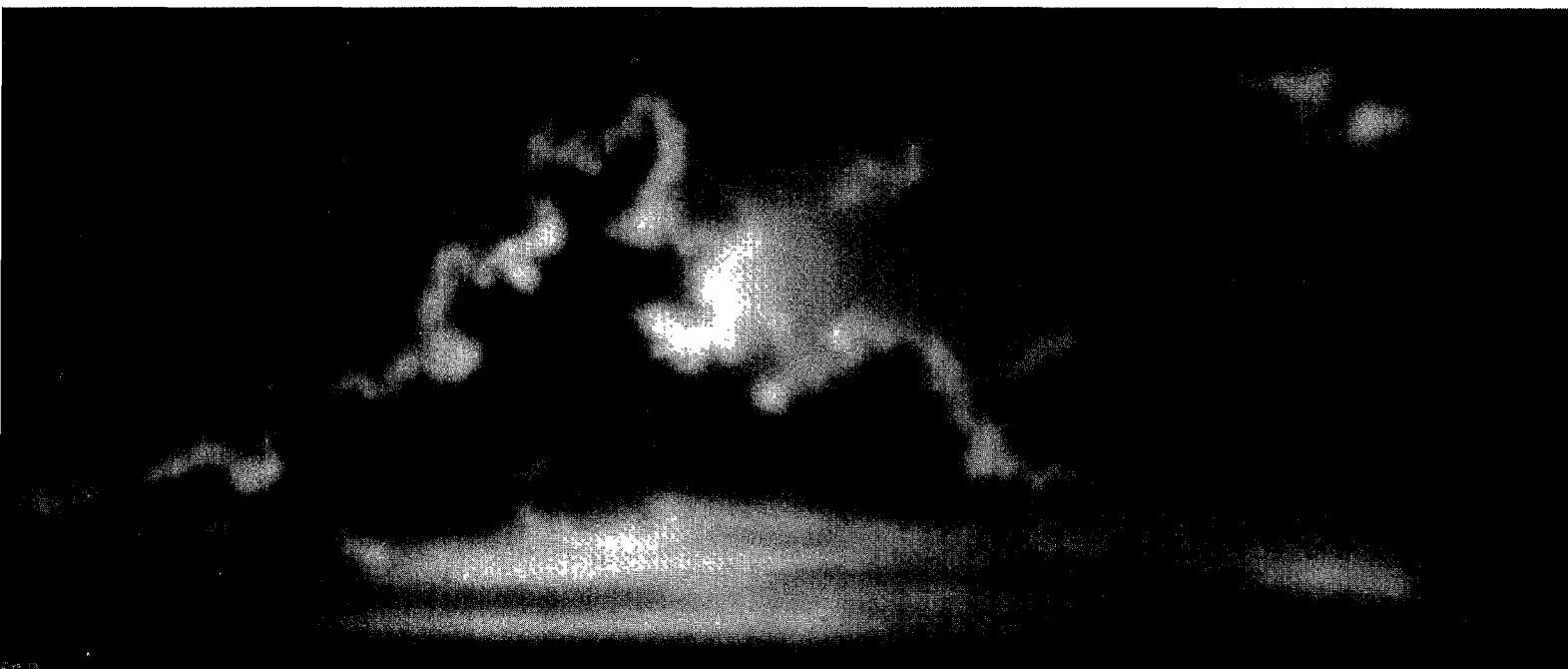




# Review

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By  
BERTHA E. PARMENTIER

## God, the Moon, and I

**E**ARLY this morning I went to my bedroom window to look up into the heavens and to meditate upon certain promises of God which I review each morning soon after awakening. Looking up into God's heavens—whether they be bright with His celestial orbs, or cloudy—does something for me spiritually.

Day had not yet broken, and as I pushed back my curtain, there was the moon in all its brilliance and beauty. However, as I repeated those precious promises, I noticed there were huge clouds in the sky, some white and some the densest black.

I watched the clouds as they floated by. When the white clouds intercepted the moon I could still see it behind the clouds. Then would come one of those huge black clouds blotting it out. I would wait until it shone again, and sometimes it would take quite a while for it to reappear; but suddenly and unexpectedly through a rift in the clouds I

could see the moon again, and what a joyous reaction there would be in my soul. I noticed too that all the while the dark clouds blotted out the moon, there was brilliance around the perimeter of the clouds, giving me the assurance that the moon was still there.

I thought, This is how it is in human experience. The sky is like our lives. Sometimes the clouds are not too dark, and we can still see God's love shining through. Then come those very black clouds of life's trials and we are tempted to doubt the presence of God's love; but as we look to Him, hopefully recalling His promises, often light breaks through unexpectedly (God has a thousand ways of helping us where we see none), and we are strengthened while waiting for the black clouds to pass by. ("This too shall pass.") Sometimes it takes longer for the light to break through, but always there is the light around the perimeter. ♦♦

## A Pin or a Prod—Which Do We Need?

**D**ENOMINATIONAL identification pins—a good idea? This question has been discussed for several weeks in the Letters to the Editor column. Opinion has been about equally divided.

Conceivably, in a world "under the gun," in a world that faces problems of such magnitude as to stagger the imagination and paralyze even the most creative minds, the question of identification pins is too trivial to warrant much attention. Nevertheless, because the issue has been raised, and because it affords an opportunity to say some things that we feel should be said, we herewith offer our views.

We share the feeling expressed by many that pins would be helpful under some circumstances. On at least three occasions during our recent round-the-world trip we had some awkward moments at airports, not being sure which of the strange faces searching the group of debarking passengers were looking for us. A pin would have been helpful. (But so, for that matter, would a copy of the REVIEW. Whatever happened to the sure-fire arrangement, "Hold up a copy of the REVIEW"?)

### A Few Questions

But would the occasional benefit of a pin justify its use and offset its disadvantages? As some readers have asked, Who would be authorized to wear a pin—only members who meet the external dress and appearance standards of a Christian? only those who are engaged in activities that are beyond question?

And what kind of pin would be acceptable to everyone? Would not the very process of choosing a design tend to create discord and disunity? Would anyone wear a pin whose design he considered meaningless or ugly? Would he promote it and be happy to see it on his fellow church members?

How would the pin be acquired? Would it be available to anyone who wanted to purchase it—just as anyone may buy and wear a wedding ring? Would it be presented to new members at the time of baptism? Would the pin be surrendered in case of apostasy? Would pin wearing be optional, or would a nonwearer be suspect?

And one more question. How much would the pin cost—one dollar? Surely not less. Since in the United States "not one penny should be spent for a circlet of gold to testify that we are married" (*Testimonies to Ministers*, p. 181), would this counsel also apply to a denominational identification pin? If even one out of every four Adventists in the world were to purchase a pin, the total spent would be \$500,000. Would this represent faithful stewardship when the church desperately needs funds for education, inner-city problems, and evangelism through radio, TV, and literature?

Perhaps the reader suspects that we oppose the pin idea. We do. The objections already raised, we feel, are reason enough, but we would like to add

another: Too many people show greater concern for the external trappings of religion than they do for the development of character. The use of a pin—even though it might be useful for identification purposes—would tend to strengthen the idea that Christianity is a matter of wearing badges rather than of becoming like Christ.

Christians must be different from the world; they must be readily distinguishable from those who serve Mammon. But by a pin? No. "If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindness."—*Ibid.*

Christians will be recognized by their life-style. They will be unselfish, generous, and willing to help others. They will be characterized by self-denial and sacrifice. They will be "a peculiar people, separate from the world in habit and practice" (*Testimonies*, vol. 7, p. 109).

Perhaps if Christians today were living their faith dynamically, the issue of a pin would be academic. But all too often they haul down their colors and thus are indistinguishable from the world. In a restaurant they eat without bowing their heads to bless their food. They laugh at questionable jokes to avoid being conspicuous. They remain silent when others express flabby views on morality. How sad, for "nothing is gained by cowardice or by fearing to let it be known that we are God's commandment-keeping people. Hiding our light, as if ashamed of our faith, will result only in disaster."—*Ibid.*, vol. 5, p. 527.

### Two Important Signs

God has His own signs by which His people are to be distinguished. The Sabbath is one. "The true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not."—*Ibid.*, vol. 7, p. 108.

Another is "the attitude of watching. . . . By this sign the waiting ones are distinguished from the world and show that they are pilgrims and strangers upon the earth."—*Ibid.*, vol. 2, p. 205. Non-Christians may plan for the future without considering Christ's imminent return. They may push their economic and social roots deep into the soil of this earth. But not God's people. The remnant must possess an "attitude of watching." They must reveal by their life-style that "they are pilgrims and strangers upon the earth."

Perhaps we do not need a pin so much as we need a prod. We need something to stab us awake, to arouse us from our lethargy, to help us see our spiritual need. When we become Christlike in attitudes and appearance, when we adopt a life-style truly different from that of the secular or heathen culture about us, then we will shine like lights in today's gross darkness. No pin will be needed.

K. H. W.

# This Week...

The simple message of the cover reminds us again that Nature can still point us to her Creator just as she did when Christ drew lessons from His natural surroundings—a tree, the flowers on the hill, a flock of sparrows.

We think again of several important paragraphs in *Education* (pp. 119, 120):

"He alone who recognizes in nature his Father's handiwork, who in the richness and beauty of the earth reads the Father's handwriting—he alone learns from the things of nature their deepest lessons, and receives their highest ministry. Only he can fully appreciate the significance of hill and vale, river and sea, who looks upon them as an expression of the thought of God, a revelation of the Creator.

"Many illustrations from nature are used by the Bible writers, and as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's word. It is thus that nature becomes a key to the treasure house of the word. . . .

"To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of Him who once dwelt among men."

It is interesting that when Paul was looking for a figure to describe what the church is like, he chose the human body. *Good News for Modern Man* (T.E.V.)\* reads: "For Christ is like a single body, which has many parts; it is still one body, even though it is made up of different parts" (1 Cor. 12:12). He then goes on to explain that no part of the body regards itself as superior to any other, but that each depends on the other. "The eye cannot say to the hand, 'I don't need you!' Nor can the head say to the feet, 'Well, I don't need you!' . . . And so there is no division in the body, but all its different parts have the same concern for one another" (verses 21-25).

Paul then tells how each person in the

church has a special duty to perform. "In the church, then, God has put all in place" (verse 28). For this reason, we can find inspiration in studying biographies of people who have lived close to Christ. Each has, in his own unique way, contributed to the work of God. It is the development of the unique that God expects of each person. Every child of God must, in his own way, contribute to the cause of God.

The REVIEW begins a series of character sketches this week. They will appear from time to time under the running title "The Most Unforgettable Adventist I Ever Knew." The first, "A Man Gracious but Firm" (page 14), was written by Walter Raymond Beach about H. H. Hamilton, an Adventist educator.

Anyone who would like to write about an unforgettable Adventist should correspond with our editorial office and request our writers' guidelines. The articles may be about anyone, denominational employee or layman, prominent or unknown, living or dead. The one thing all articles will have in common is that they will be about a person who in his own unique way has made a positive contribution to Adventism. He hasn't merely occupied a pew on Sabbath morning and avoided evildoing the rest of the week. If your unforgettable candidate has been a blessing to you, a sketch of his character will undoubtedly help others.

Those concerned about organization will notice that the REVIEW has a new style for serving up the news. Prior to last week, the news pages were divided three ways—International News, North American, and General News. They are still divided three ways, only now under new titles, which, of course, indicate a reorganization of the content—World News, Brief News, and General News. The back page will continue to contain World News at Press Time.

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\* From the *Today's English Version of the New Testament*. Copyright © American Bible Society 1966.



## METHODISM DECLINE IN CEYLON

COLOMBO—Methodism is on the decline in Ceylon and has been for 15 years, the new president of the Methodist Church of Ceylon, G. Deniz de Silva, said recently.

According to Mr. de Silva, only 28 per cent of Methodists attend worship services regularly and only 30 per cent of the confirmed members receive Holy Communion.

Mr. de Silva said the problems go back 15 to 20 years and are caused in great part by the "growing ambiguity in the minds of our people over the ever-widening gap between life in the church and life in the world. . . . Unless the relevance and meaning of our Christian faith is presented more concretely amidst the hard realities of this changing world, we will not be able to arrest the downward trend."

## JEW'S FEAR ECUMENICAL MOVEMENT

HOUSTON, TEXAS—Rabbi Marc Tanenbaum, a Jewish leader in interreligious dialog, said here that many Jews now view the growing ecumenical movement among Christians as a "threat to the pluralist make-up of America."

The rabbi declared that he does not oppose the Christian ecumenical movement, because he sees it as helping to "depolarize" society. Yet he asked that special provisions be made within Christian ecumenism for working relationships and consultations with Jews.

## CATHOLIC ENROLLMENT DOWN 10%

WASHINGTON, D.C.—A National Catholic Educational Association study released here reported that the total number of Catholic elementary and secondary schools has dropped 7 per cent—from 12,814 to 11,937—with a subsequent decline in enrollment of more than 10 per cent.

# ◆ 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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By ELLEN G. WHITE

Sanitarium, California  
June 14, 1914

DEAR FRIEND:

# The Victorious Life

The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, "Be still, and know that I am God." You have had a time of unrest; but Jesus says to you, "Come unto Me, . . . and I will give you rest." The joy of Christ in the soul is worth everything. "Then are they glad," because they are privileged to rest in the arms of everlasting love.

Put away your distrust of our heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God. I know that the Lord is very nigh to give you victory, and I say to you, Be helped, be strengthened, be lifted out of and away from the dark dungeon of unbelief. Doubts will rush into your mind, because Satan is trying to hold you in captivity to his cruel power; but face him in the strength that Jesus is willing to give you, and conquer the inclination to express unbelief in your Saviour.

Do not talk of your inefficiency and your defects. When despair would seem to be sweeping over your soul, look to Jesus, saying, He lives to make intercession for me. Forget the things that are behind, and believe the promise, "I will come to you," and "abide with you."

God is waiting to bestow the blessing of forgiveness, of pardon for iniquity, of the gifts of righteousness, upon all who will believe in His love and accept the salvation He offers. Christ is ready to say to the repenting sinner, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. This blood "cleanseth us from all sin."

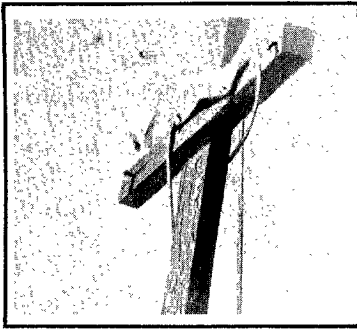
It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, "Him that cometh to me I will in no wise cast out;" that is, there is no possibility of My casting him out, for I have pledged My word to receive him. Take Christ at His word, and let your lips declare that you have gained the victory.

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[This is the last of Mrs. White's writing. Concerning it her son W. C. White wrote: "In the autumn of 1916, a copy of an E. G. White manuscript, a testimony borne to a sister in great discouragement, was placed in the hands of I. H. Evans, president of the North American Division Conference. He read it at a union conference ministerial institute. It had so good an effect that he read it in other union conference meetings.

"The testimony was printed in the union conference papers of several unions, and later was published in tract form under the title 'The Victorious Life.' Later it was included in *Testimonies to Ministers and Gospel Workers*, pages 516-520. Its cheering message has helped thousands."

We printed it ten years ago, in the February 23, 1961, REVIEW. Its message is so timely that we herewith publish it again.—EDITORS.]



Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled this, by faith claim every promise that He has made, and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. And as you believe, all your dark, brooding doubts are thrown back upon the arch-deceiver, who originated them. You can be a great blessing if you will take God at His word. By living faith you are to trust Him, even though the impulse is strong within you to speak words of distrust.

Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to cooperate with the soul's resolve, but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the soul free in Christ; it is the rising of the powers and the will and the energies of the soul to cry out sincerely, "Lord, I believe; help Thou mine unbelief."

#### Christians Should Rejoice in the Bright Prospects of the Future

I rejoice in the bright prospects of the future, and so may you. Be cheerful, and praise the Lord for His loving-kindness. That which you cannot understand, commit to Him. He loves you, and pities your every weakness. He "hath blessed us with all spiritual blessings in heavenly places in Christ." It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son.

Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degeneration of soul. But though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonor Him by doubting His love. The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life. When Satan thrusts his threatenings upon you, turn from them, and comfort your soul with the promises of God. The cloud may be dark in itself, but when filled with the light of heaven, it turns to the brightness of gold; for the glory of God rests upon it.

God's children are not to be subject to feelings and emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love.

He wants them to be established, strengthened, and settled in the most holy faith. He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.

Christ's love for His children is as tender as it is strong. And it is stronger than death; for He died to purchase our salvation, and to make us one with Him, mystically and eternally one. So strong is His love that it controls all His powers, and employs the vast resources of heaven in doing His people good. It is without variableness or shadow of turning—the same yesterday, today, and forever. Although sin has existed for ages, trying to counteract this love and obstruct it, it still flows earthward in rich currents.

God loves the sinless angels, who do His service and are obedient to all His commands; but He does not give them grace: they have never needed it; for they have never sinned. Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift.

It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying: "Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?" And He will answer: "I will take them. With everlasting kindness will I have mercy upon thee. I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove."

"I, even I, am He," the Lord declares, "that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right." "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Respond to the calls of God's mercy, and say: "I will trust in the Lord and be comforted. I will praise the Lord for His anger is turned away. I will rejoice in God, who gives the victory." ♦♦

# Knowing the Lord

By GORDON S. BALHARRIE

EZEKIEL was convinced that one of the basic problems of his people was that they did not really know God.

Many of the people were saying, "How can we poor, crushed, defeated captives understand God when He seems to have forsaken us and left us to our fate? Believing in Him does not seem to make much sense anymore. So far as helping us with our problems is concerned, God is dead."

Recognizing this attitude, Ezekiel devotes much of his time to the vital theme of discovering and knowing God. He uses the expression "Ye [or "they," or some designated subject] shall know that I am the Lord" about 60 times.

Who were to know the Lord? God's people the Israelites (Eze. 6:7), the Philistines (chap. 25:15), the Moabites (verse 11), the inhabitants of Egypt (chap. 29:6), and all flesh (chap. 21:5). The God of Ezekiel is for all nations and all people.

How were they going to discover the Lord? In our day we would suggest prayer, Bible study, and attending religious services. But Ezekiel points to other ways, notably by observing what He does—His deeds.

What kind of deeds?

Ezekiel predicts the downfall of

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*Gordon S. Balharrie is head of the theology department at Walla Walla College, a position he has held since 1962. He has been in the department at WWC since 1954.*

Israel and quotes God as saying, "I . . . will bring a sword upon you, . . . I will destroy your high places. . . . I will cast down your slain. . . . Ye shall know that I am the Lord" (chap. 6:3-7) when there are broken altars, dead bodies, and scattered bones all over the land. He speaks of false prophets who have uttered delusions and seen lies (chap. 13:9), who have been saying "Peace; and there was no peace" (verse 10), and adds that these prophets will be crushed beneath their white-washed wall and then the people will "know that I am the Lord" (verse 14).

"Disaster after disaster" (chap. 7:5, R.S.V.) will come, "then you will know that I am the Lord" (verse 9).

When a man is guilty of taking his idols into his heart (chap. 14:7) Ezekiel says God will set His face against that man "and cut him off from the midst of my people" (verses 7, 8) who would thereby know that He is the Lord.

The death of the firstborn and the desolation of Egypt was that they might acknowledge the One working as the Lord (chap. 20:26).

He also refers to the Ammonites (chap. 25:7), to the Moabites (verse 11), the Philistines (verse 17), the city of Tyre (chap. 26:6), and in each case indicates that the judgments of God will come upon them, but that ultimately they will know that the One working is the Lord.

War and calamity are not evi-

dences that God is dead; rather they are positive proof that He is alive and at work in the world. There is a great conflict in progress, a great controversy between good and evil that affects all nations. God is not neutral. He is concerned about the outcome and is actively involved in the issues confronting all races and peoples. He is the God of the whole earth.

He is operating through the law of the harvest. Ezekiel reminds the people that there is a reason behind what is happening—it is not just chance or fate. He believes that if they will interpret these events correctly they may see in them the hand of God.

A similar situation exists today. The midweek prayer meeting may often be a rather dull affair, but how quickly this is changed as soon as tragedy strikes a member of the church. Family worship is no longer mere routine when a loved one goes to the hospital or to a war zone. Decision days in an evangelistic series can spark the same spirit. Our prayers suddenly take on new meaning and greater earnestness when they zero in on a specific human predicament.

## A Conditional Promise

And so, looking into the faces of the people seated before him, Ezekiel asserts that if they will cooperate with the Lord and make their captivity a time for honest self-evaluation, a time for repentance, they will be given a fresh look at God's delivering power. Indeed, their experiences will become a channel of grace into a fuller understanding of their Lord. But the net benefit will be in direct proportion to their personal response.

This introduces another important aspect of the prophet's message. Ezekiel placed great emphasis on individual responsibility. He contended that our ancestors were not to blame for our failure. He declared invalid the proverb that "the fathers have eaten sour grapes, and the children's teeth are set on edge" (chap. 18:2).

Of course, this point of view seems to be challenged by the second commandment, which indicates that the iniquities of the fathers are visited upon the children (Ex. 20:5). No one will deny that we all inherit certain tendencies and potential abilities and talents from our parents so that to some degree we may follow in our fathers' footsteps. But in this setting Ezekiel is not so much concerned with our achievements or professional pro-



iciency as he is with our moral standing in the sight of God. Whether I am a doctor, engineer, or a musician may depend in part upon something I have inherited, but Ezekiel argues that my behavior as an honest man or a crook, a worth-while dependable citizen or a worthless human derelict, will be determined largely by my individual choices as a responsible human being.

It may be that some of those to whom Ezekiel ministered felt that they were unlucky prisoners caught in a hopeless situation and therefore were no longer responsible for their conduct. Ezekiel was attempting to meet, challenge, and change this kind of thinking. He wanted his people to realize that God was counting on them to maintain their integrity even in a foreign land and even if they had to stand alone.

There were times when the wickedness of the people reached such a pitch that God felt justified in making "a full end of them" but He adds, "Nevertheless my eye spared them" (Eze. 20:17, R.S.V.). On another occasion He declared, "I thought I would pour out my wrath upon them," but added, "I withheld my hand" (verses 21, 22, R.S.V.).

#### Promises of Restoration

Ezekiel envisioned the time when the people would again dwell in their "own land" (chap. 28:25, R.S.V.). And under these more favorable circumstances "they shall know that I am the Lord" (verse 26). The day would come when the Lord would make a "covenant of peace" (chap. 34:25) with His people when there would be "showers of blessing" (verse 26) in their season and when the inhabitants would "be secure in their land" (verse 27, R.S.V.), and "none shall make them afraid" (verse 28, R.S.V.) "and they shall know that I am the Lord" (verse 27, R.S.V.).

So they were to discover the true character of God not only in their ruination but in their restoration, not only in the hour of their judgment but in the day of their justification. Our God is the same today, an ever-present help in time of perplexity and trouble, a constant companion in all our tribulations and trials, but also a great and wonderful friend who marches along with us, shares in our achievement, and rejoices in our success.

"Why did God allow us to be expelled from our land?" one of his listeners inquired.

"Because the land belonged to

God, it was His holy land, and your wickedness had defiled it."

"Well, here we are exiles in Babylon and our homeland is desolate. What benefit can this be to God or to us, and what does all this do to God's reputation among the nations?"

#### Protecting God's Name

The answer is quite clear—His holy name is being profaned and held in ridicule by those who are rejoicing in the downfall of Israel. For God and for Israel the entire situation is extremely embarrassing. We are reminded of what Moses said in effect, "If you destroy these people in the wilderness, the heathen will think that you are a weak

and worthless God who was incapable of saving them. Your divine image is at stake—be careful what you do to Israel, the world is watching."

Supporting the same argument, God insists that for His people to be held as captives in Babylon is a disgrace to His name, and the only way by which this stigma can be removed is to get Israel out of Chaldea and back into Canaan (chap. 36:16-23). He will restore the people to their land for the sake of His holy name. He promises, "I will take you from the nations . . . , and bring you into your own land" (verse 24, R.S.V.). "I will vindicate the holiness of my great name, which has been profaned among the

#### FOR THE YOUNGER SET

### How Does Your Garden Grow?

By ETHEL R. PAGE

IT was always a springtime thrill for Joyce and Lee when mother brought out her store of seeds and began planning the garden. For them one of the happiest places to work and play was the garden. There were so many wonderful things to see and do. Garden work was something the whole family enjoyed together from the planting of the earliest seeds until the pumpkins were gathered in before the frosts came.

Joyce and Lee always had their own small pieces of ground to plant and tend. They took pride in keeping them free from weeds.

"Whistle and hoe, sing as you go,  
Shorten the row by the songs you know."

This little rhyme father often sang

to the children as the family worked together in the vegetable garden.

Sometimes Joyce and Lee grew tired and warm, and then it was so refreshing to rest under the shade of a nearby tree and enjoy the picnic lunch that mother had prepared. To this they often added radishes or lettuce from the garden. Food from one's own garden always seems to taste better than any other.

But raising a garden is not all work. There is plenty of play too. There are many things besides food that can be found in a garden—things like boats, and dollies, and clowns. Let me tell you how Joyce and Lee found these.

When the cucumbers were ripe, Lee would select a well-formed one 12 or 14 inches long, cut it in two lengthwise, and hollow it out, leaving just a shell. With this he could make an Indian canoe to float on the pond. Or sails could be added so that it became a ship for the sea.

Tall onion tops made water pipes. All manner of figures could be fashioned with small potatoes and toothpicks. Comic faces cut on radishes became clowns when mounted on a forked stick. Pumpkin shells were used for jolly jack-o'-lanterns or carved fruit bowls.

Joyce liked most of all to make dolls of the green corn ears. She would remove most of the husks, leaving one as a jacket over the long silken "dress." Large leaves from the grapevines served as blankets. Elegant shawls were made from the delicate purslane weed that spread itself flat on the ground among the corn.

And so all through the spring, summer, and autumn, Lee and Joyce worked and played and enjoyed themselves in the garden.



Working and playing in the garden provided many happy hours for Joyce and Lee.

nations, and which you have profaned among them; and the nations will know that I am the Lord, says the Lord God, when through you I vindicate my holiness before their eyes" (verse 23, R.S.V.).

## The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

### UNION CONFERENCE SESSIONS

The year 1971 is the year for the North American union conference sessions, and probably for others throughout the Seventh-day Adventist world. The sessions in North America will be held during the early part of the year and are scheduled in successive weeks so that division and General Conference officers who attend them can go conveniently from one to the next. At present the union conferences have a quadrennial term. While the constitution and bylaws of the respective unions differ in small details they provide for much the same type of organization. The sessions are one, one and one-half, or two days in duration, and the time is used in receiving reports from union officers and staff, appointing the standing committees, and receiving the reports of the committees. The General Conference *Working Policy* (pages 66, 67) contains several guiding policies that apply to union conference sessions, reading as follows:

"In order to ensure greater representation from the field in the selection of the leadership of union and local conferences, the following plan has been agreed upon:

"1. The delegations to union conference sessions shall include a fair proportion of laymen not in denominational employ. This recommendation is to apply to the North American Division and to other divisions where conditions make its application advisable.

"2. The union conferences in session shall make constitutional provision for the appointment of standing committees as follows: The standing committees for the union session shall be nominated by a special committee consisting of a General Conference or division representative who may be present, who shall act as chairman, and three representatives from each local conference. The local conference representatives on this special committee shall be appointed by their respective delegations at the union session.

"3. The president of the division or one of the division officers shall be the chairman of the nominating committee

But in spite of all this a problem still exists. If Israel is thrust out of the land because of their iniquities, how can God justify either the captivity or their return and restoration if the same kind of people are

at the union conference session; and further, the nominating committee shall consist of from fifteen to twenty-one members.

(Paragraphs 4 and 5 apply only to local conference sessions.)

"6. The Committee on Licenses and Credentials shall be composed of ordained ministers of experience."

The union conferences are significant units in the church's total organization. They are made up of local conferences; and the unions are the building blocks that make up the General Conference. Unions have a supervisory or consultive relationship to the local conferences. The unions operate the colleges or union training schools, also some medical institutions, and in certain situations, publishing houses. They thus assume responsibility for institutions that serve a wider area than a local conference.

Prior to 1894 there were no union conferences in the SDA Church. By the year 1893 there were eight "districts" in the world field: six in North America, number seven in Australia, and number eight in Europe. In 1893 O. A. Olsen, the General Conference president, had proposed that "district conferences" be formed out of a group of local conferences. In 1894 the first union conference was organized in Australia out of district number seven. O. A. Olsen was present, also Ellen G. White. W. C. White was elected its first president. A European union conference was organized in 1898; but it was not until 1901 at the General Conference session in Battle Creek that the movement for union conferences got under way in North America. At that session the Southern District presented a memorial requesting approval of the organizing of a union conference, and when this was granted, a constitution was quickly drawn up and accepted. This started the ball rolling and the other five districts were organized into union conferences in quick succession at the same meeting.

Now there are ten unions in North America though some organizational experts question whether so many unions are necessary in this division in these times of rapid transit and resulting geographical shrinkage.

permitted to reoccupy the holy land.

It is at this very point where God through Ezekiel makes one of His greatest appeals, "If I am going to trust you to go back and represent Me in the holy land, you must be a holy people." How can this work of transformation be accomplished? "I will do it for you." "I will sprinkle clean water upon you, and you shall be clean. . . . A new heart I will give you. . . . I will put my spirit within you, and cause you to walk in my statutes. . . . You shall dwell in the land . . . ; and you shall be my people, and I will be your God" (verses 23-28, R.S.V.).

Immediately following this promise we have the vision of chapter 37 where a valley of dry bones becomes a revitalized nation and stands up as "an exceedingly great host" (chap. 37:10, R.S.V.). And again the Lord promises, "I will bring you home into the land of Israel. And you shall know that I am the Lord" (verses 12, 13).

But Ezekiel did not stop when he had related his vision of a resurrected and regenerated nation.

He went much further than that. In what follows one almost feels as if he seems to have left the cloistered confines of his prophetic ministry and joined the architects, masons, technicians, and civil engineers across the street in the main office of the City Planning Commission. With T-square, compass, and slide rule, he went to work and laid out in minute detail the design for a new temple; a new Jerusalem and a new nation. He included the essential features of government, outlined the duties of the various administrative officials, stipulated the laws and bylaws that were to control the economic, social, and political structure of the country.

As the darkness gathers at the close of a long hard day, one can see Ezekiel straighten up from his drawing board, look across the table to a fellow workman and remark, "Benoni, you and I may never return to Jerusalem and participate in restoring the land of our birth. No doubt we will be too old for the journey. However, I am confident that our children are going back and they will rebuild. But they must have plans to follow. Benoni, we are creating those plans. Years from now when they begin the westward trek to the Promised Land, strapped to their camels will be the blueprints we have worked on today." Such was the spirit and power of Ezekiel. ♦♦

[Next Week: Daniel—the Man Who Made Kings Tremble]



# A Lesson in Property Rights

By MRS. MAURICE HAMILTON

A CHILD should not be branded as a thief the first time he takes something that does not belong to him. Neither should a child be cataloged a liar the first time he tells you an untruth. But such incidents indicate that he needs immediate guidance. The time has come to teach him right from wrong. Never call his first untruth a lie, and never use the word *steal* in connection with his first ill appropriation.

Let me illustrate my point. Our grandchild lived with us the winter she was in the first grade since our daughter had lost her husband by death. We adored little Judy; she completely filled our hearts, and the arrangement gave her mother time to make the difficult adjustment to her new situation.

Judy was completely carried away with my art work, for I enjoy painting with oils. I would give her pencils and set out work for her, and such fun we'd have together.

About two weeks after school began she came home one day with about 20 drawing pencils all nicely wrapped in paper. She was so happy with her contribution to the project. "Oh, Grandma, we can use these; they have so many at the school I knew they didn't need them, so I brought these home to you." She was so proud that her face glowed with an inner light.

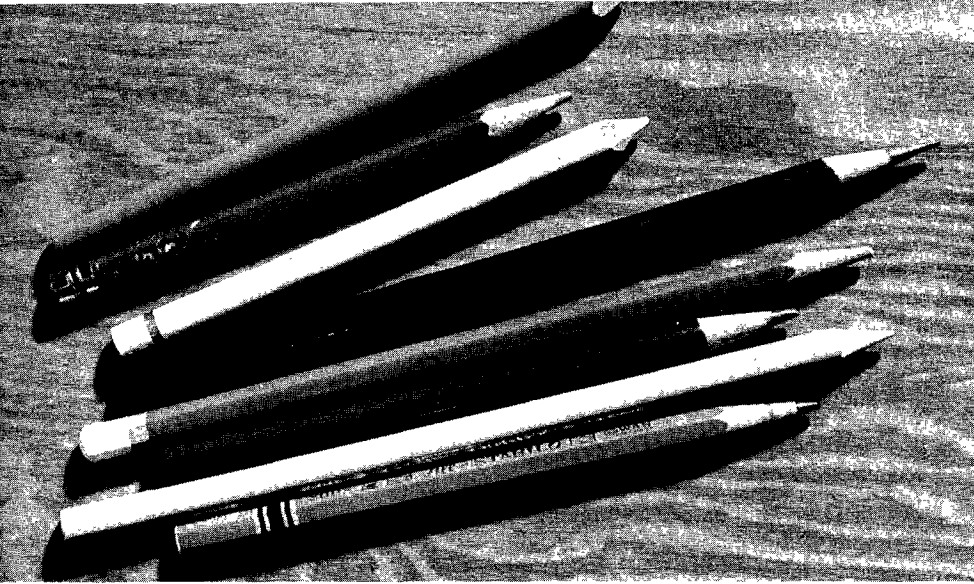
Trembling, I took them from her precious little hands and spread them out on the table.

## My Reaction

Inwardly I was praying for divine guidance. Here I was, a grandmother thinking I'd been doing a pretty good job. For the moment I was completely disarmed. What would her own mother do? I had no choice; it was up to me and I had to strike while the iron was hot.

This was the time to teach her never to touch, take, or handle other people's property without permission. I knew I had to work this out without humiliating her. I knew I had to help her find herself and form





certain social and legal values. Now was the time for me to teach her this lesson. I tried to relax and remain calm within.

I happened to be in my third year of studying American law and procedure. I had just completed the assignments dealing with personal and community property. This being fresh in my mind, I told her I was going to give her a lesson in law.

She jumped up and down, clapped her hands, and was much impressed to think she was going to study law. Because I felt it was important for me to be close to her, I sat down and took her on my lap. She listened with gravity. After finishing with personal property rights I explained very simply community property rights. Employing different illustrations, I made it all sound like a story.

Then I told her that the teacher, as custodian of property in her room, was responsible if anything was missing. I named such items as erasers, desks, blackboards, pencils, and chalk, and told her these articles must never be removed from the schoolroom, as they were the property of the school.

She got the point.

### My Plan Succeeded

Judy leaped from my lap and stood frozen in the middle of the room. She had made a great discovery all on her own. "You know what, Grandma?" she said. "Those pencils belong to the school, and I made a bad mistake, didn't I? I'll take them all back in the morning and give them to my teacher and tell her about property rights and tell her they were not my property."

She had learned her lesson, but I went further.

I explained to her that jails are for those who refuse to recognize property rights after being told what is right. Then punishment must follow. And that we call this wrong act stealing.

I telephoned her teacher the next morning to prepare her for what might have been an embarrassing moment. I explained the situation and the lesson little Judy had learned. Her teacher understood and said she was going to work along the same line.

When Judy came home that night she said, "Grandma, the teacher was

wonderful. She called me a real little law student, and she said the important thing was that I had learned my lesson. And Grandma, now everything I touch seems different. I always ask, Is it mine or does it belong to someone else?"

She spent days after that teaching her dolls the doctrine of personal and community property rights. Listening in on these sessions was both amusing and gratifying. I knew I had not failed her.

Three years later her mother married again. From far north where Judy's new father was stationed she wrote, "Oh, Grandma, I love my school, and when I got real well acquainted with my teacher I told her about my lesson in law, then she talked to the children about property rights."

I believe this should be the first lesson taught in the first week of school. It can be made interesting and attractive. It would save so much heartache and misunderstanding. It can be made fun—a game—with a little imagination.

Knowing right from wrong gives a child a sense of security. He forms a mental pattern of what belongs to whom. He knows that if he borrows and fails to return, he is keeping that which is not his. The child is proud of this knowledge and the exercise of it. He feels he has taken his place in society. Children are people, and much more discerning than we give them credit for. ♦♦

## A Room of My Own

By JANE ALLEN

I WAS only nine when they gave it to me—my very own room. It was just big enough for a double bed, a chest of drawers, and the black stovepipe that stood in one corner. The secondhand bed and chest didn't match, at least not until Mom painted them green. It was a dormitory green, or a hospital green, but at nine I didn't know, and they were beautiful. With the chest they got a large round mirror. It didn't match the chest, but it came with it. So Mom took the light-green lace ruffle from the bottom of her high school formal, and covered the torn, faded oilcloth that had once trimmed the round glass.

Plastic curtains—the ones that look like lace if you don't stand too close—were all the rage that summer (and besides, they were wonderfully inexpensive). For \$2.99 they bought a pair for my room—light green, of course. The color didn't really match either the green furniture or the green ruffle, but Mom said the sunlight through them made the difference, and I believed her.

They had to leave the old linoleum on the floor. Once it had been a dark pink with giant yellow-and-blue bouquets, but actually it didn't matter much, because most of the floor was covered with the green furniture. However, grandmother did promise to make a pink scatter rug to cover the worn spot in front of the chest. Dad promised to put glass knobs on the chest, and Mom promised to buy a white chenille bedspread before August 15. That's when the summer sale catalog expired.

I knew I'd have to wait for the rug and the glass knobs, and maybe I wouldn't get the white bedspread until the winter sale in January, but I didn't mind, because it was my very own room, and I was only nine.

## THE "CLEAN LIFE" PAYS OFF

Regular church attendance and the "clean life" may not only lead to an eternal reward; it seems now that such a life-style is guaranteed a much higher chance to enjoy a longer, disease-free life while on earth.

Such were some of the conclusions reported during the recent Houston convention of the American Public Health Association by Dr. George W. Comstock, a staff member of the Department of Epidemiology, Johns Hopkins School of Hygiene and Public Health, Baltimore, Maryland.

Dr. Comstock's research was primarily concerned with the relationship between drinking water and arteriosclerotic and degenerative heart disease. As reported by the *Journal of the American Medical Association*, November 30, 1970, p. 1636, "A questionnaire used to gather personal and socioeconomic information about the subjects revealed piety as an unexpected but 'tantalizing' variable. The risk of fatal heart disease for men who attended church infrequently turned out to be almost twice that for men who went to church once a week or more often."

But churchgoing and heart disease was not the only correlation noted. "Piety also appears to be statistically related to a dozen other important diseases including cancer, cirrhosis, tuberculosis, and respiratory maladies." Other statistics suggested that habitual churchgoers had fewer fatal one-car accidents and suicides.

### More Than Mere Church Attendance

It is obvious that we are not saying that a person with a good record of faithful church attendance is encased within an antiseptic film that protects from the world's germs; nor is he especially rewarded for his good works by a magic wand on the highways.

What these facts do suggest is what God has been trying to say for a long, long time to anyone who would listen. To the people chosen to reflect His way of life before all nations, it was said: "The Lord commanded us to observe all these statutes and to fear the Lord our God; it will be for our own good at all times, and he will continue to preserve our lives. . . . The Lord will take away all sickness from you; he will not bring upon you any of the foul diseases of Egypt which you know so well" (Deut. 6:24; 7:15, N.E.B.).<sup>1</sup> The obedience of a trusting heart places a person in the stream of blessings which are inherent in the style of life he now chooses to live.

The early church often heard the appeal to make all of life an offering to God so that each church member may enjoy the happy results of piety and obedience here and now. "With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but . . . prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12:1, 2, Phillips).<sup>2</sup>

The person who makes Jesus the Lord of his life has no reason to fret about the future. Indeed! "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee. Trust in the Lord for ever, for the Lord God is an everlasting rock" (Isa. 26:3, 4, R.S.V.). Such trust will go a long way to prevent stress-induced diseases which often include those of the heart and the respiratory system.

The person who lives in the atmosphere of anxiety, self-rejection, or vengeance, is not often the calmest per-

son behind the wheel of an automobile. His own life as well as innocent companions are at the mercy of his tensions and preoccupations.

Truly, the genuinely church-oriented person is not only a happier person, he is also a safer person to be around. And isn't this what the special mission of the Seventh-day Adventist Church is all about? One reason the advent of Jesus Christ has been delayed is that those who have professed His name have not yet produced before the universe the exhibit A of what faithful sons and daughters are really like.

### God Must Wait

God is willing to wait, in fact, must wait, for a group of people to live like Jesus. Not only will this style of life be a blessing to those so committed, and not only will this demonstration of good sense and well-being draw honest seekers for the better life into their camp; the integrity of God's government is laid on the line because God said that the life He has advocated is indeed the happiest, safest, healthiest way to live.

But God will not drag into the kingdom a kicking, screaming crowd who, generation after generation, keep wanting rain checks, even when the sun is shining. The gates to the last of the last-day events have been open for over a century; from all appearances it could appear that Adventists either want to postpone the game or they are waiting for half-price tickets.

The key to completing the work of the gospel is found primarily in the quality of character of those professing to preach this gospel. The Christlike Christian not only vindicates the fairness and integrity of God but becomes the demonstration of what the message of the three angels is asking the uncommitted around the world to accept.

Statistical surveys even now indicate the qualitative difference of church-oriented people. One of these days the world will not have to discover this difference by reading scientific research in a professional journal; it will be evident in the lives of their neighbors who look for the soon return of Jesus. Let us all add to this growing witness to God's way of life.

"Never pride yourself on your own wisdom, revere the Eternal and draw back from sin: that will mean health for your body and fresh life to your frame" (Prov. 3:7, 8, Moffatt).<sup>3</sup>

H. E. D.

<sup>1</sup> *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

<sup>2</sup> From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

<sup>3</sup> From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

## ANOTHER LOOK AT CHILDREN AND THE HOME

*Look* magazine for January 26, 1971, carried a special series of articles on the American home from the pens of several writers. The writers, who included a physician and expert on children, an anthropologist, an educator, and a psychologist, examined marriage, parents, and children, and in general agreed that the American home is in trouble—an idea that is not new to us.

In introducing one section of the discussions, *Look* editors commented, "Family is the first environment. It feeds us ways of thinking, feeling, acting and reacting that fix a mood for life." But time and again throughout

the series it is seen that the home has failed in its function of setting the tone and implanting the type of basic values that undergird a healthy society.

For example, we are reminded that the family social pattern has changed in ways that weaken family ties. In times past, social invitations included the whole family. Now family members are segregated into groups for social occasions. In simpler times parents frequently worked in the vicinity of home, often on a farm, and the children came home from school to participate in home duties that bound the family together. Again, everyone in a community knew everyone else, and misbehavior on the part of a child was soon reported to the parents.

Today separation is frequently found even when the family is together, it was claimed. "It has become impossible for a lot of American families to live together," one writer commented. "Some share the same roof and nothing else. Others go through phony motions of togetherness, and split as soon as dinner is over. This disintegration of the home is a worldwide phenomenon, but the symptoms are most acute in our own . . . society."

We were particularly interested in what the various writers had to say about children and their relationships to the home situations described. For while every member of the family is affected, children are the ones most affected. Children are normally dependent, needing family guidance, security, and solidity during their formative years. What goes on in the family—or nonfamily—vitally involves them, and the future of our nation and the world. Thus, some of the comments and revelations made by the *Look* writers help us to understand some of the reasons why our society finds itself in its present troubled situation.

#### Where Does the Child Spend His Time?

The question was discussed, If each member of the family goes his own way, so that the child does not spend much of his time with his parents or other adults, where does he spend it? Part of the answer was, With other children. Obviously, the result is that the child gets many of his values and opinions from his peers, and that these tend to become more important and significant to him than those of his parents and other adults, who live in another world, anyway.

This was confirmed by a study of 766 sixth-grade children who were found to spend twice as much time with their friends on weekends as with their parents. The reason for this was apparently because they were cut off from the adult world, as has been suggested. Their parents were unconcerned about them and showed them little attention. Among these children the opinions of their friends carried more weight than did the opinions of adults.

The tendencies of these children, it was reported, were to engage in antisocial behavior such as "doing something illegal," staying away from school, lying, and teasing other children. What it actually amounts to is that whatever the group did the individual child did. His actions were governed by his age-mates rather than by his parents and other adults. In this way the virtues that are basic to a sound society, such as mutual trust, kindness, cooperation, and social responsibility, which are for the most part learned in the home, are learned poorly or not at all.

Discussing the influences that mold today's children, the opinion was expressed in *Look* that possibly the only rival influence to that of his peers upon a child is television. Many American children spend as much time looking at television as they spend in school, it was stated.

The adverse effects of certain types of television programs upon children will be questioned by few. Even children themselves recognized that their classmates who watched TV programs involving a high degree of violence were more aggressive than those who did not, according to *Look*.

After pointing out the failure of the parents in the home, one *Look* writer sums up the situation thus: "The role of the church in moral education has withered in most cases to a pallid Sunday school session. The school—in which the child spends most of his day—has been debarred by tradition, lack of experience and preoccupation with subject matter from concerning itself in any major way with the child's development as a person. The vacuum, moral and emotional, is then filled—by default—on the one hand by the television screen with its daily message of commercialism and violence, and on the other by the socially isolated, age-graded peer

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## A Meditation

By CLIFFORD B. HOWE

We cry in the darkness, O God, are You there?  
We're heartsick, head-sick, and sick everywhere.  
We long for sweet love, for peace, and for flowers,  
For a land of quietness, of sunshine and showers.  
But we're stifled and hedged in by powers unseen.  
The whole world's establishment seems static and mean.  
We're looking for an exit, a way of escape,  
From this troubled old earth in its now present shape.

Be it speed, LSD, or a night with the weed,  
Just anything to ride on some fantasy steed,  
To take trips that now lure us and beckon us on  
To a world where all problems of the present are gone—  
No bloodshed, no draft, no hypocrisy and sham—  
Where the wolf and the lion lie down with the lamb.  
Call us hippies or yippies, whatever you may;  
We can't take it longer; we're now on our way.

And nothing shall stop us, whatever the fate;  
We'll blow up the world, if that's what it takes.  
The churches are decadent, loaded with creed;  
The preachers are politicians, and can't sense our need.  
Christianity seems freakish and simply a form,  
Without holy power to cope with the storm.  
So we've turned to our drugs and promiscuous love  
For the peace and the happiness that comes from above.  
We are wistfully looking to heaven to send  
A messenger with hope and salvation for men.  
How long can we wait? The hour is late!  
Soon the world shall be doomed to a terrible fate.

group, with its limited capacities as a humanizing agent."

Seventh-day Adventist parents should be very grateful that the moral and spiritual values of the Bible are impressed upon their children in our schools in addition to reading, writing, and arithmetic. They should be happy that the moral education taught in our churches is more than a "pallid Sunday school" type. But they must also constantly remind themselves that it takes much more than the church school and Sabbath school to make Christians of their children. One *Look* writer commented: "If adults do not once again become involved in the lives of our children, there is trouble ahead for American society."

Perhaps some of us Adventists who are parents have

something to learn from the *Look* series. For it brings home to us once more that we must not permit the clamorous demands of today's world to elbow the worship hour from the family program, or in other ways to fragment the home situation. It impresses upon us the imperative fact that we must keep our children's welfare, especially their moral and spiritual welfare, primary in our thinking. The series brings home to us the vast importance of seeing that our children are not permitted to spend disproportionate unsupervised periods of time with playmates, and it notifies us once again of the grave dangers inherent in television. Again the warning comes to us. Let Adventist parents take heed.

T. A. D.

## 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.]

### PICTURES THAT TEACH

There is little doubt concerning the effectiveness of our beautiful color pictures in our denominational publications, bulletins, and brochures. God's message is a beautiful message and deserves the best. But does the Holy Spirit need lipstick, pearls, and secular Christmas scenes to proclaim His message? We have clear counsel regarding attire and outward display, but many become bewildered saying, "Is this not a Seventh-day Adventist publication? Why then are the people so attired?"

I know that some pictures include those of different belief, and this is understandable. But often pictures portraying healthful living or the Christian way show the ways of the world. It doesn't seem to me that good photography or our goals need this.

JAMES R. KILMER

Newport, Oregon

### CONTINUING INSPIRATION

I appreciate the REVIEW as a personal encouragement and source of continuing inspiration. I have noticed this more in recent months, both in devotional articles and in many of your editorials.

CARL PFLUGRADT

Mollusk, Virginia

### POST-MORTEM

Thank God for the "Post Mortem on Christmas" [Jan. 14] and for the encouragement as to how to repent and reform. How much good might have been accomplished had this amount of money helped to hasten the Lord's coming.

MARGUERITE P. ANAPACH

Modesto, California

I heartily agree with "Post Mortem." In our family, we stopped exchanging gifts many years ago. Of course there were no children and, as for myself, I've stopped

sending Christmas greeting cards. I sometimes send letters with special season's greetings to certain people, but not to all my friends. I believe Adventists have a long way to go to line up behind the instruction of Sister White and not follow the world in many things.

EDNA RAGSDALE

Azusa, California

Could you repeat "Post Mortem" in the middle of November? Then let's have a really big Christmas offering on December 25—another of those million dollar calls!

ELSIE M. GERHART

Deer Lodge, Tennessee

What a boon it would be to our missionaries out on the frontiers if the money thus spent selfishly or foolishly were placed in their hands to provide churches, schools, transportation, literature, and the many other things they struggle along without.

ROBERT I. WILSON

Salem, Oregon

Splendid and very timely! Publish this editorial in every December issue.

B. KANACHKY

Willowdale, Ontario

I agree with you to a certain extent, but I think the price tag was too high.

As for us, we spent \$3 for a tree, and used the decorations that we have probably had for ten years.

Every gift we gave or received was a necessary item, mostly clothes, which we would have had to buy anyway.

I agree, it's a stupid custom, and I'd be glad to get out of the trap, but it seems to be a well-established American custom.

WALTER GERALD

Lancaster, Massachusetts

It would be wonderful if the REVIEW and the youth magazines could lead out in encouraging all church members, young and old, in planning a great love offering for Christ this coming Christmas. This whole year could be used in arousing interest among Adventists worldwide to prepare for such an offering dedicated to presenting Christ to the world; it could become a continuing year-long challenge to our young people especially, and bring them the most

joyous Christmas they have ever experienced.

There are unlimited ways for young people to be busy, interested, and happy in such programs. We do have talented young people and I believe they would love to be involved in positive action of this kind. Why should Adventists waste time, talent, and money on things that bring no real lasting satisfaction to themselves and no glory to Christ.

ELIZABETH H. LUDLAIN

Charleston, South Carolina

I don't think we ought to take Christmas away from Seventh-day Adventists, but I do believe that the interests of God's cause are almost completely removed from a true Adventist spirit at the time of Christmas. I believe it is good for Adventists to have a happy heart and to carry on with special greetings and worth-while gifts to loved ones or friends, but when we do this and almost entirely, if not entirely, forget to contribute funds for the benefit of grief-stricken and handicapped persons and the heralding of the gospel in every possible way, then I believe we are inclined at least to really show where we stand in relation to a "finished" work.

I hope all Adventists around the world have opportunity to read this editorial.

C. G. CROSS

Lincoln, Nebraska

I suggest that the tense and title of "Post Mortem on Christmas" [Jan. 14] be changed and that this article appear in the REVIEW every week beginning about Thanksgiving Day until the week of Christmas each year. This will counterbalance to some extent the decorations and advertisements that are attention grabbers at this season.

We know that the holiday associated with December 25 is really a pagan one; we know that we have no Biblical instructions for celebrating Christ's birthday; and we know that December 25 is most likely not His date of birth, but if we are to pretend that it is then the gift should be given to the One whose birthday it is.

Although Christians should keep the poor in mind every day of the year, I believe there's no harm in directing the usual generous mood of the people at this season toward worthy causes.

DONALD R. PERRY

Dayton, Ohio



## *A Man Gracious but Firm*

By WALTER RAYMOND BEACH

**I**N A lifetime of meeting people on every continent of the globe—  
—young or old, black or white, primitive or civilized, rich or poor  
—I have found everywhere those who for sundry reasons towered  
above their setting. Sometimes their uniqueness was a matter of  
integrity, sometimes a matter of talent, sometimes a matter of  
personality—whatever the reason, they left an impression on my  
memory. Yet, as I scan this memory for one person who, more than  
any other, calls to be singled out, I do not hesitate to name Prof.  
Harry H. Hamilton. Today this thorough gentleman rests in his

*Walter Raymond Beach, who began denominational work in 1923  
as dean of boys at Auburn Academy, is now a general field secretary  
of the General Conference. From 1954 to 1970 he was GC secretary.*

grave, which is the age-old ironic antithesis to a lifetime of energy. Today Professor Hamilton's mind, which, like a workman's hammer, daily beat away to solve the many problems for which he felt an interest or a responsibility is stilled until such a time as it will be renewed for a higher use.

But even today, years after his death, I find my spirit quickened as I remember how, amid tensions and storms, this man could be gracious while firmly insisting on justice in the Christian context. As a teacher he was a superb guide of the youth placed in his charge, never faltering in courtesy, yet never confusing the means with the end. I never knew him to hide a thought, no matter how unpleasant, if it served to advance the truth; nor did I ever see him neglect a duty in order to advance his personal fortune. In short, whenever I remember Professor Hamilton, I am led to think of the Greek ideal, where harmony, balance, and radiance unite to produce the golden mean.

### Fifty Years Ago

As I compose this sketch, the autumn leaves outside my study window are falling just as they were on a day 50 years ago at Walla Walla College, when a group of us students gathered to hear whether or not we would be allowed to escort the young lady of our choice to a Jascha Heifetz concert; for you see, that was a different age, another time. College rules then were a far cry from those of today. We young men on the college campuses of that age had to obtain the permission of the college president or a special faculty committee to escort a girl to an evening's entertainment; and such permission was granted only after thorough investigations into the quality of the entertainment requested. Thus it was with avid curiosity, mingled with no small amount of apprehension, that we sat with our eyes riveted on the rostrum toward which *he* strode with military precision, a gait he never abandoned on any of the occasions I had a chance to observe him. That day Professor Hamilton was undeniably imposing as he paused in front of the podium to deliver his message:

"Students, I shall not keep you in ignorance of the decision reached



by your faculty concerning the Heifetz concert. We are well aware that an appreciation of good music is an essential quality every cultured person should develop; we also know that young Heifetz is a splendid violinist. So, your faculty, in the absence of President Smith, who is attending Fall Council, has asked me to tell you that your request to attend the concert will be granted. The young men of this college will be allowed to escort the young ladies of their choice to this musical gala.

### An Austere Alternative

"But now, may I just say a word to the young women of this college. Perhaps you do not know this, but I think you should. The tickets to this concert will cost five to seven dollars apiece. That is a large sum for a boy to spend on a girl. In fact, my personal opinion is that no young lady should let a college boy spend that much on her unless she is engaged to him. And if she is engaged to him she had better think twice before she lets him spend that much money on her, for she will need the money very much after she's married."

My girl, who today is my wife, and I did not hear Heifetz that year, but in my library I still have three old, red, cherished leather books that we purchased with my concert money.

That was the kind of man Professor Hamilton was—practical, sensible, wise, sensitive, and witty. His great heart engulfed all his students—hundreds of men and women who by sitting at his feet and learning from him later arose to carry out his ideals in the far corners of the earth.

When my college days were over, my first assignment was as dean of men at Auburn Academy, where Professor Hamilton was principal. I find it impossible to enumerate all the lessons I learned from him, but I do know that I was singularly blessed in having entered the work of our church under the guidance and influence of such a man. Not an ounce of self-glorification marred the stature of this educator. He abhorred a phony and could detect one a mile off. Piety he had, but not the simpering or florid kind—only piety clothed in sincerity and integrity. He was simple, like all great men, but he carried

himself with the bearing of an aristocrat. Kipling's "If" was one of his favorite poems, and the line he often quoted to his students, "If you can walk with kings nor lose the common touch," was indeed characteristic of his own life-style.

Professor Hamilton was a master at the art of storytelling, often illustrating a point he wanted to make with a humorous anecdote that set his audience roaring with laughter, even if the intent of the story was a reprimand. Never have I known anyone in a position of leadership to use more tact with young people, especially those who were recalcitrant or rebellious. His approach underscored his innate faith in all of his students. In fact, I never knew him to admit that a boy or girl was really bad.

Time and again, when a new student with a questionable record moved into my dormitory, he would bring this young man to me and present him as if he were a president's son; then later he would tell me, "Do what you can for him. He may be rebellious and rude now, but he is ours for a little while, and we must help him to become a man. He hasn't had much discipline; doubtless his father should have had more board meetings in the woodshed with him. However, when he leaves here he must never have to go to a juvenile court." Or he might say, "We must have this boy meet his Lord while he is here. Let's introduce them . . ."

Quite often Professor Hamilton chose a practical joke as a way of breaking the ice in a punitive interview with a student. One student well remembers going to his office to discuss getting F's in her English class and how, despite her embarrassment, she was helped.

"So you are finding English difficult to master?" he opened the conversation.

"Yes, sir."

"Why, that surprises me about a bright girl like you. You do know the difference between a plural and a singular verb, don't you?"

"Oh, yes, I think so," was the timid answer.

"Well, which is correct—'girls is' or 'girls are'?"

"Girls are, sir."

"Would you say," he asked smiling wryly, "Girls, are my hat on straight?" In that way the tension was erased, and Professor Hamil-

ton could go on to say, "You see, English is a bit tricky, but I'm sure you can bring these grades up. You can make your mother tongue glorious."

Then there was the girl seriously dating a boy who had no interest in religion; the professor admonished her as follows: "When a child of God marries a child of the devil, she will have plenty of trouble with her father-in-law." His general advice to any girl dating was this: "Don't date a young man whom you wouldn't think of marrying—you might."

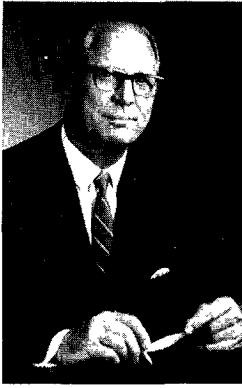
### A Lover of Beauty

Professor Hamilton wanted his students to know Christ as a close friend, and he believed in prayer as a great problem solver. Often he told his students, "If you want to live a good life you have to handle yourself as did the old Southern preacher who, when questioned about his great success as a soul winner, commented, 'Well, I just keep myself prayed up.'"

A profound love of beauty was reflected in Professor Hamilton's life—especially a love for the glories of nature surrounding him. I have heard him say numerous times, "I have hoary Mount Rainier in my front yard and the deep Green River valley in my back yard—all for inspiration." He loved the stars, too. Sometimes, when we walked home late at night after a particularly trying faculty meeting, he would look up at the star-studded heavens and say, "Just look at Orion tonight," or, "Sirius is putting on a show tonight, isn't he?" Or, "I do hope someday I can listen when our Creator explains those rings around Saturn."

But most of all, Professor Hamilton loved the beauty of a noble character, and it is this beauty he kept in mind whenever he observed the growing grace of a young girl, or the awkward gallantry of a young lad, or the innocent face of any child. To channel this grace, this gallantry, and this innocence was the task to which he devoted a dynamic lifetime.

As I sit here reminiscing in my comfortable study chair I feel a sense of infinite gratitude for the friendship and guidance of this man of high purpose and kingly heart. I shall never forget him—he was unforgettable. ♦♦



**H. H. Schmidt**  
*President*

# The Southern Union Conference

ALABAMA  
MISSISSIPPI

FLORIDA  
N. CAROLINA

S. CAROLINA  
GEORGIA

KENTUCKY  
TENNESSEE

IN THE SOUTHERN UNION we are presently compiling statistics for the years 1966 to 1970 in preparation for reporting to the constituency during our quadrennial session in April, 1971. As we view these statistics, we have every reason to recognize God's blessing and guidance. Although figures are cold and impersonal, yet they do tell a story of either progress or decline.

As these words are written, the membership of the union, which is comprised of eight States and seven local conferences, stands at 56,000. This represents a net gain of 5,500 over the previous four years. Baptisms reported over this same period were approximately 12,000. This harvest of souls resulted from a concerted effort on the part of our evangelists, pastors, departmental leaders, and laity. During the same period of time 33 new church congregations were

organized; 73 new church buildings were constructed, 20 of which were dedicated free of debt. New senior academy complexes, together with 40 church school buildings, were provided, benefiting the ever-expanding Christian educational program in the Southland.

In the Southern Union there are two senior colleges—Southern Missionary College and Oakwood College. Also, there are 14 senior academies, providing secondary education for hundreds of our youth. Much could be written about the upsurge of interest on the part of our people in Christian education, evidenced by the scores of locally operated elementary and intermediate schools. The youth of the church are responding by educating themselves for God's work, and are, through the Missionary Volunteer Department, engaged in winning other youth to Christ.

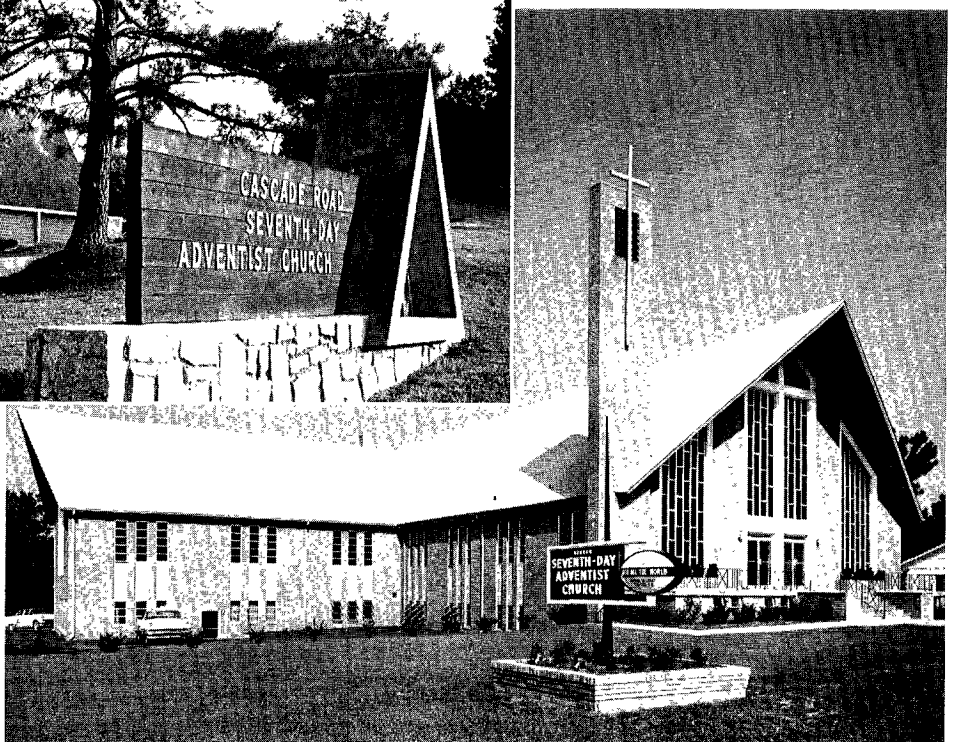
The medical work plays a tremendously important role in the Southern Union territory. In addition to the six hospitals operated by the union, there are four conference institutions together with several more self-supporting ones operating within the framework of the Association of Privately Owned Seventh-day Adventist Services and Industries.

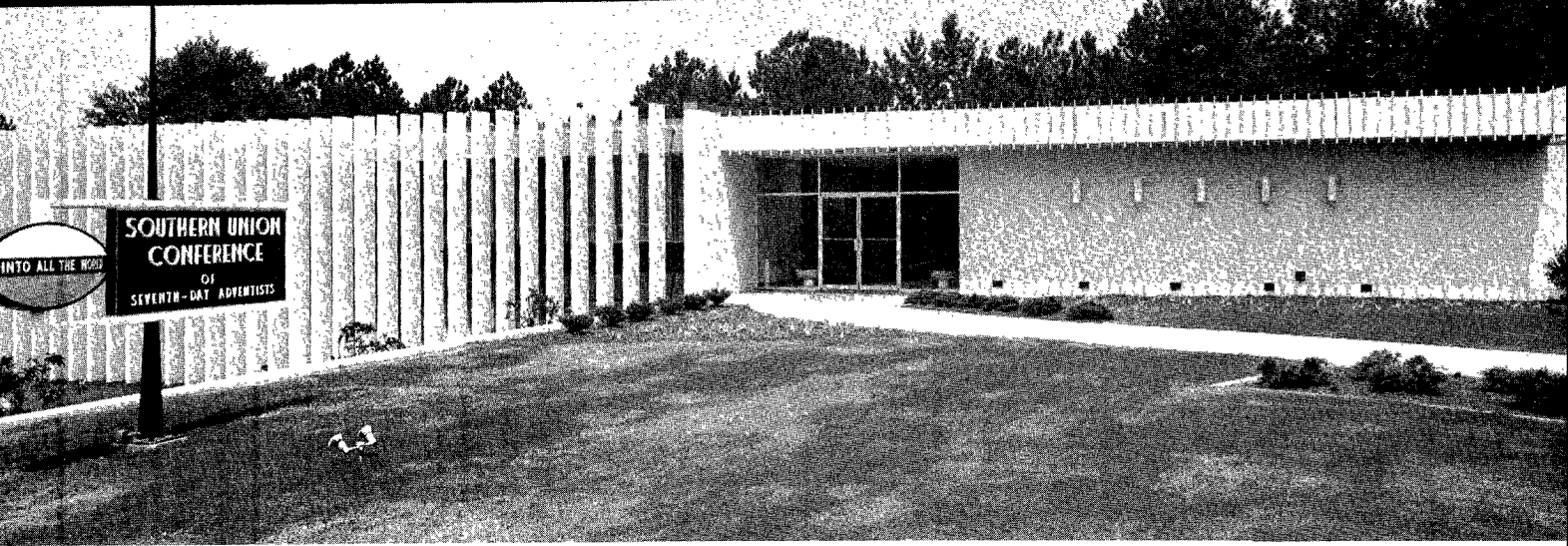
We have ended a quadrennial period. As we look back over these four years, it is with a sense of awe and thanksgiving to an ever-present, ever-loving heavenly Father who watches over and cares for His work. Also, we are fully cognizant of the hundreds of men and women among us who, with vigor and dedication, have given and are giving their all in order that God's work may steadily move forward.

H. H. SCHMIDT, *President*  
*Southern Union Conference*

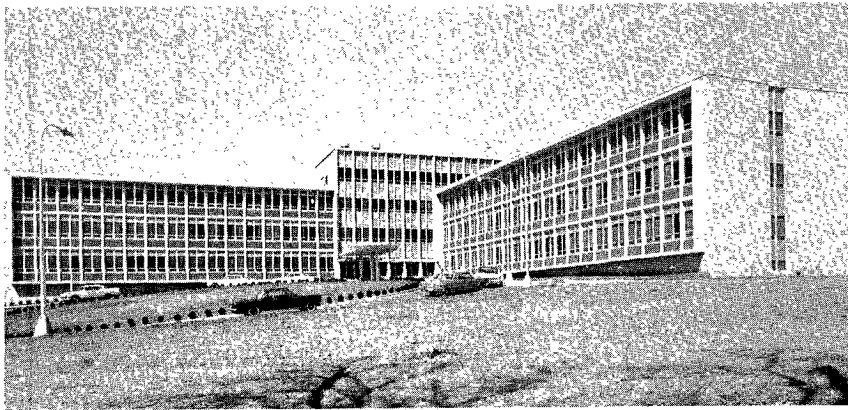


*These two Atlanta area churches are representative of the more than 500 churches within the Southern Union territory. The Cascade Road church is part of the Georgia-Cumberland Conference. The Berean church is the largest congregation of the South Atlantic Conference.*





**The offices for the Southern Union Conference are situated on a main thoroughfare in the Decatur area of Atlanta, Georgia.**

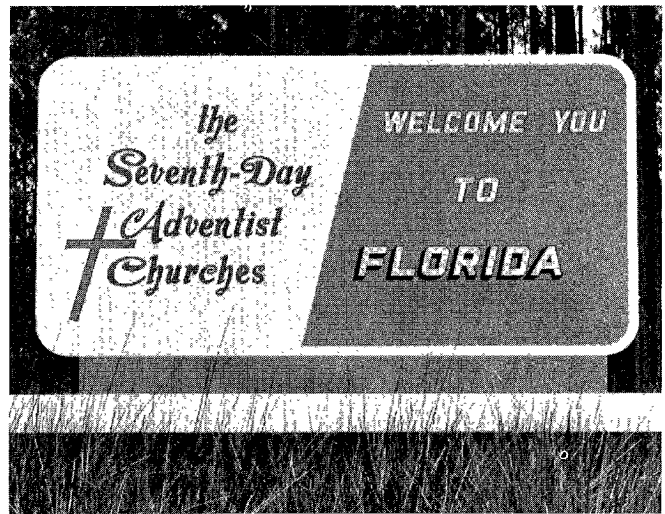


**LEFT: The word Madison holds nostalgic feelings for many a Seventh-day Adventist. In recent years, Madison Hospital has been completely rebuilt as a lovely modern facility.**

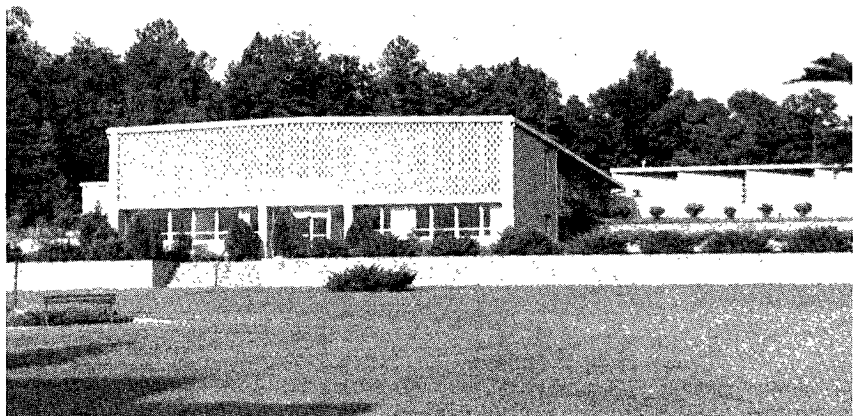
**BELOW: Many conferences of the Southern Union are installing large billboards along freeways to welcome tourists and visitors to their State.**



**ABOVE: The lay activities departments of all eight conferences of the Southern Union are well equipped to help in case of disaster situations.**



**RIGHT: Fourteen senior academies serve the youth of the Southland. A completely new building complex is found on the Georgia-Cumberland Academy campus, which is situated near the city of Calhoun, Georgia.**



# The Joy of Service in a Mission Hospital

By MYRTLE A. POHLE

My husband and I have recently returned to the United States from a four-month stay on the Caribbean island of Curaçao, just off the coast of Venezuela. Those four months were literally the fulfillment of a dream of mine.

A number of months previously I dreamed we were sent to work among dark-skinned people whom we loved dearly. Then the call came to go to Curaçao on a short-term basis to help start the new Antillian Adventist Hospital. Thus began an episode that added to the satisfying life that had been ours.

The task assigned was to set in operation the small hospital that would hopefully sell the gospel to the people through caring for their physical needs and thus create in them a desire for the greater needs of the soul.

After a month of repairing and setting up equipment, the first patient came. Soon more ventured in, and the word spread. As one patient expressed it, "No one ever treated us like this

before!" What a reward for the tender, loving care we had come to give!

Then one morning a dear old man expressed his gratitude by shyly presenting the doctor with two cookies. We wondered whether they were intended for his own lunch. Those cookies were so precious to us. We kept them in the refrigerator for days and took them out occasionally to feast on their fragrance—a token of loving appreciation—his alabaster box.

## A Letter to a Newspaper

Our first surgical patient was so pleased with his hospital stay that upon returning home he sent a letter to the newspaper telling of the good care received. It was published.

Prayer with patients was most rewarding and heartwarming. One young mother, deeply impressed, asked for a written prayer that she might use. We had never had such a request before. We prepared two petitions and gave her a *Steps to Christ* in her mother tongue with the suggestion

that this book would teach her how to talk to Jesus as to her dearest friend.

One day a beautiful woman who came to the hospital was so fearful that she pretended she could not speak in a language we understood. But within a few moments she was conversing in English and Spanish. Wanting to help her learn about the gospel, I remarked, "We're trying to learn the Papiamento language. It is such a beautiful language. Would you teach me some during the half hour we wait for your next film?"

"Oh, surely."

"Very well, I have a book entitled *Steps to Christ* written in Papiamento. I will read to you, and then would you explain to me the words I do not understand?"

"Yes, certainly."

So the lesson began. As it proceeded, she exclaimed over the beauty of the text. By the time for the next X-ray, a desire for the book had been created, and it accompanied her to her home. Another seed of love planted in a heart.

On the small island of Curaçao, which is approximately 35 miles long and from two to ten miles wide, there are eight churches, and the nucleus for a ninth has been established. From week to week we visited these various groups, and they took us into their hearts.

## So Much Love

The people of Curaçao speak at least four languages—even the majority of the children. In several of the churches services are conducted in English and Papiamento.

Our people there carry on Sabbath school and church services just as Adventists do in other parts of the world. They have the mission story and urge one another to give to the needy in other parts of the world, thus blessing themselves while forgetting for the moment their own local needs. They also carry on an enthusiastic Sabbath school Investment program. When the leader in one of the churches made an urgent call for cooperation, I offered to bake four loaves of bread for Investment. Afterward it occurred to me that there are eight churches, and we belonged to them all. That meant many more loaves than I had originally planned; but the enthusiasm of the dear people was inspiring and made it a pleasure to participate with them in this endeavor.

Shortly before we left Curaçao, my husband remarked, "I didn't know it was possible to find so much love in four months!"

And as the time drew near for us to complete our work and return home, we became apprehensive concerning the new doctor and his wife. Would they love our people as we had? But when they arrived, Dr. and Mrs. R. E. Gleffe proved to be the fulfillment of our fondest hopes. They did love our



## Ordination in New Guinea

At the sixth quadrennial session of the Coral Sea Union Mission, held at Kabiufa Adventist College, Goroka, New Guinea, John Kosmeier was ordained to the gospel ministry. R. R. Frame, president of the Australasian Division, preached the sermon. W. J. Hackett, a general vice-president of the General Conference, offered the prayer. O. D. F. McCutcheon, president of the union mission, gave the charge, and H. G. Harker, president of the Western Highlands Mission, welcomed Pastor Kosmeier into the ranks of ordained gospel ministers. In the picture Lui Oli, assistant president of the Central Papuan Mission and a national member of the division committee, greets Pastor Kosmeier. Looking on (from left to right) are Pastors Frame, McCutcheon, and Hackett.



people, and our people are loving them in return.

We left Curaçao with pain in our hearts, having learned that being a missionary is one of the most rewarding activities found this side of heaven.

There were perplexities; at times they seemed overwhelming. Sometimes there was homesickness. The antidote for this latter malady we found to be love. Love to God and love to His dear children whom we had come to serve. And the rewards are commensurate with the measure of heavenly love poured into the task to be accomplished.

#### CANADA:

### New Church Organized in Toronto, Ontario

A new church, organized December 26, 1970, at Toronto, Ontario, was officially opened January 2, 1971, by Philip Moores, president of the Ontario-Quebec Conference. The church has 70 members.

Two years ago the Toronto West congregation purchased a sanctuary in downtown Toronto. Under the pastorate of Earl Parchment the membership increased in the two years from

less than 200 to 447. Resultantly, the church building became crowded, and it was found necessary to purchase a second church. A suitable church building was found on Perth Avenue.

An evangelistic program is planned for 1971 by Pastor Parchment and his associate, E. R. Bacchus. It is anticipated that this will increase the present membership.

This new Perth Avenue Seventh-day Adventist church brings the total number of Adventist churches in the city of Toronto to 12 as well as one company.

THEDA KUESTER

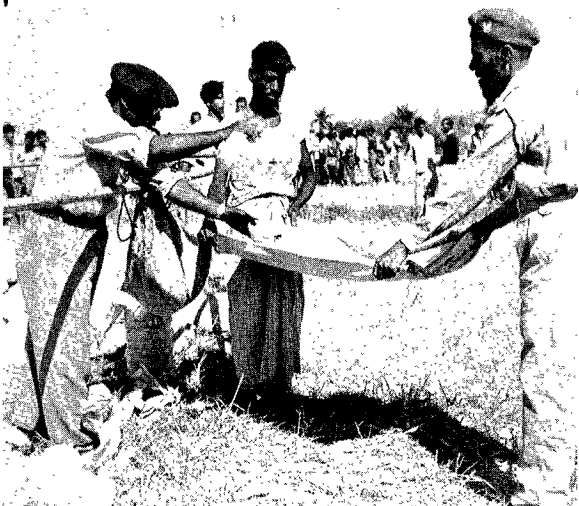
# SAWS BRINGS RELIEF TO EAST PAKISTAN DISASTER AREA



*The Seventh-day Adventist Welfare Service chartered a launch to take supplies to the stricken East Pakistanis.*



*Rows of people affected by the November East Pakistan flood await the distribution of relief supplies furnished by SAWS.*



*An Adventist worker (left) and a local policeman measure relief supplies for a disaster victim.*



*This launch rests near a house one quarter of a mile from the Ganges. SAWS workers saw many similar scenes on the Ganges Delta.*

*World Divisions*

**PHILIPPINES**

✦ The Bible department of Mountain View College, Mindanao, Philippines, has completed arrangements with the Northern Mindanao Mission to have ministerial students serve as student pastors in ten of the churches in the area surrounding the college.

J. H. ZACHARY  
Bible Department Chairman  
Mountain View College

✦ Lenore E. Gensolin, a member of the faculty of Philippine Union College, was recently awarded the Doctor of Philosophy degree by the Centro Escolar University. She thus became the first Filipino Adventist to earn a Ph.D. degree in the Philippines. Recently Mrs. Gensolin was awarded a plaque by the Institute of National Language in recognition of her efforts to promote Philippine culture.

B. B. ALSAYBAR  
Departmental Secretary  
North Philippine Union Mission

*Atlantic Union*

✦ The Pittsfield, Massachusetts, church has purchased ten acres of land as a future building site for a church and school. The future church will serve the area of Pittsfield, Lenox, Lee, Dalton, Hinsdale, Berkshire Village, Adams, and North Adams.

✦ Twelve people at Derry, New Hampshire, were baptized on December 26 as a result of an evangelistic series conducted by Joel O. Tompkins.

✦ One hundred and seventy-two people were baptized in Bermuda as a result of a Voice of Prophecy evangelistic crusade which concluded December 26. The campaign was conducted by Byron R. Spears, Voice of Prophecy crusade evangelist, with Joseph Melashenko as singing evangelist. At the end of 1970, the Bermuda Mission had 1,176 members.

✦ Mrs. Emily Anderson, 77, a member of the Springfield First church, Springfield, Massachusetts, raised \$1,800 during the recent Ingathering campaign.

✦ Thirteen non-Adventist children are attending Sabbath school in Livingston, New York, as a result of Vacation Bible Schools, Bible Story Hours, and Pathfinder Clubs operated by the church.

✦ Eighty per cent of the members of the New England Memorial Hospital church, Stoneham, Massachusetts, worked together to raise \$16,700 for Ingathering in one week's time. The goal was \$15,000.

EMMA KIRK, *Correspondent*

*Central Union*

✦ The Golden Chords Chorale of Union College raised money to ship 50 choir robes to Tananarive, Madagascar. The E. R. Moore Company, of Omaha, Nebraska, donated the used robes and stoles for the project.

✦ The College View church in Lincoln, Nebraska, has included several young people among its officers for the new year. Ten college students were selected to serve with the older deacons, and three young men were chosen to work as elders.

✦ Recently the mayor of St. Louis proclaimed a "No Smoking Week." He called upon all citizens to break the smoking habit by participating in No Smoking Clinics sponsored by the Seventh-day Adventist Health and Welfare Center.

✦ During the first week in March, Vacation Bible School workshops will be held in the Colorado Conference with Ben J. Liebelt, General Conference associate Sabbath school secretary, and Elmer E. Hagen, Central Union Sabbath school secretary, associated with C. V. Brauer, of the Colorado Conference.

✦ A Youth Crusade was conducted in the Greater Denver area February 14 to 26. Euel H. Atchley, General Conference

youth consultant, was the youth minister for the series. Paul W. Schmidt, Colorado Conference youth director, was associated with him. Connie Bassham, president of the Denver Youth Association, planned the crusade with Elder Schmidt. Music was furnished by the Agape Singers, a youth group from the Denver area churches.

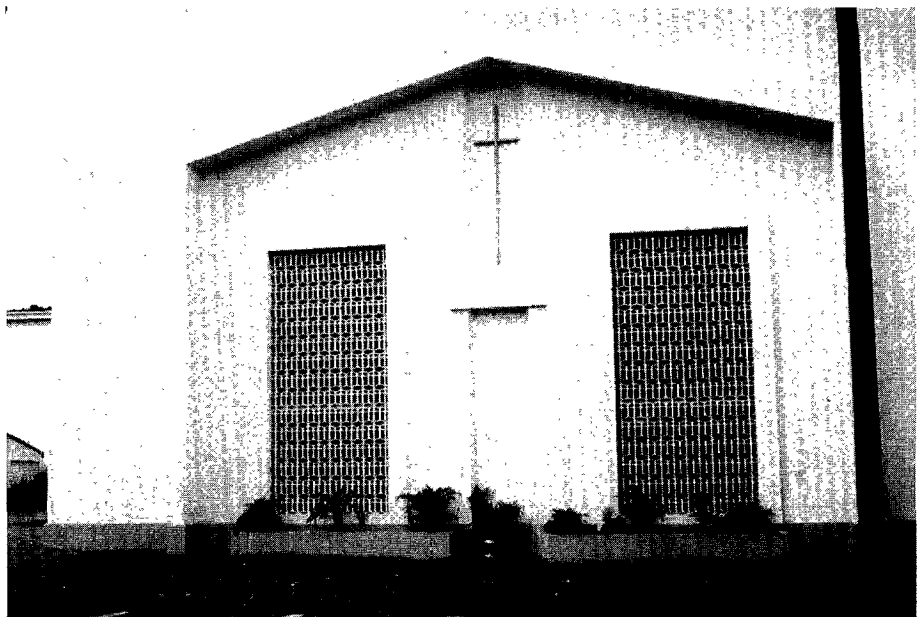
✦ A new church was organized in Gillette, Wyoming, on December 19, 1970, with 40 members signing the register. Twenty were accepted by baptism and profession of faith, and 20 by transfer of membership, mostly from the conference church. R. H. Nightingale, Central Union president, and William C. Hatch, Wyoming Conference president, officiated. This new church is a result of an evangelistic effort conducted by John W. Fowler, Wyoming Conference evangelist, and his associates.

CLARA ANDERSON, *Correspondent*

*Columbia Union*

✦ A ten-week Testimony Countdown series is being conducted by Ronald G. Yehl in the Bartlett and Glouster churches and for the Marietta company, Ohio.

✦ Shenandoah Valley Academy recently sponsored its annual Careers Day. Thir-



**New Church Dedicated in Colombo, Ceylon**

The new Bethel church, Colombo, Ceylon, was dedicated on December 12. The mayor of Colombo, Vincent Perera, cut a ribbon to declare the church officially open. R. S. Lowry, Southern Asia Division president, preached the dedicatory sermon, and F. R. Scott, a former pastor, read the history of the church. Among others who participated in the service were the present pastor, G. Corkum; the writer; and B. A. Dodd, union secretary-treasurer.

B. F. PINGHO  
President, Ceylon Union



teen professional men and women visited the campus and led in group discussions. Participants included representatives from Columbia Union College, Washington Sanitarium and Hospital, and Columbia Union Conference, in Takoma Park, Maryland; Potomac Conference, in Staunton, Virginia; Lord Fairfax College, Virginia; and others from various professions.

✦ The Tappahannock, Virginia, church recently dedicated a new ninth-grade classroom unit.

✦ The Bucyrus, Galion, and Marion, Ohio, churches united in their Ingathering campaigns and raised a combined Ingathering goal of \$6,751 in ten nights.

✦ Potomac Conference recently held its annual MV officers' institute at Shenandoah Valley Academy, New Market, Virginia. Delmer W. Holbrook, president of the Home Study Institute, presented the keynote address. Other speakers were Clark Smith, an associate secretary of the General Conference MV Department; R. A. Bata, Potomac Conference lay activities secretary; and Dianna Sanford of the Washington Sanitarium and Hospital, Takoma Park, Maryland. Youth from Shenandoah Valley Academy summarized better-living demonstrations they are giving in public schools.

✦ Columbia Union College's Pro Musica, a choral group under the direction of Lyle Jewell, recently presented a Saturday evening concert at Kettering College of Medical Arts, in Kettering, Ohio. Pro Musica has made several appearances in the Dayton, Ohio, area.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ Henry Verhaeghe of the La Fox, Illinois, church recently sent a copy of *Short Stories for Positive Christian Living*, better known as *Christ's Object Lessons*, to more than 20 ministers in the St. Charles, Batavia, and Geneva area. The response from the non-Adventist ministers has encouraged him to send them a second book.

✦ Twelve youth from the Lake Region Conference were among a group of Oakwood students who received special recognition for academic excellence during the fall quarter of the 1970-1971 school year. They were Cheryl Hackney, Ronald Davis, Ronnie Johnson, Valerie Mosley, Jacquelyn Holland, Donna Cartwright, Sharon Beard, Gloria Freeman, Cheryl Allen, Deloris Brown, Jerome Foster, and Franklin Hill.

✦ Volunteers of Hinsdale Sanitarium and Hospital received awards January 20 for more than 215,000 hours of time donated to the hospital. Those receiving the awards have given a minimum of 100 hours of service in the past year.

Two hundred and fifty volunteers qualified. Top volunteer was Mrs. B. C. Voight, who has given 6,711 hours to the volunteer program since joining the organization in its first year of service in 1953.

GORDON ENGEN, *Correspondent*

## North Pacific Union

✦ The State of Washington Department of Education has granted a special consideration to Seventh-day Adventist schools in the Washington Conference. Previous accreditation guidelines would have made Adventist schools completely subject to the State Department of Education in the areas of textbook selection and subjects taught. The State Department of Education has now granted to all Adventist schools in Washington the privilege of being accredited by the normal evaluative criteria used by all Adventist schools in North America.

✦ A baptism of six people at Jerome, Idaho, was the result of witnessing by church members. Two of those baptized were contacted through welfare work, three through a literature evangelist, and one through personal evangelism.

✦ During open-house ceremonies the new SDA elementary school in Payette, Idaho, received a United States flag that has flown over the Capitol in Washington, D.C. The flag was presented by Congressman James A. McClure from Idaho.

✦ Fifteen people were baptized following evangelistic meetings conducted by J. R. Hoffman, North Pacific Union conference evangelist, in Vancouver, Washington, recently.

✦ Eighteen men from the job corps center near Darby, Montana, are taking Bible studies under the direction of the local church lay activities leader. The interests developed following the distribution of Amazing Facts brochures early in 1970.

CECIL COFFEY, *Correspondent*

## Northern Union

✦ Three hundred and seven people were baptized in Iowa in 1970, which makes that year the best for baptisms in the past 30 years. Kenneth McComas and Robert Boggess are the conference evangelists.

✦ Ten persons were baptized in Virginia, Minnesota, recently as a result of meetings conducted by Minnesota Conference evangelist S. L. McPherson, and the local pastor, E. W. Brown.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ A lay advisory committee has been formed to assist and advise Pacific Union College's board of trustees and administration in areas of finance, plant development, curriculum, religious and social activities, and over-all college relations.

✦ A new sanctuary and Sabbath school rooms were dedicated in Provo, Utah, recently. W. J. Blacker, president of the Pacific Union, gave the dedication sermon.

✦ Evangelistic meetings in English and Japanese were held recently at the Honolulu, Hawaii, Japanese church by John Klim and Victor Inoue, assisted by Harold Knono, the church pastor. A number were baptized.

✦ An intensive language institute is being held this quarter at Pacific Union College for mission appointees to Latin American countries.

✦ One hundred and seventy-three of the students at Pacific Union College have won California State scholarships, totaling an estimated \$204,000, this year.

✦ Thirty-seven new members were added to the Westminster, southeastern California, church by baptism, following an evangelistic crusade conducted by Kenneth Lacey.

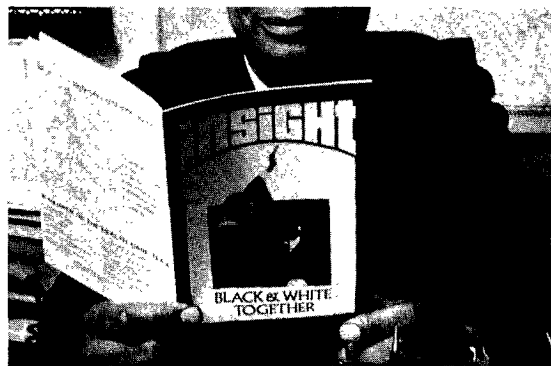
MARGARET FOLLETT, *Correspondent*

## Andrews University

✦ George T. Javor, assistant professor of chemistry at Andrews University, has been awarded a \$30,000 grant by the National Institutes of Health. Dr. Javor is attempting to discover one of the control mechanisms of a living cell and is currently studying the control of the manufacture of RNA.

✦ The newly completed 24-unit Maplewood Apartments, being used for graduate and Seminary student housing, has brought the total number of new brick apartments constructed on the campus since 1960 to 235.

✦ Andrews University has rescheduled the archeological excavation at Heshbon, Jordan, for the summer of 1971. Last summer's trip was canceled because of the Jordanian civil crisis. The dig will be under the direction of Dr. Siegfried Horn, AU professor of archeology and history of antiquity. Dr. Horn has been residing in Amman, Jordan, since December, where he is the director for the Amman Center for Archeological Research, an institute of the American Schools of Oriental Research. He will remain at Amman until after the 1971 dig, when he will resume his teaching responsibilities at Andrews.



Don't ever  
say,  
"I like it even though  
I'm not  
supposed to."

the young. So, for example, we never get into talk about the particular problems of parenthood. Instead, we concentrate on publishing a magazine for the young. A magazine that pricks the conscience, animates the mind and inflames the creative energies without forgetting that its target audience is made up of people in their late teens and early twenties.

But let's face it, a lot of you who are over 25 just happen to like good provocative reading. The issues that concern the young are the issues that concern you. The style that they enjoy is the style you enjoy.

We'd just like to take this opportunity to invite you to subscribe to our magazine, to let you know that, whatever the false rumors, we want *you* to be among our readers. We just don't accept the idea that if you're past 25 or so, you're not supposed to like INSIGHT. Is there something wrong with thinking young?

## West Virginia Reports Gains and Challenges

Cooperative efforts on the part of laymen and the ministry brought 185 new members into the church in the West Virginia Conference in 1970. Listed membership moved ahead to 1,933. A new elementary school was started in Wheeling. Plans are being finalized to begin the erection of another school in the north-central area of the conference in the fall of 1971. One hundred sixty-seven acres of land were purchased in the eastern section of the conference for development as a youth center. Our temperance workers have been active in trying to reach people who use tobacco, alcohol, and narcotics.

Tithe increased 8.3 per cent in 1970. Ingathering workers entered new territory, scores of requests have been received for gift Bibles and Bible study guides as a result of the campaign, and funds recorded were the highest in the history of the Ingathering work in the conference.

Many people, attracted by the relatively inexpensive land, low tax rates, and inviting scenery of certain areas of West Virginia and western Maryland, are moving there to escape from metropolitan centers. Adventist believers in this conference have an opportunity to present to these people a picture of the power and peace of our Lord and to tell them of His coming.

RICHARD FEARING  
President, West Virginia Conference



Ralph H. Blodgett, pastor (Oregon), from same position (Indiana).

W. Arden Clarke, pastor, Baton Rouge (Arkansas-Louisiana), formerly pastor, Lincoln (Nebraska).

Rene Evard, Ph.D., associate professor of biochemistry, School of Medicine, Loma Linda University, from staff, Union College.

Vernon L. Heglund, pastor, Piedmont Park church, Lincoln (Nebraska), formerly pastor, Baton Rouge, Louisiana.

Ron Ihrig, publishing secretary (North Dakota), formerly assistant publishing secretary (Potomac).

Mavis Miller, office secretary (North Dakota).

Walton Smith, assistant pastor, Sligo church (Potomac), from same position, College View church, Lincoln, Nebraska.

(Conference names appear in parentheses.)

### From Home Base to Front Line

#### North American Division

Donald M. Whittle (WWC '66), to be lay activities, Sabbath school, and radio-TV secretary Minas Mission, Minas Gerais, Bra-

zil, Mrs. Whittle, nee Linda Jeanne Martindale, and two children, of Edmonds, Washington, left New York City, November 29.

Stanley J. Sornberger, to be relief pilot-mechanic Pucallpa Air Base, Peru, of Napa, California, left San Francisco, California, December 8.

Peter Khoo, to be publishing secretary Malaya Mission, Kuala Lumpur, Malaysia, of Sherwood Park, Alberta, Canada, returning to his homeland, left Los Angeles, California, December 16.

Eliseu N. Menegusso (AU '70), to be district pastor Paraná Conference, Brazil, Mrs. Menegusso, nee Irenilda Cesar Souza, and child, of Berrien Springs, Michigan, returning to their homeland, left Miami, Florida, December 23.

Brian L. Ellingworth (Helderberg College '37; WWC '61), to be president Tanzania General Field, East Africa, and Mrs. Ellingworth, nee Ferne Irene Wilson (Helderberg College '37; WWC '61), of Lake View Terrace, California, left Los Angeles, California, December 24.

Willis G. Lowry (attended CUC and AU), returning as president East India Section, Bihar, India, and Mrs. Lowry, nee Helen Meleen (WWC '37), left Los Angeles, California, December 27.

Bruce C. Parker, D.D.S. (LLU School of Dentistry '67), returning as dentist Far Eastern Island Mission, Agana, Guam, Mrs. Parker, nee Alma Ann Shidlovsky (LLU School of Nursing '63), and two children, left San Francisco, California, December 27.

Edwin Eisele (UC '64; AU '65), to be lay activities, Sabbath school, and radio-TV secretary, Northeast Brazil Mission, Pernambuco, Brazil, Mrs. Eisele, nee Evelyn Viola Peck (UC '65), and two children, of Valentine, Nebraska, left Miami, Florida, December 30.

E. G. Harcombe (Helderberg College '65; CUC '70), to be business manager Helderberg College, Butterworth, Cape, South Africa, Mrs. Harcombe, nee Elaine Joanne Williams, and daughter, of Takoma Park, Maryland, returning to their home division, left Washington, D.C., in December, Mrs. Harcombe and daughter December 7, and Mr. Harcombe, December 31.

Konrad F. Mueller (Friedensau Missionary Seminary '39; LSC '54; AU '57; University of Frankfurt '69), returning as head of theology department, Adventist College of West Africa, Ilishan-Remo, West Nigeria, left New York City, December 29. Mrs. Mueller, nee Erna Frederika Hermann (School of Nursing Robert-Koch Hospital, Berlin '41), left New York City, January 3.

Frederick N. Pottle (Central Michigan University '60), returning as secretary-treasurer of the Central Kenya Field, Nairobi, Kenya, Mrs. Pottle, nee Beverly Yvonne Campbell (AU '58), and two children, left New York City, January 4.

Mrs. Chester H. Damron, nee Mary Jean Brown (SMC '53), and two daughters, returning to Singapore, left Portland, Oregon, January 6. Elder Damron preceded them, having left November 2, to continue his work as ministerial and radio-TV secretary Southeast Asia Union Mission. Their son will remain in the United States until June.

### Adventist Volunteer Service Corps and Other Workers

Charles John Knorr, to Lake Titicaca, Puno, Peru, student missionary, of Cedar Island, Perry, Florida (AU), left Miami, Florida, January 13.

C. O. FRANZ

## NOTICES

### Study Tour of New Testament Countries

The Department of New Testament of the Seminary at Andrews University has been authorized to conduct a study tour of countries of special interest to readers of the New Testament this coming summer. Designed for ministers, teachers, students, and qualified laymen, this seven-week tour is scheduled to leave New York for Rome on Tuesday evening, July 13, 1971.

The tour will be under the joint direction of Walter F. Specht, chairman of the Department of New Testament, and James J. C. Cox, associate professor of New Testament. Students may earn from four to six credits at Andrews University for the tour.

For detailed information regarding the itinerary, costs, and other matters, write to Department of New Testament, Andrews University, Berrien Springs, Michigan 49104.

### European Tour Sponsored by Loma Linda University

A 42-day tour of Europe sponsored by Loma Linda University College of Arts and Sciences Department of Physical Education, Health, and Recreation, will begin June 23.

Cost for the six-week tour is \$1,380 from New York to New York. This price includes all transportation, two meals a day, accommodations, and sight-seeing tours. A \$150 deposit is required by April 15 to ensure reservations. Checks should be sent to Sunset Travel, 350 West Fifth Street, San Bernardino, California 92402.

Brochures and further information may be obtained by writing Robert K. Schneider, assistant professor of physical education, Loma Linda University, Riverside, California 92505.

## Church Calendar

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
Thirteenth Sabbath Offering (Afro-Mideast Division)	June 26
Medical Missionary Day	July 3
Church Lay Activities Offering	July 3
Midsummer Offering	July 17
Dark County Evangelism	August 7
Church Lay Activities Offering	August 7
Oakwood College Offering	August 14
Bible Correspondence School Evangelism Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
Review and Herald Campaign	September 11-October 9
Bible Emphasis Day	September 18
IMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16



**Nairobi Fair Exhibit Informs Visitors of SDA's**

The Seventh-day Adventist Church in Kenya was one of 275 organizations that had an exhibition at the Nairobi Show held in Nairobi recently. The theme of the booth was "Prepare to Meet Thy God."

Various media used by the church in evangelism were depicted. D. R. L. Astleford, publishing department secretary of the East African Union, writes that the book display was attended by Njaga Karanja, who was Central Kenya's literature evangelist for the year 1970. He sold many books to visitors who came to the display.

"The Nation Building Through Education" was the theme of one section of the booth display, which featured many phases of Adventist education.

It is estimated that more than 114,000 people attended the Nairobi Show, including visitors from abroad.

D. A. MCADAMS

**One SDA Dead, Hospital Damaged, in Earthquake**

One Seventh-day Adventist nurse is reported dead, and two are missing as a result of an earthquake that struck the Los Angeles area of California at 6:01 on February 9, and damage estimated to run into tens of thousands of dollars has been sustained by the Glendale Adventist Hospital, according to information received from the General Conference and S. A. Yakush, public relations secretary of the Southern California Conference.

The nurse who lost her life was working in a public hospital at the time of the quake. Mrs. Barbara Benjamin, a member of the Pacoima church, died when a building of the San Fernando Veterans Administration Hospital collapsed. No details have been received at the time of writing concerning the other nurses.

A penthouse on the roof of the Glendale Adventist Hospital collapsed into an elevator shaft. No damage was reported by the White Memorial Hospital. About \$5,000 in damage was done to the Pacific Union Conference office. The Voice of Prophecy reports only slight damage to their offices.

Extensive damage has been sustained by the Spanish church in San Fernando and the church in Sylmar. Other churches received some damage. The homes of two ministers were seriously damaged, but no injuries were sustained by the occupants.

**Trans-Mediterranean Fields Receive SS Overflow**

The Trans-Mediterranean Division is the recipient of the Thirteenth Sabbath Offering overflow for the fourth quarter of 1970, which amounted to \$110,264.39. The funds will be used for three projects within the division: to build an evangelistic center in Nis, Yugoslavia; to establish the medical work in the country of Chad; and to enlarge the secondary school at Fianarantsoa, Madagascar.

In a letter C. L. Powers, president of the Trans-Mediterranean Division, expresses the gratitude of the division to all who had a part in the offering.

FERNON RETZER

**VOP Wins More Than 3,000 in 1970**

More than 3,000 persons were baptized in 1970 as a direct result of the ministry of the Voice of Prophecy, a report just released by H. M. S. Richards, Jr., director-speaker, reveals.

Elder Richards' report also notes that some 28,000 hours of Voice of Prophecy broadcasts were aired in 1970 to a potential listening audience of more than 61 million persons. About one third of all broadcasts were through daily programs.

The report notes that 53,500 Bible course enrollments were recorded during the year, with 824,395 Bible lessons graded and 20,251 persons graduated from Voice of Prophecy courses.

HERBERT FORD

**Health Personnel Needs**

Summary No. 11

Present openings for professional and technical personnel include the following:

*North America*

- 2 controllers
- 3 occupational therapists
- 34 registered nurses—general duty
- 13 registered nurses—supervisory
- 1 speech therapist
- 4 X-ray technicians—ARRT
- 1 administrative secretary
- 1 assistant food service director

*Overseas Missions*

- 17 physicians—GP
- 16 physicians—specialty
- 4 dentists
- 1 pharmacist
- 1 dietitian
- 1 nurse-anesthetist
- 1 R.N.—education administration
- 8 R.N.'s—service administration

Other types of health workers are also urgently needed. Information regarding openings and placement assistance may be obtained by contacting Miss Norma Eldridge, Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

**IN BRIEF**

† **Death:** Alta May Christensen, 78, Takoma Park, Maryland, February 2. Mrs. Christensen spent 11 years with her husband in India. She was author of a number of books.

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