

Review

APRIL 25, 1974

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

IT WAS STILL DARK and a bit chilly as the car sped toward Baltimore-Washington International Airport. I had been picked up at 5:30 A.M. by Charles Meade, a genial General Conference worker, and we chatted amiably as we made our way to our destination. There was little to indicate the trouble that was ahead. I remember, however, when debarking from the car, that Brother Meade stood for a moment staring at me with a rather puzzled look on his face. I attached no significance to this until later that day. After chatting with him I found that he could think of no reason for doing what he did. But it was a harbinger of things to come.

After checking in at the Delta ticket counter, I made my way to the boarding area on Pier C. It was early, so I sat down to read the *Washington Post*. Promptly at seven

Continued on page 11

E. E. Cleveland is an associate secretary of the Ministerial Association of the General Conference.

Delta Flight 523

By E. E. CLEVELAND



The Law of the Unenforceable

Human behavior falls into three general categories. At one extreme is that which is governed by positive law. At the opposite extreme is the area in which a person has complete freedom to do exactly as he pleases. In between, one is not exactly free to do as he pleases, nor is there a positive law that prescribes the limits of his behavior. In some instances the social restraint on conscience functions as a positive law.

For many years I have been trying to find a way to describe this middle ground. In recent years I have chosen to call this the area of the law of the unenforceable. Lord Moulton, of England, tells about his father, a noted horticulturalist, who often brought home special plants and trees for the family garden. One day he brought home a small quince tree and planted it in a conspicuous place near the house.

Father Moulton took unusually good care of this tree and described to his son and to the rest of the family what wonderful fruit this young tree would eventually produce if properly cultivated and fertilized. He was overjoyed one evening when he came home from work to find that a blossom had appeared on the tree. Day after day the young Moulton watched the blossom develop until a small quince appeared. As it grew larger and larger his curiosity became almost uncontrollable. As the yellow fruit began to grow in size and weight it pulled the little branch down until it was just mouth high. But his father had made a positive law that said, "Thou shalt not pick." The son had experienced his father's enforcement of positive law. He was aware that transgression would bring dire results.

As young Moulton passed by the fruit one evening his philosophical thinking gained the best of him. He reasoned, "Father has said, 'thou shalt not pick,' but he had said nothing about biting." So he pulled the fruit over to his mouth and took a large bite out of the side of the fruit. He was quite sure that his father would be displeased so he hastily retreated to the back yard.

An Unwritten Law

When Father came home that evening and passed by the fruit, in consternation and anger he witnessed the giant, gaping hole in the side of the one big quince on his favorite tree. He quickly called his son, who soon was standing before his father. Lord Moulton describes the scene: "My father advanced toward me with his hand upraised, and I immediately concluded that the argument for the defense had failed. But instead of striking me, however, he patted me on the back and complimented me on my shrewdness, quickly adding that he was going to hang the little branch in the living room so that all of his friends that stopped by could learn what a very brilliant son he had." To his chagrin, Lord Moulton learned that there was an unwritten law above and beyond that of positive law, both having equal effect.

This law operates in the home, in the school, in the church, in our work responsibilities—truly in all that we do. At the wedding ceremony, for example, the parties promise faithfully to love, honor, and cherish each other as long as life shall last. But there is no possible way that their commitments can be enforced.

This law of the unenforceable operates in the area of personal responsibility, self-reliance, good manners, respect for others, purity, unselfishness. It deals in the area of fair play, giving honest time to an employer, maintaining a truthful tongue, honest marriage relations, and temperate living. No one can enforce the code of ethics against gluttony, impurity, deceitfulness, jealousy, wastefulness, disrespect for the rights of others, criticism, gossip, scheming, irresponsibility. I am wondering whether this were not the law that Jesus spoke of in Matthew 7:12 when He said, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Obedience to this law of the God-inspired conscience would make Seventh-day Adventists a spectacle to the world.

Recently I heard the story of a young man who was attending a non-Adventist school. Other Adventist youth had gone through that university before him. Unfortunately, his examinations fell on the Sabbath. He explained to his teacher that he could not conscientiously sit for the examinations during the sacred hours of his Sabbath. The university professor reached for an envelope, put the examination inside the envelope and sealed it, and then said, "Here is the examination. You take it home, and when your Sabbath hours are over get it out and in the quiet of your own room take the examination. I know Seventh-day Adventist students. I can trust them. Bring me the examination on Monday morning."

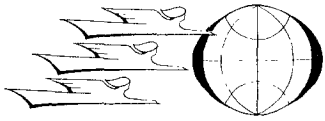
Obedience to the law of the unenforceable develops Christian maturity. Can we be the kind of person when alone that we claim to be in the crowd? This law has no significance for the solitary man on a desert island, subject only to the law of nature. This law sets the tone of our relationships with one another. If these relationships are not sustained by the Spirit of Christ living and dwelling in the heart, they will surely fail. It is because we have departed so far from it that we can put so little trust in our neighbor. Because of distrust we build fences around our homes and protect our shores with guns and planes and tanks. It is because we cannot trust one another that we must have contracts, sealed and signed in the presence of witnesses. And because of our failures we support a great battery of attorneys.

I do not like to see too many laws or regulations, for every addition to the area of positive law may lead to a contraction in the area of obedience to the conscience, to the law of the unenforceable. Positive laws alone cannot fully control the human spirit. When a law, or a contract, or a policy, or a regulation takes over, invariably it is followed by a sense of release from individual responsibility in the area of what it compasses. The tendency is to meet strict minimum requirements rather than letting our norm be those compelling words of our Lord: "Whatsoever ye would that men should do to you, do ye even so to them."

If Seventh-day Adventists would encompass this thought their witness would truly be a spectacle to the world. Men and women standing by would say, "This is a religion that produces a superior product."

WILLIS J. HACKETT
General Vice-President, General Conference

Review



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This Week

On our cover begins a story by E. E. Cleveland, associate secretary of the General Conference Ministerial Association, giving his eyewitness account of an attempted airplane hijacking and three deaths that occurred during the attempt.

Each of us, in moments of honest examination, concede that death is a daily possibility and will eventually come to all of us (except those of the last generation who see

Christ come). But most fear death; many are unprepared for it when it comes. Only a new concept and understanding of the Giver of life and our relationship to Him can take away death's sting. The grave will hold no terror for those who live in Christ.

Willis J. Hackett, a general vice-president of the General Conference, writes our guest editorial, "The Law of the Unenforceable." Before his appointment to the General Conference, Elder Hackett was union president of the Atlantic and North Pacific unions, after serving in Singapore and the Philippines.

He reminds us that in some of the most important areas of conduct goodness is unenforceable. Laws against slander are ineffective against malicious gossip. Laws against murder do not remove hate. It remains for the Christian to live a distinctively superior life of integrity because of his relationship with God.

Guest editorials will appear on an occasional basis throughout 1974.

Ellen G. White is the author of "Popular Holiness Meetings" (page 10), which is a reprint taken from the first edition of *Gospel Workers*. Mrs. White speaks against a type of religion that leads people to "profess holiness, . . . declare they are wholly the Lord's, . . . claim a right to the promises of God, while they do not render obedience to His commandments."

In Mrs. White's day those who were interested in this type of religion had a false idea of sanctification, which they saw not as a growth process but as an instantaneous experience like justification. The holiness meetings were emotional gatherings where people shouted, clapped their hands, stamped their feet, and threw themselves on the floor. Readers who want to know more about such meetings should read A. D. Chilson, "Solomon Welcome and the Sanctification Sensation," the *REVIEW*, October 25, 1973, pages 6-10.

Although *Family Living* (page 13) takes a statistical look at the Adventist home in Australia, the observations may be applicable everywhere. L. R. Thrift, educational secretary of the Trans-Commonwealth Union Conference in Melbourne, Australia, writes the results of a study done among 790 students attending Seventh-day Adventist high schools.

The family has become an endangered institution in many parts of the world. This article can help us to re-examine the direction our home lives are headed, see if the trends apply to us personally, and set us searching for ways to make the family a stronghold of Christianity.

"A Haystack Prayer Meeting" tells the story of the beginning of America's foreign missions movement. The author, Robert G. Wearer, has participated in this great movement. Born in China of missionary parents, he served in the Texas Conference as a pastor-evangelist before going to Uruguay Academy and Inca Union College in Peru as a pastor and Bible teacher. Elder Wearer is now the Bible teacher at Shenandoah Valley Academy, New Market, Virginia, and is instructing others to continue the great missionary tradition of which he is a member.

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Letters

[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 presented do not necessarily represent those of the editors or of the denomination.]

Watergate

The message "Ten Lessons of Watergate" was timely. Rationalizing seems to be the order of the day and the Ten Commandments, the God-given rules for true morality, are seemingly out of place. We should pray as did Jabez "keep me from evil" (1 Chron. 4:10).

ERIC S. DILLETT
Inkster, Michigan

Congratulations on your thoughtful editorial "Ten Lessons of Watergate." Given the apparent political bent of most Adventists, it was quite courageous of you to be so forthright.

It seems that many members of our church do not realize that God is not a Republican.

ELIZABETH A. HAMLIN
La Canada, California

I am appalled at the editorial on Watergate. Should our church paper deal in politics?

The courts are supposed to consider a man innocent until he is proved guilty. Should not Christians do the same?

MRS. LOLA BOHLMAN
College Place, Washington

President Nixon isn't the only one who makes mistakes and wrong judgments.

HELEN JACKSON
St. Helena, California

I cannot refrain from writing a little note of appreciation for your editorial on the "Lessons of Watergate."

Such an objective editorial, so well written and so much needed, was refreshing indeed.

DOLLY MCFARLAND
Laurel, Maryland

Another First "House"-wife

I read with interest the article entitled "First SDA 'House'-wife in Washington" (Feb. 7). I would like to point out, however, that the title should go to Mrs. Don H. Clausen, a member of the Seventh-day Adventist Church, whose husband represents the first congressional district from California. While Representative Clausen is not himself a member of the church, I believe he has been friendly with the organization and has sent his children through Seventh-day Adventist schools.

WILLIAM G. WHITE, JR.
Berrien Springs, Michigan

Church Manual

Seventh-day Adventists are encouraged to be students of the Bible and of the Spirit of Prophecy. *Our Church Manual* is a third category of instruction that merits attention. It deserves greater promotion and distribution. Reading this book should increase interest and efficiency in the local administration of the work of the church.

STEPHEN RIEHLE
Santa Maria, California

A Haystack Prayer Meeting

By ROBERT G. WEARNER

A HAYSTACK, a thunderstorm, five college students huddled in prayer—this is the story of the beginning of a missionary movement in America.

A few months ago I visited the site of this remarkable prayer meeting, whose influence has reverberated to the ends of the earth. As I examined the 12-foot monument marking the spot, I found that it had a 46-inch base, supporting a shaft of stone surmounted by a 34-inch globe representing the world. Even though it was erected more than a century ago, in 1867, the inscription is clear. I read the words: "The Field Is the World, The Birthplace of American Foreign Missions, 1806." Below this legend I saw the names of Samuel J. Mills and his four companions who prayed that day. I noticed also a representation of a haystack chiseled in the rock.

Two years ago I had visited Antioch, where the early Christians sent out their first missionaries. There as here I had felt as though I was walking on holy ground. God moved on human hearts to begin a movement that would touch and transform millions. Then it was Paul and Barnabas who felt the call; now God had moved upon other hearts to carry His message to the unconverted masses.

Mission Park, as the site is called, is on the campus of Williams College in Williamstown, situated in the extreme northwestern corner of the State of Massachusetts. When I arrived on the campus, I stopped at the admissions office to gather information on the history of the college and was given a copy of their bulletin. Somehow I had pictured Williams College as being a church-supported school sponsored by some Protestant denomination. The personnel in the ad-

missions office informed me that it was and still is a four-year liberal arts college founded in 1793 as a result of funds left as a bequest by a soldier, Colonel Ephraim Williams, and that the college was never church-related. It now has an enrollment of about 1,650 students. Formerly it was a men's college, but women have been admitted since 1970.

I was directed to the office of alumni publications. The editor, Thomas W. Bleezarde, kindly gave me pictures and copies of materials he had in his files on the haystack monument, enabling me to reconstruct the story that unfolded on this spot.

The leader of the group was 23-year-old Samuel J. Mills. He was a preacher's son from Connecticut who had decided to be a missionary five years before while following the plow. Young Mills had been touched by a spiritual awakening and was determined to prepare himself for service to lost men and women. He planned to study his basic subjects at the college and then go on to a theological seminary. On arriving in Williamstown he organized student prayer meetings. This was not easy because French skepticism controlled the thinking of many of his fellow students, who ridiculed those who followed Jesus. According to the records, of the 93 men who had graduated in the previous six years, only seven professed to be Christians.

Perhaps that is the reason Mills and his four Christian friends went walking by themselves some distance from their dormitory to be alone with God in nature. Their school home, called West College, at that time also contained classrooms and administrative offices. This old building, built in 1790, is still in good condition and continues as a men's dormitory. I walked around it and read the plaque that gives the historical data.

Robert G. Wearner is Bible teacher at Shenandoah Valley Academy, New Market, Virginia.



The Haystack Monument marks the spot of the beginning of American foreign missions at a prayer meeting.

As the boys walked through the maple grove they talked about the needs of the masses in Asia and Africa who were ignorant of God. They wanted to find a secluded place to pray. Nature must have spoken to them of its Creator in this beautiful spot. Mount Greylock, highest point in the State, raises its head into the clouds a short distance away. There are scenic lakes and forests on every side.

Just beyond the maple grove lay farmer Sloan's meadow. As I looked north from this point it was hard to imagine such an open space. I could see large apartment buildings to the north and Williams Inn to the east. An infirmary, a cemetery, an elementary school, and tennis courts now occupy the broad area that must have been open space a century and a half ago. Williams College has grown!

As the young men conversed about their great burden for the millions without Christ they were suddenly surprised by loud claps of thunder. A heavy wind began to blow. Soon the dark clouds unloaded a heavy downpour of rain. Knowing that they could not make it back to their dormitory without getting soaked, the five ran for a haystack nearby. They huddled on the protected side and continued their conversation. As big raindrops fell around them they fell to their knees and prayed for divine guidance. Then they sang a hymn. The haystack prayer meeting led Mills and his friends to start a foreign mission society, called simply "The Society of the Brethren." It was a thrill to me to be standing on the spot where that earnest prayer took place that gave birth to America's foreign missions movement in which we as Seventh-day Adventists also participate.

The Interest Spreads

In their enthusiasm the young men visited other colleges to establish student missionary groups. Soon Adoniram Judson, Samuel Newell, and Samuel Nott, Jr., joined. Judson formed the Society of Inquiry on the Subject of Missions.

The young men soon recognized that they could not carry on without the moral and financial support of established churches. On June 28, 1810, Mills, Judson, Nott, and Newell walked six miles to Bradford, Massachusetts, to present their burden for foreign missions to the General Association of the Congregational Ministers of Massachusetts. The young men gave their testimonies and in due time the

American Board of Commissioners for Foreign Missions was organized, the first in America. Later other boards were organized to send missionaries, including our own.

The American mission movement has grown tremendously since its humble beginning at the haystack. American mission boards now provide almost 70 per cent of the worldwide Protestant missionary force and about 80 per cent of the financial support. (See J. Herbert Kane, *A Global View of Christian Missions*, pp. 86, 87.) There is no doubt in my mind that God used Mills, Judson, and other early missionaries to open the way for the preaching of His final message of mercy on all continents.

But what happened to the original five men who prayed here on that sultry summer afternoon in 1806? All but one became ministers of the gospel. The one layman, Byram Green, later served with distinction in the State Assembly of New York, and was known for his sterling honesty. It was he who returned decades later to identify the exact spot where the haystack meeting occurred, so a monument could be erected there on the fiftieth anniversary.

Two of the group served overseas, according to a booklet prepared on the occasion of the centennial celebration in 1906. I received a copy of this booklet at the alumni office. As I leafed through the informative booklet entitled "The Haystack Prayer Meeting" I found a chapter on "The Men of the Haystack Meeting." Here it is stated that Mills first worked on the American frontier, which at that time was the Ohio and Mississippi valleys. He was active in the distribution of copies of the Scriptures. "He was largely instrumental in organizing the American Bible Society [1816]," states the author of the booklet. This is another interesting result of the haystack meeting. Then Mills turned his interest to the plight of the blacks of

America. He journeyed to Africa in 1818, hoping to find a suitable place for a home for American blacks. This led eventually to the establishment of Liberia for such a purpose. On the return voyage he sickened and died in the thirty-fifth year of his life and was buried at sea.

The other member of the original group who served overseas was James Richards. He studied medicine as well as theology and considered it the happiest day of his life when he embarked for India and Ceylon. After six or seven years of preaching and caring for the sick he fell at his post and was buried in Ceylon.

Harvey Loomis and Francis Robbins became ministers and engaged in home missionary work. Thus the first American missionary group made no sharp distinction between home and foreign missions. Wherever there was a need, that was a mission field for them.

A small brochure I was given summarizes the results of the haystack prayer meeting: "(1) America joins the mainstream of Christianity in sending missionaries across the seven seas, into the four corners of the world. (2) Free education for U.S. Negroes, Indians, Hawaiians and all minority groups. (3) The American Bible Society. (4) Founding Liberia and political action against slavery. (5) The Student Missionary Movement."

As I headed back to the academy where I teach Bible, I went with a new concept of what God can do through dedicated, praying young people. He is just as willing to use consecrated youth today to finish the work that had so humble a beginning in our continent. Much yet remains to be done. He will bring it to a glorious climax. □

Two prominent buildings on the present-day campus of Williams College in Williamstown, Massachusetts, are the Thompson Memorial Chapel and Griffin Hall.

West College, oldest building on the campus of Williams College, was the school home of the five young men who formed the Society of the Brethren in 1806.



Psychology and Ellen G. White

By OMER WAGONER

PERHAPS SOME OF THE LEAST understood paragraphs to be found in the writings of Ellen G. White are her comments on the science of psychology. Many church members, including some prominent ministers, have interpreted her comments on this subject to mean that psychology is an evil science, an invention of the devil, whose purpose is to lead men astray. They assume that the teachings of psychology tend to draw the person away from God and Christ, and lead him to substitute the philosophies and methods of men in the place of dependence upon Christ for forgiveness of sin.

The times in which we live demand that we thoroughly examine the comments on this subject made by the messenger of God. If she says that all psychology is evil and that the study of it will lead to the loss of eternal life of many church members, then the science should be banned by the church and not taught in our schools. If she indicates that some principles of psychology are useful and can be used to benefit mankind, then we have the obligation to study and promote these principles in the same manner as other sciences are studied in our schools.

Let us read some of these quotations from Ellen White in order to find out precisely what she does say.

"I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving thousands and leading them captive. The advantage he takes of

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the science of the human mind, is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God. . . . He . . . works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, are the channel through which he comes more directly to this generation and works with that power which is to characterize his efforts near the close of probation. . . .

"While those devoted to these sciences laud them to the heavens because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself, who steps in and works with all power and signs and lying wonders—with all deceivableness of unrighteousness. Said the angel: 'Mark its influence. The controversy between Christ and Satan is not yet ended.' This entering in of Satan through the sciences is well devised by his satanic majesty, and in the minds of thousands will eventually destroy true faith in Christ's being the Messiah, the Son of God."—*Testimonies*, vol. 1, pp. 290, 291. (This quotation is also found in part in *Messages to Young People*, p. 57; *Selected Messages*, book 2, p. 351.)

Thus in strong language Mrs. White shows how Satan through these sciences is still leading multitudes to destruction. The article quoted lists a number of objectives that Satan has devised in order to poison the mind of man and to lead him to infidelity: (1) He hopes to make the miracles and works of Christ appear to be the result of human skill and power, and therefore, rob Christ of His divinity. (2) He hopes to befog and deceive the human mind, leading mortals to think that there is an inherent power in themselves to accomplish great and good works. He hopes

that man will learn to rely upon himself to develop righteousness, thus concluding that there was no need for Christ to die for our sins. (3) He hopes to destroy man's confidence in the Bible by the teaching of evolution and the principles of false psychology. (4) He hopes to fasten upon men's minds the delusion that there is no personal devil; to lead many to believe that prayer to God is useless and but a form, for then his lying wonders are more readily received. (5) He hopes to use phrenology and mesmerism to weaken the will of the human mind so that he can gain possession of the soul and thus further his work. (6) He hopes to prepare the world for receiving him as an angel of light masquerading as Christ Himself.

Phrenology

Let us first discuss the history and development of these so-called sciences and their state in the late 1850's when Ellen White wrote the above quotations. Phrenology was a pseudo-science founded by Franz Joseph Gall, a German physician. Gall taught that the brain was divided into 35 precise and separated parts, each part responsible for a special faculty. Furthermore, a person's character and abilities could be correctly assessed by an examination of the skull. Bumps on certain areas of the skull indicated special talents.

Gall and his companion Spurzheim toured Western Europe for several years, lecturing on their new science. They received little support from most of the scientific world, but they made converts of several prominent people. Their teachings aroused widespread interest among the masses of Britain, France, Germany, Austria, Switzerland, Holland, and Sweden.

Established religions bitterly

opposed these men, because the teachings of phrenology did away with the concepts of salvation, attributing all ability to natural causes. Finally Pope Pius VII excommunicated all Catholics who were preaching phrenology. Laws that forbade lecturing on phrenology were passed in France, Austria, and other countries. Owing to the opposition, Spurzheim, after the death of Gall in 1828, sailed for America where he received an enthusiastic welcome. Among his famous converts were Horace Mann, Henry Ward Beecher, Horace Greeley, Daniel Webster, Henry Clay, Clara Barton, and Andrew Jackson.

Spurzheim was hailed as a prophet and spoke before vast audiences in Philadelphia, New York, and Boston. The crowds reportedly had all eyes focused upon the heads of their neighbors, and women dressed their hair in new styles that displayed their bumps prominently. Within a few years every State had its phrenological society.

Its rapid growth caused it to come into severe conflict with the religious fundamentalists, including the leaders of the early Advent Movement. These religious leaders rejected phrenology because it denied the fallen state of man, the importance of prayer, the intercessory power of Jesus, and His atonement. It was self-centered rather than God-centered. By the end of the 1850's it was closely allied to transcendentalism, mesmerism, and spiritism, and foreshadowed the development of Christian Science. When modern scientific psychology appeared in the 1890's, phrenology was completely and finally rejected and disappeared as a farce in American life.

Mesmerism

Mesmerism was founded by Friedrich Anton Mesmer, an Austrian physician. In addition to believing that the stars exerted a magnetic influence on human beings, he tried to cure diseases by using magnets. He was rejected in both Vienna and Paris and was forbidden to practice medicine. Discouraged, he went to a small German village to live in seclusion and to write down his views for posterity.

A generation later, because of his writings, he received widespread recognition. His disciples, abandoning the magnetic tub and his iron rods, had discovered that a cure could be accomplished by inducing a quiet "magnetic" sleep, which came

to be known as the hypnotic state. Mesmer had believed that certain men could radiate an invisible power acting at a distance. Hypnotic manifestations were so strongly associated with his name that for 50 years the phenomenon was called mesmerism.

Between 1830-1850 mesmerism was practiced on a vast scale in America. Among those who performed amazing skills and feats were Charles Pagen and his famous subject, "Miss Gleason" Quimby, of Portland, Maine, who brought healing to Mary Baker Eddy; Samuel F. B. Morse, who invented the telegraph; the famous spiritist, Andrew Jackson Davis; and the Fox sisters. By the 1850's mesmerism was so closely allied with phrenology and spiritism that it could hardly be separated. These movements were bitterly opposed by fundamentalist Christians and particularly by the Adventist leaders. This was the state of development of these sciences in the 1850's when Mrs.

White made the comments mentioned above. Psychology, as we know it today, did not exist. It is no wonder that Mrs. White warned against these bizarre "sciences" when she wrote her comments in the late 1850's.

But are her comments appropriate for our time and the present state of psychology? On page 176 of *My Life Today*, Mrs. White states that "the true principles of psychology are found in the Holy Scriptures." Thus she indicates that there is true psychology as well as false psychology. Evidently God has created the psychological laws that operate in the areas of behavior much as His physical laws operate in the physical universe. God intended that these laws be used to further His purpose in the saving of souls. Jesus employed these true principles skillfully for the purpose of teaching and saving men.

That Mrs. White understood the importance of the true principles of psychology is seen by the great volume of writing that she did on the subject of mind cure. On page 41 of *Education* she wrote: "He who created the mind and ordained its laws, provided for its development in accordance with them. . . . God gave to Israel lessons illustrating His principles."

"To deal with men and women whose minds as well as bodies are diseased, is a nice work. Great wisdom is needed . . . in order to cure the body through the mind. But few realize the power that the mind has over the body. A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health. There are very many more than we imagine who are sick mentally. Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs.

"In order to reach this class of patients, the physician must have discernment, patience, kindness, and love. A sore, sick heart, a discouraged mind, needs mild treatment, and it is through tender sympathy that this class of minds can be healed. The physicians should first gain their confidence, and then point them to the all-healing Physician."—*Testimonies*, vol. 3, p. 184.

If Mrs. White approved this kind of counseling by physicians who had no real training in mind cure, how much more would she approve the same method of counseling by Christian psychiatrists and psychologists, properly trained in the true principles of psychology.

But note that they would have to

Except Ye Abide

By LYNN GOYNE, JR.

A careless foot
Had pressed it down
In the dust of a wayside trail,
Its blossoms fair
As they lay there
Seemed all to no avail.

Perchance we passed
That way again
And saw on the plant laid bare,
A flower unhurt
Though tinged with dirt,
Its fragrance perfuming the air.

On the ground about
Were the sad remains
Of flowers once lovely too,
But, lo! this one
That seeks the sun
Still clings to the stem whence it
grew.

From the paths of men
With their teeming throngs
In a restless ebb and flow,
Well many a heart
Would seek to depart,
But is drawn by the surge and tow.

The few who find
A singular way
Are pressed by the rolling tide,
And the face reflects
What the life collects
Of strife, not to be denied.

If heard be joined
To Him who said:
"Except ye abide in Me."
Then such will raise
A buoyant praise
As the essence of life flows free.

be Christian psychologists and psychiatrists who are thoroughly converted and whose lives are hid in Christ. Only God knows how many persons have been lost as a result of worldly psychologists and psychiatrists who gained the confidence of their clients and led them away from Christ. Perhaps these church members were forced to seek non-Christian help because the church has not provided its members with trained professionals. To me, this is the reason the church should be pressing forward in the study of these sciences and in the preparation of professionals who can supply this great need in the church.

Converted, Qualified Personnel

In establishing programs in these sciences in our institutions, it is necessary that we select professors who are thoroughly converted and highly consecrated to God's work as well as intellectually competent in their discipline. Likewise, great care should be taken in selecting students who are thoroughly converted and who know and support the cardinal doctrines of the church. Only students with balanced minds having a clear perception of spiritual and psychological laws should be permitted in the training program.

Our church needs qualified psychologists who will point out the subtle dangers of the scientific humanistic psychology of our modern world, through which Satan actively works. By means of unparalleled technological conditioning, he works to destroy the morals, health, and faith of millions of human beings. He is doing this through the channels of radio, television, the theater, sports, and other forms of entertainment. By beholding sin of every kind and description, human beings are conditioned to accept it and make it a part of their lives. By these means Satan is leading men and women to rely upon themselves rather than God. He has been teaching them that the main purpose in life is to indulge self rather than love others, and eventually to accept him when he personates Christ (see *The Great Controversy*, p. 624). The extreme interest manifested today in monsters, the supernatural, and the occult is truly remarkable.

The level of influence Satan has gained over large numbers of Seventh-day Adventists by these methods is almost unbelievable. It is the distinct duty of the remnant church to warn the world about these delusions. This she cannot do unless she is knowledgeable in these areas. □

UNITY, HOW?

By ERMA MC REYNOLDS

ELEVEN MEN SAT in an upstairs room, their faces serious, yet shining with a holy joy. First one spoke, and then another, yet it was plain that a sweet unity of feeling prevailed and the tenderest of ties bound them one to the other.

It had not always been thus. Nearly two months earlier they had visited an upper room with different feelings. At that time they had cast glances at one another that told a tale of hidden hostility. There were murmurings of indignation and veiled references that the Master was not intended to catch.

Jealousy had run riot that night, and all too often in the days before. Amazing how the hope of worldly greatness could stir the feelings of a man. How high their hopes had run! And how often each friend and brother had appeared a dangerous competitor, ready to snatch the fame and glory upon which each heart was set.

What had happened in those few weeks so utterly to transform them? For three whole years the Master had so gently and earnestly tried to bring the tender harmony that now prevailed. How often they had melted at His words and determined to do better and not to grieve Him so. Yet each time some seemingly trivial occurrence would set them back on the old track. Their question was, Who was to have the highest place in the glorious kingdom soon to be set up?

What a shining prize that had seemed. They were all convinced that their dear Master was to rule the world. What could stop Him?

His power had amazed them again and again. There were also the glorious forecasts of the prophetic scrolls. Surely their faith was set on a sure foundation. True, there would be difficulties to overcome, but some one of them would stand on the pinnacle of worldly greatness, second only to the greatest King of all times, next to the throne of the empire that would embrace the world.

Then—The Cross

True, they were all highly honored. Surely they would all stand high. But who would not covet that highest place of all, next to the throne of the Christ? Every heart thrilled at the thought. Each one trembled lest some other snatch the coveted prize.

And then—the cross.

When had men ever suffered more terrible grief and disappointment? The pain had been so intense that their poor minds had been unable to grasp the reality of it all. No throne—a cross. They could see Him still, hung between earth and heaven for all the world to stare upon and mock. How each bitter jest had cut to their hearts and laid all their pride and hopes in the dust!

A crucified Messiah? The mocking words still rang in their ears. No hope. And yet how they loved Him. His tender words of love and comfort would come to them again and again and wring their hearts with agony. They had never loved Him more than when He hung there dead upon that rough old cross and

all their hopes hung there dead with Him.

But in all those bitter hours of despair they still had not understood. There had been only blackness in their hearts, which they could not even hope would lift. For nothing, all for nothing. And He had suffered so much!

Sunday morning! Had mortal men ever lived through such a day? Wild rumors, which their aching hearts dared not believe, and then, He came. He was there, right there, standing in the midst of them. Slowly their shocked senses took in the scene and their dumbfounded minds confirmed it. What joy! Joy unspeakable filled their once crushed souls.

At first the joy superseded every question. It was enough that He was there, that God had spoken again to vindicate Him and them. But gradually His gentle words penetrated their understanding and an amazing concept began to open to their souls. He had known it all along, the cross, that is. He had seen it, and accepted it, and gone forward to meet it. He had chosen it deliberately, knowing all it would cost. And why? For them and for the world.

How could anyone choose the cross? Its horror was not merely the pain and death, though the thought of that was enough to make a strong man tremble. It was the utter humiliation, rejection, shame. And for what? For love.

What was that love? It was utter self-sacrifice for the good of another. It dawned on the disciples' souls with a breathtaking, other-worldly beauty. Not from any human mind or heart had it come. Only the Eternal could have conceived of such a thing. In the light of that treasure their whole lives appeared a mire of selfishness and sin, hideous by contrast.

But He was there to comfort them. Now they understood what He had said, "Take up your cross and follow Me." Clearer and clearer came the thought of what He was calling them to. The cross, not His, but theirs. To give themselves for others with the same abandon of love that He had shown for them. To take up their cross daily and follow Him. How much the words meant now!

The melting heart, the tear-filled eye, gave Him His answer. Yes, they would follow. Each heart renounced the highest place. Let another have the honor. Enough to follow Him. Enough to give as He had given, every day, every hour of life. Self was the gift, self

to be crucified, and only Christ to live.

Yes, as they gathered there on that morning, so soon after they had bid Him good-by once more, there was more of joy than of sorrow. For Christ was gone—back to His Father, and theirs—and yet He was not gone. Closer than friend or brother He seemed to each heart. For Christ lived again in each one and warmed them all with this precious gift, His own selfless, undying love.

Were they different? Words could never say the difference those few weeks had made, and yet if

Ladybird

By ETHEL R. PAGE

"UNCLE JACK," called Ted, "come and see what is on the rose bushes."

Uncle Jack left the vine he was pruning and joined Ted on the other side of the garden. "What is it, Ted?"

"Why, all these ladybirds. There are hundreds of them. They will soon destroy the rose bushes."

"Oh no!" Uncle Jack assured him. "Those bugs are about the best friends the rose bushes can have. They belong to the beetle family, but their tribe is not destructive, as some other beetles are."

"What are they good for?"

Uncle Jack turned a leaf over. "See, the underside of the leaf is covered with what looks like a gray-green powder. It is hard to believe that this powder is thousands of tiny, living insects called aphid, or aphids. If we had a powerful microscope, we could see for ourselves. So small, yet such a destructive enemy to roses and other



you said it, it would be only this—the cross.

Is it any wonder that His Spirit came and filled them? That Spirit of love who had guided, inspired, infused, and impelled Him, all the way to the cross. That is where the Spirit always leads, to the cross. That is where He would lead each one of them. They saw it, then, and chose it, knowing what it would cost. They would suffer, that others would find joy. They would die that others might live. And in dying they would find that life that has no end, the life of Christ, the life of love. □

FOR THE YOUNGER SET

plants, even trees. They feed on the leaves and soon kill them.

"What can we do to stop them?" asked Ted.

"Well, we have the best medicine right here—the ladybirds, or ladybugs, as they are called. If there aren't enough bugs we have to use bug spray made for that purpose."

"Are these ladybirds all over the world?" Ted wondered.

"Yes, practically so. They are numerous in Asia, and of various sizes. The common ones are like these—red with black spots on their backs.

"During the winter months they hibernate high in the mountains. When they become active in the spring, they are gathered up and shipped to fruit growers for the protection of their trees and plants."

"Whe-ew! That would take a lot of bugs!" exclaimed Ted.

"Yes, it doesn't seem possible, but they are shipped out by the carload."

"A carload of bugs, Uncle Jack? Are you serious?"

"Yes, Ted, that is really true. One year in California, aphid and other pests were so bad they were ruining the crops of citrus fruits. Carloads of ladybirds were shipped in from Australia and distributed among the fruit growers. Their crops were saved."

"Then we shouldn't kill any ladybirds, should we, Uncle Jack?"

"That's right, Ted. Like many other insects, they work for us, not against us. We should learn which ones are helpers and which are pests, then protect the good ones. Nature keeps a pretty good balance, but sometimes the destructive forces get too strong and we have to help get rid of them. But the little ladybird is one of our best friends. Remember the rhyme you used to say when you were a small child?

"Ladybug, ladybug, fly away home,

Your house is on fire, and your children will burn."

Popular Holiness Meetings

By ELLEN G. WHITE

This article was first published on pages 226-229 of the 1892 edition of *Gospel Workers*. It was taken from a sermon presented at the 1883 General Conference session. When *Gospel Workers* was revised and republished in 1915, this article, with others, was eliminated. Portions were later included in the book *Evangelism*. In the light of the current interest in the charismatic movement, we feel that the full article should again be available. We reproduce it here, convinced that its message is both timely and important.—Editors.

THOSE WHO WOULD follow Christ must be grounded upon the principles of truth. They need to understand what the Bible teaches in regard to faith, and sanctification through the truth. They must be so established in this knowledge that they cannot be moved to take false positions on the doctrine of holiness, but will be able to illustrate in their lives the practical workings of this heaven-given principle. The people of God must be able to distinguish between the genuine and the spurious.

There are those who profess holiness, who declare that they are wholly the Lord's, who claim a right to the promises of God, while they do not render obedience to His commandments. These transgressors of the law claim everything that is promised to the children of God, but this is simply presumption; for John tells us that "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:4-6). Jesus says, "I have kept my Father's commandments, and abide in his love" (John 15:10).

Obedience is the true sign of discipleship. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

It is true that there are many who have never had the light of present truth, who, through the grace given them of Christ, are keeping the law as far as they understand it. Those who are thus living up to the best light they have, are not of the class

whom the apostle John condemns. His words apply to those who boast of believing in Jesus, who claim holiness, while they lightly regard the requirements of the law of God. While they talk of the love of Jesus, their love is not deep enough to lead to obedience. The fruit they bear, shows the character of the tree. It proves that their faith is not genuine. Yet this class, though entitled to nothing, though they have no right to the promises of God, boldly claim all His blessings. While they give nothing, they claim everything. They close their ears to the truth, refuse to listen to the plain "Thus saith the Lord," but by professing holiness they deceive many, leading souls away by their pretentious faith that has no foundation.

No Limit to Promises

We as a people have fallen into the opposite error. We acknowledge the claims of God's law, and teach the people the duty of rendering obedience. We believe in giving everything, but we do not see that we must take as well as give. We fail to have that trust, that faith, which keeps the soul abiding in Christ. We claim little, when we might claim much; for there is no limit to the promises of God. Through a lack of faith, many who seek to obey the commandments of God have little peace and joy; they do not correctly represent the sanctification that is to come through obedience to the truth. They are not anchored in Christ. Many feel a lack in their experience; they desire something which they have not; and thus some are led to attend holiness meetings, and are charmed with the sentiments of those who break the law of God.

It is our duty to preach faith, to present the love of Christ in connection with the claims of the law; for neither can be rightly understood without the other. In every discourse the love of God, as manifested in Christ, the sinner's only hope, should be dwelt upon until the people realize something of its

power and preciousness. If this is done as it should be, it will not be said of this people that they teach the law but do not believe in repentance, faith, and conversion. We want these subjects to be blended as God has blended them; then will the truth be presented in its completeness, not as a mere theory, but as a power that will transform the character. It will then be preached in demonstration of the Spirit and with power. Then those who have accepted the doctrines of the Bible will not be unfed; they will feel the vivifying influence of the Holy Spirit.

There is no safety, much less benefit, for our people in attending these popular holiness meetings; let us rather search the Scriptures with much carefulness and earnest prayer, that we may understand the ground of our faith. Then we shall not be tempted to mingle with those who, while making high claims, are in opposition to the law of God.

We must not have a sensational religion, which has no root in truth. Solid instruction must be given to the people upon the reasons of our faith. They must be educated to a far greater extent than they have been in the doctrines of the Bible, and especially in the practical lessons that Jesus gave to His disciples. The believers must be impressed with their great need of Bible knowledge. There must be painstaking effort to fasten in the minds of all, the solid arguments of the truth; for every one will be tested, and those who are rooted and grounded in the work of God will be unmoved by the heresies that will arise on all sides; but if any neglect to obtain the necessary preparation, they will be swept away by errors that have the appearance of truth. At our camp meetings, sermons should be delivered of such a character as will prepare the hearers to give a reason of the hope that is in them with meekness and fear. I have been shown that but a small number of the people in our churches know for themselves what constitutes the third angel's message. This fact should enable us to realize the need of Bible classes. At our camp meetings especially, there should be daily classes for Bible study. Instruction should be given on the subjects of faith and Christian experience, and there should be seasons of earnest prayer. Then the influence of our camp meetings would not be of so transitory a character, but would leave an abiding impression. □

Delta Flight 523

Continued from cover

o'clock, the Delta agent announced, "Ladies and gentlemen, Delta Flight 523 for Atlanta, Georgia, is ready for boarding. Have your tickets ready to show the agent. Thank you, and have a pleasant flight."

I responded a bit slowly this morning for some strange reason and found myself twelfth in line ready to pass through the metal detector (anti-hijacking device) and then on to the plane. Nine people had checked through and I was standing gazing idly at a fine-looking young guard who was busy monitoring the metal detector. I remember thinking how resplendent he looked in his neatly pressed uniform, standing erect, and how business-like he was about his duties. I looked away and at that moment, standing third from the metal detector, no more than 12 feet from this young guard, there were two sharp pistol reports. I looked again at the guard and he was slowly sinking to his knees. He had been shot in the back of his head by a hijacker who shared my interest in Delta Flight 523 but for a different reason.

I watched this young man—whom I later learned was 24 years old—sink slowly into a crumpled heap in the corner. I saw his look of startled amazement freeze on his face in death. I saw his head pitch over on his shoulders. I could not believe what I was seeing. I was later to learn that this young man was to go off duty just 45 minutes later. How could I know, when I faced him at seven o'clock sharp, that he had only 14 minutes to live? How could he know? Somehow we always believe that things like this will happen to other people, never to us. But death is a reality for all men according to Hebrews 9:27. It is an appointment that all must keep and this very fact should lead us to surrender our lives to Christ and to live our lives with reference to Him, for we never know when the Grim Reaper will call our name and the bell will toll for us.

The assassin with a suitcase containing a bomb in his left hand, and a .22 automatic in his right hand, raced immediately onto the plane. He said to a woman whom he passed on the way, "Go back, go back." And entering the plane, he ordered the stewardesses to shut the door. I stood frozen in my tracks near the metal detector until I heard

two more shots from inside the plane. I was later to learn that these shots struck the pilot and the copilot. I found myself wondering later that day, Were these men ready to meet their Maker? The pilot was wounded and the copilot was shot dead in the head. He didn't have a chance. Somehow, dear reader, it pays to be ready to go, for we do not know the hour of our visitation. Some put off the decision, looking for a more convenient season at which time to give the Lord their life. But this old world has become a "valley of the shadow of death" and life is but a fragile thread and it takes little to loose the silver cord or to break the golden bowl (Eccl. 12:6).

Drama Inside the Plane

On board the plane were nine passengers, the first ones to enter. The hijacker seized one young woman and dragged her up to the cockpit of the plane where the pilot and the copilot were slumped over the controls. "Help them move this thing out of here," he said to her. While this was going on, the other passengers escaped through an exit door out on the wings of the plane. The madman ran amuck, striking terror to the hearts of the passengers. In the meantime, security guards were swarming all over the place with their pistols drawn. When they found out where the man was, they tried to penetrate the fuselage with their rifles and guns, but to no avail. One guard went back to the man that was shot dead before my eyes, took his .45 magnum, came back to the door, and stood watching. When the hijacker came within his view, he pumped two shots through the fuselage, hitting his target. Slumped on the floor, the hijacker took his

own life with shots from his own gun.

I remained in the terminal to watch them wheel by the dead and the wounded. It is a scene I will never forget. Men and women stood in a state of shock and asked, "Was this a dress rehearsal?" Another wanted to know whether the noises we heard were firecrackers. And yet others ran wildly to other parts of the airport, not knowing what they were doing. It reminded me of the scenes pictured by the prophets of the earth in the latter days, when at the coming of Christ men will be confused not only as to what is going on but as to what their reaction should be. It pays to be ready now so that there will be few surprises then.

It suddenly occurred to me standing there that I was on the King's business and I must be on my way. So I repaired to another airline's counter desk and made application for a flight to Dallas, Texas. I was soon winging my way southwest on an American Airlines flight headed for Dallas, where I changed for Houston, Texas. There I had a business meeting with some of the ministers and then we went out and picked a lot on which I would pitch my tent for this summer's MISSION '74 campaign. Then I flew to Dallas, where I had a good night's sleep and preached two sermons on Sabbath before heading back to the Washington area.

Three men had died the day before, three men ushered into eternity. It had been so close, so awfully close to me, and I have not since ceased thanking God for simply being alive. But something else impresses me here that I wish to share with you. We should live as if everyday were the last day on earth for us. Indeed, it may be. □

Destination Heaven

By SYDNEY ALLEN

CORRIE WENT to the airline office in Taipei, Taiwan.

"I want a ticket for a long trip—Seoul, Tokyo, Hong Kong . . ."

"Pardon me," the clerk interrupted. "What is your final destination?"

A twinkle came into Corrie's eyes.

"My final destination? Heaven."

The clerk did not smile. She studied her charts and schedules.

"I'm sorry, ma'am, but this airline doesn't sell tickets to there."

"No," said Corrie. "I didn't think you did. I already have mine, anyway. I got it long ago at Calvary. Do you have yours?"

Do you have your ticket as Corrie does? Is your faith valid and up to date? Have you unloaded your burden on the One whose yoke is easy? Is the Pilot who knows the way at the controls of your life?

Are you putting preparations for the trip ahead of everything else? Will you be on time for the takeoff?

The Three Angels' Messages—4

A Church Is Born

In our previous editorial we set forth James White's 1847 understanding of the three angels' messages. He understood the first angel's message to be the preaching of the soon coming of Jesus by William Miller and others prior to and including 1844. The second angel's message he interpreted as the message and experience in the summer of 1844 when the popular churches rejected the message of Miller and began to separate from membership those who espoused the message of Miller. The third angel's message he understood as the light that came on the sanctuary, the Sabbath, and other related doctrines after the Disappointment.

Today we make a wider application of these messages. But it is important that we remember how the messages were earlier understood. Many of Ellen White's comments on these messages confirm the historical application. Her comments will be misunderstood and misapplied unless the historical fulfillment is assumed. Especially in her earlier writings is the historical fulfillment predominant.

For example, in *Early Writings* (pp. 258-261), Mrs. White speaks of the three messages as "three steps." These steps lead to a firm platform. "God had led them [the people of God] along step by step, until He had placed them upon a solid, immovable platform." The angel who showed Mrs. White the three steps declared, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received."

The three steps point to three successive messages or experiences. These Ellen White describes as follows: "All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place."

Progressive Understanding of Messages

This close connection between the messages and the fact that they came in succession is significant. It is easy to see that if the first angel's message had not been interpreted as it was by those who participated in the experience prior to and in 1844, the second message could not have been assigned its meaning. And if the first two had not been assigned their historical interpretations, the third would not have been understood.

It was during the development of these three angels' messages that the Seventh-day Adventist movement had its beginning. There were Adventists in that period who eagerly accepted the first angel's message and looked for a soon-coming Saviour from heaven; they

experienced rejection by the popular churches in 1844 and recognized the force of the second angel's message; but they did not accept the third angel's message, which would have explained the Disappointment. William Miller and the majority of the Adventists belonged to this group.

But the group that accepted the truth that God revealed concerning the sanctuary and followed on to accept the other truths implied in Christ's ministry in the most holy place of the heavenly sanctuary, eventually became the Seventh-day Adventist Church. Among the other truths implied was the Sabbath. Students of the sanctuary discovered that in the most holy place of the heavenly sanctuary was located the "ark of his testament" (Rev. 11:19). In the ark were the Ten Commandments, the fourth of which the churches were not keeping. This connection between the commandments and the Most Holy Place, the strong warning of the third angel against worship of the beast and the reception of his mark, combined with the third angel's pronouncement "Here are they that keep the commandments of God, and the faith of Jesus," led to the Sabbath reform movement and to the overpowering conviction that those who accepted the reform were following divine guidance and were fulfilling the prophetic forecasts.

The Seventh-day Adventist Church must never cut itself off from this historical background. The historical development of this period shows the reason for the church's origin. It is important that this be understood. It is important that new converts be taught this.

Ellen White declares, "The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. . . ."

"It is just as essential now as ever before that they shall be repeated to those who are seeking for truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second."—*Selected Messages*, book 2, pp. 104, 105.

In this same context she noted repeatedly that the Lord led in the movement as the three angels' messages unfolded and through His Spirit gave light on the messages. Then speaking of certain persons who were undermining the faith of the people of God, she said, "These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages."—*Ibid.*, p. 111.

Whatever else is taught concerning the three angels' messages, the historical application must not be ignored or omitted. This historical application points to the unique origin of the Seventh-day Adventist Church and gives the rationale for its existence. In these days, when this uniqueness is by many being lost sight of, emphasis of the historical fulfillment is especially important.

D. F. N.

To be continued

Where Goes the Adventist Home?

By L. R. THRIFT

A SURVEY CONDUCTED early in 1973 among 790 students attending Seventh-day Adventist high schools in the Trans-Commonwealth Union Conference yielded sobering information. For purposes of study the students were divided into four groups. The first category was entitled "Workers' children" and these were members of the families of denominational employees, such as ministers, medical personnel, teachers, and the employees of the Sanitarium Health Food Company. In the second group were children with both parents Adventists. In the third group, only one parent was a church member. The fourth group was composed of children who came from homes where neither parent was a member of the Adventist Church. The percentage representation in each category is shown in the following table:

Sections of the Population

Workers' children	22 per cent
Both parents SDA	49 per cent
One parent SDA	17 per cent
Non-SDA	12 per cent

At times the first three groups were combined to give an aggregate, which is referred to as "Total SDA." Ninety-eight per cent of these students had mothers who were members of the Seventh-day Adventist Church, and 82 per cent had fathers belonging to the church. Twenty-five per cent of fathers and 19 per cent of mothers were denominational employees.

Attendance at Religious Meetings. Approximately 90 per cent of the children coming from Adventist homes were regular in their attendance at Sabbath school and church, but where there was any disparity in attendances, the tendency was in the direction of the church service. One possible explanation might be

that it is easier for the less energetic or uninterested to be ready for the 11 o'clock meeting on Sabbath morning than for the one at 9:30 A.M.

Two out of every three young people attended MV or JMV meetings. But one can well wonder what has happened to the third one. It could be that some of the boarders at our academies come from isolated areas where such meetings are not held, or it could be that there are counter attractions with stronger appeal than religious meetings on Sabbath afternoon. The fact that one third of our high-school-age young people do not attend regularly should seriously concern the youth departments in our conferences. Pathfinders attracted approximately one third of those who answered the questionnaire, but when one considers that the age range was from 11 plus through to 18 years, it would be expected that approximately half would have attended. In almost all schools a higher percentage was regular in attendance at Pathfinders than at JMV's.

Health. Nearly half of the young people said that they were regular in taking some exercise to keep fit, and this figure applied to Adventists and non-Adventists alike. About the same proportion indicated that the exercise was on an occasional basis rather than regular. No doubt some of these may have obtained some exercise by doing daily chores, most having from 30 minutes to one hour's work each day.

Nine per cent of Adventists and 19 per cent of non-Adventists indicated that they did not eat between meals. These figures are rather thought provoking when one considers the advice the church has been given.

Further counsel that is ignored by many is the abstaining from flesh foods. The picture of Adventist homes, in total, is shown in the following table:

Meat Is Served

Daily	12 per cent
Occasionally	51 per cent
Never	37 per cent

As expected, the percentage who indicated that they were wholly vegetarian was highest in the worker group and lowest in the group where only one parent was a Seventh-day Adventist, but in none of the Adventist groups within any particular school did the number of vegetarians exceed 80 per cent of the total.

It was surprising to note that the percentage of those who said that they smoked was as high as 18 per cent in one school, but the majority of those who admitted to smoking indicated that this was an occasional rather than a regular practice. Following is the over-all smoking picture for both Adventist and non-Adventist pupils:

Adventist Non-SDA

At least once a week	2 per cent	2 per cent
Occasionally	8 per cent	11 per cent
Never	90 per cent	87 per cent

These figures show that our homes, churches, and schools could do more in health education, presenting it as a way of life rather than as something about which we need merely a theoretical knowledge.

Music and Entertaining. Approximately three quarters of the students who were questioned claimed that they had learned or were learning to play a musical instrument or to sing. No attempt has been made to make a breakdown of the different instruments learned or to ascertain whether the learning was directed toward participation in classical or pop music. First choices in music were as follows:

Adventist Non-SDA

Classical or light classical	37 per cent	19 per cent
Pop	46 per cent	53 per cent
Hard rock	17 per cent	28 per cent

Two thirds of the Adventist stu-

L. R. Thrift is educational secretary of the Trans-Commonwealth Union Conference, in Melbourne, Australia.

dents came from homes where there was a TV set, while 95 per cent of the non-Adventist homes were thus equipped. Also it was noted that Adventist students, on the average, spent a little less time watching programs each day than did their non-Adventist colleagues. Details of the time spent in daily TV watching are shown below:

Daily Television Watching

Adventist Non-SDA

Regularly each day	15 per cent	18 per cent
Occasionally	61 per cent	50 per cent
Never	24 per cent	32 per cent

Reading Habits. It is interesting to note that the percentages for Adventist and non-Adventist children who read regularly do not differ greatly. And this bears out the fact that the non-Seventh-day Adventist children who attend our high schools usually come from homes where there is an awareness of religious things and a strong desire on the part of the parents that their children have a Christian education. While a number of our young people are enjoying the blessings of regular contact with the Bible, apparently many are not taking advantage of their opportunities to read and understand Biblical truths, thereby preparing themselves for the final conflict. It is sobering to remember that, "only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, p. 625.

In one of our schools two thirds of the students indicated that in their homes worship was something that happened only occasionally or never. This is certainly a spiritual starvation diet; thus, it is not particularly surprising that there has been an abnormally large number of personal problems among the pupils of that school.

Family Worship in SDA Homes

Regularly, morning and evening	27 per cent
Regularly, once a day	33 per cent
Occasionally	25 per cent
Never	15 per cent

Conclusions

1. This survey indicates that many Seventh-day Adventist homes are not what they ought to be, including some of those belonging to people who are employed by our church and its agencies. Parents should be studying, or restudying, the advice that we have been given,

and many more should be taking the time and making the effort to hold family worships. Rightly conducted, these should create a desire on the part of the children to study God's Word, and to uphold the standards that we as Adventists profess.

2. Because of the partial failure of some of the homes to give an effective Christian background suited to the development of Christian young people, there is a great need for the Seventh-day Adventist schools to increase their spiritual emphasis so that those students who are poorly nourished spiritually at home may be able to have their deficient diet supplemented.

3. There is a heavy responsibility upon the ministry:

a. To uphold before the mem-

bers the ideals of a Christian home,

b. To encourage the reading and careful study of the inspired literature we have that deals with the home and its activities,

c. To encourage the re-establishment of the family altar, so that every child may have the benefits that come from regular family worships.

We may well expect that many of the problems that now exist, such as those dealing with diet, music, fashions, social activities, will disappear when our young people are surrounded in their homes by a rich spiritual atmosphere, and when the parents cooperate fully with the programs of church and school for the salvation of our young people. □

If Two of You Shall Agree

By WADIE FARAG

THE MINISTER OPENED his Bible and read to you: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

Picking up a book, he continued reading, "Never, never go ahead with your plans. To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection. Can you afford to have such terrible odds against you in fighting the battle for everlasting life?"—*Testimonies*, vol. 5, pp. 364, 365.

You had difficulty comprehending God's counsel. The companion of your choice in your estimation was a fine Christian person—though indeed not a church member. "How can God demand so much of me?" you argued.

The minister reminded you that God's yoke is easy, that it was only Satan who makes it appear unreasonable. He counseled you not to listen to the endearing words of your companion for they would lead you to believe that all is well. He impressed on you that you were not in a position to "read the motives that prompt these fair speeches" (*ibid.*, p. 364).

The struggle in your soul was indescribable. It appeared to you that life would be meaningless were you to give him up. "God certainly would approve our marriage if only the minister did," you reasoned. To you your companion was what a Christian ought to be. All he lacked was the present truth.

The minister continued: "Though the companion of your choice were in all other respects worthy . . . , yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction."—*ibid.*

The words of this counsel shocked you. You decided right then and there to obey God's commands. God came to your rescue and changed your feelings, though it meant many a sleepless night.

Later, in answer to your fervent prayers, the Lord led you to the right person.

Today you have two children of your own. Will they make it to heaven? Will they win in the battle of life? This is your constant concern. How happy you are now that your husband stands with you in this concern.

With him you can kneel and pray: "Dear God, save our children." Make that prayer the language of your heart, the burning desire of your inmost soul. For it takes all of that and more.

God cares. He answers prayers.

Are you not happy that you changed your mind that day when the minister pleaded with you?

Membership in Poland Increases Sixfold

By B. B. BEACH

THIRTY YEARS AGO Poland was hardly more than a geographical expression. Invading armies had plunged the country into complete and utter chaos, as if steam rollers of elephantine proportions had run amuck, crisscrossing the country in frenzied fury, leaving death and destruction in their wake. More than six million Poles were dead. Cities were in ruin. Political and economic life had ground to a halt. Polish culture faced the danger of annihilation.

Today the sun shines brightly over Poland, revealing a nation in the throes of industrial and economic development. The state is strong. The cities are rebuilt. Polish culture is flourishing again. The standard of living is constantly reaching new heights. Economists call this the "Polish miracle."

Another "miracle" has occurred in Poland, the "Adventist miracle." A quarter of a century ago the Seventh-day Adventist Church was barely emerging from a twentieth-century equivalent of the catacombs. It was a church that had known persecution. World War II and its aftermath had contributed to a further period of hardship.

The church didn't even have any legal existence. Its membership stood at a

B. B. Beach is secretary of the Northern Europe-West Africa Division.

bare 700; the church possessed only six buildings; there was no school or publishing house in operation. Only two Ellen G. White books were in print. Church factionalism was rife. The outlook was anything but promising.

But man's adversity is God's opportunity. The "Adventist miracle" began to take place. Leadership began to manifest itself and, under God, the church set out to move forward. Unity was achieved. Legal recognition was obtained. In 1966 the constitution and by-laws of the Polish Adventist Church were approved by the government.

What is the picture today? The membership has increased sixfold, in addition to providing more than a thousand members each, through emigration, to Australia and Germany. The church owns 32 church buildings. It operates a secondary school for worker training. There is an old people's home.

The publishing work is a success story in itself. Plans are under way to add a printing plant to the existing editorial offices and bindery. Three magazines are published regularly, including *Znaki Czasu*, the Polish *Signs of the Times*, with a monthly circulation of 10,000. Nineteen books by Ellen G. White have now been translated and printed.

The Seventh-day Adventist Church

is respected by the other churches. Adventists are participating in the new translation of the Bible undertaken by the Polish branch of the British and Foreign Bible Society. Furthermore, in 1973, the SDA publishing house was responsible for binding 20,000 Bibles for the Bible Society. Adventists also hold membership on the Polish social committees against alcoholism and smoking.

Credit for this state of affairs goes to the leadership of the church in Poland, with God's direction and the support of a faithful membership.

Since 1965 S. Dabrowski has been the union president, assisted by Z. Lyko, secretary and chief editor. More recently, K. Lisek has been appointed treasurer, and E. Bereta and J. Jankiewicz departmental secretaries.

Plans for Advancement

At the recent meeting of the Polish Union committee, detailed reports were received regarding church activities in 1973, and plans were laid for continued advance. Nearly 200 persons were baptized during 1973. A Bible correspondence school was begun, and the lessons are beginning to flow in. A well-written little book has been printed, entitled *A Word to Roman Catholics*. It is expected that it will not take long to exhaust the edition of 25,000 copies.

Progress is continuing at the school. The curriculum is being strengthened, and school buildings have been renovated. The school farm is operating with a gain.

The old people's home has room available for only 28 pensioners. Many more wait to get in. Funds are badly needed to enlarge the home by 50 beds.

Evangelism is being strongly promoted. Members of the union staff have been holding successful evangelistic campaigns. In 1973 church members reported giving 33,000 Bible studies. The worker force has been strengthened by the ordination of four ministers.

Youth camps have in recent years become a regular feature of the Polish departmental scene. Now it is hoped the union can purchase a permanent camp site on the Baltic Sea.

Thus, the story of the church in Poland is one of progress. The odds against gospel advance have been great. Secularism is strong; indifference to religion is growing.

Faced with the awesome task of evangelizing a population of 33 million, workers at the recent union committee emphasized personal sanctification. Following the example of the ancient children of Israel, the invitation to the Polish Seventh-day Adventists is, "Sanctify yourselves: for to morrow the Lord will do wonders among you" (Joshua 3:5). God has, we firmly believe, more miracles in store for the Seventh-day Adventist Church in Poland. □



CENTRAL AMERICAN TEACHERS MEET IN COSTA RICA

The rector of the National University of Costa Rica, Benjamin Nuñez, gives the closing speech at the meeting of 60 Adventist teachers from Panama, Nicaragua, and Costa Rica, held January 14-19 in the library of the Central American Union College in Alajuela, Costa Rica.

Accompanying Dr. Nuñez are Ethel Young, associate secretary of the General Conference Education Department; Charles Taylor, of the Inter-American Division; D. G. Poyato, education secretary of the Central American Union Mission; and Israel González, president of Central American Union College.

TULIO R. HAYLOCK
Communication Secretary, Inter-American Division

“We’ll Never Say Good-by”

By DUANE S. JOHNSON

WAYNE FOWLER PILOTED us in the *J. L. Tucker* for several days to mission stations in the Western Solomon Islands. At Segi airstrip on Kolombangra, we were welcomed by a contingent of Pathfinders, who sent us off in a canoe powered by outboard motor for the two-hour trip to Batuna on Vangunu.

On Gizo, not far from Segi, Capt. G. F. Jones and his wife had landed May 29, 1914. Soon after his baptism in England, this remarkable Adventist missionary mariner from Australia worked with Drs. Daniel and Lauretta Kress. In 1900, he went to America to finish the Bible instructor’s course at Keene Academy, before beginning a life of missionary duty that included the Society Islands, Singapore, Java, Sumatra, the Malay States, the Western Solomon Islands, New Caledonia, New Guinea, Lord Howe Island, and later London, Algiers, Gibraltar, and South Africa. Before he died in his seventy-seventh year, he and Mrs. Jones had carried the torch of the three angels’ messages to 38 countries.

The huge mango tree Captain Jones planted on Gizo is just one of

the many reminders that the gospel seed planted along the 100-mile-long Marovo Lagoon by him and his fellow workers now bears an abundant harvest.

From Batuna the men came out in two flower-decked ceremonial war canoes to welcome and escort us to the wharf. Their rhythm and speed would rouse the envy of any varsity rowing team. Again Pathfinders were out in force. Three hundred of them, ages 10 to 80, lined the neat paths at Batuna station.

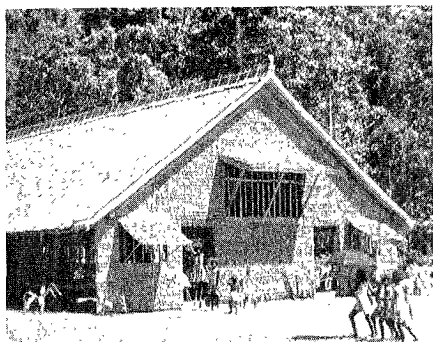
That Friday evening in Kukudu, on Vella Lavella, the airstrip was flanked with a smartly trained corps of 300 MV’s. Where a few years ago there were only 200 Pathfinders, 2,000 march in the Western Solomons today. It was impressive to see them in uniform.

Ielu Rini, a brilliant student at Kukudu, had dropped out of school, made several unwise decisions, and fallen into sin. In vain ministers and teachers pleaded with him. Fortunately, the Spirit of God reached Ielu through the activities of his friends and relatives in the Pathfinder Club. Ielu joined the club, memorized texts, worked on MV Honors, played games, studied, and now has been rebaptized. He has also brought seven other former

Duane S. Johnson is an associate secretary of the General Conference.



Left, Pilot Wayne Fowler, GC President Robert H. Pierson, Mrs. Duane S. Johnson, and Western Pacific Union Mission president Gordon Lee inspect the tithe house at Batuna, where produce is brought weekly. Right, ceremonial canoes welcome the author to Marovo Lagoon.



The Aerovo church at Batuna can accommodate 2,000 persons and is designed to remain comfortable even in hot weather.



Pathfinders stand at attention to welcome the author and his party to the airstrip at Segi.

Adventists into the baptismal class.

Youth and Family Life Year is more than a slogan in the South Pacific. It really works. Whole families join Pathfinder Clubs and take part together in the activities.

On Friday afternoon en route from Batuna to Segi we stopped at Kata Rangoso's village, Chea. We thought of Eric Hare's book, *No Devil Strings*, and the thrilling story of the conversion of Kata Rangoso's father. An angered Japanese officer during World War II ordered Kata Rangoso shot, but the rifle leveled at his heart would not fire. Three times the gun jammed when pointed at Kata Rangoso. The officer set him free.

At another time, under the stress of war, an allied army officer struck Kata Rangoso across the face with the butt of a gun, breaking his nose. As a faithful soldier of the King and leader of His people, he did not flinch or compromise his position.

Safari to Atofi

The trip to Atofi Hospital on Malaita combined everything one should experience on a South Sea Islands safari. Dedili Sasabule, secretary-treasurer of the Malaita Mission, drove us from the airstrip at Auki by Land Rover for two hours on a gravel road to Sulafau, then

took us on the mission boat *Raratalau* for four hours to the wharf, and guided us over slippery red mud to the hospital on the hill. Before the *Raratalau* left Sulafau, Mrs. Nathan Rore and her daughter, a home economics student from Fulton College, served us a delicious lunch.

Raratalau means "light forever (or always) bright." Mission ships like the *Raratalau* have carried hundreds of workers with the Advent message and truly have kindled lights in many dark places.

The question often came to me as we preached, sang, and worshiped: "Are we the kind of Seventh-day Adventists who permit the light to shine?" I thought of that again as I read my Morning Watch selection on January 18: "Every one who has received the gospel has been given sacred truth to impart to the world. God's faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name, and wisely using their talents in His service."—*God's Amazing Grace*, p. 26.

As we traveled we thought of martyred Brian Dunn, and of Pastor and Mrs. Simi, and of the sacrifice and devotion that makes the work on Malaita a reality today.

Below the Atofi Hospital we

walked with Pastor Simi where his wife was slain and he barely escaped death himself 25 years ago. They were young Solomon Island missionaries opening evangelistic work among the spirit worshipers. A girl from a tribe in the hills attended meetings and was studying her Bible. Her brother feared she would forget the village gods and customs. When she resisted his efforts to take her back, he killed her with his long jungle knife.

Mrs. Simi heard the girl and ran to help her but the enraged brother killed her too. When Pastor Simi heard the screams, he rushed to intervene and was severely wounded, but he wrenched himself free and plunged into deep water in the bay. Villagers took pity on him, rescued him in their canoe, and transported him to medical care many miles away.

Brian Dunn was cruelly speared one night just six years ago, but in his place the L. G. Larwood family and others keep the gospel light shining brightly. Hearts steeped in centuries of vice and sin respond slowly, but today Nathan Rore, president of the Malaita Mission, reports more than 1,600 baptized believers on Malaita.

Songs of Hope

The choirs and congregations throughout the South Pacific sing songs of their courage from the message that burns in their souls now that Christ has captured their hearts. I cannot forget their song at Kwailebesi, Malaita: "We'll sound the bugle note of loyalty to Christ." Or the message that came through as 2,000 Sabbath school members at another island who sang while the offering was taken:

"Would you win the Saviour's blessing?

Freely, freely give;

Would you see His work progressing?

Freely, freely give.

"Let your souls with love expand,

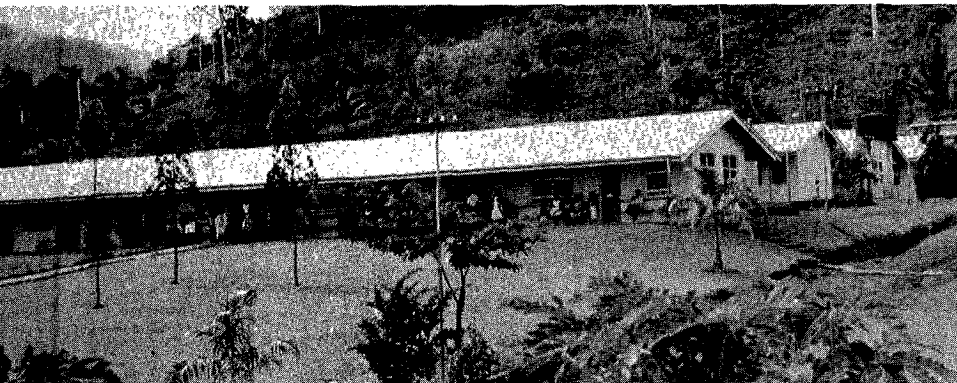
Open wide a liberal hand;

Would you follow God's command?

Freely, freely give."

By narrow wharves, on unlighted jungle airstrips, and elsewhere in the South Pacific, faithful Seventh-day Adventists ministered to us their hope and courage as they bade us farewell, singing: "We'll never say good-by in heaven, we'll never say good-by. In that fair land of joy and song, we'll never say good-by." □

Concluded



The Atofi Hospital on the island of Malaita resembles a small village. In the foreground is the Brian Dunn memorial block.



Left, Gordon Lee talks with Pastor Simi, a Solomon Island pastor on Malaita. Right, the author's guides at Atofi included staff from other South Pacific islands, as well as Malaita.

Church Moves Ahead in Plans for Reorganization and '75 Session

By ROBERT H. PIERSON

PROGRESS IS BEING MADE in a number of areas of the church program. This article will report on several aspects of current interest.

Plans are proceeding apace for the 1975 General Conference session scheduled to be held in Vienna, Austria, July 10-19. The business sessions from the podium will be in both English and German. Twelve transmitters in all will be available for translating the proceedings into ten additional languages: Czechoslovakian, French, Italian, Yugoslavian, Spanish, Dutch, Finnish, Norwegian, Polish, and Portuguese. Seven thousand receiver units will be provided for delegates and visitors so that most people present may follow the proceedings in their own language.

Hotel reservations in Vienna will be available only to a limited number of persons. All delegates will be cared for first, then each division will be allocated a quota somewhat in proportion to its membership. The European divisions will be given preference, since the session is being held on their continent, and many members in these divisions will be able to come who have never before attended a General Conference session.

Anyone planning to attend this session who is not a delegate should be sure before going to Vienna that he has a bed and a ticket to the session proper, for we do not want people without accommodations to be disappointed.

Reorganization

Some progress has been made in our plans for administrative reorganization. We have felt that in certain parts of the world some administrative units could be merged, thus reducing overhead without diminishing the effectiveness of the organizations. In Europe the Central European Division and the Southern European Division were merged into one division and renamed the Euro-Africa Division. This move has proved a wise and an effective one. By the time of the 1975 General Conference session the administrative personnel of these two merged divisions will have been reduced by several persons and the new organization will be functioning quite smoothly.

Inside the new division the Italian and Portuguese unions, and the Spanish, Greek, and Israel missions have been brought together in the new Southern European Union. Evangelism is thriving, and baptisms in this new field have been climbing.

In the Southern Asia Division the five union missions in India were consoli-

Robert H. Pierson is president of the General Conference.

dated into three—the North, Central, and South India unions—thus reducing administrative overhead. The work in these three new unions is prospering. Baptisms are on the increase, and evidences of God's blessing are seen throughout the whole of India.

In Europe, South America, and Australasia there have been reorganization moves. Some fields in Inter-America have been divided because of rapid growth in their territories.

A prolonged study of the conference and union organization in the North American Division was undertaken. We had hoped that with the changed conditions and with the more effective transportation and communication facilities, some unions and/or conferences might be joined, thus reducing administrative overhead and freeing more funds for direct soul winning. But after long and careful study, it was not felt wise at this



MAYOR HONORS BRANSON HOSPITAL ADMINISTRATOR

A. George Rodgers, left, administrator of the North York Branson Hospital, Willowdale, Ontario, was recently received in Council Chambers by Melvin Lastman, right, mayor of North York, at the time of the annual presentation of civic awards.

In recognition of the hospital's outstanding services to the community, Elder Rodgers was presented with a certificate of appreciation, together with a bronze medallion commemorating the occasion, and emblematic of the municipality's gracious acknowledgment of services rendered to its citizens.

The North York Branson Hospital has been serving residents of metropolitan Toronto since 1957. It has a 450-bed capacity.

THEDA KUESTER
Review Correspondent

time to move in this direction. The matter is still alive, however, and at the right time the study can be continued.

Pool Purchasing

For some time we have felt that the various units of organization in North America, especially our institutions, could benefit by pooling their purchases and taking advantage of our division-wide buying power.

Such an arrangement has now been set up, based at our ESDA organization. Institutional Services, under the leadership of John F. Knipschild, will now be purchasing many of the most widely used items for all of the church units across the United States, and this should save our institutions, conferences, and churches considerable money.

Role of Women in the Church

Study is continuing on the role of women in the church, including the possibility of ordaining women to the gospel ministry. At present the world division committees are studying the theological considerations in the light of history and prevailing customs in their countries. These bodies are to report prior to the 1974 Annual Council, at which time the matter will be given further study.

Radio, TV, and Film Center

Some months ago the General Conference Committee voted to move Faith for Today, It Is Written, Voice of Prophecy, and the General Conference audio-visual services to one location in an effort to reduce operational overhead and make use of mutually required facilities, thus producing better programs and products.

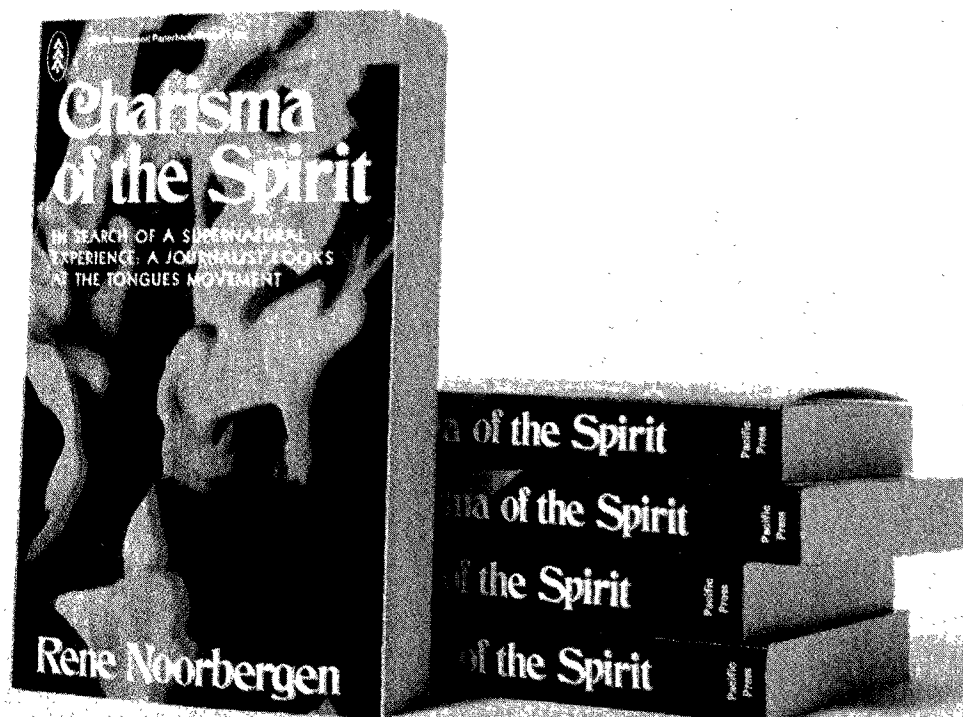
Three of these units are now located in Thousand Oaks in southern California, near Newbury Park Academy. The Voice of Prophecy is still located in Glendale, but as soon as possible it will join the other units in Thousand Oaks. Building work is under way on the new property, and the first units should be ready for occupancy about December of 1974.

The individual identity of the Voice of Prophecy, Faith for Today, and It Is Written is to be retained. The three separate programs continue as they have for many years.

A. G. Munson, president of the new radio, television and film center, reported to the board that ultimately, "instead of having three printing departments, three mailing rooms, three computers, three accounting departments, there would be only one of each of these. Instead of having several film studios in various places, there would be only one studio complex. Instead of several volunteer departments there would be one director of volunteers in the center who would serve all the components. Now, by bringing all these service areas together, it is believed we can save funds on the whole for the benefit of the components, providing more money for radio and television time. It will take time to bring all the units to-

Continued on page 20

1974 BOOK OF THE YEAR SAVE 70 CENTS.



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gether, but already some services are being combined."

Within the General Conference organization several changes have been made. The Bureau of Public Relations and the Radio/TV Department have been merged into the Communication Department. Already the drawing together of these related areas has proved helpful in more effective operations.

GC Decision-Making Processes

The reorganization of our decision-making processes in the General Conference office is working well. Instead of engaging 25 or 30 officers to care for a large number of routine items, this work is now done by an administrative committee composed of less than ten men. The major problems are now dealt with by a group of leaders composed of both officers and department leaders. W. D. Eva, serving as vice-president for administration, and A. E. Gibb, recently appointed undersecretary of the General Conference, remain in the office to assure a steady flow of the work without some of the delays experienced in the past. This new program, under the blessing of God, has been functioning smoothly.

White Estate Development

One of the most important steps taken by the General Conference in recent years was that of strengthening the work of the Ellen G. White Estate, thus assuring the strengthened thrust of the Spirit of Prophecy in these closing days. You have read of plans to open the Ellen G. White-SDA Research Center, Europe, at Newbold College in England, to serve all of Europe. This will open this month. Many manuscripts, books, papers, and other valuable documents formerly inaccessible to our scholars and members in Europe will now be readily available. It is the plan of the General Conference to open other such centers in Australasia, Latin America, and perhaps in Asia within the next few years, thus making these valuable research materials more readily available outside North America.

Each of the world divisions has now appointed a field secretary whose work it will be to add emphasis to the publication of Spirit of Prophecy books and pamphlets, and to communicate verbally the worth of this gift the Lord has placed in His remnant church. An additional associate secretary, R. W. Olson, head of the department of theology at Pacific Union College, has been called to connect with the White Estate. These personnel appointments will greatly strengthen the work of the White Estate and will give additional emphasis to the importance of the Spirit of Prophecy in the church.

Trust Services

The Lord through His appointed messenger has made it clear that great blessing will come to God's people when they arrange their wills, in addition to their current giving, to benefit the closing work. For the past five years A. C. McKee has served as director of trust

services in the General Conference, working with the divisions, unions, local conferences, and institutions in this field of current and deferred giving. The Lord has greatly blessed. In the Australasian Division, where this program was organized in an enlarged way in 1970, our people have responded to the preparation of instruments providing future beneficial interests to the cause of God in the amount of \$37 million. Other divisions outside North America are appointing men to lead out in this important work, and the prospects are bright for large sums annually to come into the Lord's treasury for the finishing of His work around the world.

Renewed Emphasis on Medical Missionary Work

Repeatedly, Ellen White has written at length on the importance of health emphasis in the closing work. Ministers and medical workers are to be closely associated in soul winning endeavor. All branches of the health program are to be brought to the attention of Adventists and non-Adventists. Health reform, as this people has known it for years, is to be made prominent by pen and voice. God's original diet for man is to be emphasized in precept and example by ministerial, educational, publishing, and medical personnel.

We are pleased at the tremendous upsurge in this phase of the Advent message in many parts of the world. Doctors and evangelists are joining in evangelistic teams that are proving very effective. Health education centers are being opened, such as the one in Calgary, Alberta, Canada. In this center a dynamic program of health education, including vegetarian cooking and nutrition schools, is in progress. This is an ongoing program with the motto, "To Make Man Whole." It has made a real impression upon the city it serves, both physically and spiritually.

General Conference Visitors' Center

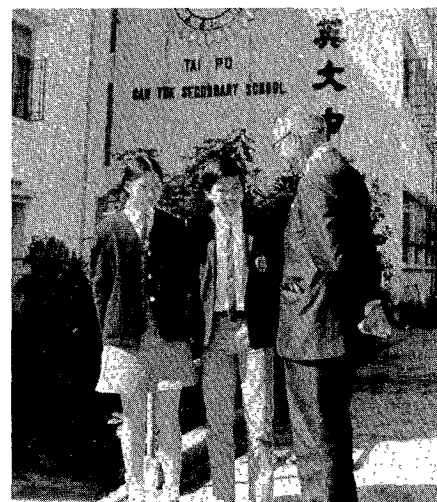
More than 10,000 persons visit the General Conference headquarters buildings every year. We believe this number will greatly increase now with our new facilities. We desire that a favorable impact for the message be made upon each visitor, especially those not of our faith. Shortly after this report appears in print, we hope the visitors' center in the North Building will be open. Included in the tour of the headquarters center will be the Review and Herald and the Home Study Institute. Displays in this center will feature the high points of the message and the history of the Advent Movement.

Ambassadors and other officials from different parts of the world visit us occasionally. We want these visitors to know more about Seventh-day Adventists so they will better understand our work in their homelands.

When you are in Washington, visit your church headquarters. Get acquainted with your leaders. This is your church!

And so the work pushes onward. More and more the laymen and youth

of the church are becoming actively involved in the church program, both in North America and abroad. I hope soon to write on this aspect of the work in a later "Report to the Church." If there is some aspect of the work you are especially interested in and desire information on, write to one of your conference or union officers or to some of us here at the General Conference. We want to keep the channels of communication open. Remember, *this is your church*—you have a right to be kept informed on its plans, policies, and progress! □



Charles B. Hirsch, right, secretary of the General Conference Department of Education, talks with two recent converts to Adventism at the Tai Po School in Hong Kong, Lan Yuk Lau and Wong Yuen Yau.

HONG KONG

Tai Po Mission School Enrolls Non-SDA Students

Seventh-day Adventist education has as its prime objectives the preparation of young people for the return of Christ and for service in God's work. Encircling the globe are some 4,500 schools engaged in this endeavor. One of the largest is a mission school where 95 per cent of the students come from non-Seventh-day Adventist homes. This is the Tai Po Sam Yuk Middle School in Hong Kong, with approximately 800 students enrolled. (Sam Yuk, which means "threefold education," is attached to the names of many Adventist schools in the Far East.)

Principal of the school in Tai Po is Handel Luke, a graduate of Andrews University.

The students attend school six days a week, beginning on Monday. On Sabbath, school for them means attendance at Sabbath school, the church service, and Sabbath afternoon activities. It takes three Sabbath schools and three church services to accommodate all the students.

CHARLES B. HIRSCH, Secretary
Department of Education
General Conference

NEWS NOTES

FROM THE WORLD DIVISIONS

Afro-Mideast

► During the month of February, M. E. Lind, president of the Afro-Mideast Division, conducted a series of administrative councils for church leaders in Ethiopia, Tanzania, and Kenya. In Kenya, a combined council for the East African and Tanzania unions was conducted for field presidents, secretary-treasurers, and union administrators, as well as representatives of major institutions. It is believed that this is the first council of its kind to be conducted on the African continent.

► During 1974, 16,517 persons were baptized in the Afro-Mideast Division, bringing the membership up to 153,360. One of those baptized was the former prime minister of the Ruwenzori mountain area in east central Africa.

R. W. TAYLOR, *Correspondent*

Australasian

► Avondale College's secondary teacher-training course in fine arts/applied arts has now been approved by the Australian Government for awards in advanced education.

► The Yugoslav church membership of Australia will be holding a congress on the Nunawading campground, December 27-29, 1974. The Polish membership will be holding a similar congress at Canberra, December 25-29, 1974.

► Those attending the Victoria camp meeting sweltered in temperatures hovering around 100° for most of the ten-day session, which concluded Sabbath, January 26. The general tone of the camp meeting was indicated by the total of the mission offering given on the final Sabbath, US\$32,625.

► Peter Roennfeldt began an evangelistic campaign in a lecture theater of the University of Papua New Guinea during the first week of March.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Bogenhofen Seminary in Austria has set aside one day a week in which students can engage in door-to-door literature evangelism.

► The North French Conference has been handicapped financially in its church building projects, but now has a forward-looking program. The members of the church at Champigny-sur-Marne have purchased a block of land on which to build a house of worship; a house at Roubaix bequeathed to the

conference has been sold, and the funds received will enable a church to be built at Englefontaine; a shop has been rented at Fontainebleau to be converted into a place of worship.

► In the North French Conference more than 160 persons were baptized last year, the highest number ever for this conference, and this without any major public evangelistic effort. This success has been achieved largely through the Bible in the Home concentration, together with the devoted efforts of the literature evangelists and the results of revival weeks in the churches. Ten thousand Bible in the Home lessons have been distributed and 500 Bibles given.

E. E. WHITE, *Correspondent*

Southern Asia

► S. M. Moses is the newly appointed treasurer of the South India Union, replacing S. John, who is retiring.

► Baptisms for 1973 in the Pakistan Union were double those of 1972.

► Despite a most unfavorable economic climate (India is said to have the highest rate of inflation anywhere in the world), Ingathering donations during 1974 have come in greater amounts and with greater rapidity than at any time in the past. By February more than six lakhs of rupees had been collected. The goal of eight lakhs (Rs. 800,000) probably would have been reached by that time had it not been for disturbances that prevented Ingathering in certain areas.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► After serving in the South African Union for 13 years, R. H. Kent and family have returned to Australia on permanent return. Elder Kent has served as evangelist and ministerial secretary for the South African Union.

► The South African Union Conference has appointed J. D. Coetzee as lay activities and temperance secretary for the union. Elder Coetzee has served as union departmental secretary previously and also as president of a field.

► Five hundred people attended the dedication of the new Parys church in the Republic of South Africa.

► The South-East Africa Union, which is comprised of three fields in Malawi, has appointed R. A. Pelley as assistant union treasurer, union pilot, and acting business manager of the Malamulo Hospital. Mr. Pelley and his family were located in Zaire.

► The Central African Union executive committee recently voted to give financial assistance to the completion of ten churches in Rwanda and Burundi. Kivoga and Gitwe colleges are also to have their own churches in the near future.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► The ninth Community Services center in the North New England Conference opened January 30 in Brunswick, Maine. Grace Leighton and Harriet Haak lead the work of the center.

► Willie S. Lee, Jr., formerly of Jackson, Tennessee, was introduced to the Ephesus, New York, congregation recently as associate pastor. He fills the vacancy left by L. A. Paschal, now communication secretary of the Northeastern Conference.

► More than 450 members of the Brunswick, Maine, community were present at the open house and dedication service of the new wing of Parkview Memorial Hospital on Sunday, February 10. The \$1.4 million expansion project, begun in September, 1972, includes relocation of several departments, administrative and business offices, the gift shop, and labor and delivery rooms. Sixteen new beds bring the total number of hospital beds to 53. A new chapel will be included as well as an expanded cafeteria and several more departments.

EMMA KIRK, *Correspondent*

Canadian Union

► Twenty members of the Ottawa, Ontario, church in the nation's capital, are giving approximately 40 Bible studies a week, according to Glen Corkum, pastor.

► Approximately 3,000 Ugandan refugees received help from the Adventist Center in the government "Welcome House" in Toronto. The work is continuing with Chilean refugees and others passing through the center. Dishes, pots and pans, overshoes, and other items are supplied to needy persons as well as clothing.

► Fourteen branch Sabbath schools are in operation in the British Columbia Conference, reports Walter Rogers, conference Sabbath school secretary. "Our goal," he says, "is to have at least one branch Sabbath school for every Sabbath school in the conference."

► During the past 16 months, six Five-Day Plans to Stop Smoking have been held in the Halifax-Dartmouth area of the Maritime Conference.

THEDA KUESTER, *Correspondent*

Central Union

► Youth from grades 7 through 10 at Boulder Junior Academy are going from door to door in the town of Nederland, Colorado, as a soul-winning project. The youth pastor, Dave Ferguson, and sponsors, Jim Retzer and Joanne Carlisle, meet with the committees and plan for the youth programs of the church and school.

► Laymen of the St. Louis Central church recently held a Five-Day Plan

to Stop Smoking. The plan is being followed up with one meeting a week. Another series will be held in April by the laymen, who work closely with their pastor, John K. Griswell, Jr.

CLARA ANDERSON, *Correspondent*

Columbia Union

► The Keyser, West Virginia, company has purchased three acres of land one mile north of Keyser on U.S. 220. They plan to build a church as funds become available.

► A lecture on creationism presented recently at the Saint Paul Lutheran church, Morgantown, West Virginia, was attended by more than 70, including many West Virginia University students and professors. The lecturer was Harry V. Wiant, Jr., local elder of the Morgantown SDA church and a professor of forestry at the university.

► The 112 members of the Wooster, Ohio, church raised \$2,353 for Investment during 1973, more than \$21 per member.

► Two hundred and fifty persons, mostly students, attended a Five-Day Plan to Stop Smoking conducted at Ball State University, Muncie, Indiana, by Kettering Medical Center staff.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Calvin Taylor, completing work toward his Master's degree at the University of Michigan, will be organist for the Voice of Prophecy. He has served as a part-time organist for the program and will replace retiring Brad Braley, whom he has assisted in the past. While in Michigan, Taylor has served as organist for the Plymouth church and the First Church of Christ, Scientist, in Jackson.

► A walk-a-thon by tenth-graders of Grand Rapids Junior Academy, in Michigan, resulted in \$500 being raised, half of which was sent to Faith for Today to help the work of the telecast.

► Word received from the General Conference confirms that Michigan is the first local conference in the world to have raised \$400,000 in an Ingathering campaign! For the first time, the Michigan Conference went over a \$20-per-capita figure.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Flooding in Oregon recently gave opportunity to the Oregon City church to assist in flood rescue work. With the use of the conference Community Services rescue van, assistance was given to the American Red Cross in a sand-bagging effort on the Tualatin River. Two groups of Oregon City church members, serving in shifts from 6:00 P.M. until midnight and from midnight until 6:00 A.M., supervised, coordinated, and maintained the feeding of sand-bagging crews during an emergency Saturday-night effort.

► The school board of Tualatin Junior Academy, Tualatin, Oregon, has given support to the building of a greenhouse on school property. This is only one of many steps being taken throughout the Northwest in implementing courses and projects in agriculture and gardening.

► A total of 239 Walla Walla College seniors recently received "senior recognition" during a chapel period. Gordon Madgwick, dean of the school of graduate studies at Andrews University, delivered the main address during the ceremony.

CECIL COFFEY, *Correspondent*

Northern Union

► The students at Maplewood Academy in Hutchinson, Minnesota, are taking an active part in such lay activities as Voice of Youth meetings, temperance activities, Story Hours, and delivering free Bibles with study guides.

► Iowa City, Iowa, church members have set a goal to double their membership in 1974. They have held a nutrition school for 200 non-Adventists and have several Bible studies in progress. Plans include Five-Day Plans to Stop Smoking and the distribution of *Signs of the Times*.

► Students of the Hillcrest School in Jamestown, North Dakota, raised approximately \$1,500 for the Faith for Today program by participating in a 678-mile run-a-thon and sponsoring bake sales, garage sales, talent programs, and other activities.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► In February the Indonesian-Dutch company celebrated its first anniversary in Alhambra, California. The 80 members, under the leadership of Paul Sitompul, have converted and added three new members during the past year.

► Glendale Academy students, under the direction of their religion committee, solicited more than \$100 for the local heart association during National Heart Month.

► Chowchilla, California, members will celebrate the sixtieth anniversary of their church family during April.

► A child day-care center has been added to the program being carried on by the Valley Fellowship in East San Bernardino, California. This new service for inner-city evangelism was made possible by a grant from the California State Department of Education. Gary Stanhiser is the pastor.

► Spanish-speaking students at Monterey Bay Academy have formed their own seminar group to present programs in nearby Spanish churches. Josue Rosado is their sponsor.

► George T. L. Atiga has replaced A. A. Alcaraz as Filipino pastor in Los Angeles. Elder Alcaraz has retired after 41 years of service.

SHIRLEY BURTON, *Correspondent*

Southern Union

► The Columbus, North Carolina, church recently sponsored a vegetable-protein-foods sampling festival in the local Baptist Fellowship Hall. It was followed by a four-session cooking school.

► One hundred sixty-three baptisms resulted from Voice of Prophecy and Faith for Today interest contacts in the Carolina Conference during 1973.

► Two Oakwood College Academy students—Synthia Green and Marcheta Valentine—have been named finalists in the National Merit Scholarship Fund. They have also been listed in *Who's Who Among High School Students*.

► Jim Wyche, a teacher at Atlanta Junior Academy, presented a "mini" Five-Day Plan to the community health class he is taking at a local community college. His instructor and several students kicked the habit.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► On Sabbath, December 15, the Monticello, Arkansas, church was dedicated to the Lord. E. F. Sherrill, president of the Arkansas-Louisiana Conference; P. I. Nosworthy, conference treasurer; and M. B. Reedy, church pastor, assisted in the dedication services.

► Baptisms resulting from contacts by literature evangelists in the Southwestern Union exceeded 50 for 1973. More than 8,500 Bible school enrollments were secured during the year.

► Nine literature evangelists had sales worth more than \$1,000 during January, 1974. Sales by Rayburn Smith, of the Arkansas-Louisiana Conference, reached \$2,905.40.

J. N. MORGAN, *Correspondent*

Andrews University

► Raoul Dederen, chairman of the department of theology and Christian philosophy in the Theological Seminary, has been requested by the Inter-American Division to lead out in four ministerial institutes in that division from June 28 to July 10. Dr. Dederen joins J. R. Spangler, of the General Conference Ministerial Association, and A. Aeschlimann, the division's ministerial secretary, in exploring the development of some of the most characteristic doctrines of the Roman Catholic Church with a view to their significance for Adventist ministers.

► A personal evangelism seminar was conducted in an all-day session March 30 at Andrews University by J. B. Church, lay activities secretary of the Northern California Conference. Designed to give guidance and instruction in sharing Christ and the Advent message, the seminar was attended by the Theological Seminary students in field education and by church officers and laymen of the area.

OPAL YOUNG, *Communication Officer*

Health Personnel Needs

NORTH AMERICA

Clin. coordntr., phy. asst. progr.	Nurse, LVN
Clin. spec.	Nurse superv.
Cooks	Nursing instrs.
Dietitians	Occup. ther. (OTR)
Inhal. ther.	Office mgr., asst.
Key-punch ops.	PBX oper.
Med.-rec. lib.	Pharmacist
Med. technol.	Phys. ther.
Nurse aides	Physicians
Nurse, CCU	Psych. tech.
Nurse, ER	Radiol. technol.
Nurse, head	Sec., exec.
Nurse, ICU	Stoc., med.
	Stockroom superv.

Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

Deaths

BARNES, Carole L.—b. Sept. 25, 1893, Kans.; d. July 15, 1973, Montrose, Calif. She taught in the academy at Keene, Texas, from 1921 to 1925. She taught in Peru and Argentina from 1926 to 1944. From 1953 to 1968 she was on the staff of the Voice of Prophecy. She also taught kindergarten in Oklahoma and California. Survivors include her husband, Percy; and a brother, Arthur Paul Rankin.

CARLSON, Albert H.—b. July 25, 1904, Pittsburgh, Pa.; d. Feb. 11, 1974, Napa, Calif. In 1923 he graduated from Broadview Academy, and in 1925 he completed nurse's training at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. In 1928 he married Beulah Snyder. After attending Washington Missionary College, Takoma Park, Maryland, he studied physical therapy at Loma Linda Sanitarium and Hospital. For ten years he was a physical therapist at the White Memorial Hospital, Los Angeles, California. For two years he did rehabilitation for polio patients at the Glendale Adventist Hospital. Survivors include his wife; and a sister, Catherine Dorver.

GIDDINGS, Orlo Urial—b. Feb. 9, 1883, Ludlow, Ill.; d. Feb. 12, 1974. In 1907 he married Mayme E. McTaggart. He began denominational work as manager of the Minnesota Book and Bible House in 1920. In 1925 he graduated from the ministerial course at Emmanuel Missionary College. Immediately after graduation he accepted appointment to the Songa Mission in the Belgian Congo. In 1927 he was ordained to the ministry. During the next 20 years he held, among other positions, that of superintendent of the Zambesi Union, of the South-East Africa Union, and of the Congo Union. The last six years of his African service he was director of the North Angola Mission. Survivors include his wife; and daughter, Dr. Elaine Giddings, of Andrews University.

HUME, Bruce W., Jr.—b. May 20, 1917, San Fernando, Calif.; d. Feb. 22, 1974, Loma Linda, Calif. He began his dental practice in Amarillo, Texas, in 1947. He graduated from La Sierra College in 1941. During World War II he was a captain in the Medical Corps of the Air Transport Command. Survivors include his wife, Merrill; two daughters, Beverly Jean Reed and Alicia Robertson; two sons, Bruce III and Gary; six grandchildren; and his mother, Vera Hume.

JOHNSTONE, George Anthony—b. Oct. 13, 1895, Sioux Falls, S. Dak.; d. March 2, 1974. In 1915 he went to Hinsdale Sanitarium and Hospital

to study nursing. In 1917 he married Theresa Arntzen. During World War I they joined the staff of the White Memorial Hospital, Los Angeles, California. He graduated from the College of Medical Evangelists in 1923 and took his internship at the White Memorial Hospital. He established a heart clinic for animals in Los Angeles and donated this to the College of Medical Evangelists. He and his brother-in-law developed a resuscitating machine, known as the E & J Resuscitator, extensively used in hospitals and fire departments. He founded the John Johnstone Hospital in North Dakota, naming it in honor of his father. In 1947 he bought the Research Hospital in Glendale, California, and named it for his friend and partner, Dr. Charles Behrens. It was later renamed the Verdugo Hills Hospital. More recently he was a co-founder of the Anaheim Memorial Hospital in California. He also established a store, market, and bakery known as Foods for Life in Glendale, California. Survivors include his wife; a daughter, Lois Fischer; a son, William; and grandchildren.

NEUFELD, Viola Eva—b. Jan. 19, 1917, Waldheim, Sask., Canada; d. March 1, 1974, Portland, Oreg. Interment was in Royal Oak Cemetery, Victoria, B. C. Before her crippling illness made it impossible for her to continue her work, she served her church as a nurse, nursing instructor, and supervisor, working at Rest Haven Hospital in British Columbia, Canada; Florida Hospital in Orlando, Florida; and Portland Adventist Hospital in Portland, Oregon. Survivors include six sisters: Mary, Anne, and Elizabeth Neufeld, all of Portland, Oreg.; Catherine Blair, St. Joseph, Mich.; Nettie Williams, Sardis, B. C., Canada; and Esther Klam, South Bend, Ind.; and three brothers, Henry Neufeld, Milwaukee, Wis.; Don Neufeld, associate editor, *Review and Herald*; and Raymond Neufeld, medical director, Davis Memorial Hospital, Georgetown, Guyana, South America.

SIMPSON, Winea—b. Feb. 2, 1901, Sheridan, Ill.; d. Jan. 27, 1974, Loma Linda, Calif. Dr. Simpson was formerly a faculty member of Loma Linda University. She was also active in community service through Adventist community team services in Loma Linda. Survivors include a daughter, Lavon Ramsey; a grandson, Roald Ramsey; and a sister, Dr. Loleta Simpson.

Literature Requests

[When name and address only are given, send general missionary supplies.]

Philippines

Cecilia C. Calibjo, San Pedro, San Jose, Antique, P.I. K-213: branch Sabbath school supplies, visual aids, magazines, songbooks, *MV Kit*, Christmas cards.

Silvano P. Penales, Katipunan, Zamboanga del Norte, P.I., c/o Pastor B. C. Calahat: Bibles, *Listen, Review, Signs, Liberty, These Times*, songbooks, prophetic charts, *Why I Became a Seventh-day Adventist*, tracts, Spirit of Prophecy books, quarterlies.

Eufrocina L. Ciencia, Seventh-day Adventist Multigrade School, Southern Nueva Vizcaya District, Almaguer, Bambang, Nueva Vizcaya, P.I.: *Guide, Primary Treasure, Little Friend, Insight, Review, Signs, Bible*, songbooks, Bible games, Sabbath school supplies, children's books, scrapbooks, denominational books.

O. L. Alolor, Central Philippine Union Mission, Box 3, Cebu City, P.I.: Spirit of Prophecy books, *Listen, Signs*, Bibles, songbooks, visual aids, *Guide, Primary Treasure, Little Friend*, Bible games, *These Times*.

Pastor Hus S. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.:

Signs, Life and Health, Listen, MV Kit, children's devices, Spirit of Prophecy books, but no quarterlies.

Leach A. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: same as one above.

Mrs. Soledad G. Almocera, Northern Mindanao Mission, Cagayan de Oro City, P.I.: same as above.

Consolacion Bela Isuga, Box 467, Iloilo City, P.I. K-421: MV books and equipment, *Insight*, Bibles, Bible games, songbooks, child-evangelism materials.

Cornelio S. Valena, Taytay Adventist Center, 18 Halina St., Taytay, Rizal, P.I.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: textbooks, library books for grades 1-6, Spirit of Prophecy books, Bibles, youth books, songbooks, Chapel records, taped songs (cassette), *Signs, Listen, These Times, Life and Health, Little Friend*, colored magazines.

Fortunato Buaquina, Oroquieta City, P.I.: Bibles, books, magazines, songbooks, catalogs of birds and animals, *Review, These Times, Signs, Liberty, Listen, Life and Health, Guide*, Sabbath school materials, pictorial materials for Bible studies.

Mrs. Cherry P. Efrén, Taglatawan, Bayugan, Agusan del Sur, P.I. L-101.

Crispin M. Sanchez, Northeastern Mindanao Mission, Butuan City, P.I. L-104.

A. Limosnero, Dumingag, Zamboanga del Sur, P.I.: *Modern Sabbath School Reporting, Sabbath School Manual, Illustrating Songs for Tiny Tots, Branch Sabbath School Organizational Manual, Investment—the Miracle Offering*, visualized Bible texts, children's books, felt visual aids, colored pictures, story books, Christian Home calendar, *Thompson Bible Commentary, One Thousand Five Illustrations*, Bible dictionary, Bibles, songbooks, prophetic charts, Better Life Picture Roll, Chapel records, color slides with films (by series), *Signs, Message, These Times, Life and Health*.

Helen Handugan, Basalan, Davao del Sur, P.I.

U. D. Negre, Northeastern Mindanao Mission, Butuan City, P.I. L-104.

Jossie Hipona Dotimas, San Rafael, San Nicolas, Pangasinan, P.I.: *Review, Little Friend, Guide, Signs*, branch Sabbath school supplies.

Eliezer Tolentino, 29 Margarita St., Bacolod City, P.I.

Nanette Gensolin, Southern Mindanao Academy, Digos, Davao del Sur, P.I.: *Guide, Insight, These Times, Life and Health, Liberty, Signs, MV Kit*.

Coming

Home Foreign Challenge	April 27
Community Services Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
(Alternates with North American Missions)	
Spirit of Prophecy Day	May 18
Christian Record Offering	May 18
Bible Correspondence School Emphasis	June 1
Church Lay Activities Offering	June 1
Inner-City Offering	June 8
Thirteenth Sabbath Offering	
(Far Eastern Division)	
Church Lay Activities Offering	June 29
Disaster and Famine Relief Offering	July 6
Dark-County Evangelism	July 13
Church Lay Activities Offering	August 3
	August 3

Heart Team Travels to Vietnam

Members of the Loma Linda University heart-surgery team are now in Saigon, where they are performing the first open-heart operations ever done in South Vietnam.

Led by Ellsworth E. Wareham, chief of general surgery at Loma Linda University Medical Center, the team will work closely with the Government of South Vietnam and Vietnamese medical societies. The ten-member team will operate out of Saigon Adventist Hospital.

Dr. Wareham estimates the team will perform approximately 40 open-heart operations during their six-week stay. They plan to spend a number of days interviewing and examining prospective patients. In addition to their heavy surgery schedule, team members will present lectures to various medical groups in many of South Vietnam's major cities.

"We expect to learn a lot from our Vietnamese counterparts," says C. Joan Coggin, associate professor of medicine at Loma Linda University and co-leader of the team. "They have much information to offer us about diseases we rarely get to see in the United States."

JERRE K. IVERSEN

Church Growth in Papua New Guinea

Last year 3,309 persons were baptized in Papua New Guinea. Taking into consideration the population of approximately 2.5 million, this means that there is one Adventist for every 750 persons in that country.

At the end of 1973 the membership stood at 38,592, which equaled the total membership of the Australasian Division just 20 years ago. At that time there were just a few thousand members in New Guinea. The pioneer missionaries sowed the seed well, the Lord watered it, and a rich harvest is being reaped.

ROBERT R. FRAME

Communication Course at Andrews

On the first anniversary of the "marriage" of the General Conference Radio-TV Department and Bureau of Public Relations, the new Communication Department is proud to announce that nine more "weddings" have taken place in the unions of the North American Division. Most overseas divisions have also united these two departments and elected their new communication secretary.

To keep abreast of progress in the field of communication and to mark the department's first anniversary, a four-week course, new perspectives in communication, is to be held at Andrews University from July 15 to August 9. Church workers and others needing know-how to extend their influence to a larger public will want to attend.

VICTOR H. COOPER

Youth Ensemble to Tour Poland

Members of the New England Youth Ensemble under the direction of Virginia-Gene Rittenhouse have been selected Ambassadors for Friendship to visit Poland for three weeks this summer to give a series of musical concerts. They will be sponsored by the *Reader's Digest* and the Government of Poland for their assignment.

This group of young Adventist musicians from South Lancaster, Massachusetts, was chosen from 4,000 other applicants and represents the first musical organization from the United States to visit Poland.

Concerts given on the Sabbath have been scheduled by the Polish Government to be sacred ones in churches. Week-night concerts will be both sacred and secular.

JOHN H. HANCOCK

Spanish Radio Speaker Dies

Braulio Perez Marcio, 70, founder and speaker emeritus of La Voz de la Esperanza (The Voice of Hope), died of an apparent heart attack in La Crescenta, California, on April 8.

Known throughout Central and South America, Spain, and to millions of Spanish-speaking persons in the United States, both as a poet and radio minister, Dr. Marcio was born in Salamanca, Spain. He was educated in Argentina, where he was a teacher for six years before becoming director of Central American College in Costa Rica.

He also served as an evangelist and youth counselor in the Antilles before founding La Voz in California in 1942.

HERBERT FORD

Baptisms in South and Inter-America

Enoch Oliveira, secretary of the South American Division, reports that baptisms in the division during 1973 totaled 32,766.

In the Inter-American Division 45,088 new members were received into the church through baptism in 1973, according to J. H. Figueroa, division secretary. He also states that 1973 was the division's best year in soul winning. Prospects for church growth in 1974 are even better as ministers and laymen unite in EVANGELISM '74.

DAVID H. BAASCH

People in the News

Inez Brazier, 84, writer and poet, died March 31 in Cumberland Heights, Tennessee. Many readers of the REVIEW are familiar with Miss Brazier's name, as she was a frequent contributor of articles, children's stories, and poetry. Martha Maud Olson, 91, whose husband, A. V. Olson, was a General Conference vice-president, died April 14 in Takoma Park, Maryland. Leon B. Losey, 87, educational worker in the Northwestern United States and in India, died April 8 in Loma Linda, California. Louis Border and Dale Tillay, both of Walla Walla, Washington, and Robert Gates, of Colorado Springs, Colorado, were killed in a plane crash in La Grande, Oregon, on April 11.