

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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"God is love," is written upon every bud, upon the petals of every flower, and upon every spire of grass. — Patriarchs and Prophets, p.600

Disaster in Buffalo Creek Hollow

YEAR after year a mining company had been dumping coal-slag at the head of 20-mile-long Buffalo Creek Hollow in Logan County, West Virginia. As the dam grew, so also did the amount of water backed up behind it.

Then, late in February, heavy rains began to fall. For three days it rained, at times hard, melting much of the 18 inches of snow accumulation on the ground. The level of the lake behind the 200-foot-high coal-slag dam, rose dramatically.

Suddenly, at eight o'clock on Saturday morning, February 26, the wall of slag burst—"Like a bomb had hit it," in the words of one witness. Relentlessly and impersonally, 175 million gallons of slimy black water, 20 to 30 feet deep, swept down the hollow, enroute to the Guyandot River 17 miles away. Within an hour the gooey, angry water had smashed houses, wrenched railroad tracks from their bed, wrecked automobiles, and drowned more than 100 people.

These facts have been repeated over and over in the news media. But little has been said about another aspect of the disaster. Most, if not all, of the more than 4,000 people in the 15 communities along Buffalo Creek, had been expecting the dam to break. Off and on for many years warnings had been issued that the slag heap might give way.

Then at 5:30 on the morning of February 26, while it was still raining hard, Deputy Sheriff Max Doty was told to drive up Buffalo Creek Hollow and warn the people to escape. Mr. Doty checked with Jack Kent, supervisor at the Clinchfield Coal Company's Buffalo mine, to get his evaluation of the danger. Kent declared that the slag-heap dam might indeed give way.

At once Doty drove out of the little town of Man, heading up the hollow. He drove slowly, sounding his siren, and shouting the warning. But, as one reporter said, "The . . . people . . . had heard it all before and refused to worry, . . . much less move."

Doty later recalled, "I told them Jack Kent said it was gonna bust, but they said 'He don't know anything. The company is always saying it's gonna bust.'" They concluded that this warning, like previous ones, would prove false.

But they were wrong. Within three hours the lake of soupy black water exploded through the dam, and literally erased from the map such names as Parde, Lorado, Robinette, and Crites. The day of disaster, predicted so often that people had decided it never would come, had finally arrived.

In our view the real tragedy of Buffalo Creek Hollow is that 100 or more people died needlessly. They could have escaped if they had believed and heeded the warning.

But thus it ever has been. In the 120 years that preceded Noah's Flood, the patriarch sounded an earnest warning. He foretold clearly the disaster that was about to overwhelm the world. At first

his words and works attracted widespread attention. People stopped to hear the direct, earnest appeal of this godly man. Many seemed to believe.

But time passed. When the Flood did not come immediately, the conviction of these early converts began to fade. Many others were stirred and felt impelled to accept Noah's warning. But they stifled the impulse.

Most people considered Noah a fanatic. ("He don't know anything. The company is always saying it's gonna bust.")

More time passed. The people became confirmed in their skepticism. Nothing *had* happened; nothing *would* happen.

But after 120 years the ark was ready. The Flood was at hand. "With an agony of desire that words cannot express, . . . [Noah] entreated . . . [the people] to seek a refuge while it might be found" (*Patriarchs and Prophets*, p. 97).

The response was nil. The people had heard it all before. They were unimpressed.

The rest is history. The destructive elements of nature were released with unimaginable violence—lightning, earthquake, water, wind. And earth's millions—all except those who were in the ark—perished.

The final night of Sodom was similar. From door to door Lot went, warning his children that the city was about to be consumed. "But he seemed to them as one that mocked. They laughed at what they called his superstitious fears. . . . They could see no evidence of danger. Everything was just as it had been. . . . They could not believe it possible that beautiful Sodom would be destroyed."—*Ibid.*, p. 160.

Similar to the Second Advent

Jesus said that the days before His second advent would be similar to those of Noah and those of Lot. "As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30). The people will know that Jesus is coming; they will have been warned; but they will ignore the warning.

The danger is not alone to the world, but to the church. Year after year the Advent people have heard that the coming of Jesus is near. But He has not come. Children are born, grow up, and marry. Business proceeds as usual. The nations continue their tensions and rivalries. Will Christ never come?

He will. Suddenly. Suddenly the warnings, repeated so often that they no longer arouse, will cease. Time will end. The "dam" will burst. Jesus will appear.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

K. H. W.

This Week...

This week the REVIEW begins a new series, "The American Scene in 1844" (page 4), by J. L. Clark, in which will be discussed the historical setting in the United States out of which came the Seventh-day Adventist Church. Dr. Clark, an Adventist historian perhaps best known for his three books entitled *1844*, will be discussing the simultaneous development of other churches, the religious revivals, the intellectual fervor, and the political activity—the contemporary scene from which sprang interest in the Second Advent, and ultimately Seventh-day Adventism.

A graduate of Atlantic Union College, Dr. Clark now holds his doctorate in American history. He is chairman of the history department at Southern Missionary College.

Ethel Young, whose article "Our Elementary Schools of Yesterday, Today, and Tomorrow" appears this week (page 7), began denominational work in Bradford, Pennsylvania, in 1936, as a third-generation elementary teacher. She taught all eight grades. Then for five years she taught first grade in the Pine Grove Township public school before returning to the Adventist educational system, to which she has contributed her talents since.

In 1943 she moved to Orlando, Florida, where for two years she served as principal and teacher. The school year of 1945-1946 she taught at the Sligo Elementary School in Takoma Park, Maryland, and simultaneously completed work for her B.A. degree from Columbia Union College. She then became elementary supervisor for the Columbia Union Conference. Summers she taught education classes at her alma mater.

In 1951 she went to the Far Eastern Division as elementary supervisor, returning to the United States in 1953 to become elementary textbook editor in

the General Conference. She earned her Master's degree in elementary supervision and administration in 1954 from the University of Maryland.

Again, in 1958, she went to the Far Eastern Division to serve in the same capacity as she had previously, including teaching two graduate courses at Philippine Union College during two summer sessions. She returned to the GC in 1960, where she has been since.

In 1971 she was elected associate secretary of the General Conference Department of Education.

During the years she has been at the GC she has co-authored and co-edited about 25,000 pages of basic reading materials for Seventh-day Adventist children and teachers, working most of that time with black educator Natelkka Burrell.

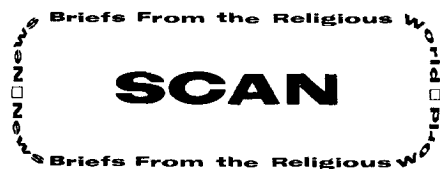
W. W. Prescott, the Erie, Pennsylvania, district pastor who appears in the picture with Bertis Wolcott on page 10, was one of the early educators in the denomination. He taught for about three years after his graduation in 1877, and then for the next five years he was owner, publisher, and editor of a newspaper in Maine.

However, in 1885 he accepted the presidency of Battle Creek College. During his tenure there he helped to found both Union College and Walla Walla College, and served as president of all three institutions simultaneously. He handled the difficult situation admirably by appointing principals to serve in his stead while he was traveling among the three colleges.

He also organized the first Seventh-day Adventist teachers' institute, which met for six weeks in 1891.

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STRONG CORDIALITY DEVELOPING BETWEEN U.S. CATHOLICS AND COCU

HOUSTON—Dr. Paul A. Crow, Jr., general secretary of the Consultation on Church Union (COCU), said here that there is now a "strong cordiality" between the Roman Catholic Church and COCU and that he sees the possibility of "a relationship" developing between them in the future. He told reporters, "The American ecumenical movement is no longer Protestants talking to Protestants."

WEIGHT WATCHERS GIVE \$1 TO CHURCH FOR EACH POUND LOST

PAMPA, TEXAS—Sixty-five members of the First Christian church here are "throwing their weight around for God."

Participants in an Eat and Trim Club are slimming their waistlines and giving the church one dollar for every pound lost.

As of February 18, 1,619 pounds had been lost and \$1,619 gained for the church. The money is used for both local and overseas ministries.

INDIA MAY REVISE LAW ON CHURCH-RUN SCHOOLS

TRIVANDRUM, INDIA—The Indian central government is said to be considering the abolition of a constitutional provision that guarantees the right of religious groups to maintain educational institutions.

In addressing college students here, Law Minister H. R. Gokhale said the constitutional right of minorities has proved to be an obstacle to the progress of education. He added that the national government has under "serious consideration" the possibility of amending the Indian constitution to bring minority-owned educational institutions under general educational legislation.

◆ Advent Review and Sabbath 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 *ADVENT REVIEW AND SABBATH HERALD*. Its objective is 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 for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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The Rise of

By J. L. CLARK

Mormonism

The first in a series of articles dealing with the religious and cultural scene in America in the middle of the nineteenth century, the milieu out of which arose the Seventh-day Adventist Church.

IN THE YEAR in which Ellen White was born (1827), Joseph Smith, founder of the Mormons, claimed to have been directed by the angel Moroni to the Hill Cumorah outside of his home in Manchester, New York, where two golden plates were buried with the silver spectacles having the Urim and Thummim. These spectacles would enable Joseph Smith to translate the plates that were supposed to be sacred records of the ancient inhabitants of America. As supposedly translated by Joseph Smith, the *Book of Mormon* professes to be the history of America from its first settlement until the beginning of the fifth century of the Christian era. It claims to give the true history of the American continent and to solve the mystery of the ten lost tribes of Israel.

According to the *Book of Mormon*, the first settlers were Jaredites, who had been scattered at the Tower of Babel, but who destroyed themselves by continuous wars against each other. They were followed by the Lamanites, who were also warlike and had dark skins. These, says Smith, were the American Indians. Another tribe was the Nephites, who were supposed to be God's chosen people. War broke out between the Nephites and the Lamanites and

J. L. Clark is chairman of the department of history, Southern Missionary College.

in truly testified, and also that which shall be-
er shall the Lord ten by the fruit of the loins
ap, who shall be a Judah, shall grow together,
o the fruit of my the confounding of false doct-
and laying down of content
eph truly said: and establishing peace among
Lord unto me: A fruit of thy loins, and bring
I raise up out of them to the knowledge of
by loins; and he fathers in the latter days,
ed highly among also to the knowledge of
loins. And unto covenants, saith the Lord.

13. And out of weakness shall be made strong, in that
when my work shall comm-
among all my people, unto
restoring thee, O house of Is-
saith the Lord.

14. And thus prophesied
seph, saying: Behold, that
will the Lord bless; and they
seek to destroy him shall be
founded; for this promise, w
I have obtained of the Lord
the fruit of my loins, shall be
filled. Behold, I am sure of
fulfilling of this promise;

15. And his name shall
called after me; and it shall
after the name of his father.
he shall be like unto me; for

continued for centuries until every Nephite was destroyed except Mormon, his son Moroni, and a few others. Moroni collected the records of the Nephite and buried them in Hill Cumorah in Ontario County, New York, where, he was told, a true prophet, called of God, would find them.

Interwoven in this story are various moral and doctrinal teachings. Infant baptism is condemned, simplicity of church ritual is outlined, and interestingly enough in the light of future Mormon practice, polygamy is condemned in Jacob 2:27, 28. Anti-Masonic words and phrases are found throughout the *Book of Mormon*. The anti-Masonic movement was popular in the area where Smith lived since William Morgan, a former Mason who had threatened to reveal their secrets in a book, had disappeared from Canandaigua, New York, and was supposedly killed by Masons. Strangely enough, Joseph Smith later established a Masonic lodge in Nauvoo, Illinois.

Purportedly setting the divine seal upon the work of Joseph Smith, the *Book of Mormon* states in 2 Nephi 3:14, 15: "And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; . . . and his name shall be called after me; and it shall be after the name of his father."

Thus, Joseph Smith, Jr., according to the *Book of Mormon*, had been appointed

by God as His prophet. To his followers Joseph Smith was always known as "the Prophet."

By the time Joseph Smith began the translation of the *Book of Mormon* he had absorbed many of the influences of the upstate New York area in which he lived. For example, the theory that the ten lost tribes and the Indians in North America are to be connected had been propounded by a minister, Solomon Spaulding, in an unpublished manuscript *The Manuscript Found* as early as 1816. The Shakers with their emphasis on communication with the dead and communal living were prominent in the area, and the anti-Masonic movement was strong. The book itself was dictated to various scribes who sat on the other side of a curtain, while Joseph Smith on his side of the partition, burying his face deep in his hat, gazed intently at

conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion. Later on they declared, three glorious beings, Peter, James, and John, conferred on them the Melchizedek priesthood and the keys of the apostleship.

In April, 1830, the church was organized in Fayette, New York. Missionaries were sent out, churches were established, and because of local persecution, headquarters were established in Kirtland, Ohio. Persecution in Kirtland led the Mormons to try to find refuge in Missouri. Trouble in Missouri drove them in the winter of 1839 to Hancock County, Illinois, where on the banks of the Mississippi they established their city of Nauvoo, at one time the largest city in Illinois.

Mormons believe in the literal gathering of Israel to this North

that the establishment of the kingdom of God on earth required a divine blending of the spiritual and temporal needs of men. This blending saw work and worship, contemplation and cultivation, preaching and production, as necessary to the upbuilding of the kingdom. The religious and the economic life were interwoven in Mormon thinking. Every Mormon community aspired to be economically independent and self-sufficient.

Separateness from the world was a Mormon goal. They considered themselves a chosen people, set apart for a holy purpose. Unity was a keynote of the Mormon economic effort. The symbols of this unity were a strong central organization and the willingness of each individual to surrender his interests to the greater good of the community. Every man's labor was subject to the call of church officials for the greater good of the church. Such cooperative effort is also common among us as a people.

In 1844 dissenters in the church, stirred by reports of Joseph Smith's polygamy, started a newspaper called the *Nauvoo Expositor*, which began to expose some of the Prophet's shortcomings. The Nauvoo city council, with Smith as mayor, ordered the Nauvoo militia, of which Smith was lieutenant general, to destroy the press. This was done, and Joseph Smith was arrested for destroying private property. Imprisoned at Carthage, Illinois, he and his brother Hyrum were murdered in that jail on June 27, 1844.

Smith was succeeded as leader of the Mormons by Brigham Young, who, beginning in 1846, to escape persecution, led his flock to the wilderness of the valley of the great Salt Lake, in what is now the State of Utah. With the genius for organization, discipline, and hard work that marked all their enterprises, the Mormons converted

The American Scene in 1844

When Seventh-day Adventism was born in the middle of the nineteenth century there were more reform movements in America than at any other time in the nation's history. Some reformers sought to improve the treatment of slaves, prisoners, the physically diseased, and the mentally ill. Others worked for reformation in the areas of temperance, morals, dress, and diet.

I believe that the many reforms in that period helped to create a climate of opinion favorable to new ideas and change so that the Millerite movement found a ready reception. At most other times in the country's history such a movement would have been laughed to scorn. Not so in the period leading up to 1844. Although there was some ridicule, people were willing to listen.

Another interesting fact about the period around 1844 is that while the Lord was raising up His movement and revealing Bible truths to the world, the devil was busy with counterparts such as spiritualism, higher criticism, and evolution.

the plates, concentrating until he was in a trancelike state. Then he spoke slowly and distinctly, one syllable at a time. It has been suggested that he was in some sort of hypnotic, or mesmeric, trance during the composition of the book. Some of it must have been read, for it contains large sections from the books of Moses and Isaiah.

On May 15, 1829, Joseph Smith and Oliver Cowdery, one of his first converts, stated that an angel appeared to them and

American continent. This, they believe, is where Christ will establish His kingdom. It was considered a religious duty for them to consecrate their property to the church in what were known as stewardships. Income from surplus properties so consecrated to the church was to be used for the care of orphans, widows, unfortunates, and the poor. The redeeming of the earth, helping it to bring forth abundant harvests, was regarded by the Mormons as a religious duty. They believed

the desert by irrigation into a productive agricultural region and founded Salt Lake City, where they erected the great Mormon Temple. Plural marriage was practiced by some Mormons with Brigham Young claiming in 1852 that it was based on a revelation to Joseph Smith. In 1890 Mormon President Wilford Woodruff issued a manifesto calling on all the saints to "refrain from contracting any marriage forbidden by the law of the land."

Mormons do not keep the seventh-day Sabbath, claiming a later revelation that Sunday is the day to keep. The Lord's-day reference in the fifty-ninth section of *The Doctrines and Covenants* on August 7, 1831, remains the main bulwark of the Mormon Sabbath doctrine. It said, as written by Joseph Smith, "But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

It appears that Joseph Smith simply assumed that Sunday is the Sabbath of the Bible. In Nauvoo, Sunday was a special community day for worship.

The Mormons consider the seventh-day Sabbath to be the original Sabbath. They believe that the worship of Sunday was instituted by Christ and was not a part of an apostasy in the early Christian church. Mormons say that the seventh day is the Sabbath of the Bible from Creation to Sinai and through the lifetime of Christ while He was on earth.

Brigham Young stated in 1852, "As to keeping the Sabbath according to the Mosaic law, indeed, I do not; for it would be almost beyond my power. Still, under the covenant, we should remember to preserve holy one day in the week as a day of rest—as a memorial of the rest of the Lord and the rest of the Saints; also for our tem-

poral advantage, for it is instituted for the express purpose of benefiting man.'"¹

Wilford Woodruff, the president of the Mormon Church through whom came the revelation repudiating polygamy in 1890, kept the seventh-day Sabbath in his younger years before he became a Mormon. He says, "When I was baptized into this Church, I was observing the seventh day as the Sabbath of the Lord, and not the first day of the week; but I knew that the Latter-day Saints were the people of God, and had the true Church of Christ; and if I had a hundred traditions I would have laid them all aside.'"²

David O. McKay, late president and prophet of the Mormon Church, said, "Our Sabbath, the first day of the week, commemorates the greatest event in all history—Christ's resurrection, and his visit as a resurrected being to his assembled Apostles.'"³

Mormons teach baptism for the dead. "In order to liberate a dead relative or friend from the spirit world, a living Mormon acted as proxy for the departed one by undergoing baptism and 'sealing' for that individual."⁴ Mormons believe that after death all souls go to the world of the spirits, where they remain imprisoned until the judgment day unless freed from their spirit imprisonment by the intercession of any living Mormon. "In this way the dead could be saved, especially those who had perished before the light of Mormon truth was revealed to the world through Joseph Smith. Not only could relatives and friends be taken care of, but famous personages of the past as well."⁵

George Washington, Benjamin Franklin, Thomas Jefferson, and many others thus became Mormons posthumously. "Every Mormon could go through the temple ritual dozens or even hundreds of times, depending on how many dead persons he

wished to liberate from the spirit world. . . . Upon the Mormon Church, according to the teaching, there now rested the responsibility of freeing the billions of spirits of the dead who had never heard the truth of God as revealed by the Mormons."⁶

Mormons teach that the Scriptures include the Bible ("insofar as it is correctly translated"), the *Book of Mormon*, *Pearl of Great Price*, by Joseph Smith, and *Doctrines and Covenants*, by Joseph Smith and successive presidents of the church. Mormons believe that each church president, chosen for life, is subject to prophetic revelations, although not all have received such.

Mormon teaching on the sanctuary embraces secret rituals for admission to the Aaronic and the Melchizedek priesthoods. The Aaronic priesthood is composed of young men, and the Melchizedek of the older men who have advanced to the highest stage of the Aaronic priesthood and then entered upon the Melchizedek priesthood. No concept of a heavenly sanctuary is contained in this teaching.

Mormons claim that the second coming of Christ will see the establishment of Zion on earth with North America as its center. They claim that there will be a literal gathering of Israel and the restoration of the ten tribes. Christ will reign forever in North America, and Mormons will be at the center of His kingdom occupying the first or celestial heaven; all other redeemed beings will be limited to the telestial and terrestrial heavens. This then is Mormonism, a strange amalgam of the true and the false, the genuine and the counterfeit. ♦♦

(Next Week: "Spiritualism and Mesmerism")

¹ Russel J. Thomsen, *Latter-day Saints and the Sabbath*, p. 64.

² *Ibid.*, p. 20.

³ *Ibid.*, p. 103.

⁴ Jerome Clark, 1844, vol. 1, p. 125.

⁵ *Ibid.*

⁶ *Ibid.*



Goodloe H. Bell

Our Elementary Schools of Yesterday, Today, and Tomorrow

By ETHEL L. YOUNG

WITH its students all expelled, the Eden school closed. Distrust of God's goodness, disbelief of His word, and rejection of His authority had done their work.¹ Sorrow filled heaven as its beings realized that man was lost. Sympathy and sorrow filled the heart of Jesus as He approached the Father in behalf of humanity.

"Three times He was shut in by the glorious light about the Father, and the third time He came out from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express."²

Jesus then announced to the hosts of heaven that provision had been made for lost man. The plan of salvation was made known for the first time. This plan included the work of education, for the work of redemption and the object of true education are one.³

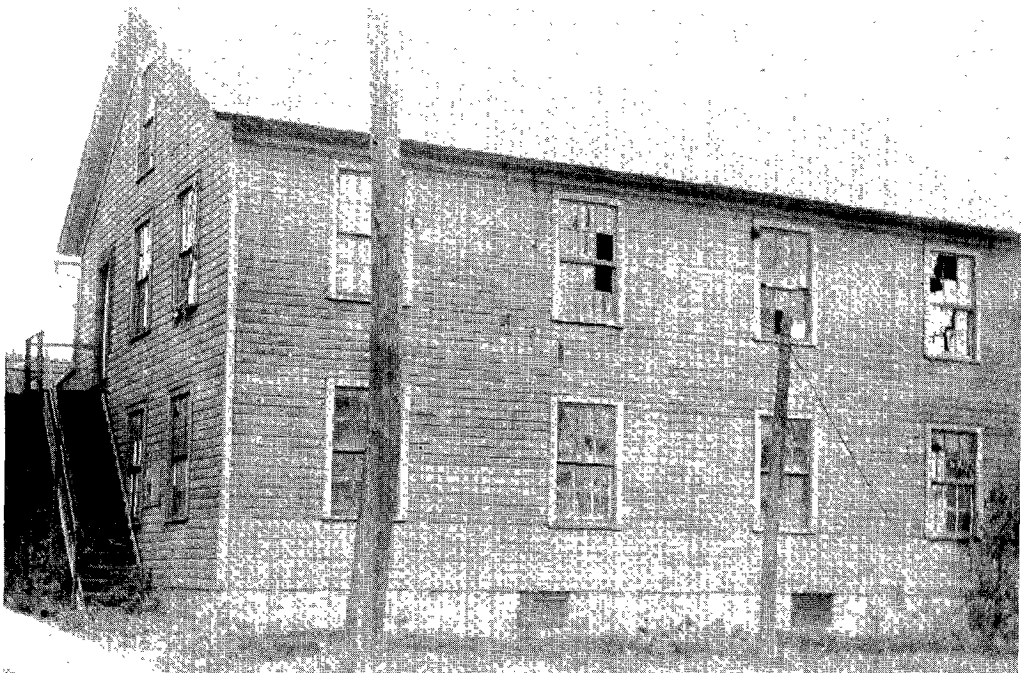
Adventists began their system of education before the denomination had an official organization or a name. The first home school was

Ethel L. Young is an associate secretary of the General Conference Education Department.

opened in Bucks Bridge, New York, on December 16, 1853, with Miss Martha Byington as the teacher.⁴ Ellen White wrote in the *Review and Herald* in 1854: "Parents, if you wish to save your children, separate

them from the world."⁵ Scattered home schools continued for many years.

Sometime after November, 1855, Mrs. M. M. Osgood conducted a school for one term in a little dwell-



Prof. Goodloe H. Bell conducted his first school on the second floor of this building, which was the original *Review and Herald* building in Battle Creek, Michigan.

Let our missionary journals

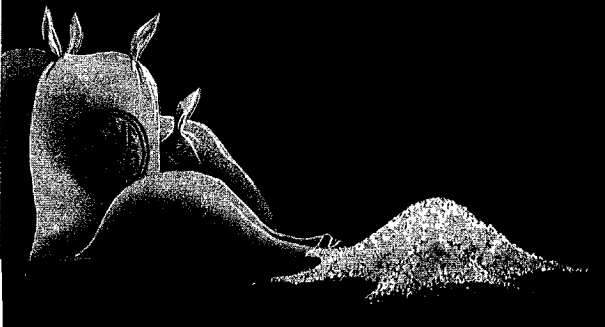
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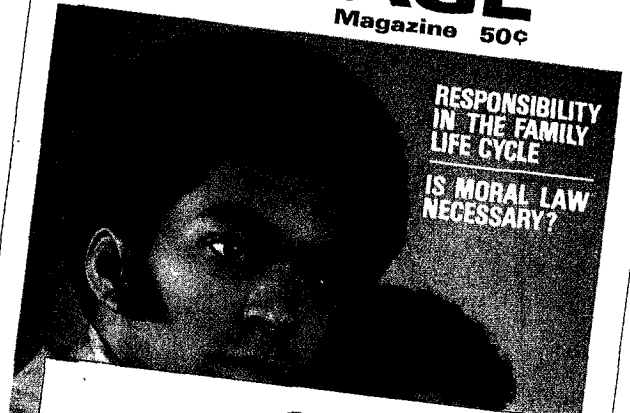


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—Colporteur Ministry, p. 151.

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Service and Perfection—Our Aim

ing house just west of the Negro church in Battle Creek. Henry, Edson, and Willie White attended this school.⁹ Miss Louisa Mary Morton and Robert Holland were two other early private teachers.

The following story is told concerning the frugality and straightforward circumstances of the Holland family. One day Mrs. Holland went to a neighbor's to beg a little vinegar, explaining that Robert's income was so small that the family was obliged to live mostly on beans and molasses.

"I am so tired of this fare!" the woman declared. "I long for a little vinegar to eat with our beans rather than molasses."

But poor Robert Holland didn't last as long as the beans did in Battle Creek! Because his classroom discipline was considered weak by the brethren who were more free to criticize than pay tuition, his effort to begin a solid program of Adventist education proved premature and died of starvation.⁷

In the *Review and Herald* of August 20, 1857, James White asked the readers, "Shall we come out of Babylon, and leave our children behind?"⁸ Determined that he would not, early in 1858 Elder White announced that once more a school would be opened in Battle Creek, with J. F. Byington as the teacher.⁹

But those who were expected to support the school were slow to respond, and it was not until November that the school finally opened. Tuition for a term of twelve weeks was \$2.25 per scholar.¹⁰

The high hopes of Elder White regarding this school effort were never realized. The people who criticized Robert Holland for *too little* discipline, criticized Fletcher Byington for *too much* discipline, and after a brief and stormy experience of three months, the enterprise was abandoned.¹¹

Elder White was greatly disappointed, and when it was proposed by William Russell that a school again be opened in Battle Creek, he discouragingly responded in the *Review and Herald*: "Wm. Russell: We have had a thorough trial of a school at Battle Creek under most favorable circumstances, and have given it up, as it failed to meet the expectations of those interested. We therefore wish to be excused from acting any part in reference to your enterprise. Editor."¹²

During the following year, 1862-1863, the city of Battle Creek built a new school building, known for years as Number Three on Champion Street, at the head of Cass Street. This was the center of the

part of town where most of the Adventist families lived. Teachers of superior merit were chosen, and urgent appeals were made to the Seventh-day Adventist parents to send their children to this public school.

After four years of this arrangement, the older students began to pass from Number Three to the high school, and Adventist parents became perplexed and anxious as they observed that worldly and irreligious influences were molding the character of their children.¹³

In 1860 the name *Seventh-day Adventist* was chosen to identify the church body. Then in 1863 the General Conference was organized.¹⁴ Three years later the Health Institute was established, the work of the *Review* and *Herald* expanded, and the Battle Creek church grew to a congregation of nearly four hundred. At such a time God sent a man to that place to assist in laying the foundation for the whole Seventh-day Adventist educational system.

A Day School Begun

Goodloe Harper Bell, a thirty-four-year-old teacher and school administrator from east central Michigan, came to the Health Institute, a confirmed dyspeptic. While he was there he recovered his health and embraced the Seventh-day Adventist faith through the efforts of his praying roommate named Osborne. Soon Bell began teaching grammar and writing to the White boys and several other young people employed at the *Review* office. Thus his ability became known to the church members

and Bell was asked to begin a day school.¹⁵

The financial burden of the school almost led to its abandonment after one year, but it was carried on a second year by Brother Bell at great financial risk.¹⁶ After this, for two years the school was discontinued.

In 1870 Elder and Mrs. White came back to Battle Creek after two years' residence in Greenville, Michigan. With more than ordinary discernment they saw that many difficulties would surround any school that was to grow into a training college for Christian workers. They, with Elders Butler, Haskell, Smith, Waggoner, and Andrews, worked untiringly to secure such conditions at Battle Creek as would safeguard the spiritual interests of such a proposed institution.

For more than three years a plan for Christian education was advocated, first in "Proper Education,"¹⁷ a special testimony to the church at large, by Ellen G. White and afterwards by other church leaders. The members at Battle Creek were instructed most thoroughly regarding their responsibilities. Thus a firm foundation was at last laid for a sound program of education, now to be supported by the Seventh-day Adventist Church at large.

On June 3, 1872, Professor Goodloe H. Bell opened the first official Seventh-day Adventist church school. There were twelve pupils in attendance. "This was a better beginning than we had ventured to anticipate," the members commented.¹⁸

By 1897 Battle Creek College was

The Light in the Drawer

By FLORENCE BRECKE

"WE HAVE also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter 1:19).

God put a light in a dark place for me when I needed it, to give me faith. The remembrance of that light has upheld my faith since.

When a colporteur delivered the copy of *Our Day in the Light of Prophecy*, by W. A. Spicer, that I had ordered, I put it in the bottom drawer of the buffet. There it lay for some time unread.

After the birth of my second child I became discouraged to the point of being tempted to commit suicide. I kept myself from it by telling myself over and over again, "God gave me life, and it is for Him to take it."

One day when I entered the dining room, I had the awareness of a light glowing in the corner of the drawer where the book was. I was conscious of it for some days. It must have given me some measure of faith, because I came safely through the crisis at that time.

But it wasn't until a few years later that I began to study the prophecies explained in the book, which led me to become a member of the remnant church.

Now my prayer is, "Lord help me to let my light shine for Thee, as Thou hast let it shine for me."



Bertis Wolcott (by door), one of The Volunteers of '97, went to teach in Erie, Pennsylvania. W. W. Prescott (in front of window) was district pastor (see This Week . . .).

besieged with calls for teachers. Several churches were determined to begin church schools. Couldn't Professor Frederick Griggs, principal of the preparatory school of Battle Creek College, find some students who would go help to save the "lambs of the flock"? A call was placed before the college student body. Young people, later known as "The Volunteers of '97," responded.¹⁹ Before another year had rolled around, there were fifteen church schools established.

The Battle Creek College catalog of 1902-1903 stated: "A crisis has been reached in the cause of Christian education. Events of vital importance have occurred in rapid succession during the past year. Not many years ago Christians failed to see that Christianity imposes upon them duties concerning the education of their children. Today conditions are different. Nearly two thousand teachers are needed in the United States alone, and the Foreign Mission Board is searching for hundreds already qualified or requiring but a brief preparation, for foreign fields.

"Universal Christian education is demanded. To the truth of this statement every S.D.A. Conference in the world has committed itself. That alone is enough to inspire hope and courage in all lovers of true education, and to stir the heart of every person who possesses the gift of teaching."²⁰

Textbook Preparation

"A message has been given me for the teachers in all our schools," wrote Ellen White, November 7, 1907.²¹ Continuing her announcement, she said, "The mere study of the ordinary textbook is not sufficient; and many of the books that are used are unnecessary for those schools that are established to prepare students for the school above. As a result, the

students in these schools are not receiving the most perfect Christian education."

With this incentive, certain gifted Adventist teachers began the preparation of several series of elementary textbooks: Alma McKibbin, Bible; Sarah E. Peck, reading; Marion E. Cady, Bible-nature; Katheryn B. Hale, spelling; Goodloe H. Bell, English; Edward A. Sutherland, arithmetic; Eliza Morton, geography; and Dr. J. H. Kellogg, physiology. Many others wrote curriculum guides in vocational areas as well as outlines of minimum essentials for various grade levels. These volumes served the denomination for the next four or five decades. It was not until the late 1940's that G. M. Mathews began a revision of curriculum materials that has continued until the present time.

Overseas divisions are also expressing concern for denominationally prepared textbooks. In some areas the item "Textbook Production" is included in division and union budgets. More and more national Adventists are recognizing the wisdom in the words, "The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with His word, and to give place to these books that are of highest value."²²

In 1900 Ellen White wrote, "In localities where there is a church, schools should be established if there are no more than six children to attend."²³ And to help bring the picture more clearly into focus, she admonished: "In the basement of the church, above ground, I was shown a room provided for a school where children could be educated in the truths of God's word. Consecrated teachers were selected to go to these places. The numbers in the school were not large, but it was a happy beginning. As the work was being pressed forward, I heard the

voices of children and parents singing, *Except the Lord build the house, they labor in vain that build it* (Psalm 127:1)."²⁴

In the past seventy years the erection of school buildings has been extended from city to city and from country to country. Hundreds of classrooms have come up out of church basements and been replaced by representative elementary school plants. The North American Division now boasts 911 elementary church schools with 51,096 students enrolled. More than 3,000 teachers helped 4,050 children to make decisions for baptism during the 1970-1971 school year alone. World figures are even more impressive: 3,980 church schools, 10,232 teachers, and 286,205 children enrolled.²⁵

There is, however, a darker side to this bright picture. Instead of a church school for every company of believers where there are six children, we find only about one half of Seventh-day Adventist children now in Seventh-day Adventist schools. With 3,413 churches in North America, less than one third have church schools.²⁶ In the world field the record is lower with only one fourth of the churches having made provision for Adventist education for their youth. Granted that some churches support a consolidated school, there are still too many areas where Christian education is not available. Too little have we heeded the warning, "Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."²⁷ As a result, how much of our building and teaching has been "in vain"? We must remember, "With us, as with Israel of old, *success in education depends on fidelity in carrying out the Creator's plan.*"²⁸ (Italics supplied.)

Adventist Education's Tomorrow

"As long as time shall last," Seventh-day Adventists have been told, "we shall have need of schools."²⁹ But along with this assurance comes a word of caution: "We must be careful lest education absorb every spiritual interest."³⁰

Mistakes have undoubtedly been made in every aspect of the church's educational program. Step by step trends may have advanced toward the world; nevertheless, Seventh-day Adventist church schools are "prisoners of hope, and God will correct and enlighten them, and *bring them back to their upright position of distinction from the world.*"³¹ (Italics supplied.)

Some steps that have recently been

taken to improve the educational program's position are the following:

1. The denomination's belief in the program of Christian education was reaffirmed at the General Conference session of 1970.³²

2. In many localities, church members are sharing the expense of maintaining schools by having school budgets a part of church budgets.³³

3. Within the decade of the seventies elementary education in Seventh-day Adventist schools is moving deliberately toward the nongraded school organization.³⁴ In the year 1903 Ellen White stated, "The system of confining children rigidly to grades is not wise."³⁵ At that time heterogeneous grouping, where older children helped the younger, was advocated.³⁶ But tradition has strong holding power. Because the world had graded schools, many Adventists wanted them too. Now that public educators are classifying students in terms of instructional objectives for which they are ready, rather than according to age or grade placement, Adventists once more are remembering wise counsel given them nearly 70 years ago. Soon the plan will be to "let the youth advance as fast and as far as they can in the acquisition of knowledge."³⁷

4. More individualized instruction is being encouraged where noncompetitive grading is practiced and where students are not "measuring themselves by themselves and comparing themselves among themselves" (2 Cor. 10:12). At long last educators are finding out that "in God's plan there is no place for selfish rivalry. . . . It [is] the root of all evil."³⁸

5. Church schools are lifting the standard of truth in the places where they are established. More and more juniors are witnessing for Christ even as Jesus did in the Temple. A compulsive urgency is coming upon the church as a whole as members consider: "When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."³⁹

One hundred years of Adventist education! This centennial year is an excellent time for every Seventh-day Adventist to assess his own personal confidence in and relation to this basic church program. This fundamental belief takes on greater significance when a person remembers that the object of education and the work of redemption are one. Will it

take another hundred years to redeem mankind? ♦♦

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FOR THE YOUNGER SET

Melissa Becomes a Home Missionary

By MARYE TRIM

HERE is our dispensary," commented the missionary who showed picture slides at church. "And now you see New Guinea children in their mission school."

Melissa smiled right back at the beaming, fuzzy-headed boys and girls. She admired the nurse who bathed a shiny baby. She tried to remember some of the pidgin English that they spoke. "Me fella got liklik talk. God 'im 'e strong too much." ("I have a few words to say. God is very strong.")

Walking home afterwards, Melissa told her mother, "I want to be a missionary nurse or teacher. I wish I could be a missionary right now!"

Mother said, "You will have to wait until you are grown up to be a missionary who goes overseas, but you can be a home missionary right now."

"Oh? How can I do that?"

Mother's voice replied in the darkness as they crossed a short cut, "You might discover for yourself if you think hard."

So Melissa stopped talking and began thinking.

Next morning as soon as she had rubbed the sleep from her eyes she crept to the kitchen. She heard sparrows stirring in the lilac bushes by the window, and saw the sun, like a burning orange, low in the sky. Melissa clapped her hands. It must be early morning, and she had gotten up before mother.

Soon she had the breakfast table set

and a hot drink, sweet and steaming, in a cup. Slowly and carefully she carried it to mother, who sat reading in bed.

Mother looked up in happy surprise. "Thank you, thank you!"

When Melissa had put away the breakfast dishes she hurried to Mr. and Mrs. Southland's house. They lived across the road in a cream bungalow with a brown gabled roof.

Silver-haired Mrs. Southland stood in her outdoor laundry placing clothes in a wringer. She stooped wearily.

"Hello. Can I help you?" Melissa ran to the tub.

"Oh, Melissa, you are just what I need—a little girl with nimble fingers. Mine are so stiff and old."

Melissa took the clothes basket to the line. Wind blew in her hair and started the handkerchiefs flapping as she pegged them in a neat row by the pillow cases.

Soon the washing was done. Then Melissa noticed Mr. Southland picking apples from his tree. She went to help.

"Thank you, thank you," puffed Mr. Southland, resting against the tree trunk. "My back's not too good, but I've got to get these apples before the birds do. I think the good Lord sent you to help us today."

Melissa flushed with happiness. Although she would have to wait to be a grownup *overseas* missionary, she had discovered she could be a *home* missionary right now.

*I thought I was happy in my retirement
but then I discovered a*

NEW AND SATISFYING WAY OF LIFE

By WINONA HAMLIN

I HAVE been a member of the Seventh-day Adventist Church since my childhood. For years I was actively engaged in my husband's business. Three years ago my husband and I sold the business, in which for years I had helped him, and retired. Our two children are married and have families of their own. "Now," I thought, "I will have time to enjoy myself, time to do all the things I have looked forward to doing." I found these activities to be as enjoyable as I had anticipated. I had time to enjoy long-neglected books. And long-deferred organ lessons were a delight. I became a member of the local garden club. Leisurely I spent afternoons lunching and shopping with friends. There was never a dull moment.

Recently as a delegate from one of the Portland churches, it was my privilege to attend a lay activity conference for the union. The conference opened my eyes to a whole new way of life. I learned that soul winning is a science. I studied methods for doing effective missionary work. I gained inspiration from the dedicated leaders and from the material they presented. Part of every day was spent in "in the field" missionary calls from house to house, with gospel literature.

A New Concept of Service

This new concept of lay service has changed my life completely. Instead of waking up to plans for my own personal pleasure, my first waking thought is for plans of service

for the day. A Bible study to give or a shut-in to visit; an afternoon of visitation and literature distribution with a group to which I belong; an evening class where we are learning to become more effective in our efforts to reach others with this message. I find myself praying every day, "Lord Jesus, help me to find and to help someone today by pointing them to Thee."

There is a passage from *The Desire of Ages* (pages 250, 251) I try to read every day for inspiration. It begins with the statement "He who loves Christ the most will do the greatest amount of good." The love of Christ has become a reality to me as I have endeavored to share my faith with others.

Love for Christ is the ingredient that makes all service acceptable. Love will not rest in the security and seclusion of one's own environment. Love will send the child of God out to the busy thoroughfares of trade, or the quiet streets of the suburb. Love will stir up the mind with the burning desire to seek out and help someone else. Love will look into the eyes of another, and self will be forgotten. Love will free the tongue-tied, the hesitant, the self-conscious person. Love will change the tone of the voice, the expression of the face. Love will actuate the movement of the hands. Love will inspire words that will reach the heart of the listener. "He who loves Christ." This is the great secret, this is the motivation for all service. Love for Christ will impel action, ring door bells, and search out thirsting souls. Love

will budget the hours of the day and make many changes in the planning of the life. Love for Christ will drive one to intercessory prayer. Love for others will link one's life with Christ as nothing else can do.

Co-workers With Christ

Love will make us co-workers with Christ, partakers of the same love that compelled Him to leave heaven to come to a lost world, counting not the cost to Himself, if only He might bring man back to his lost unity with the Father. Love will make us efficient workers with Christ, partakers of that love that sees in every man, woman, and child a possible candidate for the kingdom. Love for Christ will make us partakers of His love, a channel through which that love can be passed on to our fellow men.

"He who loves Christ the most will do the greatest amount of good." This is more than a statement of fact, it is a promise. Love opens the heart to the Holy Spirit. Love sends the love-inspired soul upon errands of his "Father's business." Love links the soul of the recipient to the heart of the great Source of all love.

The statement continues: "He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God." Here is the great fountain from whence all fullness flows. Here is the source of supply for all our needs, the wealth to provide for all our poverty. Here is the promise of success for our efforts, success for our quest. First must come the longing for service for our Lord. Then comes the knowledge and faith in the abundant supply, in the person of the Holy Spirit; then the actual quickening by the Holy Spirit, by whom we are enabled to perform the task. The results, the fruit bearing, are not dependent upon our efforts, and therefore we are not responsible for the results. The fruit bearing will depend upon the mighty power of the Holy Spirit, who illuminates the mind with light from above.

"Quickened by the life-giving power of the Sun of Righteousness." To wait upon Him, to open the mind to Him, to keep self in the background, to yield all to Him, and let Him activate the life; that is what it means to be "quickened" by the Holy Spirit. Here is the answer to successful soul winning. This is the method used by our Lord in His ministry. This is the way the Holy Spirit will lead us in bringing "much fruit to the glory of God." ♦♦

I Always Said I Would!

By MARGE WOODRUFF

TOMORROW is my twenty-fifth wedding anniversary, and I am remembering with a smile the prediction I made many years ago. It was during the restless teen-age years that one day, in a storm of emotional despair, I remarked to mother that I would "probably end up marrying George Woodruff and live in Takoma Park the rest of my life!"

Well, I did marry George Woodruff, but since the time he finished college we have not lived in Takoma Park. In fact, as I write this I am sitting in the office of the Voice of Prophecy Bible Correspondence School in Bo, Sierra Leone, West Africa. The office is in the storeroom next to my kitchen, so I can correct lessons and still keep an eye on the houseboy, supervise my daughter's school work, and cook the meals. How did I get here?

The story begins in the kindergarten department of the old Takoma Park church, where we had missionaries from various countries telling their experiences. (I never knew there was such a thing as the Mission Quarterly until we began pastoring small churches.) Through those early years of Sabbath school, church school, and camp meetings I often heard the question "How many of you boys and girls would like to be a missionary someday?" My hand always went up. Besides, my aunt was a missionary in China, and she added to this interest.

Marge Woodruff is a mission homemaker and works for the Voice of Prophecy Correspondence School in Bo, Sierra Leone.

The second chapter has to do with the heroes of my junior years. There was a new building in back of the General Conference where mission appointees came to study. The young couples attending the Seminary often accepted church positions such as junior-division leader and MV leader. These handsome, talented, dedicated young men with their pretty wives became my ideals. I'd think, "If only I could be like that someday . . ." Our leaders were wonderful!

Now, where does George come in?

Well, he grew up in the same environment, and his parents always held up before him the privilege of being part of "the Lord's work." Our parents were friends, so we just grew up together. I always liked him, but looked elsewhere for romantic interests—until college. Then it began to bother me to see him looking elsewhere! Love began to dawn for both of us. He had a serious talk with me about the kind of wife he needed. He was going to be a minister and, hopefully, a missionary. Would I be able and will-

I'm Confused

(Reverie of a Seven-Year-Old)

By VERA E. JOHNSON

THIS is a strange world. Sometimes I'm confused.

I'm almost seven years old. In the winter I live in a trailer court; in the summer Mommy and I stay on the farm with Grandpa and Grandma.

Now a big question has come up. What should I do with a wood tick? I found it on our dog, Jingles. It was big and fat because it had been there for some time. I showed it to Grandma. She said, "Put it in the stove and burn it up."

But I like bugs and things like that. Why shouldn't I let it live? I ran upstairs to ask Mommy. She said, "Flush it down the toilet."

I didn't like that idea, either.

Grandpa's way appealed to me more. He squashes them on the cement step. It makes a pop, and there is lots of blood.

Grandma doesn't like that. She says it looks awful when company comes. I wouldn't mind. I'd just say, "There's where I killed a wood tick. I found it on Jingles." Didn't we read in *The Bible Story* about the Israelites sprinkling blood over their doorways because God told them to?

Wonder what my dad would say. I don't remember ever seeing him. Probably he'd say what the other kids' dads say, "Mind your mother."

Now what do you think is the best place to put a wood tick? Maybe I'll just put it in my pocket. Guess I'm rather confused.

ing to lead that kind of life? I began reading all of Ellen White's counsels to ministers' wives and wanted very much to become what I should be for his sake.

No Call Came

Soon after our marriage George was appointed as a delegate to the first North American Youth Congress in San Francisco. The meetings were wonderful, and we enthusiastically filled out the cards provided for those interested in foreign mission work. George already had a workable knowledge of Spanish, and we had our eyes on South America. But no call came.

We couldn't understand it; perhaps it was not God's will for us to go. We decided to go wherever He would lead. New Jersey and Pennsylvania offered plenty of challenges, and we could see needs there just as great as in any foreign land. We were happy in our work, and in time four lively youngsters joined us to make a real family.

When another big youth congress was held in Atlantic City we were living nearby so attended with our growing children. There was another urgent call for foreign workers. We talked to the children about

it, then turned our names in again. This time we got a response! The letter said we were too old to be considered; language study would be hard, and educating our children would be a problem. So, that was that. We stopped dreaming about the mission field.

The years came and went. We spent adventuresome vacations all over America in our travel trailer, attended the General Conference session in San Francisco, and even got a firsthand glimpse of our mission work in Mexico. The children, one by one, went off to academy. In 20 years of pastoring we lived in 11 houses, worked in seven districts serving 16 churches, and each new place seemed to be better than the last. We were satisfied that God was directing our lives.

New Challenge

A new challenge came when my husband was called to departmental work, and we moved to Trenton. One Friday morning my husband telephoned me from the office. He said D. W. Hunter had just called from the General Conference and wanted to know whether he would be willing and able to serve as mission president for Sierra Leone. Just

like that—a bolt out of the blue. I could hardly believe it!

How would our children react? Two were married, the wedding preparations were in progress for the third, and the fourth would have to go with us. What would our parents think? They were retired and getting older. Our children said, "It's just what you've always wanted to do." After an audible gasp and a noticeable pause, Mother Woodruff said, "That's what we reared you for." Our youngest was willing to go. After all this, how could we say No?

We mailed in our acceptance wondering, "Now what do we do?" In a matter of days the papers came for our physicals, with instructions that if these were passed, the Transportation Department would be in touch with us. At that moment I felt as if we had stepped on a giant conveyor belt that would smoothly and steadily carry us to Sierra Leone. And it did.

Looking back and considering all the ups and downs we've been through, I think God must have known that we needed those years of training. We are happy and thankful to be celebrating our silver anniversary here. ♦♦

Especially FOR WOMEN

By Betty Holbrook

A WAY OUT

"What do you do with a temptation you don't want to fight?" The

question was handed to a panel member of a discussion on prayer.

If temptations weren't enticing, even exciting, there would be no problem. But they come in every hue, shade, and intensity; and the devil knows just how to paint the canvas for us—sometimes subtly shaded, sometimes tinted delicately, other times covered with bold, brazen strokes. From the teen-ager reaching out for the supposed glamor and freedom of her first cigarette, to the gossip building her own ego at the expense of another's reputation, to the would-be adulteress who is feeling that life has grown intolerably drab, sin rushes at us like relentless, inundating waves.

Our first reaction, usually, is to rationalize "If only . . ." or "Maybe I'm being too hard on myself . . ." There's always the "Everyone else is doing it." It's more comfortable to think that we are broad-minded than to believe our consciences have given way.

It seems like mockery to pray, "Lord,

help me win," when we don't want to win. That's why it has been said that "the warfare against self, is the greatest battle that ever was fought" (*Testimonies*, vol. 3, p. 106). It takes persistent pleading with God to break the deadlock, but to me it's reassuring to know that even Enoch walked with God only through constant conflict and simple faith (see *ibid.*, p. 543). I somehow pictured his walk with God more as a leisurely stroll down a petal-strewn path rather than down one of prickly thorns.

Sometimes we have difficulty differentiating between a God of vengeance waiting to punish us with trials, and a God who loves us and proves it, bringing out the best in us by striking deep and separating cherished sins from us (see *ibid.*, p. 543). It's the latter concept that brings us close to God, that gives us a vibrant, living experience with Him.

It's true, He surprises us sometimes by pointing out weaknesses we never knew existed, but how else could we conquer them? Looking at our sins honestly is a first step. Weighing consequences follows naturally. They can be both long- and short-range. Eternal life is involved, of course—ours and perhaps that of others. But there may be immediate results too. We're an impatient generation, wanting what we want *now*,

but not always wanting what will make us genuinely happy now and later. We are not creatures of instinct and chance. Our lives are ours to shape as we choose.

So there must be action. We could wish that temptations were like the opportunity, which knocks proverbially only once in a lifetime, but they aren't. They probably won't come back in exactly the same way, because circumstances change, but they'll usually be back to give us another taunt. The safest thing is to get as far away from them as we can, or from situations that might lead to compromise. We have been promised that "those who in the way of duty are brought into trial may be sure that God will preserve them; but if men willfully place themselves under the power of temptation, they will fall, sooner or later."—*Patriarchs and Prophets*, p. 568.

Nothing brings help more quickly than a simple, "I'm wrong and need help." It's therapeutic, like a vaccine, Sir William Osler described it, against all morbid poisons left in the system by the infections of yesterday. Then we can have the assurance that "no temptation has come your way that is too hard for flesh and blood to bear. . . . He will see to it that every temptation has a way out" (1 Cor. 10:13, Phillips).

MESSAGE FOR INHABITED WORLDS

On March 2 America's *Pioneer 10* was blasted aloft from Cape Kennedy atop an Atlas-Centaur rocket. Headed for Jupiter, it will take pictures of the huge planet some 21 months later and relay them to earth. Then, coming within range of the planet's powerful gravitational force, it will be hurled as by a slingshot outside of the solar system to wander forever through distant galaxies.

Attached to its antenna supports is a six-by-nine-inch aluminum plaque anodized with corrosion-resistant gold. "Its purpose: to indicate where the far-ranging robot came from and who its builders were should *Pioneer* ever be intercepted by extraterrestrial beings."—*Time*, Mar. 6, 1972.

Assuming that extraterrestrial beings cannot read the language of earth, the authors of the plaque used symbols that they hope will be "meaningful even to beings totally unfamiliar with human logical processes."

Among the symbols are two figures, male and female, to give extraterrestrial beings an idea of what earthlings look like. Behind them is a scaled drawing of the craft so that the beings can figure out earthlings' height.

Other symbols are those of an atom of hydrogen undergoing a change of energy state and a starburst pattern, 14 lines of which symbolize specific pulsars and their frequencies. There is also a diagram showing the course of *Pioneer* leaving the third planet (Earth) from the sun and sweeping by the fifth (Jupiter) into interstellar space.

Divine Revelation Attests Inhabited Worlds

Wrote Carl Sagan and Frank Drake, Cornell astronomers, in *Science*, "We do not know if the message will ever be found or decoded. But its inclusion on the *Pioneer* spacecraft seems to us a hopeful symbol of a vigorous civilization on earth."

As incredible as it would appear to Sagan and Drake, extraterrestrial beings have perhaps already examined the plaque and decoded its messages. We base this observation on information contained in divine revelation. From the Bible alone it is difficult to establish that there are in the universe inhabited worlds beside our own. But in the writings of Ellen White there are frequent references to such worlds and to activities of beings inhabiting them.

According to *Education*, page 21, there are "innumerable worlds in their orderly revolutions." Their inhabitants have not rebelled as have earthlings. "This world is but an atom in the vast dominions over which God presides, yet this little fallen world—the one lost sheep—is more precious in His sight than are the ninety and nine that went not astray from the fold. Christ . . . left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth."—*Christ's Object Lessons*, pp. 190, 191. "Our little world, under the curse of sin [is] the one dark blot in His glorious creation."—*The Desire of Ages*, p. 26.

These inhabitants of other worlds have had their test. Speaking of man created a free moral agent, Ellen White says, "Like the inhabitants of all other worlds, he must be subjected to the test of obedience."—*Patriarchs and Prophets*, p. 332. But they have stood the test. Describing Satan's confinement to this earth during the millennium, she says, "Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen."—*The Great Controversy*, p. 659.

Interestingly, though by what means we know not, these inhabitants have been able to observe events on this earth. "All heaven and the unfallen worlds have been witnesses to the controversy. With what intense interest did they follow the closing scenes of the conflict. They beheld the Saviour enter the garden of Gethsemane, His soul bowed down with the horror of a great darkness. They heard His bitter cry, 'Father, if it be possible, let this cup pass from Me.'"—*The Desire of Ages*, p. 759. We can assume that not only did they hear, but they also understood, hence may be able to understand the languages of earthlings. They have beheld other events on earth: "The holy inhabitants of other worlds were watching with the deepest interest the events taking place on the earth. In the condition of the world that existed before the Flood they saw illustrated the results of the administration which Lucifer had endeavored to establish in heaven, in rejecting the authority of Christ and casting aside the law of God."—*Patriarchs and Prophets*, pp. 78, 79.

In symbolic vision Ellen White was shown one of these worlds: "The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, 'We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.' . . . My attending angel said to me, 'None in this place have tasted of the forbidden tree; but if they should eat, they would fall.'"—*Early Writings*, pp. 39, 40.

On another world in symbolic vision she "saw good old Enoch, who had been translated. . . . He moved about the place as if perfectly at home." Begging to be allowed to stay there, she was told, "If you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God."—*Ibid.*

Of God's redeemed it is said, "Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled [that is, were moved] with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings."—*The Great Controversy*, p. 677.

Sadness Over Plight of Earthlings

With all this knowledge of the earth and its history, in fact with having visited with an earthling, Enoch, the inhabitants of these worlds will not be particularly enlightened if they should intercept *Pioneer 10*. As we suggested earlier, if they are able to observe events on earth, they perhaps have already seen the craft and read its plaque. Its scientific data must seem highly elemental to minds untainted with sin, whose vigor has not been diminished by time, whose expansion has not been terminated by death, and whose training has come through communication with the Scientist *par excellence*. In fact, a feeling of sadness would doubtless come over the discoverers, should they find the spacecraft, inasmuch as it would remind them of the sad plight of the inhabitants of planet Earth, who are trying so desperately, yet

so feebly, to discover what lies beyond Earth's bounds. Such limitations these inhabitants apparently do not know.

In sympathy with earthlings they doubtless long for the day when restrictions will be removed from earthlings, when interplanetary travel will be the privilege of the redeemed, and when the "one dark blot" will be removed forever from the universe. D. F. N.

U.S. POPULATION GROWTH RATE DECLINES

The recently released U.S. Census Bureau study states that the United States is rapidly approaching zero population growth among women 18-24 years old. Based on 1971 interviews, the new study put the current average number of children planned by wives in this age group at only 2.4 births, compared to an average of 2.9 births in 1967.

"That decline represents the greatest change in women's child-bearing plans since demographers began surveying their intentions in 1955."—*Washington Post*, Feb. 17, 1972.

Such information supports other data that the birth rate is dropping in the United States. For example, the birth rate in the U.S. during 1971 fell to its lowest level in 31 years with a fertility rate of 82.3 babies per 1,000 women (aged 15-44). Should the 1971 rate continue it would mean a life-time average of 2.3 births per woman. Zero population growth (ZPG) occurs when the average of 2.1 births is achieved (the point when births equal deaths). However ZPG may be improbable in the United States because of its long standing, liberal immigration policy.

One implication of this study, however, is that if this 2.4 rate continues, estimates of U.S. population for the year 2000 will have to be revised downward from the anticipated 305 million to about 280 million.

Another recently published statement (that should be more than simply interesting to those who fear that mankind is incapable of solving its population explosion) concerns the success of the People's Republic of China in reducing its birth rate. Just beginning to emerge from almost complete isolation from the Western world, the People's Republic is the home of somewhere between a fifth and a quarter of the world's population, from 753 million to 871 million people.

Starting with the late 1950's, the birth rate in the People's Republic began a gradual downward trend, a trend that will continue at least through the 1970's. Although a dramatic decrease in the death rate and infant mortality has occurred in the past five decades, there

has been an equally dramatic decrease in the birth rate due to such factors as strong disapproval of early marriages, a remarkable coverage of mass media information on planned parenthood, and mobile medical teams that publicize and implement the advantages of such planning. (See *China: Population in the People's Republic*, a publication of the Population Reference Bureau, Inc.)

Currently the U.S. annual growth rate is approximately 1.1 per cent, adding 2.3 million persons per year; China increases at about 1.8 per cent. What is not easily ignored is that Japan's very high birth rate of 30 years ago is now approximately the same rate as that of the United States, a fantastic turn-around in cultural and national planning. Between 1947 and 1958 alone, Japan cut its annual birth rate from 34 per thousand to 17—probably the most rapid birth rate decline in history.

Countries in Europe are not troubled by population explosions, averaging 0.6 per cent in Northern and Western sections to 0.8 and 0.9 per cent in the East and South respectively.

Population Catastrophe Doubted

Although there will be a continued increase in world population during the next 30 years, especially in most of South America and Southern Asia, the rate of increase in many areas seems to be definitely slowed.

For these and other reasons, there are specialists in population statistics who do not see a population catastrophe ahead, at least from the standpoint of mass starvation. Colin Clark, director of the Institute for Research in Agricultural Economics at Oxford University from 1953 to 1969 and author of several scholarly books on population distribution, states that even with no further advances in agriculture, the world does not have a foreseeable population problem. "The real problem with many countries like your own [U.S.A.] is not a shortage of food, but rather the embarrassing surplus," he said on a recent lecture tour.

However, demographers are concerned about *where* the mass populations are living, that urban living will continue to deteriorate until each country of the world formulates some plan for decentralizing its population. The unpleasantness of city living such as increased crime, pollution, and lack of privacy directly affect the quality of human spirit. Furthermore, entertainment and sensual gratification will become man's preoccupation as he attempts to fill up the increasing amount of leisure time that modern civilization will provide. Physical work will be required less and less as man discovers new ways to "improve" his standard of living.

Heroic Achievements Ahead

When Adventists look into the future we see heroic achievements glorifying man's marvelous ability to cope with human problems. Bleak predictions of a gasping, choking world society, wallowing in a tidal wave of garbage and fighting for breathing room, do not correspond to the outlines of prophecy.

The return of Jesus is long overdue. We should not look long years into the future for His return. We should not set up some kind of a computer program whereby we measure the increase of population, pollution, and crime as if these factors have to become colossal calamities before Jesus can return.

Much to the contrary. Even as Noah could point to no visible, earth-wrenching disasters to heighten dramatically his appeal for people to hear and obey the Lord of judgment, so last-day Adventists will have little dramatic, irrefutable evidence that the end of this world is near. Whatever the pessimists worry about will be bal-

Morning Meditation

By STEVE PRICE

In the gentle whisper of the morning air,
In the warmth and dampness of a sleepy
earth,
When streaming sun and scented grass
begin
To awake and shine and live, I want to
share
In the softly glowing dawn of this re-
birth.

anced off by the optimists with their reasonable, cheerful solution.

"As were the days of Noah, so will be the coming of the Son of man" (Matt. 24:37, R.S.V.). "When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers—then it is that sudden destruction cometh upon them, and they shall not escape."—*Patriarchs and Prophets*, p. 104. (See also 1 Thess. 5:2-4; 2 Peter 3:3, 4; *The Great Controversy*, pp. 38, 338.)

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.]

FLUORIDES: CON

If Dentist Sjoren [Jan. 13] reads anything except the pro brochures, he knows that there is "already voluminous" evidence *against* fluoridation and that many governments (and dentists) have rejected the concept. In my work as a research chemist I have had a large file on fluoridation and the flood of documentation continues. I did note recently that even airborne fluorides cause extensive bone (teeth included) damage.

To the scientist, if not to those in the skills, "scientific evidence" is something to be evaluated carefully. The tobacco companies have their own voluminous evidence; many nutritionists reject vegetarianism; ad infinitum.

Actually the layman need not sift through the evidence: as a freedom loving child of God he opposes fluoridation on two points: (1) A municipality using fluorides is taking rights away from those opposed, whatever the reasons. Would Dr. Sjoren trade his objections against Sunday laws for his support of enforced fluoridation? (2) Water fluoridation is mass medication. I make no attempt to force "nutritious" pork liver (voluminous evidence could be cited) on others; please, Dr. Sjoren, do not force fluorides on me.

LEONARD H. PONDER

Asheville, North Carolina

WORDS MAKE A DIFFERENCE

The editorial "Saints or Sinners" [Jan. 6] should help clear up some of the confusion that seems to exist among most of our church members. I have wondered many times in the past few years why laymen and many ministers in their sermons refer to all of us who are supposed to be converted, consecrated Christians as "sinners." Surely we *were* all sinners, but when saved by grace, justified, and strive daily to walk in the Christian way—then we are no longer classified as "sinners." I reasoned, if this is so, then we are not

Evil will abound but the world has become used to that. Integrity, honor, and respect will be rare qualities anywhere. Self-indulgence leading to covetousness will keep families, local neighborhoods, and international powers teeter-tottering in efforts to maintain the balance of power. This too the world has become used to. In fact, solutions to these tensions will seem reachable. To this kind of a world that will mock the message of an imminent Lord, the Adventist will calmly, yet fervently, appeal to men everywhere to worship the God of Creation, to bow before the Lord of their salvation, to live that life that will be judged safe to save. The state of the church, not the state of the world, determines the return of Jesus.

H. E. D.

prepared to have a place in heaven where nothing enters that defiles; we must come out of sinful ways and with every mistake daily forgiven, claim the promise of Jesus that His grace is sufficient to keep us ready for a pure and righteous kingdom.

KATHRYN BOWERMAN

Grand Rapids, Michigan

GROWS MORE PRECIOUS

I have been a reader of the REVIEW for nearly 60 years. Each number grows more precious to me. How it thrills my heart to read of the large numbers of baptisms in the mission field. I pray that MISSION '72 in this land of ours will result in like numbers of conversions to the truth, that the work may soon be finished and Jesus come; for we have been in this world of sin far too long.

GORDON BARRETT

Clinton, Maine

PASS IT ON

Re "The Seeking Generation" [Jan. 20, 27]: For everyone who leaves the church as this young lady did, I believe there are those who find a deeper experience within the framework of the church, but you seldom hear of them.

I believe this young woman, if she only knew it and knew how to look for it, could have found a friend and the solution to her problems by making Christ the center of her life. In doing so she could soon have reversed the role of looking for help and comfort for herself to that of looking for those whom she could help and comfort because she had found the only answer herself, in Jesus.

Some of our ministers are telling us how we can do this. In the first article of the new magazine *The Adventist Layman* is a wonderful example of what God can do for a man when he knows *how* to follow that plan. I suppose most of our ministers know how to do this, but do they pass it on to their church members?

MRS. BILL PARK

Wilson, North Carolina

UNBELIEVERS IN AND OUT

Re "Non-Adventist Believers" [Jan. 6]: In homes where both man and wife are members of the Adventist Church there may be an unbeliever. Although they worship together in the same church building,

one may believe in and love the Spirit of Prophecy counsels on health, dress, and social life; the partner, however, may not place a high premium on such counsel. There are enough problems in Seventh-day Adventist homes divided to this extent; when the division widens to the point where husband and wife attend different churches, the chances of keeping the children together and in church school become so near zero that God says, Draw the line. The unbeliever, from the Adventist point of view, is the person who makes the yoke unequal and difficult to bear.

EARL L. SHEPARD

Bismarck, North Dakota

MORE ON THE LIVING BIBLE

After reading *The Living Bible* in connection with the Conflict of the Ages Series, I find it most beautiful and very instructive.

The references cited in the letter of November 11 concerning the state of man in death, I found to be preferable to those in the King James, even in their theology and certainly in their clarity of understanding.

It is true that the reference to "evil beings from the spirit world" in Genesis 6:1-5 is disturbing. But the note of explanation is surely clear enough and gives documentation for our understanding of this difficult text. I find it most helpful.

Let me mention just two gems: "I will try to walk a blameless path, but how I need your help, especially in my own home, where I long to act as I should" (Ps. 101:2) and "After you have corrected me I will thank you by living as I should!" (chap. 119:7).

So, I count even the references supposedly disturbing an earlier correspondent as pluses for *The Living Bible*, a rich mine of many more wonderful gems. I urge our Adventist book centers to keep on recommending it.

HAROLD K. DAWSON

Ketchikan, Alaska

SIMPLE DIGNITY

I am so glad the REVIEW hasn't lost its simple dignity and beauty. May it never succumb to the modern trend of gaudy colors and grotesque pictures (modern art) as many magazines are doing.

R. E. COOPER

Rising Fawn, Georgia

Elder Steed, we know that the Temperance Department of the General Conference is global in its thinking, as are the other departments. We have met you halfway around the world going about the business of your department. Tell me, how does the Temperance Department function with respect to the church and the general public?

Our department is, of course, active within the Adventist Church, in which abstinence from tobacco, alcohol, and narcotics is required. We also include in our activities others not of our faith who believe in our ideals. Our work with them is done through the International Temperance Association, which is sponsored by the church. This association is affiliated with 68 national temperance societies such as the American Temperance Society, British Temperance Society, and the Indonesian Temperance Society.

We also cooperate with organizations such as Narcotics Education, Inc., and the International Commission for the Prevention of Alcoholism. These organizations serve a special role in providing temperance facts to groups that cannot be reached in other ways.

Do you find temperance relevant to the '70's?

Very definitely. No longer is there a general resistance such as followed the prohibition era in the United States. Men and women today are aware of the results of intemperance. It is not difficult to secure the support of leaders in society for our programs. The facts are, doors are wide open, and with sufficient support we could do ten times as much as we are now doing.

What impact is our temperance program having upon the public?

A recent Gallup poll survey for the General Conference Public Relations Department revealed that in the United States Adventists are known best for their temperance activities. Of the people polled who knew about Adventists, 14 per cent knew of our temperance work, and 10 per cent, of the Five-Day Plan. This made the work of the Temperance Department known best of any church activity.

What is the significance of this for your work?

Ellen G. White wrote about the necessity of "a revolution upon the

A LOOK AT THE ADVENTIST TEMPERANCE PROGRAM

An Interview With
ERNEST H. J. STEED

Secretary, General Conference
Temperance Department

subject of tobacco before the ax will be laid at the root of the tree."

—**Temperance**, p. 72. A revolution has begun to the extent that some governments are legislating against tobacco. The spillover is pointing to alcohol and drugs as allied with tobacco as evils. Adventist temperance programs have helped bring about this revolution. The film **One in 20,000** set the stage in Britain for the Report of the College of Physicians, which did so much to bring the hazards of smoking to the fore. In the providence of God, the Five-Day Plan to Stop Smoking was ready for those seeking aid to quit, as the United States Surgeon General's Report continued the shock waves against tobacco.

Incidentally, I'd like you to hear this statement made by Merlin K. Duval, M.D., assistant secretary for Health and Scientific Affairs of the United States Department of Health, Education and Welfare. It was made on February 1, 1972, at a Senate subcommittee meeting.

Speaking of carbon monoxide, tar, and nicotine in cigarettes, he said: "If maximum levels were to be established on the basis of health hazard alone, we would find ourselves banning cigarettes entirely because there is no such thing as 'safe' levels of these agents."

Here is another reason why we as a church cannot endorse the idea of smoking even one cigarette. There is no way to smoke safely.

About the Five-Day Plan to Stop Smoking: What is the current trend?

Public response comes and goes according to the emphasis of information or the promotion of the media. Yet, we have seen a steady build-up of interest in the Five-Day Plan. It is the only international stop-smoking program and is being conducted now in most countries of the world with success. It is estimated that more than 10 million people around the world have quit smoking as a direct or indirect result of the Five-Day Plan.

Isn't that a rather fantastic figure? How do you arrive at it?

We have "Five-Day Plan Control" booklets and cards that are supplied to each participant in the Plan. A good many millions of people around the world have received them. A good average of those who attend our Plans quit smoking. We base our estimates on this. Also, we know there are many who quit as an indirect result of the Plan—they are told about it by a friend, or read about it, and decide to quit.

Tell us about the new alcoholism project called the 4-DK. What is it?

Some who have studied alcoholism claim it is a disease; others say it is simply the result of a bad habit—the taking of alcohol. The 4-DK—an abbreviation for Four Dimensional Key to the Cause of Alcoholism—is a public rehabilitative plan showing the actual cause and providing an answer to alcoholism.



ing for themselves the dangers and evils involved in them.

Consequently, many Adventist youth are vigorously engaged in witnessing programs through literature, films, personal contact, and other means. I would say that in many places the temperance work is the major youth activity of the Adventist Church.

What is being done to take the temperance program to non-Adventist schools and colleges?

It is in schools that our films, *Listen* magazine, and other literature, educational aids, and temperance speakers are really making friends.

Our conference temperance leaders are endeavoring to get to as many of these schools as possible.



Actually, the 4-DK is built upon Spirit of Prophecy concepts of the nature of man—physical, mental, social, and spiritual—and the need of a harmonious balance to counteract any false tendency.

What is the involvement of Adventist youth in the temperance work?

With public attention focussed upon drugs, alcohol, and tobacco, many young people within the church and outside are beginning to see the unfortunate results of using them. And our youth are see-

ing for themselves the dangers and evils involved in them. Consequently, many Adventist youth are vigorously engaged in witnessing programs through literature, films, personal contact, and other means. I would say that in many places the temperance work is the major youth activity of the Adventist Church.

Then, of course, we encourage church members to utilize temperance materials and programs for community outreach. The newest plan, for instance, is called Home Help for alcohol, tobacco, and drug problems. It is set up so that anyone in need in his area can telephone and request confidential help in his home. We have spent more than \$50,000 preparing this program. It is a simple but effective plan that church members have been waiting for. Follow-through is arranged so that if spiritual interest is aroused, guidance from the Bible can follow. This Home Help plan is a cooperative project of the Temperance, Lay Activities, and Youth departments of the church.

You have visited most countries around the world in connection with the temperance program and have contacted people of varied religious and political beliefs, such as Moslems and Communists. How is the temperance approach accepted by these people?

Well, Communism is accenting morality. Of course, Communists believe in morals without God. Nevertheless, we have a point of contact.

In many Communist areas strong sobriety committees have been formed. Some party leaders are known for their nondrinking and nonsmoking. Some of them are vegetarians. As a result, we have a wonderful opportunity of pointing out our temperance ideals. It gives those people new ideas, and it opens doors for us to witness to divine power for self-control.

Moslems traditionally are opposed to alcohol. But with Western influences pressing in upon them, they sense the need of temperance education. The help we have been able to give has aided them to understand our ideals.

The International Commission for the Prevention of Alcoholism is planning a world congress on the prevention of alcoholism August 27 to September 1 of this year in Kabul, Afghanistan, with the Government's approval and moral backing. Similar doors are opening in Hindu, Buddhist, and Catholic areas. ♦♦

To cover all the schools asking for our program would require a full-time team. Right here some laymen are stepping in and giving real assistance.

You referred to *Listen* magazine. I understand that this year its editor and sponsors celebrated a special occasion.

Yes, during February of this year we celebrated the twenty-fifth anniversary of *Listen* magazine, which has a monthly circulation of more than 170,000. This circulation is growing. *Listen* is youth-slanted, but is proving of wide general interest. Its acceptance by many youth groups, schools, and churches leads us to believe it is doing its job of emphasis for better living.

How can our laymen best advance the temperance program?

Ellen G. White calls for every member to be committed—to sign the pledge and unite with the Temperance Association.

I would suggest that we live our temperance commitment in all its

Operation Bootstrap in Puerto Rico

By WALTER R. BEACH

For a visitor to get the full impact of Puerto Rico he must first view it from the air and over San Juan, the chief port of entry and the capital city of Puerto Rico. Such a view is spectacular. The moss-covered embattlements of El Morro, the shrubbed precinct of the Old City, the tides of ultramodern concrete and glass streaming east and south into the green countryside, are a sight to behold. Nowhere in the world does the old meet the new with such dramatic impact.

Actually, Old San Juan (founded in 1521) is on an islet just offshore from Puerto Rico's mainland. Even the old city has Spanish building juxtaposed with modern structures. Yet the atmosphere of medieval Spain remains. One feels it as he strolls along streets, some of which are still paved with blue stone brought to Puerto Rico as ballast in the galleons of Spain.

The chief attraction, of course, is El Morro, the great bastion constructed from 1539 to 1584 at the northwest tip of the city. This fortress, covering more than 200 acres and rising 145 feet above the Atlantic, remained impregnable from the sea when attacked in 1595 by England's Drake and Hawkins.

Near the main entrance to El Morro is San Jose church, the oldest place of Christian worship still in use in the

Walter R. Beach is a general field secretary of the General Conference.

Western Hemisphere. Its vaulted gothic ceilings are a survival of authentic medieval architecture in the New World. Ponce de Leon, whose arrival in 1508 signaled the beginning of Spanish culture in Puerto Rico, lay buried in the San Jose church for three and a half centuries before his remains were transferred to the cathedral. Outside, on the plaza, a statue of de Leon stands in brazen glory, fashioned from bronze cannons captured from the British in 1797.

La Fortaleza, the official residence of the governor of Puerto Rico, is a remarkable building, half palace, half fortress. There is also the Casa Blanca, a beautiful house intended to be the residence of Ponce de Leon. Ponce went seeking the fountain of youth in Florida, and never moved in, though it remained the property of his family for two and a half centuries. Apparently it now is intended to be a sort of local residence to accommodate visiting VIPs. In short, everything in San Juan is Ponce de Leon.

Forever Spain

Of course, there is much more to Puerto Rico than San Juan. Along the island's 4,000 miles of good roads, we have been particularly impressed with the second largest city, Ponce, on the south coast, where everything remains "forever Spain," and with Mayagüez, the third city of Puerto Rico (popula-

tion 100,000) on the western coast. Mayagüez is host to the two largest Seventh-day Adventist institutions on the island, which we shall discuss later.

For three centuries following Ponce de Leon's arrival, an international rivalry flared for possession of the island. The English tried to take it and failed, in 1595. While peace reigned in the nineteenth century, Luis Múnos Rivera, the George Washington of Puerto Rico, won from Spain in 1897 a charter of autonomy, which gave the island dominion status. When the Spanish-American war erupted, and United States forces landed on the south coast, the Treaty of Paris (April 11, 1899) proclaimed Puerto Rico to be under United States sovereignty. The islanders were Puerto Rico citizens under colonial government until 1917 when the United States Congress made them American citizens.

In 1952 something new under the sun was achieved with the creation of the present commonwealth status. This arrangement, which is without constitutional precedent in United States affairs, accords Puerto Rico the authority to write its own constitution and to set up local self-government, but at the same time it maintains the U.S.-Puerto Rico association without the burden of Federal taxation. Since 1968 the party for total statehood has held the reigns of government. Puerto Rico's politico-economic formula has spawned success to the point of becoming an international showcase of economic and social accomplishment.

Puerto Rico's success story, called Operation Bootstrap, has been effected by two important decisions: ten to 17 years of tax exemption for manufacturing ventures meeting certain requirements, and the use of government funds for promoting private investment. The tax exemption has been possible because the island could not be taxed by the Federal Government without representation in Congress. Of course, the people are not blind to the island's shortcomings and troubles; but progress has been extraordinary, so much so that thousands of technical experts and administrators from underdeveloped countries of Africa, Asia, and the Middle East have come to take a close-up look at Operation Bootstrap.

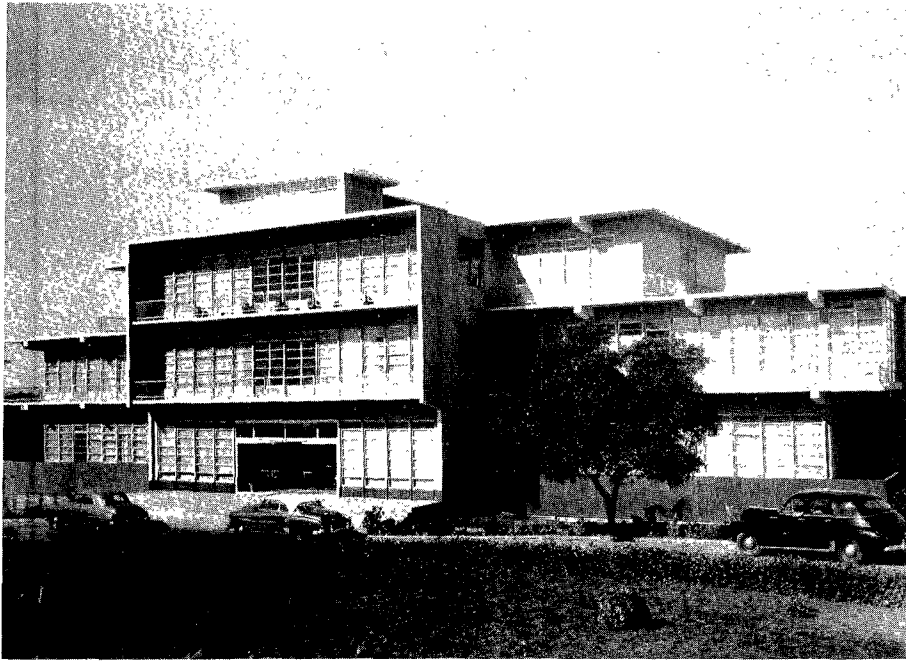
Puerto Rico and Adventism

The start of Adventism on the island was in 1901 when A. M. Fischer and his wife left Lincoln, Nebraska, to take care of an interest that had developed among a group of English-speaking Jamaicans living at Mayagüez. A year after their arrival, the husband died, a victim of typhoid fever. Mrs. Fischer continued the work singlehandedly until 1903 when B. E. Connerly arrived from the United States to signal the start of the work among the Puerto Ricans.

A monthly evangelistic magazine was started entitled *El Centinela de la Verdad* (*The Sentinel of Truth*). This was the first non-Roman Catholic religious paper to be published on the



Faculty and some students of the Aibonito Academy, Puerto Rico, which closed in 1928.



The 82-bed Bella Vista Hospital and Sanitarium, in Puerto Rico, was opened in 1954.

island. Later, the publication of the magazine was transferred to the Canal Zone and it is now published by the Pacific Press Publishing Association.

In 1905 the first reports of baptisms appeared in the *REVIEW AND HERALD*, though it is probable that several persons were baptized in 1904. The total baptisms reported was 19. The Puerto Rico Mission was organized in 1909, and until 1924 included the Dominican Republic and until 1926 the Virgin Islands. The mission became a conference in 1948 with 35 churches and 2,627 members. The first president was S. L. Folkenberg. Two years later Eloy Acosta became president—the first Puerto Rican to occupy that position. However, we must go back as far as 1912 to find the name of the first Puerto Rican worker. He was Rafael Lopez Miranda. This man labored as a missionary colporteur, first in Puerto Rico, then in Santo Domingo. Later he went to Venezuela where, on May 15, 1922, he met violent death as a martyr in God's cause. He was the first of a shining galaxy in Inter-America.

In 1968 the 120 Adventist churches and 10,000 members were organized into two conferences. Today the number of churches in Puerto Rico (East and West) is 140, with more than 12,000 baptized members.

In 1913, C. E. Moon began medical missionary work. But no institution was established until 40 years later when the Bella Vista Hospital was opened on a lovely hill 1,000 feet above the city of Mayagüez. Today the institution consists of a modern four-story hospital building of reinforced concrete, a nurses' home, staff apartments, family residences, a church building, and a school. In 1960 a modern auditorium seating approximately 300 people was added.

The institution is operated on an

open-staff basis with an administrator and about 50 qualified physicians and specialists, among which are a number of overseas appointees. The institution employs some 200, including 25 graduate nurses. The facilities include medical, surgical, obstetrical, and physical therapy departments. A city outpatient clinic is a very successful operation. The average number treated daily is slightly under 100. More than 5,000 patients are admitted yearly.

"Heaven Only Will Tell"

The site of the hospital was chosen in 1947. A group of Seventh-day Adventist physicians, including C. W. Dunscombe and Charles B. Moore, were already practicing in Mayagüez and operating a charity polyclinic. Leslie Dunn was the first administrator. He supervised the construction of the hospital building. The first patient was

accepted on January 1, 1954. The institution's facilities are constantly being improved and expanded. Today the administrator and a fine staff are making an outstanding contribution to the Seventh-day Adventist presence in Puerto Rico. As one person said to me, "Heaven only will tell the good that is being done."

The year 1920 saw the start of the first educational institution in Puerto Rico to prepare national workers. The school was conducted for a time at Santurce. Later it was moved to Mayagüez where it grew into the present senior college known as Colegio de las Antillas (Antillian College). This is a coeducational boarding school situated on a hill across from Bella Vista, and overlooking Mayagüez. The senior college enrollment is under 200, with 25 faculty members. The secondary enrollment, with some 20 faculty members, is less.

Secondary accreditation has been granted by the Puerto Rican Department of Education, and accreditation of the college with the University of Puerto Rico lends strength to the entire program. Degrees are offered in the fields of religion and education. The product of the school, of which R. H. Howlett is president, is highly appreciated and serves the cause throughout the Spanish-speaking areas of Inter-America. Here ministers, teachers, and nurses are trained and sent forth under the divine unction.

The vitality of this program was especially evident during five days near the end of 1971 as the leaders of the Antillian Union met, reviewed the church's program, and set sights for the future. W. T. Collins, union president, and C. L. Christensen, secretary-treasurer, with their associates in the three conferences of the union, and the general institutions, are giving good leadership in an expanding program. The goals for 1972 are high, and I believe that with much prayer, planning, and hard work these goals will be reached. This is the way of Operation Bootstrap.



A 1930 baptism in Puerto Rico. L. J. Borrowdale, superintendent of the Puerto Rico Mission, performs the baptism in a river not far from San Juan, the island's capital.



Some of the members of a village church at Lubumbashi, Katanga Province, Zaire, Africa.

Trans-Africa Safari—2

Impressions From the Heart of Africa

By BERNARD E. SETON

Kivu Adventist Seminary is entrancingly set amid the northeast Congo mountains. It is a new and developing school—established in 1960—still finding its feet and still immersed in an initial building program. Its simple dormitories are already proving too small for the hundreds of young men and women who come great distances in search of an education.

At Gitwe College, in Rwanda, the story is older. Here is a 40-year-old, slightly time-worn, school established in one of the most thickly populated areas of Africa. Its original buildings show signs of hard wear. They burst at the seams and need renewal. At the same time, additional departments must be provided. However, providing for them swallows up whatever funds are available and leaves the administration powerless to meet the many other reasonable calls that clamor for attention.

At the northern end of Lake Tanganyika, only 12 bumpy miles from Bujumbura, the capital of Burundi, is

Bernard E. Seton is an associate secretary of the General Conference.

Kivoga College. This eight-year-old institution stands on rising ground in the vast amphitheater of the Burundi-Rwandese mountains. From it one gazes across the lake to the steep peaks in Zaire (Congo). A visitor marvels at the lush gardens, the riot of colorful flowers, the neat homes, the airy classrooms, the inadequate but well-kept dormitories, the economical primary-school extensions. Here, surely, is a school with a future!

But while academic education still plays an essential part in Adventist development in Central Africa, medical help, as administered from our hospitals and clinics, continues to benefit the unbelievably needy people in the unbelievably vast areas we visited. Our fleeting calls could give us no more than a superficial view of the work done by doctors, nurses, and other workers in our hospitals at Malamulo, Songa, and Mugonero. But we saw enough to appreciate the daily service our medical workers are rendering to their African brothers and sisters. None of the local governments is yet able to care fully for the health of its population. Mission hospitals will be needed

in this area for many years to come.

Special mention must be made of one of Trans-Africa's unique ministries to its people, the Trans-Africa Leprosy Rehabilitation Services (TALRES). This program is inspired and largely operated by a self-supporting doctor, Ray Foster, from his base on the banks of the Kafue River in Zambia. Mobile in the mission-owned Cessna 206 airplane, Dr. Foster keeps his medical eye on an enlarging program of leprosy prevention in Zambia, Rhodesia, Zaire, Rwanda, and Burundi—indeed, wherever he may be needed and can find a place to land.

Two other differing yet related memories need recording. In bustling Blantyre-Limbe, in Malawi, Drs. Lewis Hart and Ben Nelson, aided by the latest recruit, Dr. Robert Wresch, and supported by professionally capable wives, operate a medical and dental clinic that effectively represents the church to a wide range of Malawian society.

Two Nurses

At the beautiful Rwankeri Mission in Rwanda, Julia Hoel, a veteran missionary nurse, now on sustentation, has voluntarily returned for further service to the people to whom so much of her life has already been given. Her loneliness is alleviated by the companionship of another faithful nurse, Maria Haseneder, of Switzerland. Added to these memories are those of our African dispensaries, such as the one at Kabashi in the northeast Congo mountains where our cheery worker had treated 140 patients on the day before we visited him.

And who could omit the Pygmies? Not we! Like others before us, we made the long pilgrimage into the outskirts of the vast Ituri Forest in the Congo and saw a sample of the little folk who still cherish their primitive way of life in this latter part of the twentieth century. In their forest fastnesses, without any apparent recognition of God and without much hope in this world, they live their benighted, almost comfortless lives—a diminutive curiosity to modern man. What are we doing for them? Nothing, apart from going to gaze at their miserable circumstances and leaving a few francs as a token of our visit. Yet they need salvation just as truly as we! We might, one day, do something spiritually positive for these humble creatures of God.

Millions Untouched

Beyond the forests, alongside the dirt roads, in the endless bush, beside the banks of wide, sluggish rivers, and in teeming towns, live millions of other Africans. We have brought Christian hope and new ways of life to some of them. But millions more are yet unreached.

We wish to give heartfelt recognition to the men and women of many nationalities—South African, French, American, German, Rhodesian, Canadian, English, Swiss, Australian,

Mauritian, Norwegian, Belgian, and those from many regions of Africa—missionaries, national workers, and student missionaries whom we met and from whom we received kindness beyond our expectations.

If you, my comfortably placed reader, were to see the meager resources we furnish to these missionaries in Africa and their African colleagues, you would—at least we hope you would—be shocked. We cannot but contrast the every needed comfort that is furnished in some parts with the pitiful inadequacies that we have seen in Africa. We see again the shameful pole-and-mud “kitchen” at one of our schools. We are haunted by the barrackslike dormitories. We remember one that should hold 64 young men crammed with 170. We recall another, a room for eight girls, jammed to the ceiling with 23. Neither of these places has the simplest amenities—no cupboards, no lockers, no wardrobe facilities. Nothing but tight rows of iron beds surrounded by hooks on which the students are expected, through rain and shine, to hang their all-too-few clothes and maintain a summer-camp illusion of tidiness.

An Unbalanced Work

We need to recognize, Adventist brethren and sisters, that we have allowed our world work to develop in an unbalanced fashion. It is time to redress that imbalance by consciously directing our giving away from areas

where we are strong to those fields where we have so much ground to make up. This philosophy calls for some sacrifice, some surrendering of cherished projects in the larger interests of God's other children until our mission-motivated wealth is more evenly distributed. When a better balance is struck, we can all surge forward together, content to know that we are moving unitedly toward the kingdom. May God quicken our sensibilities that His work might equably progress unto His Son's return!

Let me record one more need: the need for French-speaking workers. Great sections of Africa are still Francophone, French being the *lingua franca* that unifies those who speak differing vernaculars. In the Zaïre, Rwanda, Burundi, Cameroon, People's Republic of Congo, Central African Republic, Senegal, Ivory Coast, Togo, Dahomey, Republic of Chad, Niger, and in the Indian Ocean islands of Madagascar, Réunion, and Mauritius—in all these and more countries of Africa, education is in French. We therefore need French-speaking teachers, administrators, doctors, nurses, and secretaries to minister to the people in that language. Somewhere there must be hundreds of Adventists with a working knowledge of French and with qualifications that fit them for service in Africa. We hope someone will tell us of these potential missionaries that needed personnel may be found.

(Concluded)

ETHIOPIA:

Union Meets First Time Under New Division

The first constituency meeting of the Ethiopian Union Mission as a union of the new Afro-Mideast Division was held in Addis Ababa, headquarters of the union, recently.

During the meeting a vote of appreciation was passed for the leadership the Northern European-West Africa Division had given during the years the union had been part of that organization.

The reports given by the several departmental leaders were very encouraging. As we listened we could see that the Spirit of God is at work in Ethiopia. How else could we explain the fact that 1,000 people were baptized in one day? How else could we understand that two pastors, blind Teklehaimanot and Negarie, between them baptized more than 1,000 people in one year?

The educational report indicated that there are now 55 Adventist schools in Ethiopia. Many of these teach only the first four grades. But some go as far as grade 12. Ethiopian Adventist College's program takes the student as far as junior college. Plans are under way to include a teacher's training program at the college.

The school of nursing at the Empress Zauditu Memorial Hospital is the oldest established training school for the nursing profession in Ethiopia. This school supplies qualified nurses to all the hospitals operated by the Adventist Church within Ethiopia. Many of the graduates now hold responsible posts both within and outside denominational employ.

During the past year a number of specialist physicians have joined the medical work in the union. Each of the four hospitals is now directed by a doctor. Dr. T. Flaiz, D.D.S., arrived to take charge of setting up the dental block in Addis Ababa. This will be a great asset to the work here. During the year Mrs. Denzil Burgess made front page news with her work as Ethiopia's first flying dentist. She offers the only dental aid between Addis Ababa and Khartoum in the Sudan. Some 6 million people live in that vast area.

Health education lectures and Five-Day Plans were also prominent in the union during 1971. Many distinguished people testified to the effectiveness of the Plan.

Gladys Martin, the union's public health secretary, graduated more than 200 women from her course in basic health in the west of Ethiopia. In addition many thousands were vaccinated by her department against smallpox and cholera.

The 15,000 lay members and 20 ordained ministers in the union have worked together for an increase in 1971 of 145 per cent in baptisms. More



Left: Mrs. R. D. Davidian, Gitwe College, Rwanda, English teacher, greets A. Iyamuremye, MV secretary of the West Rwanda Field. Right: Meeting of church members in Rwanda.



Teachers and a few of the students of a large class that took a health course taught at Wollega Adventist Academy, Gimbie, Ethiopia. Two hundred graduated from the class.

than 3,000 people joined the Adventist Church in Ethiopia in 1971. There is a need for more ordained pastors, as many times whole groups of people have an indefinite waiting period before an ordained man can find a Sabbath to baptize them.

For the first time Ingathering has been allowed in Ethiopia, for which the church will benefit and greater progress be made. The Ethiopian Government has officially recognized the Seventh-day Adventist Church, giving us the legal right to hold property and fully to carry out our church activities.

REG BURGESS
General Manager
Ethiopian Advent Press

PHILIPPINES:

Former Movie Star Dies a Self-proclaimed SDA

A former Filipino actress, who was at one time a top movie star in the Philippines died recently, after having planned to be baptized into the Seventh-day Adventist Church.

Arsenia Francisco had been a popular movie star in the 1950's. She had enjoyed all that wide acclaim and money could offer. Then she had married Jesus Caballero and retired to devote her time to her family.

A sister of hers, Mrs. Juan S. Diaz, is a member of the Seventh-day Adventist church in Pasay City, a suburb of Manila. On one occasion, while the sisters were visiting together, Mrs. Caballero confided to her sister that she wished to turn a new page in her experience. She had tasted all that life had to offer as a movie star, but had not experi-

enced peace and contentment. Then she requested Bible studies. Mrs. Diaz asked me to study the Bible with her sister.

From time to time, as we studied with Mrs. Caballero, we would see tears in her eyes, and she would express a joy that she had not experienced before. As evidence of her conversion, she started to keep the Sabbath and to attend services in the Pasay English church. She also began to pay tithe.



The self-proclaimed Adventist, Mrs. Jesus Caballero, the former Filipino movie star, Arsenia Francisco, as she appeared at the height of her popularity in the 1950's.

During a recent visit of the General Conference President Robert H. Pierson to Manila, Mrs. Caballero had the experience of meeting him. She decided to be baptized on December 25, 1971. However, she suddenly became seriously ill and had to be rushed to a hospital where she was confined for several days. Mrs. Banaag and I along with Mr. and Mrs. Diaz visited her in the hospital and prayed for her. She recovered and was sent home. Soon the Bible studies were resumed.

For a time her husband joined us in Bible study. We hoped that he was interested, but one evening after a study he told us bluntly, "Pastor Banaag, this is your last day to come to this place. Stop giving Bible studies to my wife. Since she started to study with you there has been continuous trouble in our home."

It was a shock to me and my wife. But I noticed that it was like a stroke of lightning to Mrs. Caballero. She bowed her head and could not speak. We bade good-by to the Caballeros and told them that we hoped that some day we would be able to resume our friendship with them.

Several weeks passed. We received no word from Mrs. Caballero. We did not even have the courage to telephone her. Even her sister, Mrs. Diaz, and Mr. Diaz were perplexed as to what should be done.

But the Lord was working, even though the way He worked may seem sad to us. Again we were called to visit Mrs. Caballero. But it was to her bedside in the hospital where she had been before. When Mrs. Banaag and I arrived, her husband was surprised but pleased to see us. We met him outside his wife's room and told him that we had come to offer a prayer for his wife. He smiled and said, "Oh yes, of course. You are welcome. Please pray." We were greeted by his wife's friendly smile. She was happy to see us, but we could tell that she was suffering terribly. Her Bible was by her side. We talked to her of the steps she had taken in accepting the Lord.

We learned that Mrs. Caballero was gravely ill. According to the attending physician, her days were numbered. We anointed her, after which she was all smiles. But no miraculous healing followed. The next time we visited her, she asked, "Pastor Banaag, will I be saved even if I cannot be baptized before I die?" We assured her that baptism is an outward manifestation of accepting the Lord. If a person is sincere in accepting Jesus, but there is no opportunity to be baptized, the Lord would be happy to welcome her on the resurrection morning.

A few days after our visit Arsenia died. Looking at her in the funeral parlor, we could say that a former movie star, Arsenia Francisco, will be a star again in the kingdom of God.

P. C. BANAAG
Religious Liberty Secretary
Tri-Union, Philippines



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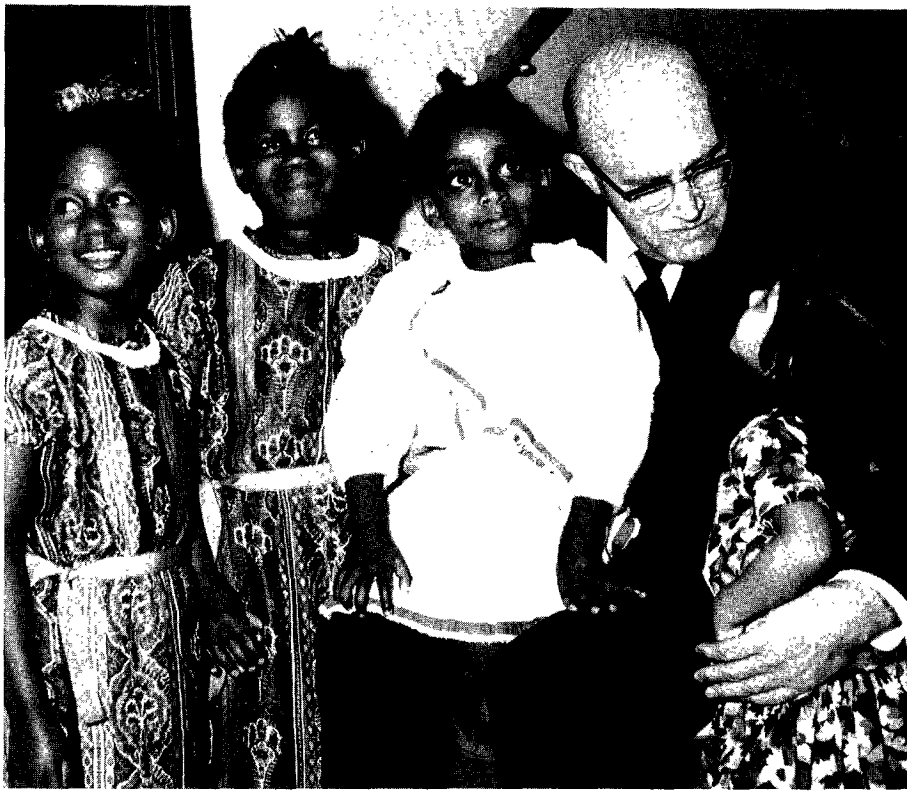
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Many Nations Represented at Andrews University

The international character of Andrews University was highlighted when Robert H. Pierson, president of the General Conference, visited with a group of little children from three nations during the international students' reception held at Andrews University at the time of the board of trustees meeting, February 12. From left are: Lenore and Sharon Joseph from Antigua; Eden Biri from Ethiopia; Elder Pierson; and Rupa Dara from India. The parents of the children are students at Andrews University.

OPAL YOUNG
PR Officer, Andrews University

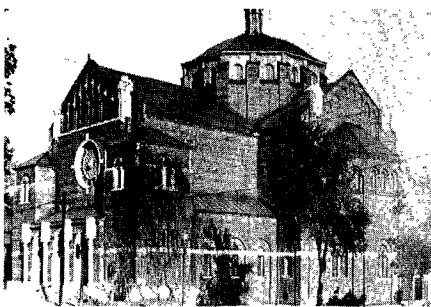
beyond the capacity of our church to meet, but Pastor C. S. Greene and his congregation, numbering more than 300, prayed that God would direct. Soon the price was lowered to \$300,000, then to \$100,000. But still we could not afford it.

Then, to our surprise, the Presbyterians offered us the building for \$50,000 without telling the other churches that were also interested in buying. A magnificent Cassavant pipe organ, one of the largest in Montreal, valued at \$47,000, was included in the price. The land on which the church stands is valued at \$90,000. Our leaders accepted the offer. The other interested parties were stunned and voiced their complaints. But the Presbyterians said: "It was not a happenstance that the Adventists got the place. It was the will of God."

The first Sabbath meeting was held in the church on January 8, with members from two other Montreal Adventist churches and from other places in the Province in attendance. More than 600 attended the service. Vice-president of the General Conference for the North American Division Neal Wilson and G. J. Bertochini, associate secretary of the General Conference Temperance Department, were present for the occasion. The Presbyterian minister, S. Macdonnel, who pastored the former congregation, was also present.

Philip Moores, S. E. White, and L. Lowe, president, secretary-treasurer, and Ministerial secretary, respectively, of the Ontario Conference, were also present for the service.

L. R. KRENZLER
PR Secretary
Ontario Conference



Seventh-day Adventists were able to purchase Montreal's largest Protestant church, valued at \$350,000, for only \$50,000. The church has a Cassavant pipe organ valued at some \$47,000.

QUEBEC:

SDA's Buy Protestant Church in Montreal

The largest Protestant church building in Montreal, if not in Quebec, has been purchased by Seventh-day Adventists.

Built by the Presbyterians in 1913, the imposing edifice is situated at the corner of Westmount Avenue and Victoria Street, in Westmount City, a section of Montreal. The church overlooks the homes of some of Montreal's wealthy citizens.

The building is believed strong enough to last another century. Built of masonry, the architectural design witnesses to the original builders' plan to construct a church that would not only be durable but also beautiful. Its windows are of stained glass. The pews are of oak. It comfortably seats more than 1,000 in the main sanctuary and has two large social halls, two spacious kitchens, and a comfortable apartment for the caretaker.

In June, 1971, Montreal real estate brokers invited our congregation to conduct Sabbath camp meeting services in this church.

The original price asked for the church was \$350,000. Other congregations besides the Seventh-day Adventists knew the church was for sale and were interested in buying if the price was within reach. The price asked was



Yugoslav SDA's Convert House Into Church

A house in Lipik, north Yugoslavia, has been converted into a church by the 20 Seventh-day Adventists living in that city. The sanctuary will seat 80 people. There are also accommodations for children and youth.

The new church is the result of many years of prayer and sacrifice on the part of the members worshipping there.

E. E. WHITE
Correspondent
Euro-Africa Division

World Divisions

AUSTRALASIAN DIVISION

✦ After April 1, 1972, the three union missions of the Australasian Division will be known as Central Pacific, Papua New Guinea, and Western Pacific. The Western Pacific Union Mission will continue to operate from Rabaul until the new facilities have been completed at Betikama, six miles from Honiara township and two miles from Henderson airfield.

✦ For a number of years final-year theology students at Avondale College, Cooranbong, Australia, have been given field experience in public evangelism. The college has now arranged for an extern program for theology students in the year prior to graduation. This program enables senior ministerial students to receive three weeks' experience in pastoral evangelism, preaching, and church administration during the mid-year college recess.

✦ April 15, 1972, has been set aside for a division-wide day of fasting and prayer for the successful public evangelistic outreach of MISSION '72, which commences in 800 churches on April 16.

✦ A recently conducted Sydney Sanitarium Five-Day Plan to Stop Smoking was televised and released throughout Australia on the Australian Broadcast Corporation network on Saturday night, March 4, and was shown again on Sunday, March 5.

✦ Division President R. R. Frame has announced that with the present growth rate of the Seventh-day Adventist Church in the Australasian Division the division will reach, and possibly exceed, 100,000 members in 1972.

M. G. TOWNEND
PR Secretary

FAR EASTERN DIVISION

✦ Plans are being laid for an evangelism field school to be conducted July 20 to August 20, 1972, in Hokkaido, Japan. Akira Yamaji, Japan Union lay activities secretary, has been appointed as director.

✦ Japan Missionary College has admitted its first 15 students to the general studies in nursing course. After studying one year at the college, the students will complete their nursing course at the Tokyo Sanitarium-Hospital School of Nursing.

✦ Justiniano Orina, a former Mountain View College, Mindanao, Philippines, student and now a farmer some distance from the college, recently brought nine of his converts to the college to be baptized. Before the baptism he was the only Adventist in the area where he lives.

✦ A 15-minute, Seventh-day Adventist radio broadcast began from radio station

DYBR, in Roxas City, in the West Visayan Mission, of the Central Philippine Union Mission, recently. The speaker for the four-day-a-week program is F. G. Jereos, Sr., Sabbath school secretary of the West Visayan Mission.

D. A. ROTH, *Correspondent*

PHILIPPINE UNION COLLEGE

✦ An Adventist National Witnessing Troupe, similar to the Gymnares for Christ that toured North America during the summer of 1971, is being formed at Philippine Union College. Ross Decker, a student missionary from Andrews University, is organizing the group. The group of 30 will tour the island of Luzon in May.

✦ Sixty people have been baptized as a result of the work of six PUC student evangelism teams, which held meetings during the Christmas vacation. One of those baptized is a chief of the Mangyan tribe who has requested a student missionary to serve in his district. Manuel Reyes, a junior theology student, has accepted the challenge of working with these animist people.

✦ PUC is launching a Youth Concern movement that will be involved in the drug problem in Manila and suburbs. This group of 46 students will solicit support from business firms to sponsor the printing of several thousand copies of a magazine on drugs and their effects. These magazines will be distributed free of charge to students of Manila's colleges and universities. The group will also conduct seminars, show films, give lectures, and hold symposiums on drug abuse. The project is aimed at curbing the increasing problem of drug addiction that is plaguing students of the Greater Manila area.

O. C. EDWARDS, *President*

Atlantic Union

✦ The Community Services teams of the Brooklyn and Jackson Heights churches of the Greater New York Conference recently outfitted at Kennedy International Airport 20 sailors and two women who had lost all their possessions at sea when their freighter was lost.

✦ Two hundred and four thousand dollars' worth of Adventist literature was delivered in the Greater New York Conference in 1971. This is the largest amount of Adventist literature ever delivered in the metropolitan area. The conference literature evangelists, under the leadership of Glen Hixon, have set their 1972 goal for \$400,000.

✦ The four South Lancaster Academy, South Lancaster, Massachusetts, temperance teams have presented programs in each of the ten elementary schools of the Leominster public school system.

John Dovich is faculty sponsor. Lynn Lee is student temperance leader.

✦ On March 13 some 20 seniors of Atlantic Union College began an eight-week student teaching program in elementary and secondary schools in New England. Student teachers are working in nine church schools and eight public schools as widely separated as Freeport, Maine, and New York City. The training program is directed by Dr. Leslie L. Lee.

✦ A Greater New York Youth Bible Conference held recently at Camp Berkshire, Wingdale, New York, was attended by 140 young people. A. N. Brogden, secretary of the Atlantic Union Conference, was the featured speaker. He based his series of talks on the book *Steps to Christ*.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Edward Watson, a Stratford, Ontario, Seventh-day Adventist, was exempted from union membership by the Ontario Labor Relations Board on religious grounds. Mr. Watson appealed to the board under the Labor Relations Act.

✦ Edward Manton, top literature evangelist of the Ontario Conference for 1971, was presented with a victory trophy by Philip Moores, president of the conference. Mr. Manton delivered approximately \$29,000 worth of literature during 1971.

✦ Literature evangelists of the Canadian conferences gave away more than 30,000 pieces of literature during 1971. In addition they enrolled 6,600 in Bible correspondence courses and gave 1,700 Bible studies. Forty people were baptized as a result of their efforts.

THEDA KUESTER, *Correspondent*

Central Union

✦ One hundred per cent of the members of the Sheridan, Wyoming, church participated in the 1971 Investment program, and raised almost \$2,000 for the project. Mrs. Beulah Jennings is the Investment leader for the church.

✦ Thirty laymen met recently at Sunnydale Academy, Centralia, Missouri, to form an advisory council. Dr. Gordon Riffel, of Bourgon, was elected to serve as secretary of the council. An open discussion and questions regarding every phase of the work in Missouri demonstrated the interest of the laymen in the work of the conference. The group met at the invitation of the Missouri Conference.

✦ Victor S. Griffiths, Ph.D., associate professor of English at Union College, was

elected to serve as president of the Seventh-day Adventist English Teachers' Association at a recent meeting in Chicago of the language association.

✦ A Five-Day Plan to Stop Smoking was presented over TV channel 9, Denver, Colorado, March 20-24, from 7:00-7:30 A.M.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ A group of Adventist youth from the Kettering church and Kettering College of Medical Arts, Kettering, Ohio, distributed hundreds of the leaflet "Who Is Jesus Christ?" following the presentation of the stage production "Jesus Christ Superstar" at Dayton, Ohio's Hara Arena recently.

✦ The third- and fourth-graders of Mount Aetna Elementary School, Maryland, have collected 580 pairs of eyeglasses as a special mission project to help people in Haiti too poor to purchase the glasses they need.

✦ Dovie Manis, of the Spencerville, Maryland, Pathfinder Club was recently selected Chesapeake's Pathfinder of the year 1971 by the conference Pathfinder committee.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Inservice seminars for elementary school teachers were held throughout Michigan's lower peninsula during February. Guest speakers included the conference ministerial secretary, John Loor, and Ernest Wendth, public relations secretary.

✦ Michigan's camp meeting program next summer will feature an emphasis on health. A team of specialists from Loma Linda University's School of Health will be on the campgrounds to make tests and to give a series of lectures featuring better living.

✦ The Health Center program at Battle Creek Sanitarium was closed the first of March following the decision by the board of trustees to end its services. The board also announced the decision of Richard Lane, administrator, to accept the invitation to become the administrator of a community-owned hospital at Howell, Michigan.

✦ Two teams of students from Andrews Academy are presenting smoking and drug education programs to upper elementary pupils in Berrien County schools. The teams are part of the academy chapter of the American Temperance Society.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Fifty-five delegates from the churches of the Minnesota Conference met at Maplewood Academy, February 18 to 20, for a laymen's leadership seminar. The seminar provided an opportunity for discussion and interchange of ideas between conference leadership and laymen.

✦ The Nevada, Ames, and Boone, Iowa, churches mailed more than 10,000 copies

of *Liberty* magazine to people living in the immediate and surrounding communities. A letter was included, stating that *Liberty* could be purchased for a small fee during February.

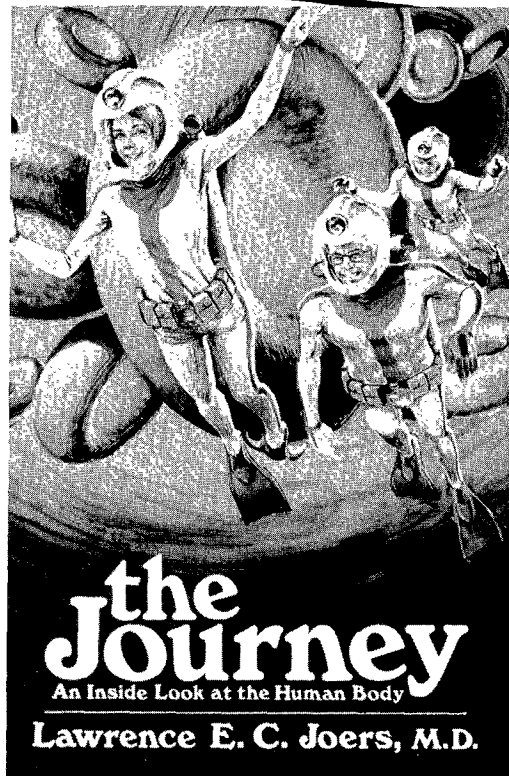
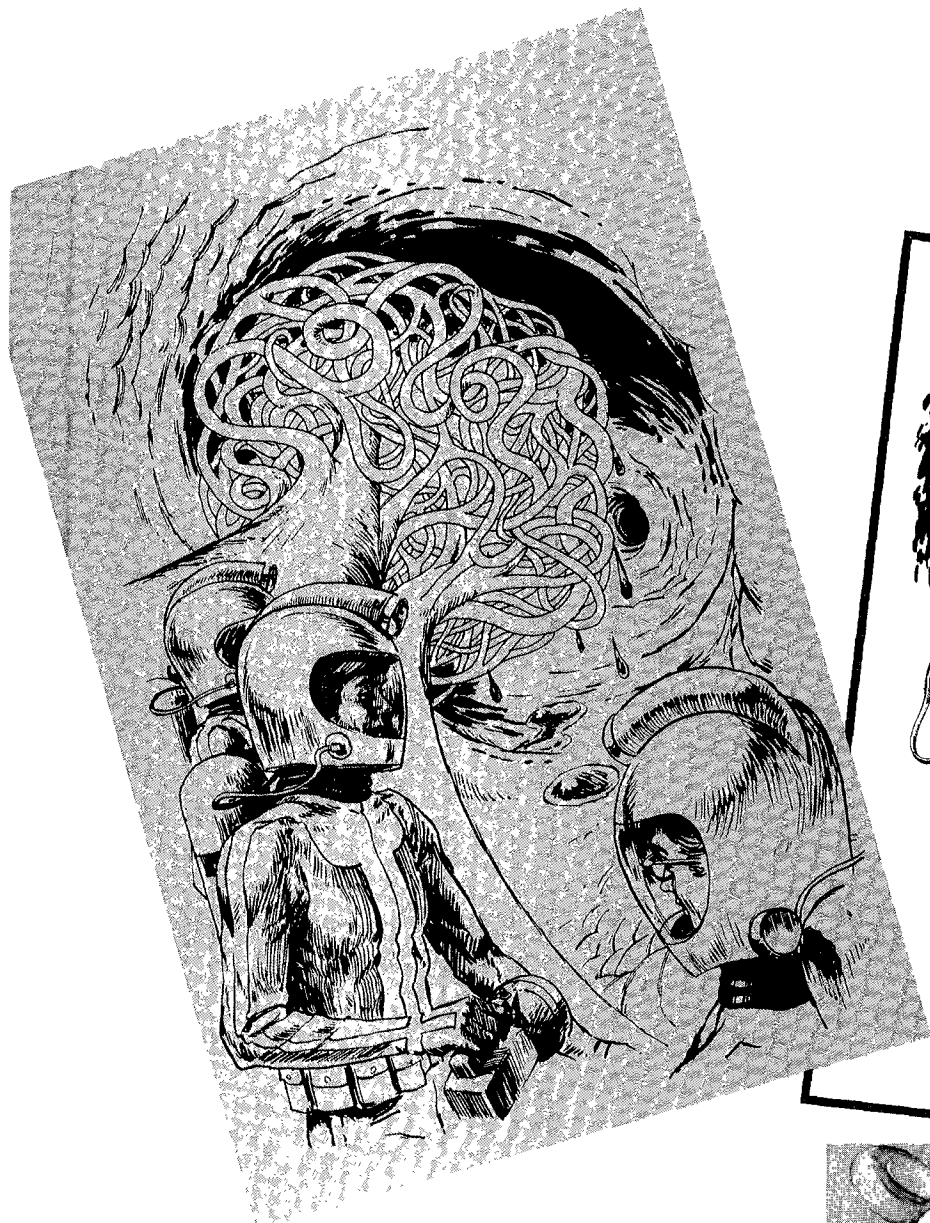
✦ Seventeen Princeton, Minnesota, families left homeless and without belongings following a fire on February 7 were outfitted with clothing and bedding by the Michigan Conference van. V. O. Schneider, pastor of the Minneapolis Northbrook church was in charge of the van and was interviewed on the local radio station at Princeton.

L. H. NETTEBURG, *Correspondent*

**If you have ever
been lost in the dark,
think of those
lost in the world.**

Light a fire. Send Signs.

See your church Lay Activities Secretary.



Voyage into inner space

Climb aboard a blood cell, and take a fantastic imaginary trip through the human body.

From the surges of pulsating blood to the strange landscape of the skin are wonders you never dreamed existed. If you survive a battle between the white blood cells and the dangerous microbes, you may still be crushed between two grinding teeth.

Lawrence E. C. Joers is a practicing physician and hospital administrator. His medical knowledge is obvious as he discusses the miracle of childbirth and probes the nature of healing.

A mixture of science and adventure that will interest readers of all ages.



ORDER FROM YOUR ADVENTIST BOOK CENTER

Newly Published

SOUTHERN PUBLISHING ASSOCIATION

Books

The Wisdom Seekers, by E. K. Vande Vere (288 pages, \$7.95). The author of this book, a professor of history and church historian, takes the reader behind the scenes at Battle Creek, Michigan, and reveals fascinating incidents and developments of a fledgling church. Using private writings and diaries of students, plus personal interviews with many people who were on the scene, Dr. Vande Vere creates a dynamic portrait of Seventh-day Adventist education. Hardcover, with dust jacket.

Great Texts From Romans, by Louis B. Reynolds (94 pages, 95 cents). If you've always thought the intellectual approach of Paul's writing to the church in Rome was beyond you, this no-nonsense book will change your mind. Written by the author of the second quarter adult Sabbath school lessons, this book is designed to expand the discussions of these lessons on the book of Romans.

The Journey, by Lawrence E. K. Joers (238 pages, \$2.95). Climb aboard a blood cell for a journey into inner space—your own body! Watch out for attacking white corpuscles and don't get crushed by a tooth. You'll learn the intricacies of the human anatomy and appreciate the mechanical perfection of one of God's most compli-

cated creations. The author discusses the psychology of healing, human childbirth, and many other technical subjects with interesting simplicity.

REVIEW AND HERALD PUBLISHING ASSOCIATION

Books

Evangelism Handbook, by Raymond H. Woolsey (320 pages, \$3.95). For MISSION '72 this book outlines in detail methods for successful evangelistic campaigns. A down-to-earth how-to manual, it touches sermon preparation as well as finding the right buildings and evaluating needed electrical wiring. Features tips on how the Christian can approach such ethnic and religious groups as Buddhists, Hindus, and Jews.

Mighty Mary, by Virgil E. Robinson (128 pages, \$1.95). Biography of a Scottish girl, missionary to Calabar, West Africa, in the late nineteenth century. By sheer daring she settled tribal wars and defied such customs as killing twin babies and slaughtering a dead chief's wives and slaves.

Why the Back Door Swings, by Marjorie Lewis Lloyd (64 pages, 50 cents). Why do people leave the church? What are some of the misunderstandings or temptations that make it easier? Useful to the general church member as well as pastors and counselors.

Laura Huether, of Oshawa, Ontario, left New York City, September 1.

Donald J. Sargeant, M.D. (LLU '44), to be relief physician, Masanga Leprosarium, Sierra Leone, and son, of Bakersfield, California, left New York City, September 6.

Ik-Mo Lee (Georgetown University '70), to be professor in Korean Union College, Seoul, Korea, Mrs. Lee, nee Sharon Choon-Ai Ro, and four children, of Takoma Park, Maryland, left Washington, D.C., February 9.

John B. Fortune (Newbold College '69; AU '71), to connect with China Mainland Training Program, South China Island Union Mission, Hong Kong, Mrs. Fortune, nee Karen Lee Aasheim (AU '70), and son, of Bervien Springs, Michigan, left Los Angeles, California, February 14.

James N. Forsyth (WWC '67), to teach vocational arts and electronics at South China Adventist College, Kowloon, Hong Kong, Mrs. Forsyth, nee Donna Christine Powell and two children, of Bremerton, Washington, left Portland, Oregon, February 20.

Adventist Volunteer Service Corps

Michael Kline Huitt, of Silver Spring, Maryland, to be assistant YPMV secretary Inca Union Mission, Lima, Peru, left Miami, Florida, January 18.

Robert Kirk Jayne, of South Lancaster, Massachusetts, to teach in Songa School, Kamina, Congo, left Boston, January 25.

Anita Claire Gilbert, of Glendale, Califor-

nia, to serve as nurse in Hong Kong Adventist Hospital, left San Francisco, February 27.

Robert George and Terri Jean Picard, student missionaries, of Angwin, California (Pacific Union College), to teach in Beirut, Lebanon, left Los Angeles, January 26.

CLYDE O. FRANZ



Norwegian Bookman Receives King's Award

Arthur Kvamme (center), a Seventh-day Adventist literature evangelist for 50 years, was awarded the King's Medal for long and faithful service on January 15. Olaf Vetne (left), manager, Norwegian Publishing House, presented the award to Mr. Kvamme. Ruth Bjaanes, treasurer of the Norwegian Publishing House, holds the award. Mrs. Kvamme is on the extreme right.

ADRIAN KROGSTAD
Sabbath School Secretary
East Norway Conference

Church Calendar

Andrews University Offering (Alternates with Loma Linda University Offering)	April 8
Literature Evangelism Rally Day	April 15
Israelite Emphasis Day	April 15
Educational Day and Elementary School Offering (Local conference)	April 22
Children's Day	April 29
Missionary Magazine Campaign (Price limited to April through May)	
Health and Welfare Evangelism	May 6
Church Lay Activities Offering	May 6
Servicemen's Literature Offering (Alternates with North American Mission Relief Offering)	May 13
Spirit of Prophecy Day	May 20
Christian Record Offering (Alternates with North American Mission Offering)	May 20
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5
Oakwood College Offering	August 12
Bible Correspondence School Evangelism	September 2



(Conference names appear in parentheses.)

Paul W. Nelson, stewardship secretary (North Pacific Union), formerly president, Far Eastern Island Mission.

From Home Base to Front Line

North American Division

Ramiro P. Alonso, M.D. (Central American Vocational College '55; Universidad N.L., Monterrey, Mexico '61), to be physician and surgeon in Thailand Medical Institutions, Bhuket, Thailand, Mrs. Alonso, nee Emilia C. Rodriguez (Escuela Normal Miguel F. Martinez '62), and two children, of Llano, Texas, left San Francisco, September 1.

Arthur A. Ewert, D.D.S. (PUC '55; College of Physicians and Surgeons '59), to be orthodontist in Bangkok Sanitarium and Hospital, Thailand, Mrs. Ewert, nee Yvonne Louise Miller (GAH School of Nursing '56), and two children, of Loma Linda, California, left San Francisco, September 1.

Percy Paul (UC '52; Michigan State University '58; University of Nebraska '68), to be principal Adventist College of West Africa, West Nigeria, and Mrs. Paul, nee Ina

Films on SDA Work Released for MISSION '72

A new series of ten documentary films on Seventh-day Adventist work around the world has been released through the Sabbath School and Ministerial Departments of the General Conference for use in evangelistic meetings during MISSION '72. A total of 470 programs were shipped to 33 participating conferences. The films entitled *Mission Spotlight* "Special Reports" carry the format of the regular *Mission Spotlight* programs that are currently being used in more than 500 Sabbath schools in place of the regular mission story once each month.

Production of the ten "Special Reports" involved more than 100,000 miles of overseas travel to secure current film and on-the-spot recordings for insertion into the sound track.

FERNON RETZER

Review Editors Featured on New ARN Program

Adventist Radio Network stations have begun a new program entitled Viewpoint. The program features comments by the editors of the REVIEW AND HERALD. Decision to release the series came during a meeting of ARN managers held March 10 in Lincoln, Nebraska.

In the first of the series, presented on April 1, the editor, Kenneth H. Wood, commented on the disaster in Buffalo Creek Hollow and its relation to Seventh-day Adventist awareness of the time of the end. Succeeding broadcasts will include all the associate editors, including Ray D. Vine, of England, on a rotating basis. Viewpoint will be broadcast weekly.

Don Schmidt, director of ARN's Washington Bureau, will produce the new program. The bureau already produces Ad-

ventist Press Conference and a number of other programs for the network. Station managers are exploring the possibility of a daily health program based on Adventist principles, and special programming for children and youth.

ARN includes eight college and university stations in the U.S.A. and VOAR in St. John's, Newfoundland. The network reaches more than 60,000 Adventists and in excess of 12 million potential listeners.

WALTER R. L. SCRAGG

Andrews University Offering to Be Received April 8

The biennial offering for Andrews University to be taken in churches throughout North America on April 8 will be used to provide scholarships for deserving graduate and Seminary students.

If the work and message of the Seventh-day Adventist Church is to progress and triumph as prophetically destined, we must have well-trained and dedicated workers. In order to meet immigration and educational demands, three fourths of the missionaries now sent overseas must have graduate degrees. Many students who desire to benefit from graduate and seminary study in preparation for the Lord's work do not have enough money to meet the basic expenses of this additional education. The April 8 offering is to be received to provide funds for this purpose.

NEAL C. WILSON

Jewish Work to Benefit From Special Offering

On Sabbath, April 15, a special offering will be received during the ten-minute missionary service to help the work for the Jews. This offering is of great importance inasmuch as there are between 5 million and 6 million Jews in North America, with great concentrations in New York City, Chicago, Cleve-

land, Detroit, Baltimore, San Francisco, Los Angeles, Miami, Toronto, and Montreal that need to be reached. Our giving generously for the Jewish work on April 15 will make it possible to show our Jewish neighbors that Christ is a necessity to a Godlike life; it is a fact of history that He came to this earth to redeem mankind; and He is coming again to take His true followers to heaven.

Many church members have been calling for special literature for the Jews. To meet this need eight new leaflets have been prepared and are now ready in a series entitled Timely Topics and can be secured through local Book and Bible Houses. More are being planned.

The *Israelite* magazine, a quarterly journal geared especially for Jews, is still being published. It takes money to pay for the free subscriptions sent to Jewish businessmen and civic leaders. A liberal offering on April 15 will be much appreciated as we strive to reach these often-neglected people with the gospel.

GARIS H. LAUDA

IN BRIEF

✦ Miss Lynn Berry, a Seventh-day Adventist nurse in Victoria, Australia, has been awarded the state's coveted distinction of Nurse of the Year for 1971. Mention was made of Miss Berry's sterling qualities, based upon her abiding faith that makes her an ideal "angel of mercy."

✦ During the first two months of 1972 there were 45,667 active students enrolled in the Faith for Today Bible Correspondence School. In the same period 1,534 students graduated, of whom 1,206 were non-Seventh-day Adventists. In 1971, 1,864 people were baptized as a result of the impact of the Faith for Today telecast and decision meetings.

✦ **Death:** James L. Moran, 77, Washington, D.C., March 25. Elder Moran served as president of Oakwood College from 1932 to 1945.

Former Student Missionaries Say, "We Want to Go"

An Andrews University graduate and his wife, who while college students served one year as student missionaries, wrote recently to the General Conference:

"Concerning finances, I might point out that no one could be more economical to send overseas. We have no children as yet. . . . Our only debts are for our education—we both had to work our way through school and that is an expensive proposition today. Our furniture is sparse, and we have lived in furnished apartments until this year, and we could set up housekeeping over there as cheaply as here. Furthermore, we are willing to make some sacrifice in standard of living. After all, we grew up on stories of Judson, Andrews, Livingstone, and Chalmers. We are of the generation that is willing to go out and raise our own plane fare to go and live on a national level for a temporary challenge. Now we are ready for a full-time challenge. We can still eat rice and beans, we can still live in thatch- or tin-covered houses, we can still ride the local buses and boats as the nationals do. Surely there must be a need somewhere. At any rate, we want to go."

Clearly there is missionary motivation and willingness to sacrifice on the part of young people. There must be additional thousands of church members who are willing to give even more generously, pray more earnestly, and strengthen every means of support so the youth and other manpower resources of the church can be pressed into the finishing of the work around the world.

DUANE S. JOHNSON

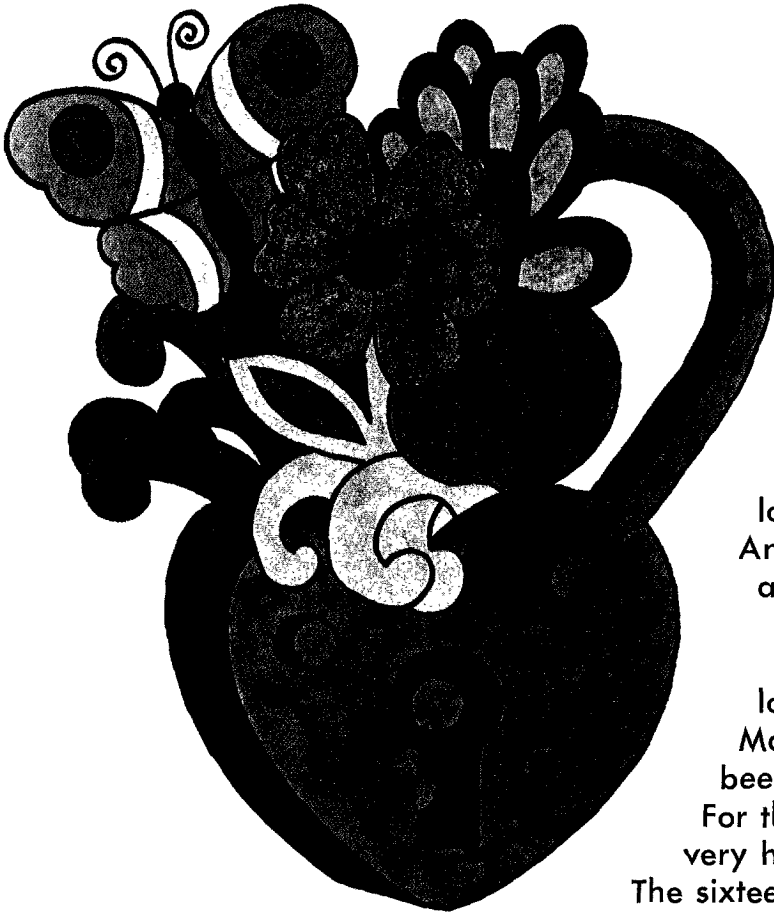
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