashed on the screen and asked for the book that was offered.

After it was over she was almost frightened to think what she had done. But she was convinced that God had answered her prayer. She found the book interesting and satisfying. Eventually she enrolled for the Bible in the Hand study guides and continued to feel that God was leading her.

Learning that *It Is Written* was a Seventh-day Adventist program, she

asked her parents to take her to the church. They agreed. She began to attend regularly and was quickly absorbed in the church program and activities. She was the first *It Is Written* convert baptized in the Cincinnati First church.

Verna began a real evangelistic endeavor for her family, according to Clayton R. Jepson, the church's pastor. After a time her parents, Mr. and Mrs. Vernon Jones, began to attend church. A little later, when the *It Is Written* crusade, with George Vandeman as speaker, began in the downtown Convention-Exposition Center in Cincinnati, the whole Jones family attended. Before the campaign concluded, Mr. and Mrs. Jones and their children Darrell and Kay were baptized.

Mrs. Mary Lou Davies, a Bible instructor, visited the Jones family early in the crusade.

"What do you call what you do?" Verna asked her.

"I am a Bible instructor," she replied. "I visit people in their homes, study the Bible with them, and try to bring them to Christ."

"Can you go to college to learn this work?"

"Yes, there are training courses for this work in Seventh-day Adventist colleges."

"That's what I want to do," Verna responded.

bath of the seminar they distributed literature in Poughkeepsie. Prayers were offered in a number of homes, and some people asked for further calls from representatives of the church.

✦ To celebrate the 350th anniversary of the sailing of the *Mayflower* (1620-1970), the Cape Cod, Massachusetts, Seventh-day Adventist church exchanged greetings with the Seventh-day Adventist church in Plymouth, England. Each church prepared slide programs with accompanying tape messages, which were exchanged as a symbol of the brotherhood and good will in Christ.

EMMA KIRK, Correspondent

Canadian Union

✦ The Whalley, British Columbia, Seventh-day Adventist church is operating a meeting place for teen-agers called The Way Inn, which is sponsored jointly by the Vancouver, Westminster, and Langley churches. Table games, literature, discussions, and music attract teen-agers of the community and participating churches on Wednesday and Saturday evenings. The Brotherhood and Waymark singers, along with other youthful Seventh-day Adventist musicians, furnish music. The venture has resulted in non-Adventist youth receiving Bible studies and attending church.

✦ Keith E. Farnsworth, great-grandson of William Farnsworth, whose name is well known to Seventh-day Adventists, has accepted a call to the British Columbia Conference, where he will serve as assistant pastor of the Kelowna district and Bible teacher at the Okanagan Academy. He comes from Solusi College, Rhodesia.

✦ Ministers of many denominations, teachers, businessmen, and civic leaders joined in a nonstop reading of the Bible in the Toronto East Seventh-day Adventist church. The reading began at 6:00 p.m., Monday, December 28, and ended at 8:00 p.m., Friday, January 1.

✦ F. Lloyd Bell, of Canadian Union College, Alberta, assumed his new responsibilities as administrator of Rest Haven Hospital, Sidney, British Columbia, January 1. He replaces T. J. Bradley, who has retired.

THEDA KUESTER, Correspondent

Central Union

✦ A 30-night series of adult-education classes on health, nutrition, and Bible were held recently in Hemingford, Nebraska, prior to a series of evangelis-

Atlantic Union

Massachusetts Rotary Club Sponsors Listen

The Rotary Club of Nantucket Island, off the coast of Massachusetts, is cooperating with other business and professional leaders of the community in sponsoring *Listen* magazine to every student in the island's high school. Presently more than 500 subscriptions are going to Nantucket, 421 of which are for school use.

For several years George C. Peterson, publishing secretary of the Southern New England Conference, has sold books to the island's 3,500 permanent residents. His work led to requests by civic and church officials on Nantucket to help set up a program of education for youth to shield them from increasing pressures toward drugs. These pressures are especially strong in the summer when some 30,000 tourists crowd the island.

FRANCIS A. SOPER
Editor, *Listen Magazine*

✦ The Amesbury Pathfinder Club, with church pastor John Ferraro and five area doctors, conducted a Stop-Smoking Plan in Port Plaza Shopping Center, Newburyport, Massachusetts, beginning November 7. Twenty-one of the 24 who registered for the program quit the smoking habit. During the Plan many others signed up for a Five-Day Plan held a week later at the Anna Jacques Hospital in Newburyport. Another program is planned for the near future.

✦ The women of the Pearl River, New York, Adventist church have formed a club that they call the CAMEOS [Christ's Ambassadors Meeting Every Opportunity in Service]. With more than 20 members, the CAMEOS have cared for a burned-out family in Rockland County, supplying them with food, clothing, and essential furniture. They have also helped patients in nearby State hospitals, and sent Christmas packages to local boys serving in Vietnam.

✦ More than 100 men from all parts of the Northeastern Conference attended an Adventist Men's seminar held at Camp Victory Lake, New Hyde Park, New York, late in the fall. On the Sab-

tic meetings being held by the conference evangelist, Charles H. Buursma. Dr. John J. Ruffing was associated with pastor and Mrs. Ronald E. Whitney in presenting the health and Bible study classes.

✦ The Wyoming Conference has moved to its new office building at 3925 Casper Mountain Road, Casper. Special opening services were held in November.

✦ Three were baptized as a result of meetings conducted in the Benkelman, Nebraska, church by Charles H. Buursma, conference evangelist.

✦ The Dorcas-Welfare Society of the Fruita, Colorado, church recently sent food, clothing, medicine, and other essentials to the Indian families at the Monument Valley Mission and Hospital at Monument Valley, Utah.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Ten have been baptized at the Patuxent Prison, Maryland, since April, 1970, as a result of weekly Bible classes conducted by Harley Brown, a wholesale automobile-parts salesman. He has seen 60 baptized through his efforts and has raised up two churches.

✦ A one-day vocational-guidance workshop was conducted recently for students of Blue Mountain Academy, Hamburg, Pennsylvania. Industrial, vocational, and technical careers were included in the workshop, as well as the professions. Thirty-one Adventist experts from private businesses and practices and denominational institutions were on hand to provide guidance.

✦ Beltsville, Maryland, school safety patrols recently toured Andrews Air Force Base, at Camp Springs, Maryland, and were surprised with a personal greeting by Vice-President Spiro Agnew. Beltsville school has a record enrollment of 176 for the 1970-1971 school year.

✦ Wayne Martin, General Conference Bureau of Public Relations assistant secretary, recently conducted a better-living clinic at the First Richmond, Virginia, church. Seven baptisms resulted.

✦ A Five-Day Plan was conducted recently at the Philadelphia Divinity School by O. J. Mills, coordinator of health evangelism for Greater Philadelphia, Pennsylvania; Ivan Crowder, pastor of the First Philadelphia church; Ralph Scorpio, a biochemist from Philadelphia Medical College; and physicians Frederick and Marion Reichle. All participants were successful in quitting smoking, and several divinity students plan to assist with a Five-Day Plan to be held at the University of Pennsylvania. Dr. Luther Terry, former Surgeon General of the United States and chairman

of the President's Advisory Committee on Smoking and Health, will be guest speaker at the University Plan.

✦ Sharon Hardin, an 18-year-old high school student and a member of the Ephesus church, in Columbus, Ohio, was chosen by Ohio's Governor James A. Rhodes to serve on the White House Conference on Children and Youth held December 13-18, in Washington, D.C.

✦ More than 100 have been baptized in Cincinnati, Columbus, and Dayton, Ohio, as a result of It Is Written campaigns conducted in the three cities simultaneously by George Vandeman, during October and November. An additional 100 persons signed commitment cards. Three meetings a week were held in Columbus and Dayton, and two in Cincinnati. The series continued for eight weeks. Participating in the campaigns were approximately 40 pastors and Bible instructors in the three metropolitan areas involved, and from more distant churches. Don Reynolds, Ohio Conference coordinator of evangelism, was the general manager of the crusades. Recently he was elected president of the Pennsylvania Conference.

MORTEN JUBERG, *Correspondent*

North Pacific Union

✦ A Bourns pediatric volume respirator, which is designed specifically for respiratory support of infants and children, is the latest gift to the Portland Adventist Hospital from the Ladies' Auxiliary. Since the auxiliary was founded in 1962, it has given the hospital more than \$26,500 for the purchase of needed equipment.

✦ A newly formed church planning commission for Greater Portland, Oregon, made up of laymen, administrators, and pastors, has been organized to give preliminary study to immediate structural needs and future development. The commission will examine scriptural and Spirit of Prophecy counsels concerning location, size, and architecture of churches, as well as population growth, trend factors of development, and geographical location of present membership. The group will in addition prepare a master development plan and locate satisfactory building sites.

CECIL COFFEY, *Correspondent*



Battle Creek Sanitarium Hospital Dedicates New Addition

A new addition to the 104-year-old Battle Creek Sanitarium Hospital was dedicated on December 11. The three-floor, 75,000-square-foot building was dedicated to Dr. James R. Jeffery, who has been medical director of the hospital since 1943. Robert D. Moon (left), Michigan Conference president, and chairman of the hospital board, and Dr. Jeffery view a plaque commemorating the dedication.

ESTHER BLAKSLEE, *Public Relations Director*

Northern Union

† Eighteen have been baptized in the Minneapolis Glendale church as a result of eight weeks of evangelistic meetings held in a tent last summer by the pastor, J. D. Parker. He was assisted by two students from Oakwood College, James LaMar and Charles Richards. The Donald Keiths served as Bible instructors.

† Eight people were baptized as a result of meetings held in Council Bluffs, Iowa, by Conference Evangelist R. W. Boggess, assisted by the district pastor, I. E. Schultz.

L. H. NETTEBURG, *Correspondent*

Pacific Union

† Seventy persons were baptized during a recent three-week Faith for Today crusade conducted in Modesto, California. E. E. Duncan was the speaker.

† The residents of the Loma Linda University women's residence hall recently raised more than \$360 to be applied toward the medical education of a young Korean, Im Bo Han, currently living at the Seventh-day Adventist-operated Cross Orphanage in Pusan, Korea. Im Bo is now in his second semester of a six-year medical course at the University of Pusan.

SHIRLEY BURTON, *Correspondent*

Southern Union

† Forest Lake Academy during its In-gathering field day, December 8, raised \$3,330. Two hundred and eighty-seven students participated.

† Dale Brusett, Florida Conference evangelist, closed a series of meetings at Ocala on December 5 with 49 baptisms and four persons received into fellowship by profession of faith.

† The Greater Orlando Spanish church was organized on December 5, 1970. Forty-nine charter members signed the official membership register.

† Twenty-eight persons were baptized in Palmetto, Florida, recently as a result of meetings conducted by Hooper.

† The Holley-Boling evangelistic team baptized 26 persons to conclude a series of meetings in Warner Robins and Macon, Georgia.

† Four church officers' conventions were held on four weekends in December for the Georgia-Cumberland churches at Camp Cumby-Gay.

OSCAR L. HEINRICH, *Correspondent*



Benefits of Walking Stressed at Texas Exhibit

Walking was the theme emphasized by the Public Health Association of Seventh-day Adventists at their exhibit at the ninety-eighth annual meeting of the American Public Health Association convention, held in Houston, Texas, recently. Dr. Wayne McFarland (left), president of Public Health Association of Seventh-day Adventists (PHASDA), and Dr. Ralph Waddell, health secretary of the General Conference and a member of the association's board of directors, discuss methods for making healthful living more meaningful to the public.

ELLA MAY STONEBURNER
Secretary, PHASDA



Andrews University Builds Own Airport

A 3,100-foot main runway at the Andrews University airport, less than a mile from the campus, was completed recently. Work is continuing on the main hangar and taxiways.

The new facilities will save aviation students a 35-mile round trip to the hangar where the university's planes have been housed. These planes, used in the instructional program were donated or purchased with funds raised through plane rentals. The cost of the airport has been borne by laymen on the university's advisory council.

OPAL H. YOUNG
Communications Officer

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Obituaries

[This listing includes all obituaries received up to two and a half weeks before presstime.]

ARMSTRONG, Lucy Elizabeth—b. June 23, 1907, Lodi, N.Y.; d. Nov. 8, 1970, Fort Meade, Fla. Survivors are her husband, Claude; a son, Donald; and a daughter, Elizabeth.

ATKINS, Gladys M.—b. June 14, 1900; d. Nov. 10, 1970, Winston-Salem, N.C. Survivors are a son, Jake; and a daughter, Rachel Millard.

ASHBACKER, Sylvia—b. April 3, 1898, Fairfield, Iowa; d. Oct. 12, 1970, Chicago, Ill. Survivors are one son and four daughters.

BECK, Effie P.—b. Aug. 4, 1891, Trenton, Fla.; d. Nov. 7, 1970, Largo, Fla. Survivors are a son, George; and a brother, Cal Prevatt.

BECK, Francis Elmer—b. Oct. 27, 1888, Sioux Falls, S. Dak.; d. Sept. 2, 1970, Escondido, Calif. Survivors are his wife, Lola; a son, George; and two daughters, Mrs. Charles Greenberg and Mrs. Frank Bynum.

BELL, Florence E.—b. Aug. 10, 1902, Lewis County, Ky.; d. Sept. 19, 1970, Tiffin, Ohio.

BELLER, Peter A.—b. Dec. 23, 1880, Arkansas; d. Nov. 5, 1970, Sonora, Calif. Survivors are two daughters, Verna Kimes and Mae Reed; and three sons, William, Virgil, and Frank Beller.

BELZ, Elsie—b. Jan. 24, 1925, Shattuck, Okla.; d. Oct. 10, 1970, Keene, Tex. Survivors are her husband, Albert; two sons, Michael and Eugene; one daughter, Mrs. John Montgomery; and her parents, Mr. and Mrs. Huldreich Oblander.

BERTLESON, Ada D.—b. Jan. 1, 1886, Tuba City, Ariz.; d. May 5, 1970, Payette, Idaho. Survivors are two sons, Lloyd and Warren; and two daughters, Rena Heimerl and Della Hyder.

BISCHOFF, Florence Catherine—b. June 3, 1886, Philadelphia, Pa.; d. Aug. 21, 1970, Cleburne, Tex. Survivors are her husband, Joseph Peter; one son, Joseph Henry; and one daughter, Catherine Duncan.

BLOSS, Emma—b. April 19, 1894, Riverdale, Ill.; d. Nov. 11, 1970, Chicago, Ill. Survivors are a son, Harold; and a daughter, Eleanor.

BRIDGEWATER, Ethel—b. Jan. 16, 1886, British Guiana; d. Oct. 11, 1970, Torquay, England. Survivors are two sisters, Marion Thompson and Ivy Stoll.

CARPENTER, Danella Powers—b. Feb. 22, 1890, Baton Rouge, La.; d. Oct. 30, 1970, Baker, La. Survivors are her husband, Poleat; four sons and six daughters.

CARSON, Daisy May—b. Nov. 21, 1883, Scappoose, Ore.; d. Oct. 12, 1970, Hydesville, Calif. Survivors are two sons, Vernon and Fred; and three daughters, Jessie McFarland, Vera Lang, and Doris Groger.

COLE, Dr. Ellen Fox—b. Dec. 24, 1885, Clyde, Tex.; d. Nov. 5, 1970, Calistoga, Calif. Survivors are her husband, Ray; and a daughter, Helen Svenson.

COLEMAN, Laura B.—b. Aug. 14, 1895, Alma, Mich.; d. Oct. 20, 1970, Port Aransas, Tex. Survivors are her husband, Merton; and a daughter, Catherine Wiggins.

COUR-BARRON, Agnes Charlotte—b. April 29, 1871, in Canada; d. Sept. 16, 1970, Hayward, Calif. Survivors are four daughters, Kathleen Barrett, Winifred Beall, Lorna Johnson, and Violet McMyn.

CRAWFORD, Harry Melvin—b. Oct. 8, 1934, Takoma Park, Md.; d. Oct. 16, 1970, Denver, Colo. Survivors are his wife, Patricia Smith; one son, Richard Timothy; two daughters, Heidi Suzanne and Cheryl Lynne; his parents, Elder and Mrs. R. E. Crawford; and a sister, Geneva Ojala.

DALEY, Mary L.—b. April 12, 1880, Scio, Ore.; d. Oct. 27, 1970, Portland, Ore. Survivors include nieces and nephews.

DEITEMEYER, Edwin—b. April 24, 1885, New Bremen, Ohio; d. Nov. 11, 1970, Bucyrus, Ohio. Survivors are his wife, Florence; daughters, Marybelle Thompson and Louise Rhone; and sons, Jerome and Paul.

DE KOSTER, Frank—b. June 13, 1906, Zeeland, Mich.; d. Oct. 28, 1970, Zeeland, Mich. A brother, Lester, survives.

DOWER, Emmeline Strong—b. Sept. 17, 1877, Three Arms, Newfoundland; d. Oct. 25, 1970, Takoma Park, Md. Survivors are two daughters, Bertha D. Martin and Gertrude D. Wolohon; and four sons, Harold I., Clifford H., Roland M., and Elder N. Reginald.

DUDLEY, Blanche Delight—b. Jan. 29, 1887, Hartford City, Ind.; d. Jan. 27, 1970, Crosswell, Mich. Survivors are two sons, Jomer and Paul; and two daughters, Glenda M. Umbrasas and Maxine R. Brown.

ERDMAN, Paul H.—b. Jan. 14, 1895, Toledo, Ohio; d. Nov. 1, 1970, Saginaw, Mich. Survivors are his wife, Maude; and one brother, Albert.

FABEL, George Christian—d. Oct. 20, 1970, Orlando, Fla., at the age of 82. Survivors are his wife, Inga; and a brother, Martin.

FISHER, Theresa W.—b. Oct. 15, 1885; d. Oct. 21, 1970, Brookfield, Ill. Survivors are two daughters, Louise Fordney and Marion O'Rourke; and three sons, August Wark, Edward Wark, and Thomas Fisher.

FRUMP, Patricia Ann—b. May 27, 1946, Lynchburg, Ohio; d. Nov. 18, 1970, Wilmington, Ohio. Survivors are her father and stepmother, Mr. and Mrs. Walter T. Frump.

GILLON, Cecil Henry—d. Oct. 29, 1970 at the age of 77. Survivors are his wife, Lucretia; and a daughter, Ann Price.

GRAHAM, Mabel Barbee—b. July 11, 1884, Raymond, Nebr.; d. Nov. 25, 1970, Takoma Park, Md. After attending Union College she was employed in the Kansas Conference as a stenographer and later served on the staff of the Kansas City branch of the Pacific Press. Following her marriage to Lyman Graham in 1906, they transferred in 1907 to the New York branch of the Review and Herald Publishing Association. Then in 1916 they were brought to Takoma Park, where for 18 years Lyman was treasurer of the Review and Herald. Survivors are her husband, Lyman; and two daughters, Eunice and Juanita.

GREATHOUSE, Mary Ida—b. Nov. 25, 1897, in Ohio; d.

Oct. 18, 1970, Fort Myers, Fla. Survivors are two brothers, Curtis and Lawrence Wade; and a sister, Hazel.

HANSON, Kermit I.—b. Nov. 20, 1913, Osakis, Minn.; d. Nov. 5, 1970, Alexandria, Minn. Survivors are his wife, Lois; a son, David; a daughter, Mary Ellen; and his mother and father.

HARRISON, Evelyn Hannah—b. Dec. 19, 1891; d. Oct. 23, 1970, Loma Linda, Calif. In 1915 she married Charles W. Harrison, M.D., and in 1924 went to Sydney, Australia, where Dr. Harrison served as medical director of the Sydney Sanitarium and Hospital for more than 30 years. Survivors are her husband, Charles; one daughter, Anna May Crawford; two sons, Dr. Charles, Jr., and Dr. Harold; and one brother, Russell.

HEINRICH, Mildred M.—b. Oct. 31, Portland, Ore.; d. June 20, 1970, Portland, Ore. Survivors are her husband,



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Fred; two sons, Dr. Wesley M. and Fred, Jr.; and a daughter, Virginia Uniatt.

HERIN, Mazie Hale—b. April 11, 1883, Macon, Ga.; d. Sept. 9, 1970, Macon, Ga. Survivors are three sons, Homer, Bill, and Walter; two daughters, Mazie and Frances; two sisters, Sara Killen and Ruth Hale; and two brothers, J. C. and W. C. Hale.

HINER, Levi Quinn—b. Feb. 17, 1897, Kingfisher, Okla.; d. Nov. 15, 1970, Wenatchee, Wash. Survivors are his wife, Ester; one daughter, Marie Dawes; and six sons, Elder Jim, Jerry, Gene, Dean, C. R. Musgrave, Jr., and Vern Ball.

HOFFMAN, Irvin Benjamin—b. Jan. 11, 1892, Spokane, Wash.; d. Aug. 30, 1970, Portland, Ore. Survivors are his wife, Vesta; two sons, I. Lloyd and Robert; and a sister, Mabel Courtney.

INDERGARD, Minnie H.—b. Jan. 14, 1885, Parker's Prairie, Minn.; d. Nov. 14, 1970, Spokane, Wash. Survivors are her husband, Alf; a daughter, Marcella Russell; and two sons, Gordon and James.

JOHNSON, Samuel F.—b. Sept. 7, 1875, Lawrence County, Ohio; d. Nov. 9, 1970, Glouster, Ohio. Survivors are two daughters, Mrs. Steve Craig and Mrs. Delbert Craig.

JONES, Ila A.—b. July 12, 1888, Campobello, S.C.; d. Sept. 30, 1970, Keene, Tex. Survivors are a son, Glenn; and two brothers and four sisters.

JOST, May—b. April 17, 1880, Cortland, N.Y.; d. Oct. 7, 1970, Chicago, Ill.

KENT, I. LeRoy—b. in Nevada, Iowa; d. Aug. 28, 1970, Glendale, Calif., at the age of 78. Formerly a missionary to China, he is survived by a son, Dr. Frederick E. Kent; and two daughters, Lou Savvel and Margaret S. Christopher.

KING, Myrtle R.—b. March 10, 1886 in Indiana; d. Aug. 30, 1970, Holly, Mich. Mrs. King had served with her husband as a missionary in Singapore. A daughter, Joan Yoke, survives.

KUMMER, Christian—d. Oct. 25, 1970, at the age of 88. Survivors are his wife, Anna Marie; a son, Walter; and two daughters, Christine Kummer and Ruth Leach.

LARSON, Ellis Wayne—b. April 13, 1921, in Missouri; d. Sept. 6, 1970. Two sons, Lawrence and Ralph, survive.

LAYMAN, Edgar W.—b. in West Terry, Pa.; d. Nov. 9, 1970, at the age of 91. A daughter, Mrs. William J. Burleigh, survives.

LONG, Guy R.—b. Dec. 18, 1896, Ironton, Ohio; d. Oct. 21, 1970, Fremont, Ohio. His wife, Corrae, survives.

MARTIN, Carl A.—b. Dec. 29, 1893, in Florida; d. Nov. 16, 1970, Apopka, Fla. His wife, Lena M., survives.

MAXWELL, Rose A.—b. April 17, 1907, Kansas City, Mo.; d. Aug. 17, 1970, Orlando, Fla. Survivors are her husband, Robert; and a sister, Frances Hopkins.

MCALLISTER, Lena S.—b. Feb. 18, 1881, Watertown, N.Y.; d. Nov. 13, 1970, St. Petersburg, Fla. A son, Neil Hamill, survives.

MCCOURT, Flora J.—b. June 10, 1879 in Oregon; d. Oct. 25, 1970, Ventura Estates, Calif.

MC EWEN, Hiram Ellis—b. Dec. 27, 1890, Ottawa, Ontario, Canada; d. Sept. 28, 1970, Portland, Ore. For several years he served the denomination in the publishing work. Survivors are his wife, Rosella; three daughters, Olive Harvey, Given Jensen, and Audrey Lunsford; and two sons, Douglas and Dr. Lawrence.

MIDDAUGH, O. Mavorine—b. Aug. 28, 1918, Muskegon County, Mich.; d. Oct. 13, 1970, Glenwood, Mich. Survivors are her husband, Dale; a daughter, Ruth Marie; three sons, Allen, John, and Glen; and her parents, Ozro and Buena Moon.

MILLER, Vernon John, M.D.—b. March 15, 1918, Milwaukee, Wis.; d. Oct. 4, 1970, Riverside, Calif. Survivors are his wife, Nina; a son, John; two daughters, Ida and Mimi; and his parents, Mr. and Mrs. John T. Miller.

MORRISON, Laura Flowe—b. Aug. 6, 1882; d. May 6, 1970, Charlotte, N.C. Survivors are a son, Ernest A.; and two daughters, Mrs. J. H. Culp, Sr., and Mrs. J. B. Conner.

MUNN, Jay W.—b. Dec. 11, 1910, in Michigan; d. Oct. 30, 1970, Clearlake Highlands, Calif. Survivors are his wife, Muriel; a son, Donald; and a daughter, Jaydean Jones.

MURPHY, Grace—b. Feb. 10, 1885, in Pennsylvania; d. Oct. 1, 1970, Willoughby, Ohio. Survivors are her husband, Samuel; and two daughters.

NYE, James E.—b. Oct. 10, 1878, Darien, N.Y.; d. Oct. 23, 1970, Syracuse, N.Y. Survivors are two sons, Roland E. and Vernon P.; and two daughters, Eileen Hornberger and Vivienne M. Nye.

NYGAARD, Helena Florence Richard—b. Aug. 30, 1888, Marion Junction, S. Dak.; d. Nov. 19, 1970, Modesto, Calif. She with her husband, Peter P. Nygaard, spent approximately 53 years in mission service in Inter-America. Survivors are her husband, Elder Peter P.; one son, Harold D.; and two daughters, Esther Beck and Helga Frenkle.

OLIVER, Aldwin Verne—b. Sept. 26, 1882, in Missouri; d. Nov. 3, 1970, Clearlake Highlands, Calif. Survivors are his wife, Mabel; two sons, Dr. John B. and Charles S.; and a daughter, Mary Pick.

OLSON, Christine Elizabeth—b. Dec. 6, 1878, Clayton, Mo.; d. Oct. 27, 1970, Eagle Rock, Calif. Survivors are two daughters, Josephine Stuart and Emilene Steven.

PAGE, Stella Mae—b. Dec. 9, 1876, Sigouney, Iowa; d. Nov. 13, 1970, St. Helena, Calif. Survivors are two nephews, George and Scott Pfaff.

PIPER, Albert Catland—b. May 8, 1892, Florence, Kans.; d. Aug. 5, 1970, New Plymouth, Idaho. Survivors are his wife, Elaine Riter; a son, James Albert; and a daughter, Marie Gray.

RESSEGUE, Gertrude R.—b. Jan. 15, 1888, Crew, England; d. Aug. 27, 1970, Dover, Del. Survivors are two sisters, Elizabeth R. Griner and Sybil M. Lamborn.

RUSQUE, Ruby—b. Feb. 26, 1892, Dallas, Ore.; d. Nov. 2, 1970, Wenatchee, Wash. Survivors are one daughter and two sons.

SCHWEDRAT, Otto F.—b. Dec. 27, 1880, East Prussia, Germany; d. Nov. 8, 1970, Avon Park, Fla. His wife, Margaret, survives.

SHENEMAN, Herman L.—b. May 1, 1897, Marysville, Ohio; d. Nov. 3, 1970, Fletcher, N.C. He served as a registered nurse in the Washington Sanitarium and Hospital for twenty years. Survivors are his wife, Frances Maude; one daughter, Peggy E. Bendall; one sister, Mrs. George Gohde; one brother, Basil; and two half-brothers, Eugene and George.

SMITH, William E.—b. April 3, 1912, Toledo, Ohio; d. Oct. 30, 1970, Toledo, Ohio. His wife, Vera, survives.

STONE, Mary Bacon—b. Oct. 4, 1888, in Georgia; d. Oct. 29, 1970, Tampa, Fla. Survivors are her husband, Fred; two sons, Jack and Billy; and a daughter, Mrs. T. E. Wells.

STONE, Millie V.—b. March 17, 1880, Dublin, Nebr.; d. Nov. 7, 1970, Lake County, Calif. Survivors are four sons, Elwood, Nelson, Newell, and Theodore; and two daughters, Marjorie Crotty and Varian Waters.

STONE, Preston W.—b. July 19, 1871, Livingston County, Mich.; d. Nov. 5, 1970, Holly, Mich. Survivors are his wife, Bertha; a son, Dr. George; and a daughter, Celia Goodman.

STREPEY, George—b. June 19, 1887, Glenwood Springs, Colo.; d. Oct. 16, 1970, Thousand Oaks, Calif. A daughter, Gertrude Tate, survives.

STUMPF, Charles—b. Sept. 15, 1916, Ravenscrag, Canada; d. Nov. 6, 1970, Wenatchee, Wash. Survivors are his wife, Geneva; two sons, Steven and Charles, Jr.; two daughters, Jo Ellen Rush and Janice Whitaker; and his mother.

SWANSON, Larry Robert—b. Aug. 5, 1948, Marshfield, Wis.; d. Nov. 4, 1970, Keene, Tex. Survivors are his parents, Mr. and Mrs. Gene Swanson; and two sisters.

TARZWELL, Arlene Judith—b. May 6, 1938, Detroit, Mich.; d. Oct. 4, 1970, Ann Arbor, Mich.

TAYLOR, Dorothy Mae—d. Oct. 12, 1970, Forest City, Fla.; at the age of 47. Survivors are her husband, Carl; a son, Michael; three daughters, Sharon Bradshaw, Carolyn Anstus, and Kimberley Dee Taylor; and her mother, Veta E. Harris.

THEISS, Margaret Elizabeth—b. Dec. 24, 1872, Wurttemberg, Germany; d. June 25, 1970, Baltimore, Md. Survivors are two sons, George and Charles; and four daughters, Margaret, Marie, Freda, and Ruth.

TRAVIS, Ruby J.—b. July 18, 1875; d. Sept. 11, 1970, Battle Creek, Mich. Survivors are three daughters, Mildred Pritchard, Ruby Finley, and Fawn Crawford; and one son, John Cook.

WALLEN, Theodosia Ella—b. Sept. 15, 1879, Hill County, Tex.; d. Sept. 17, 1970, Keene, Tex. Survivors are a son, Glenn; a daughter, Edwina Harrison; and a sister, Alice Petty.

WALSH, Hester Bernice—b. Feb. 25, 1889, Carthage, Mo.; d. Aug. 22, 1970, Los Angeles, Calif. She served as a Bible worker with Elder Phillip Knox. A sister, Imogene Chandler, survives.

WALTERS, Irene Stuart Curtiss—b. Dec. 19, 1886, Harpers Ferry, W. Va.; d. Nov. 12, 1970, Takoma Park, Md. She served the denomination almost 40 years, largely in the General Conference. In 1906 she was married to Wilbur Curtiss and in 1922 to Roy E. Walters. Survivors are two sons, Col. Nelson Wilbur Curtiss and Louis Stuart Walters.

WEAVER, Alma R.—b. May 19, 1896, Brewton, Ala.; d. Nov. 4, 1970, West Palm Beach, Fla. Survivors are her husband, Oscar; two sons, three daughters, two brothers, and one sister.

WELTY, Clifford Franklin—b. Aug. 17, 1903, Gordon, Tex.; d. Aug. 27, 1970, Pine Bluff, Ark. Survivors are his wife, Amelia; a son, Zane; a daughter, Melba Faye Arnold; a stepson, Herbert, Jr.; a stepdaughter, Mrs. Wendell O. Olson; and a sister, Nora Boggus.

WHITE, Mary Ethel—d. Nov. 2, 1970, Zanesville, Ohio, at the age of 79. Survivors are a son, Ralph; and a daughter, Viola Waltman.

Clarence A. Miller, administrator, St. Helena Hospital and Health Center (Northern California), formerly assistant medical secretary, Far Eastern Division.

Marvin Mitchell, staff, Mountain View Academy (Central California).

(Conference names appear in parenthesis)

From Home Base to Front Line

North American Division

Ronald F. Hann, M.D. (PUC '49; LLU '54), returning as physician Youngberg Memorial Hospital, Singapore, Mrs. Hann, nee Edna May Hambling (New Zealand Missionary College '44), and daughter, left Los Angeles, California, November 8.

E. Charles Hackett, M.D. (PUC '62; LLU '66), returning as physician Clinica Adventista, San Cristóbal, Totonicapan, Guatemala, Mrs. Hackett (also an M.D.), nee Janice Adrienne King (PUC '62; LLU '66), and two children, crossed the Mexican border at Eagle Pass, Texas, November 10.

Ted Robert Fernish (Philipps University '56; University of Berne '60), to be physician in Kwahu Hospital, Mpraeso, Ghana, West Africa, of Vallejo, California, left San Francisco, California, November 14.

Richard Duane Fisher, to be a relief builder in East Nigerian Mission, headquarters in Aba, of Milton-Freewater, Oregon, left New York City, November 24.

Milton Caputo, to be mathematics teacher Brazil College, São Paulo, Brazil, Mrs. Caputo, nee Maria de Souza, and two children, of Takoma Park, Maryland, sailed on the S.S. *Moore McScan*, from New York City, November 25.

Adventist Volunteer Service Corps and Other Workers

Russell Neil Morrison and Lucinda Jean Morrison, to be student missionaries, Sarawak Mission, Kuching, Sarawak, of Angwin, California (PUC), left San Francisco, California, November 9.

EDWIN GIBB

Church Calendar

Liberty Magazine Campaign	January 16-23
Religious Liberty Offering	January 23
GO Emphasis	January 30
Gift Bible Evangelism	February 6
Church Lay Activities Offering	February 6
Faith for Today Offering	February 13
Christian Home and Family Altar Day	February 20
Christian Home Week	February 20-27
Listen Campaign	February 27
Tract Evangelism	March 6
Church Lay Activities Offering	March 6
Sabbath School Visitors' Day	March 13
Spring Mission Offering	March 13
Missionary Volunteer Day	March 20
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Australasian Division)	March 27
One Million New Pulpits	April 3
Church Lay Activities Offering	April 3
Loma Linda University Offering	April 10
Literature Evangelism Rally Day	April 17
Education Day and Elementary School Offering	April 24
Missionary Magazine Campaign	April-May
Health and Welfare Evangelism	May 1
Church Lay Activities Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
North American Missions Offering	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge	June 5
Inner-City Offering	June 5



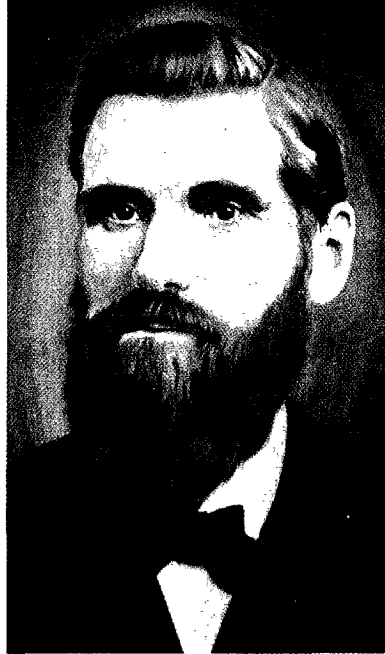
Roger Clausen, pastor, North Platte (Nebraska), from (Chesapeake).

Glenn Denny, staff, Sheyenne River Academy, from same position, Laurelwood Academy (Oregon).

Gary Ehlert, publishing secretary (Wisconsin), from same position (Idaho).



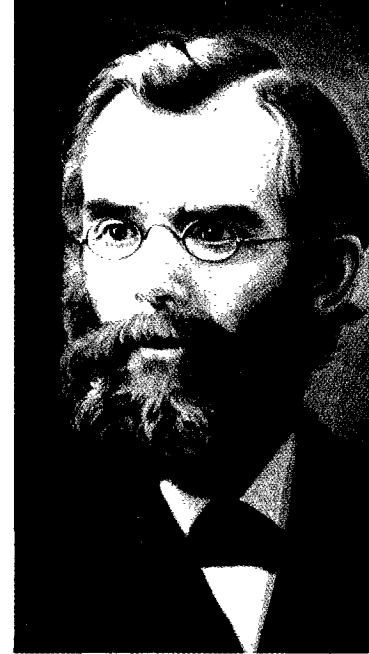
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- THE THREE MESSAGES OF REVELATION XIV, by J. N. Andrews, deals with the messages of Revelation 14, their timing and meaning, and the role of the United States in Bible prophecy.
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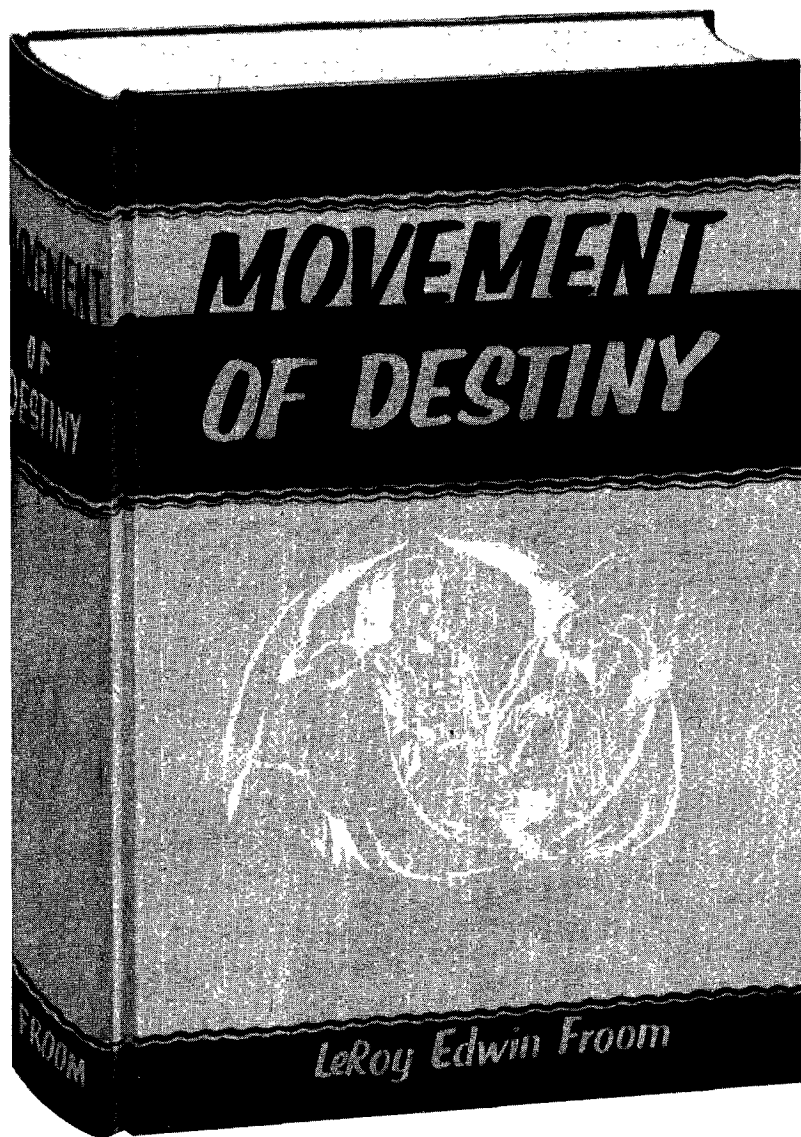
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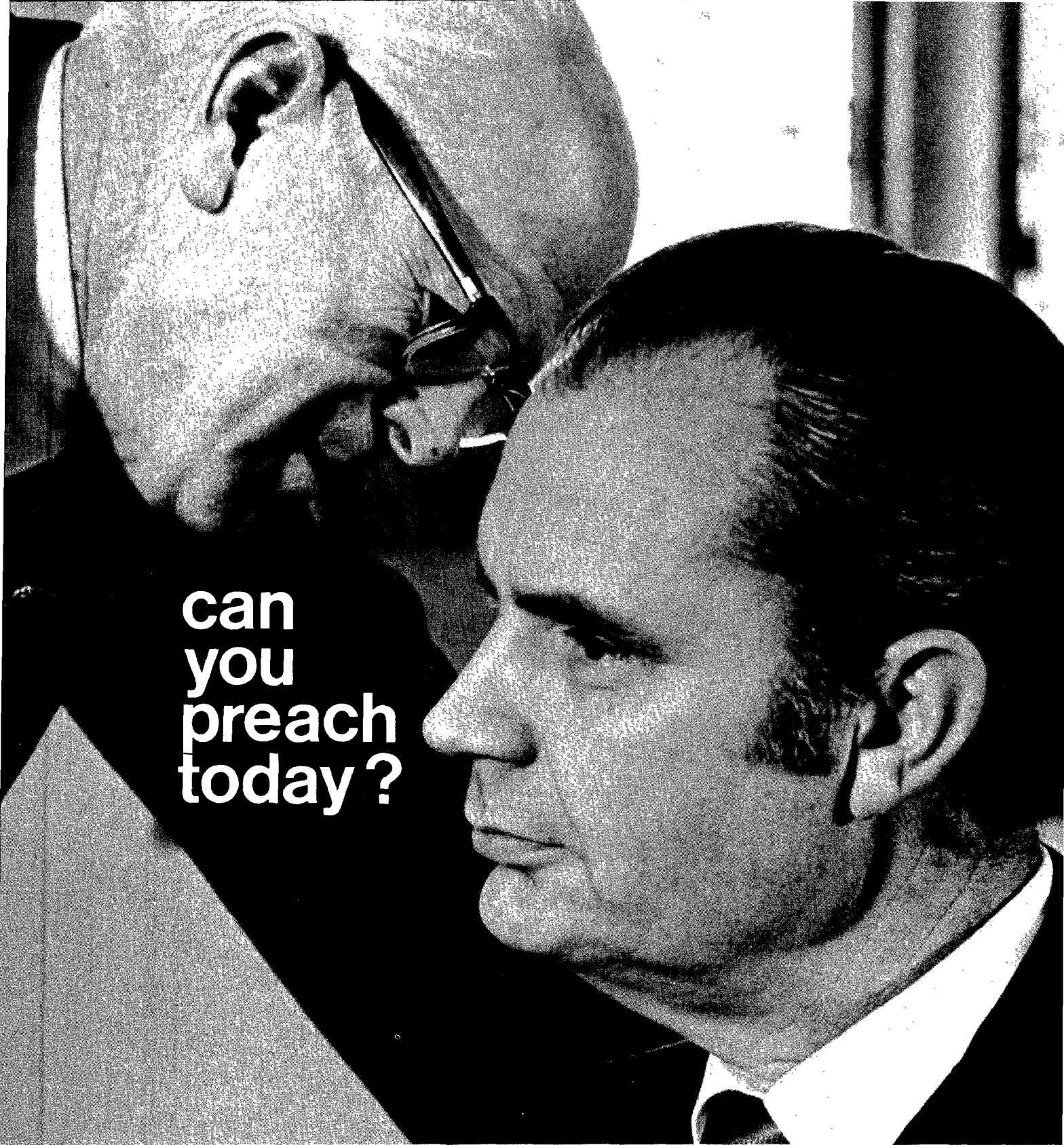
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SDA Military Chaplains Receive Recognition

Recently three Seventh-day Adventist chaplains in the United States military service received recognitions that were firsts for Adventist chaplains.

Comdr. Robert L. Mole, U.S.N., was invited to offer prayer during a White House Thanksgiving dinner given by the President for a group of servicemen. This was the first time an Adventist chaplain had performed this service. Another first was the promotion of Lt. Col. William Hall, U.S. Air Force, to Europe as base chaplain. He will soon be transferred to his new post. This supervisory position reflects the seniority a number of our chaplains have attained.

The recent assignment of Capt. James North to the faculty of the U.S. Air Force Chaplain's School at Maxwell Air Force Base, Texas, also marked a first for Adventist chaplains. Captain North will be the first Adventist chaplain to teach at a chaplain's school.

CHARLES MARTIN

Italian Youth Attend MV Youth Camp

A senior MV youth camp attended by 80 young people was conducted a few weeks ago at Torre Pellice, Italy, according to a report received from Domenico Visigalli, MV secretary of the Italian Union. Half of those in attendance were not Adventists.

Several youth were baptized, and three young men decided to study for the ministry during the camp.

Torre Pellice, in the Waldensian Valley of Piedmont, is the vicinity in which Catherine Revel, possibly the first Seventh-day Adventist convert in Europe, was born.

JOHN HANCOCK

Spanish SDA Soldier Receives Prison Sentence

A report has come from Daniel M. Basterra, religious liberty secretary of the Spanish Mission, that a Seventh-day Adventist soldier has been court-martialed and sentenced to prison.

"A young man from Murcia, José Ramón Sánchez, had insistently asked his superiors for permission to fulfill his Sabbath duties on Sunday since the day he entered the infantry regiment," Pastor Basterra writes. "Not once was his just demand granted, even though it was based on the recent religious liberty law and the Spanish Constitution. The third of July he was told to do guard duty from Friday night to Sabbath. He asked once more to be excused, and found another soldier willing to take his place. Again he was denied the opportunity to sanctify the Sabbath.

"Finally, rather than break the commandment, José decided not to report for duty. He was immediately accused of disobedience. On November 26 he was court-martialed and sentenced to six years of disciplinary prison. His law-

yer has appealed to the Supreme Court of Military Justice asking that the trial be reviewed."

Another Spanish Seventh-day Adventist soldier who was likewise sentenced to a six-year prison term in 1967 for similar reasons was released from prison after serving a little more than one year of his sentence.

Southern European Bookmen Set Five-year Goals

The Trans-Mediterranean Division publishing department has made plans for the next five years. Part of its goal for this period is to sell \$9,016,600 worth of literature, and to gain 1,825 converts as a result of literature evangelists' contacts, according to Edouard Naenny, division publishing department secretary.

The Trans-Mediterranean Division has 13 publishing houses, five of which are equipped with printing facilities. These publishing houses employ 134. At present they are producing literature in 24 languages. Seventy-one per cent of the literature produced by these publishing houses is sold by literature evangelists, and 21 per cent is sold to the church members and to territories outside the Trans-Mediterranean Division.

D. A. MC ADAMS

Brazilian Youth Meetings Win 125 for the Church

A letter received from Claudio Belz, MV and public relations secretary of the Parana Conference, South Brazil Union, states: "A team of 15 young people in Purtao held a series of Voice of Youth meetings at a village called São Tederio with the help of their pastor, Roberto Doehnert. Seventy-one people were baptized. Some of the young people who helped with the series are now directing this new group.

"In the district of Our Lady of Light, the Daniel Voice of Youth Team of the Central church in Curitiba held a series of meetings under the direction of Nelcides Hofelder. Twelve persons were baptized.

"The MV department gave an MV member, Armando S. Mascimento, a projector and slides to conduct two Voice of Youth meetings. The first has just finished with 21 persons baptized. The wonderful thing about it was that the people who were converted decided to have a series of meetings of their own, and another 21 were won for the truth."

LAWRENCE M. NELSON

Conflict of Ages Series in Chinese Completed

The Signs of the Times Publishing Association, Teipei, Taiwan, has completed a 15-year project of translating and publishing the five volumes of the Conflict of the Ages Series into the Chinese language. *The Desire of Ages* was published in 1956, *Patriarchs and*

Prophets, 1957, *The Great Controversy*, 1959, *Prophets and Kings*, 1967, and *The Acts of the Apostles* in 1969.

D. A. MC ADAMS

SDA Hospital Executives Elect State Officers

Three Seventh-day Adventist hospital administrators have been elected to State Hospital Association offices for the year 1971. Robert Morris, administrator of Madison Hospital and president of the Seventh-day Adventist Hospital Association for 1971, is president of the Tennessee Hospital Association; Donald Welch, administrator of Florida Hospital, is president of the Florida Hospital Association; and O. T. Moline, administrator of Porter Memorial Hospital, is president of the Colorado Hospital Association.

R. L. PELTON

N. A. Ingathering Report—7

As of December 26: \$6,771,240.20. This is a per capita of \$15.40 and is a gain of \$162,605.15 over the comparable time in the 1969 campaign.

The total raised during the week ending December 26 was \$507,885.97.

Eleven conferences have obtained a Silver Vanguard status—Alabama-Mississippi, Chesapeake, Greater New York, Illinois, New Jersey, New York, Newfoundland, Oklahoma, Pennsylvania, Texas, and Texico.

IN BRIEF

† Deaths: Albert B. Cole, 86, former missionary to Japan, December 17, 1970, Takoma Park, Maryland.

† Kathryn Luella Jensen Nelson, 79, dean emeritus of Loma Linda University School of Nursing and former associate secretary of the GC Medical Department, December 23, 1970, Denver, Colorado.

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