

# Review

SEPTEMBER 5, 1974

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



Aloft on salt air  
comes the hiss and heave  
of ocean upon the sand.  
Spangled by sun,  
wave  
rushes to rock  
in thunderous embrace.

## REBORN

By KIT WATTS

Whispers of breeze  
tousle  
a shock of wild flowers  
and dissolve  
in the fragrance of sage.  
I am washed  
in the solitude of eternity;  
reborn  
on the shores of God.

## The Need for "Spiritual" Men

Perhaps the most serious danger that threatens the church is that it will lose its uniqueness, that it will become like the world around it, that its schools, its medical institutions, its methods of promotion, its literature, its standards of measuring success, will be scarcely distinguishable from those of the secular world.

Yet few people in the church seem concerned about this danger. Too many measure success merely by gains in tithes and membership. They are confident that all is well with our educational institutions so long as enrollments are increasing and accrediting bodies are pleased. They seem satisfied with our hospitals so long as their bed-occupancy rate is high and their budgets are balanced. They are content with our literature so long as it sells well and is appreciated by readers.

When anyone raises questions as to whether spiritual values are being given sufficient emphasis, whether our literature is distinctively Adventist, or whether an institution is being operated in harmony with God's revealed will, often he is considered a gadfly, a negative influence, or a fanatic. Few people in the church welcome criticism, even though it be constructive. Most would rather be told that everything is going well, that conditions may not be perfect but they are the best they have ever been.

How right the True Witness was when He charged Laodicea with feeling self-satisfied and in need of nothing.

But it is important to keep in mind that the church may operate institutions that meet worldly standards but not God's standards. The church may give the appearance of being enormously successful and still be a failure. Burgeoning financial and membership statistics may be accompanied by a sharp decline in spirituality. Employees in denominational institutions may be efficient but not spiritual.

Some time ago we were startled by several passages in a book entitled *Keys to the Deeper Life*, by A. W. Tozer, a consecrated non-Adventist Christian. In the book the author declared: "The separating line between the church and the world has been all but obliterated. Aside from a few of the grosser sins, the sins of the unregenerated world are now approved by a shocking number of professedly 'born-again' Christians, and copied eagerly. Young Christians take as their models the rankest kind of worldlings and try to be as much like them as possible. Religious leaders have adopted the techniques of the advertisers; boasting, baiting and shameless exaggerating are now carried on as a normal procedure in church work. The moral climate is not that of the New Testament, but that of Hollywood and Broadway. Most evangelicals no longer initiate; they imitate, and the world is their model."—Page 16.

Is this indictment too harsh? We think not. Too many Christians are aping the world in appearance and conduct. They imitate rather than initiate. They bring secular techniques into the church to carry forward the work of God.

Perhaps Mr. Tozer described Laodicea best when he said: "Religious work can be done by natural men with-

out the gifts of the Spirit, and it can be done well and skillfully. But work designed for eternity can only be done by the eternal Spirit. No work has eternity in it unless it is done by the Spirit through gifts He has Himself implanted in the souls of redeemed men. . . . Spiritually gifted persons are ominously few among us. When we so desperately need leaders with the gift of discernment, for instance, we do not have them and are compelled to fall back upon the techniques of the world. This frightening hour calls aloud for men with the gift of prophetic insight. Instead we have men who conduct surveys, polls and panel discussions."—*Ibid.*, pp. 40, 41.

Can religious work be done skillfully and well by natural men? Yes. Physicians can treat diseases. Surgeons can perform operations. Teachers can teach. Promoters can promote. Pressmen can run presses. Nurses can care for the sick. Secretaries can manage offices. Editors can edit. Layout artists can create clever designs for magazines. Administrators can manage and direct. Treasurers can handle finances. And on, and on. All of these activities may be carried forward by natural men.

### The Difference

The difference between a "natural" man and a "spiritual" man is made quite clear in 1 Corinthians 2:11-16 (also in Rom. 8:1-14). "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him" (1 Cor. 2:14).

The natural man sees no necessity for yielding to and following implicitly the counsel from God's Spirit as set forth in the Bible or in the writings of Ellen White. The natural man sees no great danger in deviating slightly from the express will of God. By contrast, the spiritual man distrusts self, and seeks earnestly to do God's work in God's way. Thus, if natural men are in positions of leadership in God's work, the church is in peril.

What, then, is one need of Laodicea? That all leaders, all workers, all employees of the remnant church shall be spiritual men, not natural men. Wrote Ellen White: "To our ministers, physicians, teachers, and all others engaged in any line of service for the Master, I have a message to bear. The Lord bids you to come up higher, to reach a holier standard. You must have an experience much deeper than you have yet even thought of having."—*Testimonies*, vol. 8, pp. 317, 318.

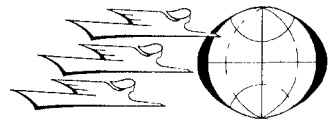
The True Witness counsels us who are members of the church of Laodicea, "Anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18). See what? See our drift toward the world. See our unbelief. See our pride and self-sufficiency. See our need of Christ's righteousness. See our need of faith and love. See our need of spirituality.

"Be zealous . . . , and repent" (verse 19), Christ urges. What will be our response? Will we continue to excuse our deficiencies, and proclaim our lack of any need? Or will we repent?

While we make up our minds, Jesus stands at the door and waits.

K. H. W.

# Review



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124th Year of Continuous Publication

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**SUBSCRIPTIONS:** United States, \$12.95. For each subscription ordered in the United States to go to other countries, add \$2.50 postage. Address all correspondence concerning subscriptions to the Manager, Periodical Department.

**TO CONTRIBUTORS:** Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

A monthly edition of the *Review* is printed by the Stanborough Press, Ltd., Alma Park, Grantham, Lincs., England. A monthly edition also is printed in Spanish and a quarterly edition in Braille. For information write to the Manager, Periodical Department.

An index is published in the last *Review* of June and December. The *Review* is indexed also in the *Seventh-day Adventist Periodical Index*.

The *Advent Review and Sabbath Herald* is published every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1974, by the Review and Herald Publishing Association.

tariums' or 'Hospitals,'" p. 6; H. M. Tippett, "Beloved Medical Pioneer," p. 12). The article by Elder Nichol probes the reasons for establishing Adventist health-care institutions and what types of services these institutions should provide in view of our denominational mission. Elder Tippett's article, an interview with A. W. Truman, M.D., a pioneer in the medical work of the church, provides an interesting counterpart to Elder Nichol's address.

Eighty-nine years ago during the REVIEW campaign D. M. Canright wrote a short editorial in response to an Adventist woman who had commented that the cost of the REVIEW was too high. "Just think," she said, "of two dollars per year for so small a paper!"

At that time the REVIEW had fewer than 10,000 subscribers. Canright pointed out that "most of the cost of publishing a paper comes on the first few copies struck off. That is, if there were only one single copy of the REVIEW published weekly, that copy would cost several thousand dollars. For all the writing, all the editing, all the typesetting, all the proofreading, all the machinery, all the buildings, and all the capital would be just as much required to print that one copy as to print one hundred thousand copies. So the larger the subscription list, the cheaper can the paper be printed. . . . If you want the REVIEW to be cheaper, help raise the [subscription] list."

After eliminating the chief reason for not subscribing to the REVIEW, Canright gives this reason in favor of subscribing: "Our cause could not be maintained without such a paper as the REVIEW. It is the great medium of information and instruction to our people. . . . It would be ruin to the cause to be deprived of this invaluable medium of communication."

These statements of Canright's are still valid—the cost of the REVIEW is negligible and could be lower if every Adventist family were on the subscription list. But more importantly, it is a medium of communication that the church needs as it seeks to go forth united to finish its task on earth.

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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.]

### Appropriate Worship Music

There is a great deal of discussion about the kind of music we should have in our churches.

To me it is not a question of whether the music is fast or slow, rhythmic or non-rhythmic, or whether the accompaniment is a guitar or an organ, but what effect does it have on the hearers?

During the rendition are the hearers lifted up and drawn closer to heaven or, if they closed their eyes, would they imagine themselves in a rock dance hall?

Does it prepare the hearers for the spiritual sermon, or has the Spirit been driven so

*Continued on page 16*

## Scan

News Briefs From the Religious World

### BAPTIST LEADER: EDUCATION NO "CURE-ALL" FOR PROBLEMS OF SOCIETY

ALEXANDRIA, LA.—Dr. Abner McCall, president of Baylor University, Waco, Texas, the nation's largest Baptist college, said during the Southern Baptist Education Commission meeting here that people "who used to believe higher education would solve all our political, moral, and social problems have become disillusioned because it has not solved any of these things." The former Baylor Law School dean and Texas Supreme Court Justice said, "We have heard that the college degree earns the graduate \$250,000 more than a nongraduate over a lifetime. That may have been true 20 to 30 years ago, when students came from affluent homes with influence to get them high-paying jobs. But now there are 10 million students in school, many from disadvantaged backgrounds, who won't earn much more over a lifetime than those in vocational training."

### BRITISH SURVEY: CLERGYMEN WORKING A 61-HOUR WEEK

BRIGHTON, ENG.—Clergymen in Britain work an average of 61 hours a week, and bishops more than 70 hours according to a survey conducted here by Peter Bates, a management expert. Two men, including a bishop, were found to clock almost 90 hours of labor each week.

### HEROIN NOW NO. 2 TO ALCOHOL, A MAJOR PUBLICATION DECLARES

NEW YORK—Alcohol, which was overshadowed by heroin and other drugs for a while, is once again emerging as the No. 1 "drug of abuse" among young people, according to Jules Saltman, author of a public-affairs pamphlet, *The New Alcoholics: Teen-agers*, published here. Mr. Saltman said that excessive drinking among teen-agers has been a traditional concern of parents for many decades. But he noted a difference in the way young people are using alcohol today. "It seems apparent that youngsters are drinking to get high, whereas years ago they drank to be 'smart,' to show that they were grown up. And for some, the emphasis is on drinking to block out the troubles and pressures of the world—as is true among many adults today, too."

### PSYCHOLOGIST CHARGES NETWORKS PROMOTE TELEVISION VIOLENCE

DALLAS—Dr. Robert Leibert, of the State University of New York at Stony Brook, told the United Methodist Television Consultation here that the U.S. Surgeon General issued "conclusive" evidence in 1972 that violent programs are harmful.

Networks persist with such material, he said, because they believe violence draws larger audiences than nonviolent programs.

One hour of prime-time TV, he held, produces an average of seven and one-half violent acts. "And when you analyze programs made especially for children, such as cartoons," he continued, "you find there is three times as much violence and aggression in those programs as in prime time."

## This Week

Kit Watts, who authored our cover poem, is publications editor and director of public relations at Sligo church, Takoma Park, Maryland. Her name is familiar to REVIEW readers (e.g., "Miriam, Secret Weapon," Jan. 17, 1974). In her poem Miss Watts vividly describes the awareness of God that comes through meditation on His creation.

This issue contains two articles about Adventist medical work (F. D. Nichol, "Sani-

# When God Says "Do" or "Don't"

By CHARLES W. MITCHELL

WHEN GOD COMMANDS, He is issuing no arbitrary threat, but is telling man what avenues he should take for his own benefit.

When God gave His laws He was, in love, telling man how to live in order to enjoy unadulterated happiness. "God has given us His holy precepts, because He loves mankind. . . . God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy."—*The Desire of Ages*, p. 308.

A little child obeys because daddy says so. He doesn't understand why. But as he grows he begins to realize why. He understands that there is a purpose behind the command. The benefit of the child is at stake. Mature Christians realize that when God commands, He has their benefit in mind. Obedience is evidence that they trust God and are convinced that His program is for their best good.

"All things in nature testify to the tender, fatherly care of our God and to His desire to make His children happy. His prohibitions and injunctions are not intended merely to display His authority, but in all that He does He has the well being of His children in view. He does not require them to give up anything that it would be for their best interest to retain."—*Patriarchs and Prophets*, p. 600.

Speaking of the yearly feasts, Ellen White comments, "The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel."—*Ibid.*, p. 311.

If I as a parent love my children and I'm mature spiritually, then my

commands will be for their benefit and not for my own selfish reasons.

If I say, "No candy," I do it not because I want the candy, but for their benefit. If I say, "It's time for bed," I do so not because I want peace and quiet around the house, but for their benefit.

Consequently, as a father I will endeavor to show my children that because I love them my commands have their benefit in mind and nothing more. The sooner they learn this the better off they will be and the better off our relationship will be.

## Commands Express God's Will

When one realizes that the commands of God are expressions of His will for man and counsel as to how to live an orderly life in an orderly universe then they'll take on new meaning for us. We could testify: "I delight to do thy will, O my God; yea thy law is within my heart" (Ps. 41:8).

In his book, *God's Way of Holiness*, Horatius Bonar, who authored such hymns as "O Love of God," writes one of the most profound passages on the relationship between God's will and His commands:

"Some will tell us that it is not service they object to but service regulated by law. But will they tell us what is to regulate service if not law? Love, they say. This is a pure fallacy. Love is not a rule but a motive. Love does not tell me what to do; it tells me how to do it. Love constrains me to do the will of the beloved one, but to know what the will is I must go elsewhere. The law of our God is the will of the beloved One, and were that expression of His will withdrawn, love would be utterly in the dark; it would not know what to do."—Pages 69, 70.



For our benefit it is not only necessary to know that the law of God or the commands of God are expressions of His will, but it is also exceedingly important correctly to appreciate the character of the One we call God. This is necessary because our concept of God will reflect itself in our concept of His commands.

Ellen G. White stated: "God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character."—*The Great Controversy*, p. 493.

When we intelligently appreciate God's character we will desire to follow His commands, because we'll recognize that His commands are for our benefit, because of the kind of Person He is. Do you know Him well enough to trust Him?

One of the most important discoveries we will ever make is realizing and being ever aware of the fact that God loves us as a father loves his child, and He is greatly

Charles W. Mitchell is a pastor in Simi Valley, California.

concerned for our temporal as well as our eternal benefit. This may sound trite but it is true, and in my experience I have found that many problems in life could be solved if Christians realized and experienced this fundamental truth.

These words are apropos: "The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings, all are enlisted in behalf of man's redemption."—*Steps to Christ*, p. 21.

The law of God has always been the object of the devil's ingenious misdirections. Notice these words: "The law of love by which heaven is ruled had been misrepresented by the archdeceiver as a restriction upon men's happiness, a burdensome yoke from which they should be glad to escape."—*Prophets and Kings*, p. 311.

And again: "God's dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan's rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created."—*Patriarchs and Prophets*, pp. 338, 339.

By His prophets and apostles He reminds us:

"Beloved, I wish above all things that thou mayest prosper and be in health" (3 John 2).

"Brethren, my heart's desire . . . for Israel is that they might be saved" (Rom. 10:1).

The Lord is . . . not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

"For God so loved the world, that he gave" (John 3:16).

God is concerned for our welfare. And for the temporal and eternal happiness of His creatures He points out the best way for us through His commands. The evidence in Scripture is abundant that God is worthy of our trust, admiration, adoration, and worship. When He commands, He is issuing no arbitrary threat, but merely revealing to man the pathway of life and happiness, the avenues he should

pursue for his own temporal and eternal benefit.

Hence, when in Scripture we come to God's specific commands through His prophets and apostles let us remember that behind the command stands our heavenly Father who has our interest at heart.

For instance, when God says, "don't worship other gods . . . don't bow down to them and worship them," He's not doing this simply to curtail our religious inquiries. He's warning us against the quicksands of such quests, the futility of such pursuits. Mankind has paid a terrible price for not heeding this counsel. Man tends to become like the one he most admires and worships, and the degradation, ignorance, disease, and primitiveness of many areas in this world are a testimony to man's unfortunate detour from God's directives.

When God said, "Remember the Sabbath," He did so for man's benefit, not to restrict his pleasure. The futile philosophies that lead to atheism are born out of a refusal to remember God's memorial of His creation and man's divine origin.

Coming to the New Testament, in His encounter with the rich young ruler, who, by the way, said he'd kept the Ten Commandments, Jesus told him, "Sell what you have and give to the poor and come follow Me." Jesus said this for the happiness of the young man. I don't believe we can conclude that all "rich" people should sell and give all to the "poor," but evidently Jesus saw that this man needed a certain prescription for true happiness and He gave the young man this instruction.

#### Antidote for Unhappiness

The young man had come to Jesus unhappy, frustrated. Jesus simply gave him the antidote for his unhappiness.

Unfortunately, as physicians know, some people simply do not trust the doctor enough to take the medicine prescribed. It may taste bad; it may not seem, on the surface, adequate for the pain or problem, and so off they go, still hurting.

So it was with the rich young ruler. He left the presence of the Great Physician the same way. He went away sorrowful, still frustrated, still unhappy, still looking for a way out of his misery. If he had realized that God's commands were for his happiness, his benefit, what a change could have been wrought in his life!

Jesus said, "If ye love me, keep my commandments" (John 14:15).

The second clause may also be translated, "You will keep my commandments."

Jesus says we will come to cherish His word when we come to love Him. John says that we will come to love Him when we realize that He loves us. "We love him, because he first loved us" (1 John 4:19). But we don't love someone we do not know. Notice John's further statement: "He that loveth not knoweth not God; for God is love" (1 John 4:8).

In other words, to know God, to understand God aright, to know the truth about God, is to love Him, and if we love Him we'll follow His teaching because we trust Him and His direction for our lives.

It seems to me that the Christian's greatest need is to learn what kind of person God is—to learn that God is worthy of our trust, adoration, admiration, our worship. One may learn certain truths about God before becoming a Christian. There are certain facts that are prerequisite to becoming a Christian, but man grows into Christian maturity as he understands more about God and in submission follows that understanding.

The Bible asks the question: "Canst thou by searching find out God?" (Job 11:7). Paul states: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Spiritual things are "spiritually discerned" (1 Cor. 2:14). One of the most fundamental truths or declarations of Scripture is embodied in the foregoing statements. That is—above the rudimentary facts about God it is impossible for man to take the second step of learning what kind of person God is without taking the first step of submitting himself to the teaching of the Holy Spirit. Man must be willing to be affected by God's impulses and guiding.

Here is the secret for the Christian. If as he reads the Bible he becomes puzzled as to the kind of person God is, let him go to the life of Jesus first and there he'll find displayed all the beauties of the character of God. He will understand what kind of Person God is and when he does, he'll see He is completely worthy of his trust in areas not so well understood. And whenever God commands, because of his knowing God, he'll realize that God is issuing no arbitrary order, but revealing to His children in loving tones the pathway that is best for them to enjoy happiness in this life and eternal joys in the life to come. □

# “Sanitariums” Or “Hospitals”

By F. D. NICHOL

[Twenty-five years ago—on April 26, 1949—F. D. Nichol, then editor of the REVIEW AND HERALD, presented an address to a denominational medical council in Boulder, Colorado. The address, entitled, “The Genius and Scope of Our Medical Work,” later appeared in three installments (August to October, 1949) in *Ministry* magazine and was reprinted in leaflet form. The following article is excerpted from the latter part of the address. With amazing precision it sets forth the exact course that our medical work has taken during the past quarter century. We hope this article will generate discussion on how Adventist health services can best fulfill their mission in the context of the assignment given to the Advent Movement, and in harmony with the inspired counsels set forth in the writings of Ellen G. White.—EDITORS.]

THERE ARE THOSE among us—and they are not all laymen—who ask soberly: “What is the difference between a sanitarium and a hospital?” I wish I could think there were only a few who make this inquiry. No question could more sharply reveal a blurred understanding of the real genius of our medical work. Was this Advent Movement ever commissioned of God to tie up millions of its limited resources and endless hours of responsible committees, simply to operate hospitals? True, a hospital can do a great service to humanity, and some may plausibly argue that we are commanded to heal the sick. But we are also commanded to clothe the naked and feed the hungry. Yet no one thinks we should therefore establish clothing factories. And certainly we ought not to own or operate food factories or restaurants unless such establishments serve in some way to advance the distinctive teachings and objectives of the movement. Even so with our great establishment that produces doctors, and our medical institutions, called sanitariums.

This last prophetic movement was not raised up to remove bad gall bladders or appendixes, except as such removing aids in removing bad hearts and placing new ones within. This movement was not raised up to perform orthopedic miracles of making the physically lame to walk, except as such medical miracles aid us in making the spiritually lame to walk with steady

stride toward the gates of heaven. To see in medical work an end in itself—that is, to see in the physical blessing it brings, a sufficient justification for that medical work—is to be guilty of the chief heresy of liberal Protestantism. That heresy teaches that good deeds, social improvements, better medical care, better housing, are in themselves sufficiently worthy projects to consume the energies of churches and churchmen. That is the doctrine of the social gospel. Against that doctrine we have ever inveighed.

Our stand has been right and has protected us from dissipating our limited resources and men on endless social-improvement campaigns. Consistency demands that we relate ourselves to medical aid for mankind in the same way.

## The Price of Running Hospitals

Some of us, with pardonable pride, declare that Adventist medical institutions should be second to none, that we should offer the latest in every branch of medicine, have the latest and best of all equipment, and carry on extensive research. Did God set us in the world to compete with the world? I think not. If we seek, increasingly, to have our sanitariums offer standard hospital service, or essentially so, then these facts follow:

1. We shall be keenly and increasingly in competition with every local hospital.

2. We shall have little reason to hope that people will come a considerable distance to patronize our sanitariums. Why should they add travel expense to hospital bills?

3. We shall be involved in costly, elaborate, and ever-expanding outlays in order to provide medical service. And it is hard to compete with tax-supported institutions in this respect.

4. In turn, this means that we must spend the limited funds available for medical work on constant expansion of existing plants rather than on creating new ones.

5. Our institutions will need to be very close to cities to secure their share of patient business.

6. Most of our patients will be the kind who hasten in for medical and surgical care, and who, as soon as their heads are clear of anesthesia, and their feet steady, depart again.

7. Many private physicians, who do not breathe the Adventist spirit, will increasingly claim that their patients should be admitted.

8. We shall find ourselves increasingly perplexed by the advance of socialized medicine.

We are appointed of God, in our medical work, as in every other phase of our work, not to compete with the world, but to offer something that the world does not offer. If I were asked to describe the ways in which I think our sanitariums are, or should be, different from hospitals, this is what I would say:

Sanitariums are unique in at least three respects. Viewed medically, they are places where a primary emphasis is placed on three therapeutic procedures—mental hygiene, physical medicine, and diet therapy. Viewed educationally, they are places where an earnest endeavor is made, not simply to cure the immediate malady, but to instruct the patient in basic principles of health, and if possible, to generate in his mind an enthusiasm to carry out these principles in his future living. Viewed spiritually, they are places where these health principles are presented in a religious setting, with the hope of furnishing the patient a spiritual incentive to live in harmony with physical laws, and to find release from the tensions of life in a fellowship with God.

To this end our sanitariums are operated as places of quietness, not too dominated by the odor of disinfectants, where men and women, sick in body and spirit, the victims of wrong habits of living and the tensions of our modern world, can come apart and rest in an atmosphere of faith and prayer, and be taught how to live aright.

It is no accident that some of our first medical institutions bore such titles as “Rest Home,” “Rural Health Retreat,” and “Health Reform Institute.”

In general we should leave to private physicians and to great hospitals the routine practice of

medicine. And as we do so we may sincerely thank God for these agencies, even as we are thankful for numerous material facilities that care for great needs in society. But let us, as a religious body, use time and sacred money in the field of medicine only so far as medicine definitely advances the distinctive spiritual aims that are the justification for our existence as a religious body. If we focus on the distinctly sanitarium type of institution, here are some of the gains that we should expect.

#### Advantages of Sanitariums

1. We are no longer in keen competition with hospitals, for we are operating rather specialized institutions. Specialized practice and specialized institutions are surely in good standing. And there is nothing in my suggestions that would convey any other idea than that the doctors in our sanitariums should be specialists in the best sense of the word.

2. We may hope to draw patients from a larger area.

3. We are not involved in so costly or extensive an outlay. That means we ought to be able to start small sanitariums within financial reason.

4. The sanitariums that we set up could be out a little distance from populous centers. That is imperative if these sanitariums are to do their best work for the patients.

5. Our patients will stay for longer periods of time, and thus provide us a real opportunity to instruct them in health principles and to help them spiritually.

6. We shall more completely control the program of the patients and of the institution, because the doctors who send in their patients will feel they are referring them to specialists.

7. We shall be specializing in therapies which the patient himself can be educated to employ in large degree when he returns home. I think it is no accident that our three distinctive therapies have that feature in common. And is it not of the genius of our whole work to seek to help men permanently? Our sanitariums fall short if we are content simply to relieve the immediate malady. Hospitals can do that.

Our sanitariums should have as a goal more actual instruction of patients, practical classes in cooking, and simple physical therapy, for example. And if we have a more definitely sanitarium type of patient, we can more easily do this.

8. Our specialized institutions will be at a distinct advantage, as compared with hospitals, in meeting the rising tide of socialized medicine. That is the experience of our largest sanitarium in the world, the Skodsborg Sanitarium.

It is not that we would decry other branches of medicine, or that we would wholly eliminate them—not at all—but simply that we would put a prime emphasis on certain therapies. Nor would I say that we do not need a few large key institutions, which can serve as training centers for medical interns, residents, and nurses, and which must therefore deal more in hospital cases.

If I read the signs aright, a distraught world, troubled with increasing cases of nervous tension and breakdowns; a world where bodily ailments now stand revealed as being too often attributable to dietary errors; a world which is doctoring itself with every kind of medicament, most strikingly sedatives, stands singularly in need of the help of institutions that specialize in mental hygiene, diet therapy, and physical medicine. Such

institutions, which seek not only to cure the malady but to prevent its return, will not lack for patient business. I believe they will always have a waiting list.

In the 1920's, when medical men and doctors were beginning to sense the significant relation of religion to medicine, which is mental hygiene at its highest level, a joint committee was created by the Federal Council of Churches and the New York Academy of Medicine to explore the field. This committee, constituted of distinguished clergymen and doctors, did certain pioneering work. The committee carefully studied many possibilities for translating their convictions into practice in the care of the spiritually, emotionally, and physically sick. As I read their report, my eye was caught by these words:

#### A Remarkable Report

“Careful consideration was given to a project for helping to establish a Rest Home to be maintained by Church groups under supervision of physicians, to which people who were tired in body, mind, and spirit (including those attending psychiatric clinics), could go for the physical recreation needed to prevent a serious nervous breakdown. This project had the heartiest approval of the Joint Committee and it was with great regret that lack of funds necessitated putting off its fulfillment.”—*History of the Committee*, p. 7.

That sounds to me strangely like an Adventist sanitarium. To think that this learned committee, when it sought to crystallize its thinking into institutional form, should have come forth with something so like the kind of medical institutions that God would have us operate today!

I plead for a reappraisal of our whole health doctrine—its uniqueness medically and its distinctive place in the Advent Movement. Surely the unfolding decades have revealed that this health doctrine is neither fanatical nor funny. Even with the limited use to which we have put our health principles we have obtained most gratifying results. Patients remember their visits to our sanitariums. But invariably their appreciation is not so much for the brilliant diagnosis or for the skillful surgery, as for the atmosphere of the place, the thoughtful attention, the evening prayers.

Would that we had sanitariums in every conference to dispense more of that atmosphere, and to teach men and women how to live, not simply for the next ten or twenty years, but for eternity. □



Battle Creek Sanitarium Hospital is scheduled to again become a bona fide SDA institution in October, 1974. The Jeffrey Building, shown here, is the newest addition to the sanitarium. The building was named after James R. Jeffrey, medical director since 1943.

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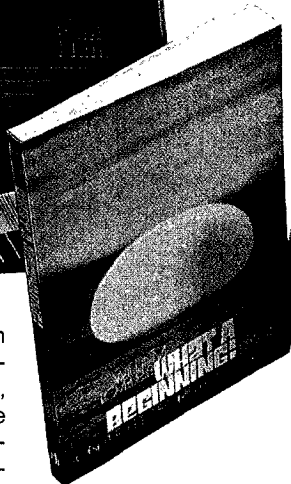
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# Is There a Proper Place for Emotion in Religion?

By HELEN L. LUND

WE LIVE IN AN AGE of conflict. On the one extreme are the legalists who emphasize religious laws, ethical codes, and high standards, but who often lack love and sympathetic understanding; on the other a permissive group who feel that love alone should rule. "Let the individual conscience, feelings, and impulse be the guide," they proclaim. "We want no restrictions."

Extant also is intellectualism, cold formalism, sophistication, each of which scorns everything of an emotional nature in religious experience and activities, even to the heartfelt appeal to consecration in spoken word or gospel song.

Then again at the other extreme we listen to speakers who shout and plead and weep as they attempt to force their audience to an emotional response. We hear singers who slur, and syncopate, and sentimentalize and put religious words to cheap secular melodies. And we find instrumental groups playing long-loved hymns in such fashion that we scarcely recognize the tune.

## Confusion About Emotion

The results of all this are so confusing that it is small wonder if sincere people—especially youth—ask, "What is right? What is good? What is the truly Christian ideal? Must one be stiff, strict, and formal, or is there a proper place for emotion?"

The Seventh-day Adventist Church has usually held a cautious view toward emotionalism, both in religious services and in personal experience, and for good reason. In the early days of this movement the emotional element threatened to control in some places. Warn-

ings came from God through His messenger, Ellen G. White, to check this type of exhibition. "Let us give no place to strange exercises, which really take the mind away from the deep movings of the Holy Spirit. . . . In our speaking, our singing, and in all our spiritual exercises, we are to reveal that calmness and dignity and godly fear that actuates every true child of God."—*Selected Messages*, book 2, pp. 42, 43.

Emotionalism was also displayed at times in the personal experience of believers, leading them into fanaticism. Some persons of a highly emotional nature allowed themselves to be ruled by feelings and impulse to a ridiculous degree. Warnings came repeatedly against this sort of thing. "Not once should feeling be allowed to get the mastery over judgment."—*Ibid.*, p. 18. "Let calmness and self-possession be cultivated and perseveringly maintained, for this was the character of Christ."—*Ibid.*, p. 22. "Once let impulse and emotion get the mastery over calm judgment, and there may be altogether too much speed, even in traveling a right road."—*Ibid.*, p. 17.

True religion is much more than a feeling, an emotion. "It is a principle which is interwoven with all the daily duties and transactions of life."—*Testimonies*, vol. 2, p. 506. It includes surrender to God's will, obedience to His commandments, growth in character, and genuine faith or trust, in spite of feeling.

Job demonstrated this kind of trust when in the ultimate of discouraging circumstances, he could still exclaim, "Though he slay me, yet will I trust in him" (Job 13:15).

"Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give."—*Early Writings*, p. 72.

All through the ages people of

God have enjoyed mountain-top experiences—times when the soul thrilled with the power and presence of God. What emotion Elijah must have felt that day on Mount Carmel, when God wrought mightily through him! But mountains have valleys between, and we cannot remain forever on the summit. So Elijah found out when the next morning, startled from wearied sleep by the threats of Jezebel, he fled for his life in the depths of discouragement. Thus we learn that we cannot depend upon feelings, for they are subject to change according to circumstances.

## Feelings Are Happy Oases

Emotion and feeling can be a blessing, however, not only in those happy oases in the ofttime dreary walk of life but also to add warmth to the personality. Under proper control, emotion expressed in love and joy can be a drawing power to aid in winning souls to Christ or in lifting the broken in spirit. Emotion has its place in public meetings when used in speech and song to lead sinners to yield to the Spirit's pleadings. Being stubborn and set in its way, the human will cannot be driven, but it can be wooed by the persuasive word or gospel song.

Listen to the pleadings of the prophets of old as God spoke through them, entreating Israel to return to Him whom they had forsaken. "Come unto me; hear, and your soul shall live" (Isa. 55:3). "Return, ye backsliding children, and I will heal your backslidings" (Jer. 3:22). "Cast away . . . all your transgressions, . . . and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Eze. 18:31).

Jesus made a similar touching plea: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Many times in His work on earth

*Helen L. Lund is a former guidance counselor and Bible teacher at Sunnysdale Academy, Centralia, Missouri.*

Jesus demonstrated emotion. When He spoke, He swayed the multitudes until even His enemies declared, "Never man spake like this man." He wept over Jerusalem and its soon-coming doom; He wept at the grave of Lazarus in pity for the human race. And never man loved as He loved—a love overflowing with gentleness, compassion, and sympathetic understanding.

### Christ's Life Stirs Emotions

And who can read or hear of the sufferings and death of Christ without having his emotions stirred? Can we see Jesus agonizing in Gethsemane or hanging upon the cross and hear that despairing cry, "My God, my God, why hast thou forsaken me?" and not be stirred to the depths of our being? "Christ and Him crucified should become the theme of our thoughts and stir the deepest emotions of our souls."—*Testimonies*, vol. 2, p. 634. "Upon this theme it is sin to be

calm and unimpassioned. The scenes of Calvary call for the deepest emotions. Upon this subject you will be excusable if you manifest enthusiasm."—*Ibid.*, p. 213.

Many other truths in the Bible should stir our emotions. Who can read of the majesty of God and the glories of heaven without a feeling of awe? And who can fail to thrill with joy as he reads of a new earth with no more sorrow, sin, or suffering? Personal experiences of Bible characters touch the heart—the test of Abraham's faith on Mount Moriah, the trials of Joseph, the experiences of Daniel. Paul had a tremendous experience, which he told again and again, causing even King Agrippa to exclaim, "Almost thou persuadest me to be a Christian!" There is power in the study of these experiences to stir in us the best of emotions.

There is power also in prayer. What joy and satisfaction come from a close fellowship with God! Joy in victory over sin, joy in

spiritual attainments, joy as the Holy Spirit floods the soul! The fruits of the Spirit include love and joy and peace (Col. 3:12). "Often there will come to us a sweet, joyful sense of the presence of Jesus. . . . There will be manifest the freshness and power and joyousness of perpetual youth."—*Christ's Object Lessons*, pp. 129, 130. These emotional experiences are genuine and beneficial.

Perhaps the most lasting joy of the Christian comes from loving and helping others, from leading souls to Christ, from bringing encouragement to the distressed, hope to the despairing, love to the lonely. Thus occupied, we will have little time or disposition to cherish hurtful emotions, such as self-pity, hatred, or revenge.

The Spirit-filled life bubbles over with ardor, zeal, and enthusiasm, for it cannot be restrained. Study the experience of the believers at the time of Pentecost. They went everywhere preaching the gospel,

## When You're Young

By MIRIAM WOOD

### "But Not Too Much Reform"

DURING A RECENT conference of United States governors, a political analyst, in discussing the convention, made a statement that impressed me profoundly. After he'd listed the items being considered and probed the possible implications of proposed reforms, he concluded wryly, "Some of the governors want *this* reform; some want *that* reform. But what comes through loud and clear is that everybody wants reform—only not too *much* reform."

Now, I have no way of knowing how accurate this assessment might be. And I certainly do not wish to malign the governors, particularly since I know none of them personally. I'm merely using this statement as a springboard for what seems to me a common attitude in today's world, not just among politicians, but among Christians.

Most of us as we run, walk, or drag ourselves along life's winding road, become conscious that many things are not as they ought to be. For instance, a nurse friend of mine only last week told me forcibly that she was dropping out of her chosen profession because, "I simply cannot bear any longer the inefficiency that I see in today's medical world. Everybody talks about improving, but nobody actually wants to improve." I don't know how accurate her summation is and certainly it could not apply to everyone. But even the suggestion makes one uncomfortable.

And then there are schools—Adventist schools. Students can (and do) tell me of conditions that are utterly contrary to how things ought to be. They declare themselves to be passionately in favor of "reform" in this and that area. But as I listen intently, it nearly always boils down to the fact that they don't want any massive, sweeping reforms in areas that would affect them directly. It is vital to have token reforms, but nothing that would cut across the comfortable path of whoever is talking. Dress codes? Certainly! But don't put on the negative list the kinds of thing I like to wear. That's meddling. Social restrictions? Absolutely. But

whatever you do, keep the reforms away from my activities.

Another area in which "moderate reforms" are wanted is the job scene. Just ask anybody. They'll tell you, graphically, with illustrations, that "people just don't give value received. They don't get to work on time, they leave early, they take sick leave when they're not really sick," and "something should be done about it." But when "something" is in the works, loud cries of anguish are heard in the land. How ridiculous and impractical to try to reform the *entire scene* at once! Let's begin in a small way—and in an area that won't affect *me*.

Christianity is suffering under the same type of attitude, particularly Seventh-day Adventist Christianity. Try this experiment. The next time you're in a group of church members, bring up the topic of how the church should improve and what changes should be made by its members. I guarantee that you'll end up with a list that stretches for miles. Interestingly though, the speakers will invariably propose changes in areas that do not affect themselves. It is always somebody else who needs to be brought into line. In other words, no sweeping reforms, because brooms have a tendency to pick up everything in their path, and we certainly can't have that.

I suppose the heart of the problem is that the human being, unless controlled completely by the Spirit of Christ, is just about the most self-protective organism in the world. You've only to observe two toddlers at play to verify this. When the inevitable fracas ensues, each baby voice lisps, "It was *his* fault!" (*He* needs to reform.)

In meditating on this challenging topic, I've come to the conclusion that the attitude of the governors (as described by the analyst) is too close to my own for comfort.

When will our Lord return? I suspect it will be when His people repudiate "moderate" reforms and endorse *total* reform.

uninhibited by the severest of threats and persecutions. And they spoke with such ardor that the cold onlookers accused them of being intoxicated.

So it will be in these last days of earth's history. We look for a revival of primitive godliness and for a mighty outpouring of the Holy Spirit. But "when souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness, exclaim, 'Be careful, do not go to extremes.'" And "there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved, but are cold and unimpressible."—*Selected Messages*, book 2, p. 57.

## Lukewarm Adventists

Too many of God's people are in a lukewarm condition. Adventism has for many become merely a way of life—a good way of life, much better than that of the out-and-out worldling—but their experience has no depth, no warmth, no zeal for God. How great is the need for a revival, a reformation, an awakening!

We are told to "pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man . . . to spiritual soundness."—*Testimonies*, vol. 5, p. 267.

"Let the converting power of God be experienced in the hearts of individual members, and then we shall see the deep movings of the Spirit of God."—*Ibid.*, p. 537.

When this happens, then "new thoughts, new feelings, new motives, are implanted."—*Christ's Object Lessons*, p. 98. "Holy tempers and sanctified emotions are now the fruit borne upon the Christian tree. An entire transformation has taken place."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 12:2, p. 1080.

Such an experience brings a Christian love that binds believers' hearts together in unity of spirit, makes their faces glow with holy joy, and sends them forth with earnestness and zeal to finish God's work in the earth.

Clearly, then, emotion has its proper place in religion when it is a genuine, sanctified emotion that comes through the Holy Spirit in a calm but deep and earnest fellowship with God. □

(Send questions for this column to The Editor, Review and Herald, Washington, D.C. 20012.)

**Friends have suggested that the Seventh-day Adventist religion is a cult. What should I tell them? In the Bible I find the word "cult" only in the phrase "cult prostitute(s)" as, for example, in Deuteronomy 23:17, R.S.V.**

*Cult* means "religious practice," "worship." But this is not the definition your friends have in mind when they declare Seventh-day Adventism a cult. They give to the word another of its meanings, namely, "a religion regarded as unorthodox or spurious." They classify as cults all religions that do not ascribe full deity and eternal existence to Christ and that do not teach that salvation comes only through faith in Him. Through misinformation your friends have gotten the idea that Seventh-day Adventists don't believe this; that, in fact, they believe in salvation by works. Simply disabuse your friends of their false concepts. If they are honest they will reclassify you.

Prostitution was part of the religious service in many heathen temples. The phrase "cult prostitute" refers to one who had dedicated his or her life to religious prostitution to serve worshippers in a heathen temple.

**Are trespass offerings mentioned in Leviticus still in force? Ellen White seems to encourage the bringing of such offerings.**

Ellen White's statement reads as follows: "Come to the Lord with hearts overflowing with thankfulness for past and present mercies, and manifest your appreciation of God's bounties by bringing to Him your thank offerings, your freewill offerings, and your trespass offerings."—*Counsels on Stewardship*, p. 198.

It would, of course, be assumed that the law concerning trespass offerings, a part of the ancient Jewish ceremonial system, would long since have become inoperative. The same could be said also with regard to the ancient thank offerings and the freewill offerings.

Trespass offerings anciently were brought for deception, a rash oath or uncleanness (Lev. 5), for perjury, robbery, fraud (chap. 6:2-7), for accidental violation of the Nazirite vow (Num. 6:9, 12, 13, see R.S.V.), for violation of a betrothed slave (Lev. 19:20-22), and for cleansing from leprosy (chap. 14:2-18). Animals offered were usually a male lamb or a ram, but also a female lamb or goat.

In the light of Ellen White's repeated assertions that the ceremonial law has passed away, we can be certain that in this isolated statement she is not reviving the ancient law of the trespass offering or even drawing on

the ancient command to inaugurate a new form of trespass offering.

The *Review* article in which Ellen White's above statement appears is entitled "The New Year." In it she appeals to the brethren to make contributions to the cause of God.

In the light of this context it would seem that Ellen White is simply attaching ancient names to the offerings she was urging the people to bring. The ancient names are helpfully descriptive: (1) Thank offerings. These would express thanks over the blessings of the past year. (2) Freewill offerings. This would emphasize the fact that gifts ought not to be grudgingly given, but freely. And (3) trespass offerings. These would express gratitude for God's merciful forgiveness. In no sense is there any idea here that these offerings would pay for sins. A contribution was to be made to the cause simply in thankful recognition of the fact that erring as we might have been, God graciously forgave us and presented us with a clean page upon which to write the coming year's record.

**When Jesus was baptized, did He in turn baptize John the Baptist?**

In the Gospel narratives there is no mention of Jesus baptizing John the Baptist. Matthew states that when Jesus came to the Baptist requesting baptism, John demurred, saying, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3:14). But this self-effacing statement cannot be taken as an implication that Jesus baptized John.

Beyond this there are several considerations that indicate that Jesus did not. Matthew says, "And Jesus, when he was baptized, went up straightway out of the water" (verse 16). "Straightway" is the translation of the Greek *euthus*, which means, "at once," "immediately." If after being baptized, Jesus immediately walked out of the water, He could not have baptized John first.

In John 4:2 appears the statement "Though Jesus himself baptized not, but his disciples." This is a clear statement concerning the practice of Jesus with respect to baptizing. In the absence of any indication that Jesus made an exception in the case of John the Baptist, this statement would again suggest that Jesus did not baptize John.

Baptism was not an Old Testament practice, although as a religious rite it originated in pre-Christian times. The Jews immersed proselytes to Judaism and the Essenes of Khirbet Qumran are known to have practiced the rite. Through John the Baptist, God introduced baptism as a Christian rite.

# Beloved Medical

By H. M. TIPPETT

**TIPPETT:** Your distinguished medical career reaches back almost to the turn of the century. You were sometime contemporary with the stalwarts of the Advent faith who played such a vital role before and after the reorganization of the church at what is known as the Great Conference of 1901. Your memory of those days and of your total life story will be of much interest and inspiration to the readers of the *REVIEW AND HERALD*, and its editors have asked me to write the story as you may recall it, augmented by some things furnished by members of your family. To get the proper perspective on your long years of identification with the Advent Movement, with what well-known church leaders have you been associated?

**TRUMAN:** As a member of the church for more than 80 years, and an active worker for half a century, chiefly in its medical interests, I came to be associated for varying periods with Ellen G. White, Uriah Smith, J. N. Loughborough, S. N. Haskell, G. I. Butler, and others known as "old hands" at the General Conference of 1901. In later years my work frequently put me in association with W. W. Prescott, G. A. Irwin, M. E. Kern, Meade MacGuire, F. M. Wilcox, W. A. Spicer, and many others. My family counted them all as personal friends and sometimes visitors in our home.

That is an imposing roster of names to reckon with, indeed, as our church history goes, for it includes leaders in the evangelistic, administrative, publishing, educational, medical, and youth activities of the Advent message for many decades. But now to establish rapport between you and your readers, even though the account of it puts a strain on the humility for which you are known, to what aspects of our medical development have you given your chief labors?

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*H. M. Tippett, Litt.D., now retired and living in Colton, California, was a professor of English at Andrews University, Berrien Springs, Michigan, and a book editor at the Review and Herald. He is the author of many books and magazine articles.*

Well, aside from my lifetime service as physician and surgeon, and as a professor of physiology, anatomy, and allied courses in our sanitariums and hospitals, I was ordained to the ministry in 1922 and have done my share of preaching in America and in foreign fields. I have lectured on health and preventive medicine at our camp meetings and in our churches. I have also written articles and books in these fields. For three years in the 1930's I was editor of our health journal *Life and Health*, prior to the incumbency of F. D. Nichol. For 12 years I served as medical secretary of the General Conference and in the same capacity later of what was then known as the China Division.

Have you not been medical director and chief surgeon of several of our sanitariums, Doctor?

My employment in our denominational medical institutions began in 1909 at the College of Medical Evangelists in California, now the medical college of Loma Linda University. Employed then as surgeon at \$18.50 a week, I was well acquainted with its early strug-

gles. Yes, since you asked for it for the record, I was for a number of years medical director and chief surgeon of the Glendale Adventist Hospital in California and in the same capacity, of the Washington Adventist Hospital in Takoma Park, Maryland, of the Ardmore Sanitarium and Hospital in Oklahoma, and of the Shanghai Sanitarium and Hospital in China. I helped to establish the Rest Haven Sanitarium at Sidney, British Columbia, in 1921. The training of nurses in these institutions has been one of my chief interests, and I have helped prepare literally thousands of them for their role in caring for the sick.

Thank you for sharing with us this portrayal of your more than half a century of professional activity. Your clear exposition and consistent defense of the health principles given to the Advent people through the inspired counsel of the Spirit of Prophecy are well known. We want to review your observations in this field made in your public lectures and sermons through the years, but first, a recital of your life story will prepare your readers



At the 1970 General Conference held in Atlantic City, New Jersey, the veteran workers occupied the front row of the auditorium. Dr. Truman, then 86, is in the foreground.

# Pioneer Interview with A.W. Truman, M.D.



with a unique focus on your total services to the church and to our passing generation. Will you tell us its significant events?

Well, I was born March 13, 1884, on a farm at Mulvane, Kansas. To satisfy those who may be curious I am a second cousin of our former United States President, Harry S Truman. I attended Keene Academy in Texas, going from there to Battle Creek College in Michigan. In 1908 I received my Doctor of Medicine degree from the University of Colorado. Self-help as a way of life was early instilled in me and I worked my way through school as a brick mason. It was hard labor, but supplied exercise as a health factor while pursuing my education.

**What was the moving influence that led you into a medical career?**

I owe much to the ideals my parents held for me. I would pay a special tribute to my godly mother, who accepted the Advent faith before I was born. Service to the world as the whole aim of education was drilled into me while I was attending our church schools, and surgery in particular as an ultimate goal led me into my medical studies.

During my medical school studies I was fortunate in meeting Daisy Ethel Nary, a registered nurse with ideals of service similar to mine. We were married in 1906, and it has been a happy partnership, even to this present hour. We both

early agreed that money was not to be our goal, but faithful service wherever the Lord should lead us in His work. Whatever success is ascribed to our labors must go to the praise of God's wonderful guidance and marvelous providences.

Your daughter, Mrs. Violet Brayshaw, has been very helpful in verifying some of the sequence of your story, but your son, Attorney Roland Truman, of Long Beach, California, has told me about a most remarkable experience you had in the days following your graduation from medical school that may have changed the whole direction of your career had you been lured by the opportunity it offered. I think if you relate the circumstances right here, it would afford a word of caution to young aspirants to professional success in whatever field of endeavor.

Gladly. Mrs. Truman and I often wonder what turn our careers might have taken had we accepted the offer of a wealthy businessman of Waverly, Minnesota, who by reason of his small stature called himself "the little King," for King was his name. He practically owned the town, and one day to our surprise he invited us to his hotel for dinner. Somewhere he must have been informed of our health principles for we were served a delicious vegetarian meal. At its conclusion he took us to his "Sales and Stables," where we were shown his stock of beautiful driving horses. "Take your pick," he shouted, almost gleefully. We had hardly recovered from our astonishment before he hustled us off to his implement store of harnesses and buggies. "Take your choice," he smiled. But this was only an introduction. King was in the construction business and owned a number of two-storied houses in a desirable section of the city. After escorting us to the area, he urged us to select any one of them we preferred, with no obligation.

While we were contemplating King's remarkable generosity, he told us, "I have also a full line of furnishings from which you must make whatever selection you desire to set up housekeeping. Come to my furniture sales room."

King was so obviously sincere in his offers that it seemed it would be ungrateful and almost presumptuous to protest. We could only stand there in stunned silence, which he broke into with more of his urgent comments that disarmed any thought in us that he was bragging. "I am not broke," he said. "I own 2,000 acres of productive wheat land in Canada. You will need money for office furniture and surgical instruments and supplies. I will lend you what you need, without interest. You can make repayment as your earnings permit."

King was apparently committed to establishing us in Waverly in the practice of medicine. To a young couple with medical school bills still unpaid, these offers were incredible, though admittedly tempting, especially since our efforts to find placement in our own organized work had been thus far unavailing.

**That sounds like another story, Dr. Truman. For the sake of our young trainees aspiring to service in the cause, many of whom are faced with similar problems, will you outline further this period of progress toward your ultimate goal?**

You see, even six months before my graduation as a surgeon, I had written to four of our medical institutions and to the General Conference seeking employment for me and my wife, but the weeks went by without any favorable response. A second series of letters proved likewise futile. It drove Mrs. Truman and me to earnest prayer for direction from Heaven. We were impressed to head for Loma Linda, California, where the College of Medical Evangelists was beginning to flourish. I had to sell my fur coat to pay the railroad fare, for, needless to say, we had felt obliged to reject "the little King's" offers. We arrived at Loma Linda with \$2 in cash! Entering the front door of the Loma Linda Sanitarium, we were greeted by J. A. Burden, who had been a key figure in the launching of the institution under the counsel of Sister White. When we had introduced ourselves he seemed surprised, and asked, "Didn't you get my letter telling you not to come?"

We assured him we had received no such letter, but we made him understand that we felt he had no obligation to us.

The outset of the matter was that they reluctantly let us stay, and we were given a room for the night. The committee of which Burden was chairman took our application under advisement, and we were offered temporary employment. As I have before noted, I was to be paid \$18.50 a week and my wife 15 cents an hour! Those were the going rates for surgeons and nurses at that time—at least in our institutional work. I served the College of Medical Evangelists as head of the department of physiology from 1910 to 1918. In the latter year I was called to be medical director of the White Memorial Hospital in Los Angeles, where I was also professor of neuropsychiatry. I am the only surviving member of the first faculty of our medical college at

Loma Linda, which is now a unit of Loma Linda University.

**You were in California early enough were you not, Dr. Truman, to hear many of Mrs. E. G. White's counsels on what she saw to be accomplished at Loma Linda?**

Oh, yes, indeed. She was shown the area in vision, you know, and chose the site for the medical school. She outlined some of the units, such as dormitories, that were to form its complex. As a valued financial counselor, Elder Burden worked closely with her in implementing the project. I heard Sister White speak on several occasions, and I have never once doubted her special appointment as a messenger to the Second Advent Movement, nor been disappointed when I implicitly followed her advice in medical matters. It is my profound conviction that God has spoken to His people in these last days through her public appear-

ances, writings, and publications.

**Doctor, in what area of medical counsel have you found the Testimonies to the church most pertinent?**

Without hesitation I can say that in matters of preventive medicine and how to keep well Ellen G. White had no peer, past or present. For my surgical work I have studied at Harvard, in Vienna, in Chicago, and in other prestigious medical centers of the world, but these great institutions have nothing to teach us about health. They do not accent its fundamental principles. They concentrate on the diagnosis of disease and its cure and their conclusions come from laboratory research, which you understand is important and not to be despised. But the writings of the Spirit of Prophecy in matters of health come as a revelation from Heaven, from Him who "healeth all thy diseases" (Ps. 103:3). In public meetings I have often held up the book *The Ministry of Healing* and told my audiences that it contained the wisdom of the Great Physician. My book *How Much Is It Worth to Be Well?* contains in crucible what I have learned from these revelations from Heaven to the Advent people, fully supported by the many years of study I have done in medical science. I verily believe and rejoice as I have contemplated this excerpt from *Counsels on Health*, page 21: "Our heavenly Father sees the deplorable condition of men, who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform." It is in this same reference she writes, "Those who have received instruction regarding the evils of the use of . . . unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetites for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good."—Page 127.

**Can you from your own medical experience verify the practical value of the health reform message?**

You may be interested to know that during my medical labors in Africa among natives whose diet consisted of corn, beans, manioc, sweet potatoes, and fruit, it was rare to find a case of gastro-intestinal disease, and I saw only two cases of appendicitis. A noted surgeon who treated our American soldiers in India wrote in one of our science journals that the meat-eat-

## Two Pink Suits

By MARYE TRIM

FOR THE YOUNGER SET

DAWN STOOD IN HER PETTICOAT. "What shall I wear to Sabbath school today?" she asked herself.

Just then her bedroom door opened and mother entered, shivering from a draft in the hallway.

"What shall I wear?" Dawn repeated to her mother. "I'm feeling cold."

"So am I," mother agreed. "Winter is starting very early this year, before I have your warm clothes ready." Mother looked in the closet at Dawn's blue gingham with the red tulip pocket and then at her pink nylon dress. Mother shook her head at them. "You'll have to wear your skirt and sweater from last year. They're too small now but they'll do for today, and during the week I'll try to buy or make you something else."

So Dawn dressed in the old, though warm, skirt and sweater, while mother helped her younger sister, Lynne.

"Oh, dear," sighed mother. "You need new, warm clothes too."

During the week mother went to shop in the city. Before she went she knelt and asked Jesus to help her spend her small amount of money wisely and to find good value for her money. "Two little girls need warm clothes to wear on Sabbath," she reminded Jesus.

When mother and Lynne returned from their shopping trip they had a large parcel. Lynne clasped her hands as Dawn came from school. "Surprise! Something nice, Dawn."

Mother let Dawn unwrap the parcel. Dawn discovered something pink.

"New winter suits for Sabbath!" Lynne could not keep it secret any longer. "One for you and one for me."

"Try yours on now, Dawn," mother suggested.

"Oh, Mommy," exclaimed Dawn when she had on the new pink suit. "It's lovely! I do like the pleated skirt and the fitted jacket. And it's warm and it fits me perfectly."

Mother sat down on the couch and pulled Lynne onto her knee. Dawn leaned against her and listened.

"Today when Lynne and I went shopping we thought of a store way over on the other side of the city where I seldom go. There I saw a rack with four or five girls' winter suits hanging on it. I quickly noticed that they were of good woolen material, well tailored, and reduced to half price."

Lynne continued telling the story. "And, Dawn, there were only two in our sizes, one for you and one for me, and both pink so we can dress the same!"

Mother said, "Children, I believe that Jesus led me to that store because He knew you need new, warm clothes for Sabbath. And He also knew that I did not have much money. The suits were hanging there waiting just for us."

"Jesus gives the flowers their pretty dresses," smiled Dawn, "and looks after the birds and animals."

"Yes," mother said. "And He loves you both so much that He wants you to have two pink suits."

ing troops were ten times as frequently afflicted with gastro-intestinal disorders as the natives who religiously avoided meat. He made the astonishing statement that he had not found a single case of cancer in these so-called primitive peoples. The typical Punjab diet was whole wheat, fruit, and vegetables. It would be a wonderful day if our people would unite under the inspiration of God's Spirit in regard to matters of health, and respond to the counsel that has been given to us with the commitment of Samuel of long ago, "Speak, Lord, for thy servant heareth" (1 Sam. 3:9).

**Do you think we are approaching that day, Doctor?**

I'm glad to say I think I see a fluttering of the breeze in that direction, for there are many of our people turning to Heaven's directives on health as fundamental to good religion. Keeping the laws of health is not a sacrifice. It is a cardinal blessing. If we kept the laws of well-being given so clearly to us through God's messenger, we would be a spectacle to the world, as were the 3 million Israelites who were a marvel of providential sustenance in their journey to the Promised Land.

As you before recalled, you were ordained to the gospel ministry in 1922, Dr. Truman, and I have had the privilege of listening to tape recordings of some of your sermons delivered in our churches and camp meetings. If we were to conclude your life story with one of those sermons, what theme would you choose to emphasize for the edification of our readers?

Two Bible texts come to mind that I found a joy to contemplate, and I often emphasized them in the pulpit. The first is Psalm 138:2, "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth; for thou hast magnified thy word above all thy name." This is a stirring pronouncement, for it suggests that above His glory, above His kingdom, above His miracle-working power, God magnified His Word—His Word as it is in Jesus, His Word as set forth in the Scriptures of truth, His Word as it was manifest in the Spirit of Prophecy. With what profound gratitude and reverence, then, should we regard the plan of salvation, the Bible that unfolds that plan, and God's messengers of truth who through His Spirit have amplified His counsel to the church through the ages.

And that always brings me to another reminder of our debt to

God, Paul's assurance to the church at Corinth, "I thank my God always on your behalf . . . that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:4-7).

How often we rejoice that we have the Spirit of Prophecy, failing to see that we do not have it until it is confirmed in us by our keeping of its counsels! When that practice is fully established in the church as a continuing reality, then shall we be enriched indeed. There are great victories to be won in this area, and I believe I have been consistent throughout my career in preaching that the life more abundant (see John 10:10) Jesus promised His followers finds fulfillment in faithful obedience to God's revealed will. Certainly I have found it true in my personal experience.

Many public honors have come to you, Dr. Truman, such as the Honorary Alumni Award in 1970 by the Alumni Association of the Loma Linda University School of Medicine, and your well-deserved listing in *Who's Who in California*. Several of your long-time profes-

sional associates and former students have made inspiring comments on your total service and dedication to the Advent cause, but to me the most moving tribute of them all came from your son, Attorney Rolland Truman:

"No matter how busy he was with his multiple interests, father always had time for his children—Anetta McGuffin, M.D.; myself, Rolland, Juris.D.; Mrs. Violet Brayshaw; Archibald William, Jr.; and Myrna Hamara, R.N. We had regular morning and evening family worship, were all educated in Seventh-day Adventist schools at financial sacrifice, and were encouraged in MV and missionary activities. The entire family faithfully attended Sabbath school, church, and prayer meetings, and my father would permit only a hospital emergency to detain him. He always prayed with his staff and patients before surgery. He was deeply concerned that our hospitals should be Christian institutions above all things. I'm proud of the distinctions resting upon him, but my deepest satisfaction is my assurance that he is listed in the Lamb's book of life. I honor him, therefore, not only as the best possible father but as the most unforgettable Adventist I ever met." □

## POW's

By JEANETTE T. WORTH

AN IMPRESSIVE EVENT took place in our small town. A native son, who had been a POW for more than five years, came home. The whole populace, with many neighbors from the surrounding countryside, turned out to welcome Major Paul Montague.

In prison camps, where he had spent five years of bitter deprivation, Paul was not allowed to have his Bible. Neither could the other prisoners have any. They decided that since man does not "live by bread alone, but by every word of God," they must have as much of that Word as possible. Each one began to write down as many texts and whole passages as he could recall. Before long they were in possession of a large number of Bible promises, more prized and better understood than in days of freedom.

There were in the welcoming parade, bands, floats, clubs, civic organizations, Boy Scouts, 4-H members, riding-club members on handsome horses showing scarlet saddle blankets edged with white, citizens of much renown, and some of no great fame. Banners were waving saying in lettered joy, "Welcome Home, Paul."

Two stores displayed a smiling face with the words above, "Happiness is having Paul home." Eighty of the tradespeople had paid for a full-page advertisement in the local paper emphasizing the same theme.

There did not seem to be a dry eye as the veteran of years of war and prison-camp horrors was escorted along Main Street. The comparison of his and other POW's' trials with our own peaceful life during the same period was poignant.

One could not help looking ahead to the "Welcome home" that the angels will give the battle-scarred warriors in Christ's army when they, at last, get home from the enemy's territory. The honors the angels will have prepared for us, for what will *then* seem to have been a very short time of trouble, are some of the things that "eye hath not seen, nor ear heard." But most of all joys will be that of seeing the Captain of our salvation, Himself made perfect through the suffering He endured in this same war zone, and of hearing Him say, "Welcome home, My child. Happiness is having you here!"

## What Can Beat a Garden!

One of the first duties that God performed when He made our Planet Earth is recorded in Genesis 2:8: "And the Lord God planted a garden in Eden . . . ; and there he put the man whom he had formed" (R.S.V.).

The Lord was very thoughtful when He set man up in the beginning—there are times when we think that this garden idea was perhaps one of His most considerate provisions. Perhaps such a thought is an abomination to some—they think of dirt under the fingernails, bugs on the beans, and cabbage plants mowed down by the cutworms.

But there is more to gardening than bugs, weeds, and early frost in the fall. Just ask the quick-change artists who can shed their professional clothes and don garden togs in less time than others can select that day's tie or dress. Why?

Words are hard to come by when a garden lover reflects upon his garden—perhaps that is exactly what the Lord had in mind when He made man's original home out of a garden. There are some areas in a person's life that are more important than words, bigger than explanations, more meaningful even than poetry. Gardens—they don't have to be very big—are in this category for those who have listened to the overtures of growing daffodils and heard the strong and contrapuntal medley of colorful zinnias and marigolds.

In the garden, with knees wet with moist soil, life tends to be seen in its wholeness; that which was pressing, frantic, and dismal somehow gets freshened up with hope. Trimming the apple tree on a brisk March day, thinning out the carrots and beets, planning the new display of coleus and snapdragons, is more than happy exercise. It not only is a way to cope with the disappointments and outrages that plague our world (and a man is morally deaf if he does not hear), gardening somehow, with its own special kind of heavenly mysteries, gives forth solutions now and then. Gardening revives hope.

Others, detesting the thought of weeding their own

tomato patch, manage to forget life's pressures by cycling down automobile alley, or beat a tennis ball for a couple of hours, or even jog themselves into a sweat after looking at pavement for half an hour. All this is better than drowning out their melancholy thoughts in liquor, television, or perhaps spectator sports. But for the gardener, even the best recreation somehow does not equal the reward of fresh raspberries, a juicy tomato eaten in the garden, or corn on the plate within an hour of picking.

### In Your Own Back Yard

There is always the thrill of a great arboretum or a national flower show, but what surpasses scarlet dahlias in the long rays of a setting sun, or a row of crisp lettuce bathed in morning dew, or begonias in full bloom—all in your own yard—day after day.

But there is more. We all need exercise, but gardeners have found out that exercise is enjoyable when the mind is not thinking primarily of exercising; it's a lot easier to take. And there is plenty of exercise in gardening. At least if you have a yard like ours. When summer settles in, if attention is not given constantly, the whole area compacts so hard that it would probably qualify as a quarry. Many a tree hole or new area has been first worked over with a pickax.

But the garden is very considerate. It does not forget. For all the effort, it responds far beyond a gardener's due. Flowers for most of the year, freezers full of fresh strawberries or butternut squash—and you can count on it. That was very gracious of the Lord to make such an arrangement. In fact, that seems to be what gardens are all about—they are forever giving the gardener messages from this world's Creator. Imagine that, even down here, so many years since Eden! Gentleness, beauty, predictableness, rewards beyond expectation, renewal—spiritual, physical, moral, mental—whatever. There is something steady and reliable about a garden. That is not what the rest of the world whines or shouts at man today. But God gets all this through in your garden.

H. E. D.

## Letters

*Continued from page 3*

far away that regardless of how good the message might be, they get nothing out of it?

When leaving, do they feel that they have had a "heavenly sitting" or do they come away feeling ashamed, as they would if they had attended a theater?

Would the vocalists sing the same song in the same way if they noticed Jesus sitting in the audience or would they suddenly switch to some other piece or change the rhythm? After all, our music is a part of worship and worship should be to glorify Christ.

Some people sing so you feel the Spirit speaking to your heart, while others sing the same song but you feel nothing. Unless the message in the number has a proper effect upon the hearer it has not accomplished what should be its purpose.

THERESA A. WHELPLEY  
Hendersonville, North Carolina

### A Timely Message

I wish to take this opportunity to thank you for the four articles in the REVIEW (May 30, June 6, 13, and 20, 1974) on "The Double Sin." If there ever was a time for our denomination to speak out against adultery, it is now.

RUTH E. WITCOMBE  
Loma Linda, California

### I Get So Exuberant

What are you Adventist editors trying to do? Put each other out of business?

First, in March, 1973, Kenneth Holland came out with an absolutely beautiful issue of *These Times*, "the invitation." Apparently trying to outdo him, here came Lawrence Maxwell in May, 1974, with his issue of *Signs* stressing end-time events. Always an exciting subject! Always an exciting magazine!

To get into the act, at about the same time, you and your associates published the

very special, special issue of *Review and Herald*, "Righteousness by Faith." A superb effort!

Together you are driving me crazy trying to keep up.

I get so exuberant over our literature I could explode!

In humility, I offer congratulations.

We are a family of three: father, now-married son, and self, converted from the Episcopal church in 1964. With a resounding lift-off from TV's George Vandeman, we read our way to the truth. Ever since, we've been devouring the inspiring material in both format and content from SDA publishing houses.

And, distributing this material is the very best form of evangelism, we think. Anyone who can read top-notch Adventist literature, thoughtfully or even casually, without being impressed has already been given up by the Holy Spirit. Surely.

Thank you so much.  
MRS. M. E. SHULTZ



## Fifteen-Year-Olds Cry Too, You Know

By ROBERT H. PARR

THIS IS MIKE'S STORY, and it should be told. And seeing I am the one who was somewhat involved, it looks as though I'm elected to tell it. The only thing I want to say by way of introduction is that none of the lads in the story are Adventists, though they live in a community that is, numerically, about 40 per cent Adventist. That is how I came to be involved.

Mike sat in my office that day just more than a year ago. It was the first time I had seen him, though that name of his had been coming through to me quite frequently in the few days previously. You see, before he came to see me, I knew this much about him: he had had an argument with his mother; he had cleared out and some of his friends had seen him walking along the road near the river. They asked him what was up and he told them that he had had a disagreement with his mother and was going to leave home. His friends were sorry for him. They said they were right with him. As evening drew on and the cool of the day merged into the cold of the night, they decided that they must take shelter somewhere.

That wasn't such a difficult one to solve, as it happened. In our area there are plenty of holiday homes—places maintained by folks in the city 50 miles away, where they go on suitable occasions to restore their jaded hu-

mors. To break into one of these was the work of but a few minutes, and pretty soon Mike and five friends were safely ensconced in a rather comfortable billet. Obliging, their unwitting hosts had left a stock of canned foods on hand, so the lads did not go to bed hungry.

**"I'd've given anything if they had yelled at me."**

Moreover, those same hosts had left sundry blankets and other appropriate bedclothes neatly folded on the beds, and so, as the night blacked its way across the sky, one by one they climbed into bed. (Some of this assorted sextet did not even have the grace to take off their boots before getting between the bedding, which doesn't say much for their basic training.)

Came the dawn and the house eventually stirred into life. A few more cans of food were opened, and then, one by one, two by two, they drifted off, their allegiance to Mike evaporating somewhat speedily with the new day. By nine o'clock the house was quiet.

Now, I heard this much from the other five, and each one had mentioned Mike's name, as you would

expect, as he was the one who had sparked off this mini-adventure. Now this horror of a kid sat before me, and I wanted to tear the strips off him, didn't I?—righteous indignation and all that. No, not a bit of it! But we did sit and survey each other long enough for each to begin to size up the other. And, frankly, I was surprised at what I saw.

My opening gambit will surely go down in the history of interviewing as one of the most original, the most powerful of sorties into the mind of another human being. I said, "Hi!"

"Sir?"

That rocked me a little. I hadn't expected that. In time to come, I learned to know that this "horror of a kid" (a policeman's description) was one of the most gentlemanly, the most shy and retiring, the most manly that I have so far contacted in my Probation work. He sat there, his tousled head slightly on one side—a characteristic pose—and his bright blue eyes shining.

"Mike," I said, "tell me about Saturday night."

His story was just about the same as those of his friends. He was no criminal this; he was a nice kid who had fallen foul of the law and he was properly frightened.

But just a minute. How did he fall foul of the law? I haven't mentioned that, have I?

Well, when six young teenagers stay out all night, you would expect, wouldn't you, that five sets of parents (two of the six were brothers) would have reported the absence of their sons to the local gendarmes. And that is actually how the local constabulary—and I—came into it. One set of parents did report that their 14-year-old son was not within the domiciliary walls. Did you get the impact of that? ONE set of parents reported a son missing. *The rest didn't think it important enough!* And that set of parents who did report their son to be missing was not Mike's. Amazing—this group of people we lump under the general heading of "parents"!

So we talked, Mike and I. As I have intimated, I quickly found him to be one of the nicest youngsters I have had to deal with. In the course of time, there came to be such rapport between us that we chatted, whenever we saw one

*Robert H. Parr is editor of Signs of the Times, published in Warburton, Australia. Here condensed is a talk given to a parent-teacher group in Australia.*

another, on all kinds of topics and became very good friends. He still drops in to tell me how things are, even though he no longer is legally obliged to do so. I even know the size of his bank account. Which, incidentally, is quite healthy.

But on this day, the memory of which is still so clear to me, we did not yet have that rapport of which I spoke above; that came slowly. He was scared of me and I was sizing him up, though hoping he couldn't detect what I was about. So I put a few leading questions his way and watched the way he fielded them. Frankly and openly he handled them and wrapped up each answer in a neat package as he handed it to me.

Eventually, having heard most of his story, I came to this: "And so you went home, reaching there about 9:30?"

"Yes, sir."

"What did your parents say?"

"Nothing."

"Nothing? Not anything?"

"No, sir."

"You mean to say that you had been out all night and no one—?" But he interrupted me with an apology.

"Oh, yes—my mother. She said, 'What? You home again?'"

"That's all?"

He nodded. His eyes were swimming. I suddenly studied the ceiling. It held a strange fascination for me as I sensed my unwilling client was battling to gain control of himself. Finally I could find nothing further to interest me up there, so I came back to the matter under discussion.

### Parental Unconcern

He was now his old self. Shyly assured. Only a slight glistening of the eyes indicated that the emotions were stirring.

"Mike," I said, not unkindly, I hope, "do you wish that they had said something?"

That did it. It unlocked the floodgates. If I live another 50 years, I shall never forget how the tears cascaded down his cheeks. When, at last, he could speak, he choked out, "I'd've given anything if they had yelled at me! At least it would have shown that they cared about what happened to me."

At that he broke down again. This time, I didn't look away. I looked directly at him, and my heart melted toward a little boy who wanted someone—his parents most of all—to care what happened to him. If only they had reported his absence to the police; if only they

had let him know, on his return, that they had been worried; if only they had *cared!*

Yes, 15-year-olds cry in spite of their assumed toughness, their urbanity, their sophistication. Underneath—and not very far underneath—they are crying out to be cared for, to be wanted, to be (if you will excuse a word that is much abused these days) loved. And in spite of what they sometimes try to tell you, they want that love to come from their parents. They want to be told. But even more than that, they want to be shown. And that deep-seated desire doesn't stop when they have passed the ripe old age of 15. □

especially

## FOR WOMEN

By BETTY HOLBROOK

### Perfectionism v. Perfection

SHE STOPPED ME on the sidewalk—a petite, attractive, and trim little lady. "Are you still fighting perfectionism, or have you found a way out? I'm struggling with it, and it's making life miserable for me and my family."

Her concern was genuine and one that many of us share. Aren't we all aiming for perfection, and isn't being a perfectionist part of that? For the first time I realized how different those two words are—how Christlike the one and how devilish the other!

Perfectionism translates itself in so many day-to-day ways. It's what made one slightly neurotic lady disinfect and polish all the brass doorknobs in her home every day; it makes us keep scrubbing and polishing where there is no dirt; it makes us pick out the tiny flaw in a job well done by ourselves, our husband, or our children (we want everything done perfectly—now!); it makes us lose the blessing of a wonderful sermon because of a grammatical error.

Those of us who suffer from it would make excellent Pharisees! We do a good job, as Ellen White described it, of making "an iron bedstead for others; if too short, they [the people who sleep on it] must be stretched; if too long, they must be cut off."<sup>1</sup> And I believe we do the same thing for ourselves in unrealistic ways. Mark Twain described such a one as being a good person in the worst sense of the word.

What makes us that way, and how do we fight it? I don't know all the

answers, but I believe basically these answers involve our concept of God and a self-confidence that grows out of a healthy self-respect. We haven't quite learned to accept ourselves as we are—imperfect and capable of making mistakes.

This is why we begin apologizing profusely when someone catches us in the midst of cleaning house and neither we nor our house is spotless. Or we rush to our self-defense if someone shows us a mistake we have made. We cannot accept our shortcomings gracefully, gratefully, or even with a little humor.

But God didn't make us push-button Christians. He didn't program perfection into us. He created us free—free to make our own choices, free to think for ourselves, free to make mistakes. He also created us with the possibility of growing more like Him. It won't happen overnight though. It doesn't depend on a sudden excitement or extravagant demonstration.<sup>2</sup> It is, as we know, a lifetime thing. It's being willing to begin at the bottom of the ladder and climb each slippery rung one at a time. The difference comes when we recognize that when our feet do slip, His hand is there to help us up. This knowledge, this acceptance, is what shows up in our lives as "a calm, noble self-possession and peace which the Christian alone can possess."<sup>3</sup> "A man at peace with God and his fellow men cannot be made miserable."<sup>4</sup>

We were flying over the Grand Teton country. Our pilot, a very informative, congenial person, told us to look out over the right wing tip to see the majestic range of mountains. "Farther on," he said, "is Jackson Hole Lake, and if you look into the distance you can catch a glimpse of Yellowstone Park." It was beautiful even from that height, and as I sat there taking in its grandeur I couldn't help thinking of the God who had created it all—my God. And then it struck home again that this same God created me. I can, if I want to, say, "No thank You, I don't want anything to do with You. I have my own ideas, my own ways, and I don't want to be bothered with what You have to offer." Judas did that, the prodigal did too for a time, and so did Mary Magdalene.

But when the true God comes into focus, these petty, self-imposed ways fall into perspective. I'm free to love, and loving sets those around me free as well. When we're motivated by love the unbending, rigid person disappears. We bring out the hidden alabaster box, and the air around us takes on a new fragrance.

Perfectionism? No—life has enough trials and perplexities. Perfection? Yes—but motivated, powered, and attained through love.

### REFERENCES

- <sup>1</sup> *Testimonies*, vol. 5, p. 355.
- <sup>2</sup> *Ibid.*, p. 647.
- <sup>3</sup> *Ibid.*, p. 401.
- <sup>4</sup> *Ibid.*, p. 488.

## A Nail for Southern Asia

By ETHEL YOUNG

"GRACE HATH been shewed from the Lord our God, . . . to give us a nail . . . , that our God may lighten our eyes, and give us a little reviving in our bondage" (Ezra 9:8). After visiting five of the six unions of the Southern Asia Division, I felt overwhelmed by the staggering needs of the work of Seventh-day Adventists in that vast territory. When only one person in approximately 12,000 is an Adventist and the majority of the other 11,999 individuals are non-Christians, it takes the living faith of an optimist to say he is facing a great opportunity rather than an impossible task.

Georgia Burrus began the work of Adventist education in Southern Asia in Calcutta in 1896. During the past 78 years progress has been slow but steady. Today there are 203 elementary schools with an enrollment of 16,293 students. Two thirds of this number come from non-Seventh-day Adventist homes and one fifth of the teachers teaching the children are non-Seventh-day Adventists. Southern Asia's leaders are encouraged by every bit of advancement that has been made, but the picture is bleak nevertheless. Surely another "nail" is needed in Southern Asia today "to lighten the eyes" and to give "a little reviving" to the work of Adventist elementary education in that place.

Between April 19 and June 2 it was my privilege to assist with five elementary teachers' conventions in India, Sri Lanka, and Pakistan. It was difficult to discuss the necessity of a Christ-centered curriculum in Adventist schools when so much of the available curriculum materials are those prepared by non-Christians for non-Christians. The cry of every Adventist teacher was for Bible textbooks.

To Seventh-day Adventists who have grown up in the church in North America and who have enjoyed studying from denominationally produced Bible textbooks since 1907, it seems incomprehensible that Adventists in any place would even attempt to have church or mission schools without Bibles or Bible textbooks. But the truth is, some of the 203 elementary schools in Southern Asia have only a teacher's copy of a Bible textbook, and many have had to resort to using Sabbath school quarterlies for this very reason.

Could it be that the "nail" needed today by the church in that part of the world is Bible textbooks adapted, translated, and produced at a price that peo-

ple can afford to pay? When the yearly tith for the average Adventist there is only \$4.75, the price of a textbook must be kept very low.

The General Conference Department of Education recognizes the need for preparing attractive, low-priced Bible textbooks for every division of the world. It will take at least \$1 million to accomplish this worthy project. Southern Asia alone needs large sums of money to put out books in Bengali,

Urdu, Hindi, Burmese, Chin Haka, Kannada, Nepali, Tamil, Telugu, and other languages. The General Conference has set up an Overseas Bible Textbook Account to meet these needs as funds become available. Can you think of anything that will "lighten the eyes" of more parents, teachers, and students in Southern Asia? Can you think of anything that will bring a greater revival to those millions of people than a study of God's Word?

Yes, Southern Asia needs a "nail," a 60-penny nail. And you can help provide that "nail." Contributions may be sent directly to the General Conference. Mark them "Overseas Bible Textbooks." □



### UNION COLLEGE GROUP SINGS ABOUT THREE ANGELS

Ten Union College students, pictured with their director, John T. Baldwin, of the college Bible department, recently completed a singing tour of the camp meetings in the Central and Northern unions. The group's musical theme was the three angels' messages of Revelation 14.

The group showed that the appeal of the first angel's message includes the truths concerning the blood of Jesus, which is now being offered to cover man's sins. They sang favorite old songs about coming to Jesus and the justification experience. For the second angel's message the team presented selections that emphasized the importance of calling others out of Babylon. Then the team concentrated on the "Wonderful Grace of Jesus," available "Day by Day," which empowers people gladly to obey the law of God brought to view in the third angel's message.

The program ended by focusing on the return of Jesus and heaven symbolized by the cloud in Revelation 14:14. A new song called "Chariot of Clouds," by John W. Peterson and the well-known "Song of Heaven and Homeland" once more reminded the audiences of the great significance of the three angels' messages.

RUSS M. SPANGLER

Director of Admissions and Public Relations  
Union College

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

# SDA School in Amazonas: Growing in a Growing City

By ROBERT A. TYSON

AMAZONAS AGRICULTURAL SCHOOL, situated at Manaus, a burgeoning city of 400,000, was carved out of the jungle only ten years ago by Robert Habenicht and his faculty and students. The school's 8,000-acre jungle campus abounds in rich land, beautiful streams, banana groves, productive greenhouses, neatly laid out gardens, and happy students. There is plenty of room for expansion.

Manaus, capital of Amazonas, is the only city in a state larger than the en-

*Robert A. Tyson is superintendent of education for the Alabama-Mississippi Conference.*

tire United States of America east of the Mississippi. Yet Manaus has no railroad or major paved highway leading into the city. Hundreds of taxis speed through its streets, 98 per cent of them Brazilian-assembled Volkswagens.

Manaus is situated at the confluence of two of South America's greatest rivers, the Rio Negro and the Solimões. After their merger it is called the Amazon. The Negro has black clear water and has its headwaters in Venezuela, where the great Orinoco River originates. The Solimões is the eighth of the nine names given the Amazon in its 4,000-plus mile course, which begins at Mount Yerupaja in the high

Andes of Peru. The muddy waters of the Solimões often flow for miles before mixing with the black Rio Negro. Tourist boats run downriver the seven miles to see the two rivers blend into the Amazon. The tourists also enjoy the parrots, monkeys, floating islands, and busy river traffic.

The people of Manaus, called locally *Cablocos*, are a blend of Portuguese and various Brazilian native Indian tribes. The city is European in culture, language, dress, and products, since ocean-going ships from England, Denmark, Holland and other nations trade in this free port regularly. Liners tie up at the famous floating docks. The river depth fluctuates as much as 65 feet from the low water of September to the high water of March.

Manaus has two steel mills, numerous lumber industries, a great export of colorful tropical fish, frozen fish, Brazil nuts, jute, and gold and silver jewelry. There is a growing tourist business.

The Manaus Opera House is the landmark of the central Amazon. It was built by rubber barons who during 1875 to 1910 built fine homes, established large businesses, and brought in world-famous artists to perform. Henry Wickham, an Englishman, took rubber seeds from Brazil to Kew Gardens in London. From the greenhouses there the young seedlings were taken to the East Indies, which eventually out-produced Brazil.

Manaus, which gets its name from the Indians, was first seen in 1541 by Francisco de Orellana, the brother-in-law of Pizarro, conquistador of the Inca empire. He and his men launched boats to explore the mighty streams of Peru's rain forests. Not being able to fight the currents to return upstream, Orellana followed the ever-increasing, completely unexplored Amazon to its mouth in the Atlantic. Indian warriors wearing shredded palm fiber hats appeared as women threatening Orellana's ships. He called the fighters Amazons, borrowing a name from Homer and thus naming the world's mightiest river.

There is a Protestant "church explosion" expressed in growing mission schools and churches in Manaus. The Wycliffe Bible translators and New Tribes Missions have bases there. Seventh-day Adventists have ten growing churches in the city with several schools and a mission office.

The finest restaurants in Manaus pay premium prices for produce from the gardens of Amazonas Agricultural School, the best produce originating in the area. Local steel mills have contracted to buy all the charcoal the school can produce from the wood resulting from jungle clearing.

From the school's rich gardens the students enjoy soybean and manioc protein and an excellent vegetarian diet. They work hard and study diligently. The teachers and students hardly care to leave their campus, even for vacations. Who knows what contribution to Amazonia and to the spreading of the love and faith of Jesus these students will make? □



Above, Robert Habenicht, school founder, and his family are interviewed by one of the many reporters that visit the school. Below, students prepare to participate in a civic event.

## NIGERIA

### Ministers' Wives Invited to Three-Day Seminar

The East Nigeria Mission held a three-day seminar for ministers' wives at the mission headquarters in Aba, May 13 to 16. More than 65 workers' wives from the east, central, and south-eastern states were in attendance. Chairman of the meetings was Z. N. Imo, mission president.

The women heard a series of lectures on the following topics: the minister's wife as a minister, the relationship between the minister's wife and the church members, the mother as a teacher of other children, Sabbath preparation, how to live within one's income, duties of a homemaker, and how to entertain visitors.

It was a time of revival for those in attendance. As the Spirit of the Lord drew near and spoke to their hearts, the women became thoroughly convinced of the great responsibility placed upon them as ministers' wives. Each one rededicated herself to the Lord in a desire to live an exemplary life and to assist her husband in the taxing but honorable work of the gospel ministry.

J. U. OKWANDU  
PR Secretary

East Central Nigeria Mission

## MARYLAND

### Student Leaders Discuss Philosophy of Government

The philosophy of student government in Seventh-day Adventist colleges was one of a number of items discussed and voted on by student association leaders meeting at Columbia Union College, Takoma Park, Maryland, April 26 to 30. The student association officers and their sponsors, attending an Adventist Intercollegiate Association convention, represented all but two of the colleges in North America.

The resolution on the philosophy of student government first of all recognized that the goal of Christian education is to develop Christian character and to train effective workers for Christian service. It recommended that those involved with student government budgets take this goal into consideration when considering expenditures.

It further recommended that student associations not publicly work for political movements, motions, or parties, but should be concerned whenever political policies or decisions infringe on moral rights. The basis for this concern and for the action resulting from it should always be spiritual, never political. Campus programs and activities should be planned to build up the spiritual, physical, mental, or social life of the campus.

It was recommended that individual school student associations develop a basic philosophy of government based on the goals of Christian education set forth above.



### VENEZUELA PATHFINDERS BEAUTIFY PUBLIC PLAZA

The Orion Pathfinder Club of the Valencia church in West Venezuela recently made an impressive impact on the Valencia community when 30 Pathfinders took to the Plaza Santa Rosa for a massive clean-up drive. The local newspapers praised the Pathfinders for this exceptional demonstration of their interest in the sanitary and aesthetic needs of the community.

The newspaper further observed that the clean-up program, under the supervision of 12 Pathfinder counselors, was part of a constructive community involvement program of the youth department of the Seventh-day Adventist Church.

GEORGE W. BROWN  
Youth Director  
Inter-American Division

## CALIFORNIA

### 250 Baptisms Are Result of Glendale Crusade

A recent five-week evangelistic series in the Glendale, California, Civic Auditorium, entitled New Life Crusade, drew 1,500 persons nightly, on the average. After two weeks in the auditorium and three more in the Glendale City and Vallejo Drive churches, more than 250 persons were baptized—a most pleasant reward for the 11 congregations that participated in the project.

Some 2,000 adults heard Jere Webb, of Dallas, Texas, speak on opening night, but not all got seats. Approximately 200 cars were turned away from the parking lot. Doubleheader services were held on Saturday afternoon and early evening throughout the entire series. The attendance on closing night was 2,589—almost 200 more than when the series opened. The crowds peaked at 3,386 on the second weekend. Offering income totaled \$31,314.

Organization (only 30 seconds allowed for collecting the offering, for example), genuine cooperation on the part of those assigned to their duties, and the smooth flow of the service from start to finish made the people want to come back night after night.

In addition to the lectures other things drew people to the meetings. Meetings were held at the same time for the children from nursery age through 10, which stimulated their thinking about healthful living. The entire evangelistic series was translated into Spanish, Yugoslavian, and sign language for the deaf. And the Heritage Singers not only gave a 20-minute concert each night but also visited interested people during the day.

Good publicity attracted people to the meetings. Jere Webb's 30-minute interview on television three days before the series began caught the eye of several.

A four-page tabloid-sized paper tucked into 100,000 of the Los Angeles Times was on the street three days before opening night. A four-color mini-piece was mailed directly to 40,000 homes, and the same amount were given out by area members on a one-to-one basis two weeks before the first meeting.

Success was the result of the combination and perfect balance of all aspects of the crusade plans.

FRANKLIN W. HUDGINS  
Communication Director  
Southern California Conference



Above, Tom Neslund wrote and directed a puppet show about healthful living. Below, Jere Webb, pastor of the Dallas, Texas, Oak Cliff church, gave the evening talks.



During the June 2 commencement at Andrews University, Dr. Garland Millet (left) presented awards for excellence to Dr. Charles Wittschiebe (second from left), Dr. Alice Marsh, and Dr. Siegfried Horn. Dr. Richard Hammill, AU president, is at the right.

#### MICHIGAN

### General Conference Honors Three Andrews Professors

Three Andrews University professors who have served the Adventist Church a combined total of 120 years were recently honored by the General Conference Department of Education.

Siegfried H. Horn, dean of the Seventh-day Adventist Theological Seminary, was awarded the Medallion of Merit, the highest award in education given by the church. Receiving the Citation of Excellence, the second highest award available, were Alice G. Marsh, chairman of the Home Economics Department, and Charles E. Wittschiebe, who retired this year as professor of pastoral care at the Seminary.

Making the awards was Garland Millet, associate secretary of the General Conference Department of Education.

Dr. Horn has served the church for 44 years as a minister, missionary, and teacher, and has been on the Seminary faculty since 1951. He guided in the development of the Doctor of Theology degree program at AU, which began in June, 1974. He has made 18 trips to the Middle East, where he has participated in archeological excavations at Shechem. He directed the denomination's first three archeological excavations, all at Heshbon, Jordan.

He contributed to *The SDA Bible Commentary*, was editor of the *SDA Bible Dictionary*, has published many books and articles on archeology and Biblical history, and served as the founding editor of *Seminary Studies*, a learned journal whose articles are abstracted or indexed in 13 bibliographical reference works of international reputation.

Dr. Marsh has served the church 36 years as a dietitian and teacher of home economics. She specialized in nutrition and earned registered dietitian status in 1932. She has been on the AU faculty since 1950.

She has conducted several major research projects at the University of Nebraska and Andrews University, and the publishing of her research in human nutrition in several major journals has contributed to a fuller understanding of a subject of special interest to Seventh-day Adventists.

Dr. Marsh has been instrumental in conducting a number of community nutrition courses, and more than 500 persons who have attended her classes have been awarded the General Conference Certificate of Lay Nutrition Instructor.

Dr. Wittschiebe has served the church's educational work for 40 years, teaching at all levels. He has been on the faculty of the Theological Seminary since 1954.

Through the years he has influenced the lives of thousands of students. He has spoken before many special church groups, including ministerial meetings, Weeks of Prayer in academies and colleges, and at special church gatherings. Many have sought his personal counsel, and through pastoral counseling he has made a significant contribution to Adventist ministerial education. His book *God Invented Sex* was released earlier this year.

#### OKINAWA

### Mission Plans Week of Prayer for Couples

Seventh-day Adventist couples in Okinawa who have family worship generally agree that their marriages are increasing in happiness. This note of interest came out of a recent Week of Prayer for husbands and wives, conducted by the Okinawa Mission.

Between 30 and 35 couples participated in the Week of Prayer, which dealt with various areas of Christian marriage.

Personality differences ranked as the top marriage problem among the group, followed by money and problems re-

lated to their children. More than 40 per cent of the couples represented arranged marriages, in which another individual intervened as matchmaker. While 50 per cent of the wives had at some time considered divorce as the only solution to their marital problems, only 5 per cent of the husbands had ever considered a permanent separation.

Each evening those attending were given different questionnaires, covering different aspects of marriage. They covered such topics as maturity, communication, sex, getting along with in-laws, and money problems. The week also included panel discussions on how different marriage problems can be handled in the Christian context.

"I've been married for 15 years, and this is the first time I've ever talked to my wife about these things," one husband testified.

Communion service ended the week-long meetings, with husbands and wives serving each other in the ordinance of humility. At the Sabbath morning service the couples stood before the minister and renewed their marriage vows as a climax of the special week.

"I believe some very vital areas in the lives of these couples were touched, and hopefully helped," says W. I. Hilliard, mission president. "It is hoped that further and expanded programs of this type will strengthen the family and thus the church in Okinawa."

JANE ALLEN

Editorial Assistant  
Far Eastern Division

#### OREGON

### SDA-Operated Hospital Shows Notable Improvement

Things are different at Tillamook County General Hospital, Tillamook, Oregon, since the Northwest Medical Foundation (NWMF) began operating the institution as a Seventh-day Adventist hospital a year ago.

Non-Adventist employees are praying for the leadership of NWMF and its success in dealing with management problems of the hospital. Vegetarian meals are being served to patients, employees, and visitors to the hospital. The Sabbath and its significance is being respected by hospital personnel and physicians, and the proper Sabbath atmosphere is being created.

These examples of Christian influence, together with improved business procedures, are evidence that the hospital is headed in a new direction, according to the administrator, Thomas Werner.

NWMF, a corporation that manages and develops Adventist medical institutions in the Northwest, assumed responsibility for operating the hospital last August under the terms of a three-year renewable lease signed by NWMF and Tillamook County Commissioners. (See *Review and Herald*, April 18, 1974, pp. 16, 17.)

One of the hospital's major problems

—a shortage of physicians in the area— has already been solved by NWMF. Through its active physician recruitment program, it has brought two Adventist doctors into the community. Lowell D. Kattenhorn has located his practice near the hospital and is being joined by Fred Roesner. Dr. Kattenhorn has already presented a Five-Day Plan to Stop Smoking in cooperation with the Tillamook Adventist church.

And Mr. Werner points to other witnessing opportunities as a result of the new Adventist hospital.

The pastor has reported a number of

contacts from individuals interested in obtaining Bible studies as a result of the literature taken from the hospital. Employees who have asked questions about Adventist beliefs have been given appropriate literature.

The Christian influence of the Adventist personnel is being felt and appreciated by patients and the community. A growing number of key positions of the hospital are staffed by Adventists, according to Mr. Werner.

He also said that the improved situation at the hospital was summed up in a front-page article in the community's newspaper, the *Headlight Herald*. Es-

pecially noted by the paper was the addition of new doctors in the community, the improved patient care and protection for Tillamook County residents, and the fact that today "local citizens can look to their hospital with pride."

Mr. Werner says, "This is the type of impact that our church hospitals should have in a community. We will continue in our efforts to improve the hospital and strengthen the medical work of the church in Tillamook."

MARDIAN J. BLAIR

President

Northwest Medical Foundation

## A Girl, Her Bible, and 14 Converts

Betty Otoa's family was poor. Her father died when she was about 10, leaving her mother and five children with no one to care for them. When Betty was 12, her mother was able to send her to an Adventist high school, with very few belongings, but she had managed to get her a new Bible.

Betty heard that an Adventist evangelist was going to hold a three-week campaign in Auki Town on the island of Malaita, Solomon Islands, and was in need of some Bibles to use for his Bible-marking class. Betty heard of the great need of the people of Malaita to study God's Word, and she determined to share her new Bible with someone who would be interested in finding God's truth.

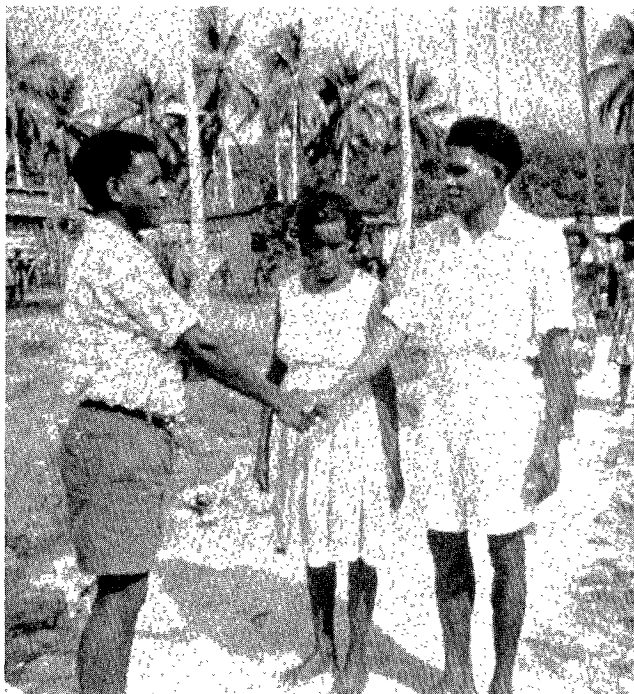
As the evangelist was about to leave for Auki Town, Betty handed her new Bible to him, with the request that the Bible be given to anyone who was interested in studying God's Word and who might decide to join the remnant church.

The evangelist began his campaign with about 900 in attendance. Although many joined the Bible-marking class, and it went on for three weeks, the evangelist found no one who seemed to be sufficiently interested in the church to give them the Bible. So it was kept until the end of the campaign, and when the evangelist left Auki Town he gave it to Alfred Saelea, one of three evangelists who stayed behind to work in the town.

As Alfred Saelea tells the story, "I knelt in prayer and asked the Lord to help me find the right person who would be benefited by Betty's Bible. After the prayer I walked up the hill toward the District Commissioner's house in Auki Town, and on the way I met a man who asked me several questions about the Bible-marking class and requested a Better Life Picture Roll. He was the pastor of an evangelical church.

"Instead of enrolling him in our class, I arranged to have Bible studies with him, using Betty's Bible. A few days later he asked for the Bible to take home with him. The next day he returned with the Bible in his hand and asked for further studies. We studied for some months. The man and his wife were both interested in our doctrines, and later they were baptized into our church. My heart was full of joy when I saw Mr. and Mrs. Ulase baptized."

Betty's Bible had helped to win two new members. Not long after their baptism they began to share their new-found faith with their friends and relatives. Soon



Evangelist Alfred Saelea welcomes Mr. and Mrs. Ulase to church.

others joined them and began to keep the seventh-day Sabbath. Twelve now have been baptized.

Today there are 14 baptized church members from New Auki township as a result of the help of one Bible, the gift of Betty Otoa, and the work of the Holy Spirit. Mr. Ulase, to whom the Bible was given, is now a deacon of Auki church, which was organized in October, with a membership of 27.

There are thousands in the Solomon Islands who hunger and thirst for the Word of God, but who are unable to purchase a Bible for themselves. Many come to listen to God's Word during evangelistic campaigns and are very interested in having Bibles of their own to study at home, but unfortunately we have no Bibles to give away. I wish we could have hundreds more Bibles, for then the work could be finished and Jesus could come soon to take His people home.

NATHAN RORE

President, Malaita Mission

# NEWS NOTES

FROM THE WORLD DIVISIONS

## Euro-Africa

► The Italian Mission has operated five camps, each of approximately 11 days' duration, this summer. They are for juniors, Pathfinders, youth leaders and directors, youth, and young couples.

► Plans have been approved for the construction of a new chapel at Avintes, Portugal.

► Paul Pichot has replaced Franz Krakolinig as director of the school and mission station at Dogba, Cameroun. Brother Krakolinig and his wife, who was the nurse, have been granted permanent return to Austria.

► A new maternity wing and operating theater have been opened at the hospital in Koza, North Cameroun. K. Stéveny, medical director, will be joined shortly by Dr. and Mrs. Unsell.

► Three months ago the West Cameroun Mission opened up the work of the church in Rio Muni, that part of Equatorial Guinea lying in the African continent. Evangelist Fernando García, who graduated from Cameroun Training School in June, 1973, has begun evangelistic work, and already 20 persons meet regularly on Sabbaths at Bata.

► At the beginning of July, Claude Masson, publishing secretary of the Equatorial African Union, visited Libreville, the capital city of Gabon, to plan for the beginning of colporteur work there. Nda Jean, a Camerounais, the first literature evangelist in this hitherto unentered field, began his work in August.

EDWARD E. WHITE, *Correspondent*

## Far Eastern

► Voice of Youth meetings near Manila, Philippines, have resulted in the baptism of 105 persons in three months, reports A. T. Fabella, youth director of the Central Luzon Mission. Some 24 meetings were conducted during this time. Even though the young people of the Baesa Tagalog church lost their meeting tent in a fire, their courage was not dampened. They merely transferred the meetings to the home of a non-Adventist who was attending regularly. Elder Fabella feels this recent success by Voice of Youth is partly owing to a field school on youth evangelism held earlier this year.

► A fourth literature launch for the Vietnam Mission is nearing completion. This boat will be manned by a group of literature evangelists who will work along the Mekong River. S. D.

Pangborn, publishing secretary of the Far Eastern Division, says the literature launch program is one of the most fruitful colporteur efforts in the division.

► Victims of a fire that wiped out homes along the Penang harbor in Malaysia ate breakfast for three mornings compliments of the Penang Adventist Hospital and the local Adventist churches. The plank-and-attap-leaf huts along the harbor had housed scores of fishermen and their families. Aided by the fanning sea breezes, the fire left some 200 homeless.

JANE ALLEN, *Correspondent*

## Southern Asia

► D. P. K. Haldar, third-generation Bengali evangelist, was ordained to the gospel ministry in the Calcutta, India, Park Street church on January 12. Pastor Haldar is leader of the West Bengal Circle and pastor of the Calcutta Bengali congregation.

► Seventy-four baptisms were reported during the first quarter of 1974 in the Burma Union. Church membership is 5,990, and Sabbath school membership is 7,969.

► Current enrollment is 390 at the SDA High School, Kottarakara, Kerala, which opened its new school year June 3. Two hundred eighty of these students are boarders. Admission was refused many who applied because of the lack of classroom and dormitory space. A scarcity of cement has severely checked the progress of construction of the new dormitory and administration blocks.

A. J. JOHANSON, *Correspondent*

## North American

### Atlantic Union

► C. L. Jacobs, New York Conference Adventist Book Center manager, has announced his retirement this fall after 42 years of denominational service. In the meantime he is serving as conference auditor. Alden Denslow from the Georgia-Cumberland Conference was elected new ABC manager.

► Francis F. Bush has accepted an invitation to become Southern New England Conference trust officer. Elder Bush's 40 years in the ministry will add strength to the trust services department.

► On June 22 eight persons were baptized into the Washington Avenue Bronx church, in New York, by J. A. James, pastor of the 500-member congregation.

► On Saturday night, June 29, Conrad Visser and the members of the Spanish Broadway church in Manhattan dedicated their church.

► Judy Kuester, a senior music major from Massachusetts, has been elected the first female president of the Atlantic Union College Student Association.

Assisting her will be Cliff Gleason, vice-president; Gregg Davis, treasurer; Linda Swanson, social secretary; Rick Bailey, parliamentarian; Terry Newmyer, scholastic secretary; Diane Reilly, Lancastrian editor; David Gray, Minuteman editor; Mike Cabana, spiritual secretary; Terri Zytoskee, executive secretary; and Orlie Nelson, Clatter editor.

► During the Greater New York camp meeting, arrangements were made for the senior youth to paint and beautify the New York State Police headquarters in Dover Plains about seven miles from Camp Berkshire. On three afternoons the young people drove over to the police station to do their clean-up work.

EMMA KIRK, *Correspondent*

### Canadian Union

► Ground has been broken for a new church in Leduc, Alberta. Councilor Bert Berube, representing the town of Leduc, was present, as well as conference personnel. Construction will begin soon.

► Twenty-seven persons have been baptized, or joined the church on profession of faith, as the result of a four-week evangelistic campaign in Chatham, Ontario, by conference evangelist Lyle Pollett. He was assisted by his brother, Dale, Eric Juriansz, William Glenn, and Esther Parrish.

► To help students make career decisions, the Calgary, Alberta, school arranged for each ninth- and tenth-grade student to spend a day with someone whose career interested him. This program was combined with professional career counseling and testing at the University of Calgary.

► Orley Berg, of the General Conference Ministerial Association, began a series of evangelistic meetings in Hamilton, Ontario, on July 19.

THEDA KUESTER, *Correspondent*

### Central Union

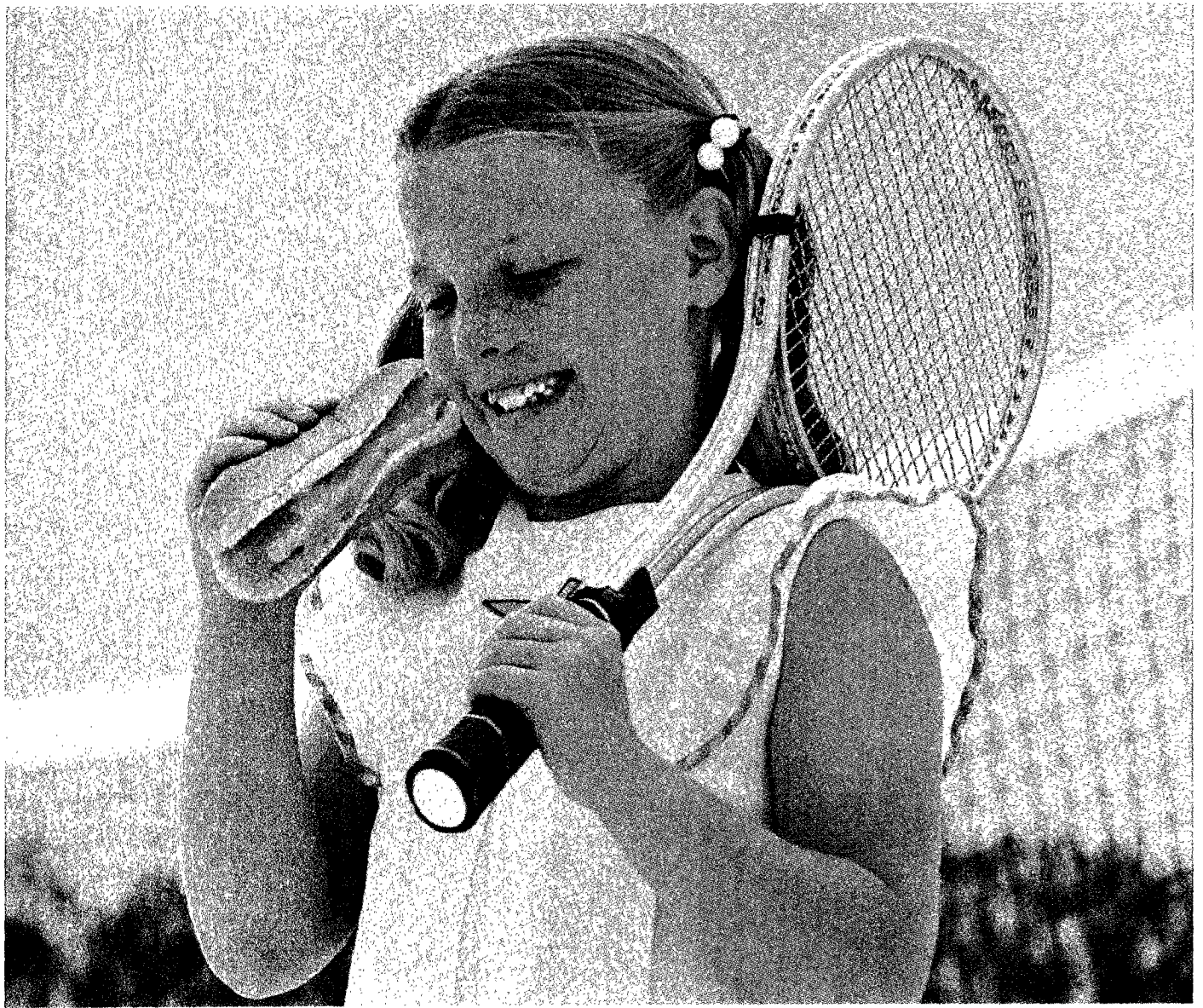
► The Central Union Conference showed a gain of \$127,332 in tithe for June, 1974, over the amount turned in a year ago. The gain for the first six months of the year is \$421,348, a 13 per cent increase.

► Neal C. Wilson, General Conference vice-president for North America, was the featured speaker at the dedication services of the Montrose, Colorado, church. The present membership of the church is 202, but the new church's seating capacity is 250.

► Porter Memorial Hospital, Denver, Colorado, has been accredited by the Joint Commission on Accreditation of Hospitals (JCAH), according to Olof T. Moline, administrator. The accreditation extends from June, 1974, to June, 1976.

► Phase two of the church building in Pueblo, Colorado, a 6,000-square-foot sanctuary that will seat 450 people, is under construction. Phase one,





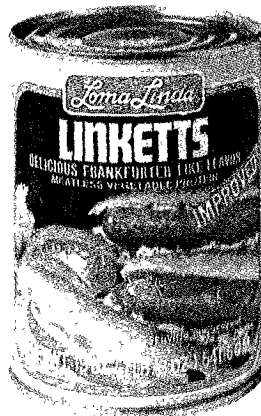
# The smart set loves Loma Linda hot dogs.

Tennis and hot dogs. What could be more wholesome and natural? Especially when those hot dogs are great tasting, nutritious Loma Linda Linketts.

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smoked flavor of Loma Linda Linketts will bring everybody back for more, time after time.

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# The Casual Christian Life.

The casual Christian life offers only one reward. Unfulfillment. That's what Jesus was warning about when He mentioned those who become disconnected from the Vine. He alone offers life and fulfillment.

The experience of righteousness by faith is often described. But most have yet to comprehend its significance. Not to mention its rewards.

**GETTING IT ALL TOGETHER**, by Don Hawley, describes the difference between "going through the motions" and really knowing what it means to experience Christ in the life. Written in an easy-to-understand style. In paperback at 50 cents.

**TOO SLOW GETTING OFF**, by Marjorie Lewis Lloyd, talks about the problem within the church that has delayed the second coming. The solution is a very personal one. Now in paperback at \$2.95.

Both new books may be ordered from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Add 30 cents for mailing. Tax if applicable.



a building containing educational facilities, Sabbath school rooms, a fellowship hall, offices, heating units, and a kitchen, was completed earlier. Robert Werner, a member of the Pueblo church, is the contractor-builder.

CLARA ANDERSON, *Correspondent*

## Columbia Union

▶ Mount Vernon Academy, Mount Vernon, Ohio, is introducing the quarter system in place of the traditional semester system, as a means of making the curriculum more flexible and meaningful to the students. The course in work ethic introduced last year is being expanded into a series of quarter courses with campus work assignments as laboratory. Two quarters in this field are required for graduation.

▶ Faculty and students of Spring Valley Academy, Centerville, Ohio, combined a useful work project—renovation of the Steubenville, Ohio, church building—with their usual Bible retreat.

▶ A youth witness congress, held by the Allegheny East and Northeastern conferences in Jersey City, New Jersey, was attended by 7,000 persons. E. E. Cleveland, of the General Conference Ministerial Association, was the guest speaker.

▶ The Calvary church in Gordonsville, Virginia, recently was rededicated following a complete remodeling. The project was made possible by a bequest from the late Mrs. Helen D. Norville, a retired public school teacher of Washington, D.C., who attended Calvary church during the summer months.

▶ Mrs. Ruth Cashman, director of the Harrisburg, Pennsylvania, Community Services center, conducted classes on disaster preparedness for members of her church. She outlined what must be done to be ready when disaster strikes and what to do when it occurs. She urged all to prepare themselves to answer calls for help.

CHARLES R. BEELER, *Correspondent*

## Lake Union

▶ Three Michigan pastors, Delbert Andrus, William Hafner, and Norman Yeager, along with an SDA Theological Seminary assistant professor, Walter Douglas, were ordained July 27 at the 106th annual Michigan camp meeting in Grand Ledge.

▶ John Swanson, associate pastor for laboratory school youth at Pioneer Memorial church on the Andrews University campus, has been named pastor of the Traverse City, Michigan, church.

▶ The Otter Lake, Michigan, church float took first prize in the Fourth of July parade in Otter Lake. The float was built by the Robert Glass family of Otter Lake and a non-Adventist friend. Entitled "America Back to God," it featured a replica of a large family Bible at the front. Seated behind the Bible enacting family worship was the L. D. Kitson family.

▶ The pastors and congregations of the

Metropolitan, Oakwood, Farmington, Livonia, Plymouth, and Belleville, Michigan, churches, under the leadership of Ron Halvorsen, combined their talents to hold a Faith for Today crusade in the Detroit Metropolitan church. Ninety-one persons were baptized as a result.

▶ Mrs. Marie Moors, of Rising Fawn, Georgia, came to Michigan's camp meeting this year to tell the story of how 106 members of her family in three generations are now Seventh-day Adventists because of one contact with a literature evangelist.

▶ At the close of a series of meetings held in Kankakee, Illinois, 17 persons were added to the church membership. Ted Tessner, Ottawa district leader, was the speaker, and the local pastor, Jack Carpenter, assisted.

GORDON ENGEN, *Correspondent*

## Northern Union

▶ A boost to the soul-winning program in the Northern Union is taking place with the addition of a second evangelist in both North Dakota and Iowa. Plans are under way to secure additional evangelists for Minnesota and South Dakota.

▶ A recent evangelistic crusade conducted by Halle Crowson, Northern Union Conference evangelist, in Cedar Rapids, Iowa, resulted in 25 people added to the church by baptism. Sieg Roeske, pastor, is studying with many of the 150 nonchurch members who attended the meetings.

▶ Thirty-seven students from the Northern Union Conference were included in the list of those who made the dean's list at Union College, Lincoln, Nebraska.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

▶ More than 180 volunteers of Maranatha Flights International have returned to their homes in 21 States and eight union conferences in the North American Division from their summer project in Honolulu, Hawaii. Designed to help with the erection of the Honolulu Central church, the project was a bit delayed by lack of building materials and permits. However, assistance was given to schools, mission headquarters, Castle Memorial Hospital, and the new building on West Kauai, as well as Honolulu.

▶ William H. Gosse, chief executive officer of Simi Valley Adventist Hospital in California, has been elected president of the Seventh-day Adventist Hospital Association, encompassing 50 member organizations from North America.

▶ After 23 years of service in the Central California Conference, Ronald L. Streeter has accepted a call to become an auditor in the Pacific Union Conference. Harvey Retzer, former assistant treasurer and conference secretary, will become conference treas-

urer. Called from his pastorate in Fresno is Charles Cook, who will become conference executive secretary and Ministerial director.

▶ John Portney, Northern California Conference Bible instructor assigned to following up the leads of literature evangelists, has seen the baptism of a family of four into the Sacramento Japanese church, pastored by L. K. Se-wake.

SHIRLEY BURTON, *Correspondent*

## Southern Union

▶ Book requests numbering 1,886 were received during the first half of 1974 in the Kentucky-Tennessee Conference as a result of the It Is Written telecast. A number of baptisms have followed.

▶ A new church has been organized and a building constructed in Crawfordville, Florida. Maranatha youth witnessing teams, supported by the Tallahassee church and the Florida Conference, went into Wakulla County with the objective of opening up this dark county. A church of 23 members and an attractive building stand as a testimony to their united efforts.

▶ Tithe for the Carolina Conference amounted to \$1,129,959 for the first half of 1974. This is a \$212,038 increase over the same period of 1973.

▶ Baptisms in the Georgia-Cumberland Conference totaled 444 through June. Membership stood at 13,147, a gain of 967 over the same period last year.

▶ Tithe for the first half of 1974 in the Georgia-Cumberland Conference amounted to \$1,900,055, a 22 per cent increase over the same period of 1973. Mission giving has risen 31 per cent.

▶ More than 2,500 attended the opening meeting of Dale Brusett's Miami, Florida, crusade.

▶ Bass Memorial Academy has made a \$2,000 purchase of additional gymnastic equipment. The academy has five staff members who are qualified to teach physical education.

▶ Tithe in the Alabama-Mississippi Conference showed a gain of \$83,169 during the first two quarters of 1974 over the same period of 1973.

▶ Baptisms in the Florida Conference for the first seven months of the year total 711.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

▶ Two conferences held camp meetings on the campus of Southwestern Union College this summer, the Texas Conference (June 7-15) and the Southwest Region Conference (June 21-29). These camp meetings and the summer session have made the college a busy place this summer. A summer incentive program has increased the summer school enrollment to an all-time high, according to Francis Owens, director of the summer session.

► More than 200 Pathfinders from all over Oklahoma participated in the annual camporee held recently at Horse-shoe Canyon Camp. Several new clubs were represented, Lawton, Pryor, and Oklahoma City Central, along with other clubs, Tulsa and Oklahoma City Southern Hills, which have recently been reorganized.

► The new Oklahoma City Central church was dedicated on May 25. The Act of Dedication was directed by C. W. Skantz, Oklahoma Conference president.

► Norman Matiko, field representative for Wayout Youth Outreach of Voice of Prophecy, recently gave instruction to five new workers in Houma, Louisiana, at the Wayout Help Clinic. These five young people were baptized at a recent laymen's congress and are now active workers at the clinic. Since Elder Matiko's visit, five more young people have given their hearts to the Lord.

► Seven Navajo youth have taken their stand for Christ and joined the Albuquerque Heights, New Mexico, church.

► More than 300 Spanish believers met in the large Liberty Hall in the center of El Paso, Texas, for a three-day meeting, July 12-14. Special speakers were Antonio Arteaga, Southern California Conference evangelist, and Caris Lauda, General Conference North American Missions secretary.

J. N. MORGAN, *Correspondent*

## Andrews University

► Set up at the request of the General Conference Committee, the new Food Systems Consulting Center, established recently on the campus of Andrews University, will offer a variety of special services to administrators of food service programs at Adventist colleges, secondary schools, hospitals, nursing homes, and summer camps. Directing the center will be Clinton A. Wall.

► A new station manager and development director have been appointed at WAUS, the FM radio station on the campus of Andrews University. Station manager Wayne Woodhams, a 1972 graduate of Pacific Union College, Angwin, California, served for two years as student manager/program director of the college FM station, KANG. Development Director Max Church is an Andrews alumnus who has lived in Berrien Springs since returning to the U.S. in 1972, following 20 years of mission service in Africa.

► A hearing test that requires no response from the patient is among three new services added to those available at the Speech and Hearing Clinic on the AU campus. The additions include the impedance audiometer, an objective tester of the middle-ear function and general hearing ability; hearing-aid selection and analyzation; and classes in lip reading and auditory rehabilitation. Three specialists cur-

rently staff the speech and hearing clinic at AU.

► Andrews University has again received a \$1,500 grant from the Aid-to-Education Program of Texaco, Inc. The current award will help purchase equipment for research in physical fitness.

► An \$8,000 grant from the Merck Company Foundation will aid in Andrews University's parasitology research at the electron microscope level. The studies of coccidian parasites are being conducted by Bill Chobotar, associate professor of biology.

► The church's role in alcohol and drug abuse was discussed at the Seminar for the Prevention of Alcohol and Drug Dependence held at Andrews this summer.

► A unique approach to family life education is the result of research done for a doctoral dissertation by John B. Youngberg, assistant professor of education at Andrews. He received his Ed.D. degree *summa cum laude* this spring from Western Michigan University. His program differs from typical family-group therapy procedures designed for families who need counseling for specific problems. Instead, it is intended to be preventive education, with the aim that each family member discover his own leadership gifts that can be used to accomplish the shared goals of the family.

OPAL YOUNG, *Communication Officer*

# These Times and Message Magazine anticipate your needs once again...

with not just one but two brand new special issues of these outstanding religious journals—

## Special Bible Issue

The special issue concept pioneered by *These Times* has created a growing interest in this unique journal. Now the latest from the press is the SPECIAL BIBLE ISSUE.

Dealing exclusively with upholding the Bible as God's Word, this issue has been designed to establish a common ground with our friends and Bible study contacts. The Bible special not only explores the perpetual question, Is it really the Word of God? but it presents such practical features as "Can I Believe the Bible?" and "How to Study the Bible." It presents Jesus as the basic theme of every Scripture.

You owe it to yourself to take a good look at the SPECIAL BIBLE ISSUE and then plan a long list of folk you want to give it to.

## Here's a bonus suggestion

**Sabbath Special** Already an established favorite, THE INVITATION, a double-size special issue of *These Times* featuring a comprehensive presentation of the Sabbath, has been widely acclaimed by pastors, evangelists, administrators, and teachers everywhere. It is ideal for bringing the final thrust of conviction to those who are ready to become Sabbathkeepers.

Please order these special issues from your Adventist Book Center.

## Black History Issue

*Message Magazine* joins the ranks of specials with its September issue on BLACK HISTORY. Long awaited and covering ground of interest to every Black in America, this enlarged issue has hundreds of uses. It will excite all who see it.

Covering such themes as the "Origin of the Negro" and "The Black Man in Ancient History," this special highlights the economic factors in New World slavery, but it goes even further by showing Blacks on the highway to freedom. Bringing racial questions to the front, as this supplement does, leads the reader to a frank evaluation of the role of the Christian church.

This is a must for every Black Seventh-day Adventist, and an ideal conversation starter to give to your friends, neighbors, and business acquaintances.

# by Rene Noorbergen

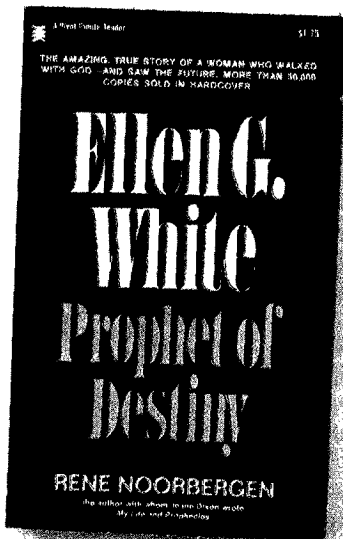
## Charisma of the Spirit

The 1974 Book of the Year.  
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of speaking in tongues and  
related manifestations. Soft cover.  
\$1.25 this year only  
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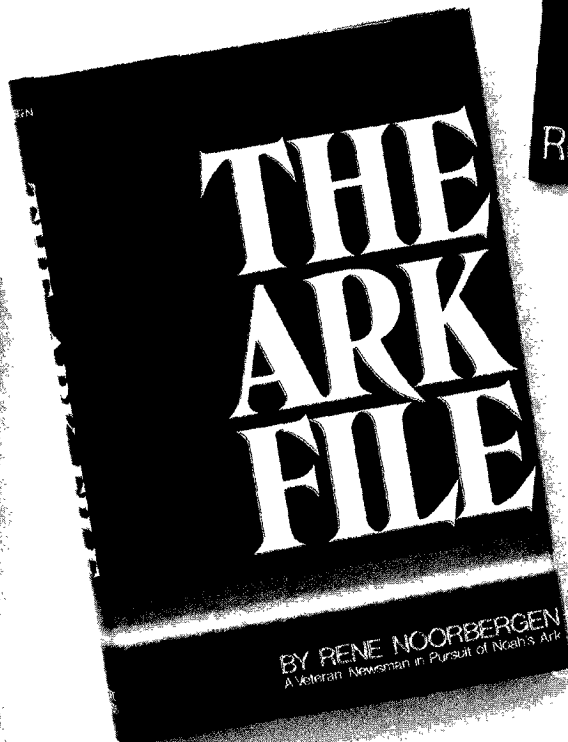


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Two Volumes  
Part I. A short history of  
speaking in tongues.  
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for justification of  
glossolalia. Soft cover.  
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The amazing story of Ellen G. White  
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popular journalistic style.  
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the theories of its present existence,  
the expeditions, the prospects for finding  
it—these and more are examined by  
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Own all the Noorbergen books from Pacific Press. Available at your Adventist Book Center, or by mail from ABC Mailing Service, 2621 Farnam St., Omaha, NB 68131. In Canada: 201 16th Ave., NE Calgary, Alta. T2E-1J9. On mail orders include 35 cents for the first book and 10 cents for each additional book to cover shipping costs. Add sales tax, if applicable.

# JESUS HAS CLAIMED ME!



SKIP BAKER

"I was baptized last February to show the world I accept and welcome the Lord's claim.

"A major factor in my becoming a full-fledged Seventh-day Adventist was the kind of reading material to which I was exposed by the pastor and the church. The Bible was opened to me first, then Ellen White, then other church publications.

"Then there was INSIGHT. I don't know who to thank for making sure our youth group has a stack

of INSIGHTS every week, but I sure am grateful.

"Many times there are articles giving advice on how to show others the shield of love surrounding them. There have also been numerous personal testimonies, articles and editorials on issues that concern young Christians, and a priceless col-

lection of quotes and maxims on the inside back page of each issue.

"I know that Jesus will always be near me, because He says so in the Bible. He's my friend, and He'll always be around. INSIGHT is my friend too; a friend who is interested in helping me become better friends with Jesus.

"It's nice to have two friends."

*Jani Longshore*

## Let INSIGHT speak to you. Or to that important person who stands in the shadows, longing to hear the word.

I enclose \$8.95 to receive one year of INSIGHT.

my name is \_\_\_\_\_ (please print)

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I enclose \$8.25. Please  place me on the perpetual plan.  renew my perpetual subscription.

Send to your local Adventist Book Center or give to your church lay activities secretary.



This offer expires September 30, 1974.

## Health Personnel Needs

### NORTH AMERICA

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Baker	Health Serv.
Controller	Nurses, ICU
Diet., admin.	Nurses, LVN
Electron. engr.	Nurse, OB
Housekprs.	Nurses, psych.
IV thers.	Nurses, staff
Med. technol.	Nurses, superv.
Med. transcrib.	Nursing serv.
Nuclear-med. technol.	asst. dir.
Nurse aides	Psych. tech.
Nurses, CCU	Radiol. technol.
Nurse, ER	Refrig. engr.
Nurses, head	Sec., med.

Write or call Health Personnel Placement Service, 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.

## To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

**Ray Bailey**, principal, Highland View Academy, Hagerstown, Maryland, formerly vice-principal, Union Springs Academy, Union Springs, New York.

**David Ekkens**, staff, Southwestern Union College, Keene, Texas.

**Harold Haas**, assistant manager, Adventist Book Center, Upper Columbia Conference, from same position, Minnesota Conference.

**Don Keele**, principal, Thunderbird Academy, Scottsdale, Arizona, from same position Highland View Academy, Hagerstown, Maryland.

**Joyce Morse**, elementary supervisor, Central California Conference, from Central Union.

**Jerry Richardson**, staff, Columbia Union College, Takoma Park, Maryland.

**David Rios**, staff, Columbia Union College, Takoma Park, Maryland.

**Phil J. Roland**, manager, Adventist Book Center, Central California Conference.

**D. Kenneth Smith**, pastor, Santa Maria, California, formerly president, Thailand Mission.

**Arnold Storz**, pastor, Bishop, California, from Upper Columbia Conference.

**Lester Storz**, pastor, Susanville, California, formerly pastor, Oregon Conference.

**Garth Thompson**, counselor and assistant professor of psychology, Pacific Union College, formerly teacher, College View Academy, Lincoln, Nebraska.

**Robert Woolford**, director, environmental service, Shawnee Mission Medical Center, Shawnee Mission, Kansas, formerly head, housekeeping department, General Conference.

### FROM HOME BASE TO FRONT LINE

**Douglas Richard Anthes** (LLU '72), to serve as business teacher, Southeast Asia Union College, Singapore, and **Sherry**

(Fetroe) **Anthes** (WWC '71), of Berrien Springs, Michigan, left San Francisco, June 25, 1974.

**Heath Rowsell** (LLU '54), returning as physician, Rumah Sakit Advent, Bandung, Java, Indonesia, **Reba C. (Bassham) Rowsell** (WWC), and two sons left San Francisco, June 23, 1974.

**David Charles Taylor** (SMC '66), returning as pastor/evangelist/pilot, Pucallpa Airbase, Pucallpa, Peru, and **D. Ann (McGhinnis) Taylor** (SMC '66), and son left Miami, July 1, 1974.

**June Eleanor Wilson** (PUC, Glendale San), returning as matron, Ishaka Hospital, Mbarara, Uganda, left Seattle, July 1, 1974.

### NATIONALS RETURNING

**Johnson Kollpillai** to serve as division assistant auditor for South India, **Sarojini Kollpillai**, and two children left New York, June 23, 1974.

**Vinenda G. Tamayo**, to serve as physician, Manila San and Hospital, Manila, Philippines, left Seattle, Washington, June 30, 1974.

### STUDENT MISSIONARIES

**Ronald Herbert Carlson** (UC), of Richfield, Minnesota, to serve in evangelism, Irish Mission, Hollywood, County Down, Northern Ireland, left Minneapolis, May 26, 1974.

**Barbara Jean Lokken** (UC), of Minneapolis, Minnesota, to serve in evangelism, Irish Mission, Hollywood, County Down, Northern Ireland, left Minneapolis, May 26, 1974.

**Kerry Lynn Martin** (PUC), of Tujunga, California, to serve in student evangelism, Welsh Mission, Cardiff, Wales, left Vancouver, British Columbia, Canada, June 18, 1974.

**Steven Robert McKenzie** (AU), of Mt. Vernon, Ohio, to serve as English teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, left San Francisco, June 2, 1974.

**Beatriz Bonnie Montejo** (SMC), of Hormigueros, Puerto Rico, to serve in the Nicaragua Tasba Raya Mission Project, Francia Sirpii, Atchemco, via Puerto Cabezas, Nicaragua, left McAllen, Texas, May 20, 1974.

**Twila Kay Pierson** (UC), of Morrill, Nebraska, to serve as teacher, English Language School, Tokyo, Japan, left San Francisco, May 26, 1974.

**Linda Louise Taylor** (SMC), of Sedan, Kansas, to serve in the Nicaragua Tasba Raya Mission Project, Francia Sirpii, Atchemco, via Puerto Cabezas, Nicaragua, left McAllen, Texas, May 20, 1974.

**Riley Franklin Trimm III** (SMC), of Birmingham, Alabama, to serve in the Nicaragua Tasba Raya Mission Project, Francia Sirpii, Atchemco, via Puerto Cabezas, Nicaragua, left McAllen, Texas, May 20, 1974.

**Douglas Von Kriegelstein** (SMC), of Cuyuga, New York, to serve as construction worker, Nicaragua Tasba Raya Mission Project, Francia Sirpii, Atchemco, via Puerto Cabezas, Nicaragua, left McAllen, Texas, May 20, 1974.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

**Lawrence Caviness** (R/SS), of Willows, California, to serve as a minister, Central Amazon Mission, Manaus, Amazonas, Brazil, left San Francisco, January 15, 1974.

**John R. Ford** (LLU '47) (R/SS), to serve as physician, Saigon Adventist Hospital, Saigon, Vietnam, and **Ida (Whitfield) Ford**, of El Cajon, California, left Los Angeles, June 29, 1974.

**A. Raleigh and Margaret Heald** (AVSC), of Applegate, California, to serve as construction worker and teacher, respectively, Japan Union Mission, Yokohama, Japan, left Los Angeles, July 11, 1974.

**C. Gary Oliver** (PUC '66) (R/SS), to serve as chaplain for medical students at Guadalajara University, Guadalajara, Mexico, and **Anita Oliver** and child, of Auburn, Washington, crossed the border at El Paso, Texas, June 3, 1974.

**Dale Stoops** (U of Calif., Irvin) (R/SS), to serve as physician/surgeon, Hong Kong Adventist Hospital, Hong Kong, and **Margorie Ann (Roberts) Stoops** and four children, of Manteca, California, left San Francisco, June 30, 1974.

**Marvin R. Wilcox** (LLU '59) (R/SS), to serve as physician, Sarawak Mission, Kuching, Sarawak, E. Malaysia, and **Marilyn Wilcox** and children, of Modesto, California, left Los Angeles, July 2, 1974.

## Notices

### International Religious Liberty Association Legal Meeting

□ Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Monday, October 14, 1974, 9:30 A.M., in the University church, Loma Linda, California, for the purpose of transacting such business as may properly come before the members of the Association. M. E. LOEWEN, Secretary

### Airline Religious Discrimination

□ The Civil Rights Law with its 1972 religious amendment has brought the United States Government directly into the matter of religious discrimination. Today it is illegal for an employer to discriminate against an employee for keeping the Sabbath or for refusing to join or support a labor union unless the employer can prove that it would cause an undue hardship to his business. The mere inconvenience of revising the schedule is not considered undue hardship.

The Equal Employment Opportunity Commission, the Government agency charged with enforcing the law, has requested that the General Conference supply information concerning religious discrimination by airlines operating in the United States. They need the name and address of any Seventh-day Adventist who has been refused employment or dismissed from an airline because of keeping the Sabbath since 1965.

If you know of such a person, please send the information to the General Conference Religious Liberty Department immediately. Be sure to give the name of the airline involved. W. MELVIN ADAMS, Secretary

Department of Public Affairs and Religious Liberty  
General Conference

## Coming

Lay Preachers' Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Missions Centennial Day	September 14
Review and Herald Periodicals Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinders	September 28

## Judge Rules Against Adventists

A U.S. Federal District judge in Texas has ruled against two members of the Seventh-day Adventist Church who had asked to be exempted from an agency-shop agreement because of their religious convictions against joining or supporting labor unions. In court, they testified that in view of their church's teaching they would jeopardize their salvation by financially supporting a labor union. In the words of the court decision, the Seventh-day Adventist testimony was that a member who joins or contributes to a labor union "places his immortal soul in jeopardy and denies himself a chance for eternal life and salvation." (Adventists, of course, do not believe in an "immortal soul.") The judge found that the labor union was requiring the Adventists to pay only their share of the cost of collective bargaining, not to believe in or accept labor-union doctrine. In conclusion, the judge said, "This court being of the opinion that there being no conflict between the plaintiffs' religious beliefs and the union security agreement, it is thus unnecessary for this court to direct General Dynamics to accommodate the Plaintiffs . . ."

The judge thus implied that the two Seventh-day Adventists are wrongly applying their church's teaching, that there is "no conflict between" their "religious beliefs" and financial support of a labor union. The case will be appealed to the United States Court of Appeals. One of the points of appeal will be that the judge had no right to tell a church how its religious teachings shall be interpreted by its members.

W. MELVIN ADAMS

## South America Moves Forward

During the first six months of 1974 literature evangelists in the South American Division delivered \$2,776,008.47 worth of denominational publications, as compared with \$1,859,695.40 for the corresponding period of 1973. This is a gain of \$916,313.07 for this six-month period. During this same time there has been an increase of 201 in the number of literature evangelists. Baptisms as the result of the publishing work are also greatly increasing in South America. The leaders, literature evangelists, and laity of this division are determined to distribute one million copies of *The Great Controversy* in that great, far-flung area. They should reach that goal by the time of the forthcoming General Conference session. *The Great Controversy* is one of our best soul-winning books and is doing its part in the great harvest of souls now accepting the Adventist message in South America.

D. A. McADAMS

## Conversions in the Philippines

Abelardo L. Elumir, a newly ordained pastor, recently held a series of meetings in Batabato, Philippines, a town on the eastern shore of the Davao Gulf. The town's name means "stone stone," and its residents are known for consistently exhibiting stony defiance to any new religious ideas coming into the community. At the end of the meetings 35 children and adults received graduation certifications from the Voice of Prophecy Friendship Course. Since then, 20 persons have been baptized, and a 20-by-30-meter lot awaits the construction of a church to serve the new converts, whose hearts of stone have become flesh. ISAAC L. YAP

## New Trend in S.S. Offerings

For the first time in a number of years the percentage of increase in Sabbath school offerings in North America has exceeded that of the tithe. Before 1974 the situation was as follows:

Year	Sabbath School Offerings Per Cent Increase	Tithe Per Cent Increase
1969	3.6	9.7
1970	2.43	7.79
1971	5.38	9.17
1972	8.5	11.4
1973	11.0	12.1

However, the picture in the first half of 1974 is much more encouraging. The increase of Sabbath school offerings was 18.3 per cent, while tithe increase is 13.9 per cent over the same period in 1973. In actual dollars this means our Sabbath school offerings increased \$1,027,439.30.

Churches all over North America are taking the 2x challenge seriously and doubling their Sabbath school offerings. Erling Calkins, Sabbath school secretary for the Southern California Conference, reports: Eight Sabbath schools in the conference doubled their mission offerings: Compton-Samoan, Filipino-Wilmington, Hacienda Heights, Korean Monterey Park, Lake of the Woods, North Hollywood, Santa Barbara, Sun Village.

FERNON RETZER

## People in the News

Niels B. Jorgensen, D.D.S., 80, died August 15 in Los Angeles, California. Before retiring in 1969, he had taught at Loma Linda University for 27 years. He was the first to use the techniques of intravenous sedation and local anesthesia. He combined his clinical and research work in textbooks and prize-winning training films for dental students around the world. His 1970 film, *The Infra-orbital Posterior, Superior Alveolar, and Palatine Nerve Blocks*, won the coveted French award *Diplome d'Honneur*. The National Institutes of Health used the Jorgensen technique as the basis for drawing up their guidelines for pain control.