

# Review

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

## Ellen G. White and Health

Adventists do not profess to be originators of the general principles of health reform, but they believe that Ellen White was guided in selecting valid principles from among various contemporary ideas.

By E. W. NASH

THE INSPIRED HEALTH revelations as given through Ellen White came at a most propitious time. Epidemics and endemic diseases were sapping the vitality of Americans and other peoples. Malaria, dysentery, and diarrhea were always present and were principal causes of death, as were pneumonia, influenza, and tuberculosis. Epidemics swept the land and took their toll in death and misery. Cholera, the most terrifying disease, broke out in the nation in 1832, 1849-1854, and 1866. In one New York hospital all the patients and nurses on one ward died during the night owing to the unusually large number of severe cases.<sup>1</sup> In 1853 New Orleans was prostrated by a great yellow fever epidemic that produced between 30,000-40,000 cases.<sup>2</sup> Also, diphtheria epidemics took a large toll among the children.

Intemperate living was the order of the day and did its part to weaken resistance to disease. Nutritional understanding was meager, further contributing to the low state of health. The treatment available from U. S. physicians, moreover, was based on unfounded theories that often harmed the patient more than if no treatment had been given at all.

*Continued on page 10*

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## Judging on "Evidence"

During the early days of World War II a good-looking young man wearing a business suit was in a telephone booth making a call. Outside, waiting their turn, were several soldiers, who grew increasingly impatient and boisterous as the minutes passed. By the time the youth hung up the receiver and stepped out of the booth, their remarks were both loud and insulting. "You must have made up a good story to avoid being drafted," sneered one. "You're a coward!" shouted another.

The young civilian made no defense, but his face showed that he was hurt by the critical comments of his tormentors. "Sorry to keep you waiting," he said, turning to leave.

As he walked away, the soldiers saw for the first time that his left sleeve was empty. He not only had served his country (having enlisted, not waiting for the draft), but had lost his arm in combat.

The practice of passing judgment on others without having all the facts, unfortunately was not a casualty of World War II. It still is very much alive.

Facts, of course, are not always easy to come by, and "evidence" is often subject to interpretation. Take the case of Joseph. Joseph was sold into slavery in Egypt because his brothers hated him. But in Egypt he carried out his assignments with skill and faithfulness, and as a result, his master, Potiphar, delegated to him more and more responsibility. And "the Lord blessed the Egyptian's house for Joseph's sake" (Gen. 39:5).

We don't know how or when it happened, but as time went along Mrs. Potiphar was attracted to Joseph. Conceivably his beautiful character was what first caught her attention, but the "corruption teeming in that heathen land" (*Patriarchs and Prophets*, p. 217) likely had affected her, and she confused high-level admiration with low-level lust. Crudely but forthrightly she endeavored to seduce Joseph.

Joseph's verbal response to the temptation was a marvelous combination of logic, tact, and religious principle.

But Potiphar's wife was persistent. One day, as Joseph was carrying out his responsibilities in the home, she took advantage of the fact that they were alone and tempted Joseph, as she had done so often in the past. When she obtained no response, apparently she took hold of him firmly, perhaps throwing her arms around him.

Joseph attempted to free himself, and in the struggle slipped out of his garment, "and fled, and got him out" (Gen. 39:12). Now, with Joseph's garment in her hand, Mrs. Potiphar called some of the servants and falsely claimed that Joseph had attempted to attack her. "But I screamed," she added, "so he ran. He was in such a hurry he didn't even have time to dress. Look! Here is his garment! Here's the evidence."

The servants were appalled by the experience described by Mrs. Potiphar, and their reaction was so satis-

factory that Mrs. Potiphar retold the story for the benefit of her husband when he came home. "See, here's the evidence! Here's Joseph's coat!"

If this experience teaches anything, it certainly teaches that "evidence" is subject to interpretation. Mrs. Potiphar displayed Joseph's garment as evidence that he was an irresponsible steward, with morals so loose that he would even consider his master's wife as "fair game." But, and this fact is impressive, when Mrs. Potiphar's "evidence"—Joseph's garment in her hand—was rightly interpreted it actually proved that Joseph was pure and noble. The "evidence" demonstrated Joseph's innocence, not his guilt. It also proved that his accuser was an evil person who, when she could not have her way, was willing to destroy an entirely innocent man.

### Subject to Interpretation

Thus, in evaluating charges against anyone it is important not only to see all sides of the question, as illustrated by the story with which we began this editorial, but also to place the right interpretation on "evidence," and be certain that the motives of accusers are pure.

Joseph related well to trial and temptation, and as a result, God prospered him and eventually exalted him to the post of prime minister of Egypt. Obviously, affliction of various kinds may be a blessing.

It purifies and refines the character. It tests our faith and strengthens it by exercise. It helps us see our need of God. It helps us understand sorrow so that we can sympathize with and encourage others. And it draws us closer to the Saviour, who was betrayed, falsely accused, beaten, and crucified.

In commenting on the shameful execution of John the Baptist, Ellen G. White has written: "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. . . . Of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, pp. 224, 225.

As Christians, we know that our responsibility is to deal fairly with alleged "evidence." If wrong has been done let us not excuse it lightly as if that were the compassionate thing to do. Let us, however, help the wrongdoer see both the full extent of his wrongs and the healing hand of God (see *Testimonies*, vol. 1, p. 213).

But if wrong has not been done, in spite of the alleged "evidence," then the Christian's obligation is clear; the falsely accused needs more than sympathy, he or she needs forthright defense so that his or her name is cleared. There is very little that the falsely accused can do in self-defense; he or she can only hope that others will practice the golden rule.

Yet there may be times when no one clears the air, and we must bear false accusations. Let us accept our trials graciously, seeing them as opportunities to experience "fellowship with Christ in His sufferings." K. H. W.

# This Week

Eugene Nash, author of our cover article, "Ellen G. White and Health," has been teaching at Loma Linda University since 1957. A graduate of La Sierra College, he received a Master's degree from the University of Southern California in 1962 and an M.P.H. from LLU in 1975.

In his article Mr. Nash describes the illnesses, health habits, and medical practices of Ellen White's time. Only when seen in its historical setting does the health instruction given Mrs. White assume its proper importance. Her health message in

some respects was a pioneering message years in advance of her times. In addition it selected carefully from those medical practices that were correct and set them in a larger, more integrated context, while forthrightly condemning those commonly accepted medical customs that later research has also verified as improper.

A letter from Barbara Ringer, director of the Seoul Adventist Hospital Orphanage in Korea, arrived at our office this morning. We would like to share it with our readers. She writes:

"The November 27 issue of the REVIEW AND HERALD has just been received here in Korea. We were very much interested in your cover picture since it was drawn from a picture taken in our Seoul orphanage.

"Your readers may be interested to know that the little girl is Kim, Chung Ah, who left us in April of 1972 to find a home with the Kristen Beer Sorensen family of Norway. And the little boy is Lee, Young Bo, who is now in the process of adoption into the family of George Anthony Rue, of Ridgecrest, California, a

grandnephew of Dr. George Rue whose wife founded our orphanage.

"During the past 24 years that we have had this home for homeless children, many of your readers have supported our program unselfishly and generously. We want to take this opportunity to thank them for their prayers and moral support in addition to their financial help."

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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.]

### On Target

The writer is on target by starting with the question—"What is the subject that should absorb and engage the chief attention of Seventh-day Adventists at this time?" (Jan. 8, 1976, cover). I agree with his answer, "The proclamation of the gospel of Christ to the whole world in this generation."

But the proclamation of God's message to the whole world cannot come into its fullness until the latter rain comes. If we had the daily baptism of the Holy Spirit after the order that Jesus had it, and to the extent that it is available under the early rain, God would send the latter rain and cut the work short in righteousness. Therefore entering into the daily baptism of the Holy Spirit to the extent that God offers it should engage the chief attention of every SDA at this time. This, with the three R's—repentance, revival, and reformation—for entering into the daily baptism, is the greatest and most urgent of all our needs.

J. L. SHULER  
National City, California

### Why Apostasy?

All the years I have been reading the Scriptures, I have wondered why all the apostasies in Israel. Having abundant evidence of God's law and care, why were

God's people constantly drawn to the world around them? The problem never seemed to click in my mind.

However, the article by A. D. Chilson on "Holy Days and Holidays" (Dec. 25) clarified the problem for me. The art of rationalization was apparently well known and much used even in those days.

GWEN FALKNER  
Fieldon, Illinois

### Clean Pressroom Witness

When I read the article, "Clean Pressroom Witnesses for Christ," by Milton Murray, in the REVIEW of December 4, 1975, I recalled a similar experience that happened to me nearly two decades ago. While traveling by plane on a Government mission to the West Coast, I was seated by a dignified man who introduced himself to me as the vice-president of a large airplane corporation. When he learned that I am a Seventh-day Adventist, he said that I was the second one with whom he had knowingly met, the first being a male nurse who ministered to him while he was hospitalized several years before.

"That man went beyond the call of duty in his service," he declared, "and I resolved then and there as a nonreligious man, that if I ever became a Christian, it would be as a member of the church to which that nurse belonged."

Then he asked me: "Are all Seventh-day Adventists like that young man—willing to go beyond the call of duty?" "If they are truly converted, and born-again Christians, yes," I replied after a

brief hesitation and sending a silent petition up to God for guidance in the answer. "Then," said the airplane executive emphatically, "I want to be a Seventh-day Adventist Christian."

RALPH B. NESTLER  
Vienna, Virginia

### Second Coming Delayed

The editorial "Why Time Lingers" (Dec. 4) has, no doubt, stirred many hearts other than mine. It was scholarly, written so that it left no question as to the reason for the delay in Christ's coming. It was a most comprehensive answer and should clear up a moot question that has puzzled many.

Some, today, are in the same situation as that of our pioneers. Some have become apathetic and procrastinating. Satan knows that if we begin to question, our spiritual condition—our enthusiasm for the soon return of Christ—lessens. He knows also that if we assume that things will continue on and on, year after year, we will eventually find ourselves outside. When we fail to reach out, we fade out. We must not permit lethargy and indifference to rule our lives.

No one can afford to let disappointments and bitter experiences affect his spiritual life; these two are steppingstones toward the development of the kind of bedrock character that is necessary in order to face the soon-coming events. Need for preparation is more imperative now than in 1844, during the "waiting period."

AL COSSETTA  
Kansas City, Missouri

### Anniversary Issue

The 125th Anniversary issue of the REVIEW is a highly interesting piece of SDA history. In my ninety-sixth year I am the little "grandpa" of the 45 retirees here in the Crystal Springs Manor. The folks here urged me to tell them some stories of the REVIEW editors pictured on page 5 of this special issue. I have personally known seven out of the nine on that page—all but White and Andrews.

You and your editorial associates did splendidly in carrying out Ellen White's good suggestion on page 145 of her book *Counsels to Writers and Editors*. (See below.)  
ERNEST LLOYD  
Deer Park, California

► On this page the following is found: "The record of the experience through which the people of God passed in the early history of our work must be re-published. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. . . ."

"We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches, and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. Miracles were wrought. Again and again, when we were brought into strait places, the power of God was displayed in our behalf."

# Growing in Grace Intelligently

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Because of their greater knowledge,  
intellectuals ought to be  
the best Christians.

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By WILLIS J. HACKETT

WHAT HAPPENS IN THE BRAIN during the process of sanctification? Sanctification is a continuing, ongoing experience that includes all phases of a person's life—physical, mental, social, and spiritual. The old ways, habits, loves, and hates are put into a new pattern. They are filtered through a concept of the love of Christ, His atonement for man, and man's relationship to Christ. "The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification."—*The Great Controversy*, p. 469.

A daily surrender to God's program requires a constant use of will power. Through the action of the will sin is expelled, aided by divine power, of course; through the action of the will new patterns of thought and action are grooved into man's complex habit patterns. This action of the human will is honored by God; it enables Him to communicate to man. "The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life."—*Testimonies*, vol. 2, p. 347. These brain nerves serve brain cells—12 billion or more of them—and these cells somehow store knowledge.

As the Christian progresses in character development by study, prayer, and experience, a new store of knowledge is fed into those cells. The Christian's vision becomes clearer in its understanding of the love, mercy, and grace of Christ. As he continues to yield to the power of the Spirit, God can more effectually communicate and activate these cells stored with new knowledge. The brain nerves, as the communicating link between the brain cells and the Holy Spirit, respond mentally and physically to each indication of "Thus saith the Lord." This is the progressive work of sanctification.

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I am always the Lord's, from the day of my surrender. He accepted me and justified me because of my Saviour, Jesus Christ. No longer am I considered a rebel or an enemy. I became His son. This acceptance on the merits of Jesus alone is frequently called justification. But as the years go by I never outgrow the need for justification. God expects growth in grace and knowledge of our Lord (2 Peter 3:18) as would be expected from any sincere and grateful child. He can do little with an empty head. He wants me to be ever learning, ever storing, ever enlarging the memory cells so that I, his son, might eventually think and act like my Elder Brother, Jesus Christ. In addition to giving me new information, God Himself through His Spirit has promised to assist in the physical process of changing my old, sinful neural patterns into those that will reproduce the character of Jesus. He can go only as far and as fast, however, as I permit.

Some computers, says my son who works with computers, have 10 million memory units. The more memory units, the more knowledge can be fed into the computer for future recall. The memory units connected and interconnected with coded patterns can communicate with one another to compute complex problems and come up with amazingly fast and precise solutions. The larger the memory unit, the better the work can be done, and the more accurate the decisions.

## The Computer of the Brain

I like to think of man in this way, because man's mind functions as a computer and far surpasses the capabilities of any computer yet made. As a Christian, a person gives to God all his capabilities, turning over to God whatever mental facilities are available to him. He is God's child, whatever the level of mental capability. But God is not satisfied to let the redeemed person rest there. God leads him into deeper study by way of new experiences, over curved roads, through dark tunnels, to impart more knowledge to him. The Christian's vision of God's great unfathomable love, His abundant mercy, His loving-kindness, as well as His holiness, is continually expanded. Because of this increased knowledge, God has more capacity with which to work; He can then activate more cells to reproduce a closer image of the perfect One.

The Christian's performance, then, is more perfectly reproducing the image of his Lord (see *Christ's Object Lessons*, p. 69). In both justification and sanctification Christ is the active agent. The Christian steps up to a higher plane, to better performance, not by knowledge gained by mere human logic and research and sheer will power, but because his mental capacity has been enlarged by a new kind of knowledge gained through a personal experience with God. This new knowledge has not only filled the brain cells but actually modified them in the process. As Peter said, "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him, . . . [by which we may] become partakers of the divine nature" (2 Peter 1:3, 4, R.S.V.).

Sanctification is the word used to describe this “partaking,” growing process. The growing process means not only greater knowledge but a greater willingness to submit to that knowledge, permitting God greater access to those brain cells that control the character. This is accomplished when the power of the will is yielded so that God can perform His will in the human mind.

Notice how Paul quoted Jesus, who compared the process of salvation to opening one’s eyes: “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18).

Sanctification here applies both to an experience of being set apart for God and to the believer’s subsequent life of dedication to the Lord Jesus. The enlightenment of mind is essential to both. When the mind is enlightened by the wooing of the Spirit, it becomes the instrument of divine grace in leading the former sinner into a lifelong experience of learning and growing. “This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God.”—*The Great Controversy*, p. 469.

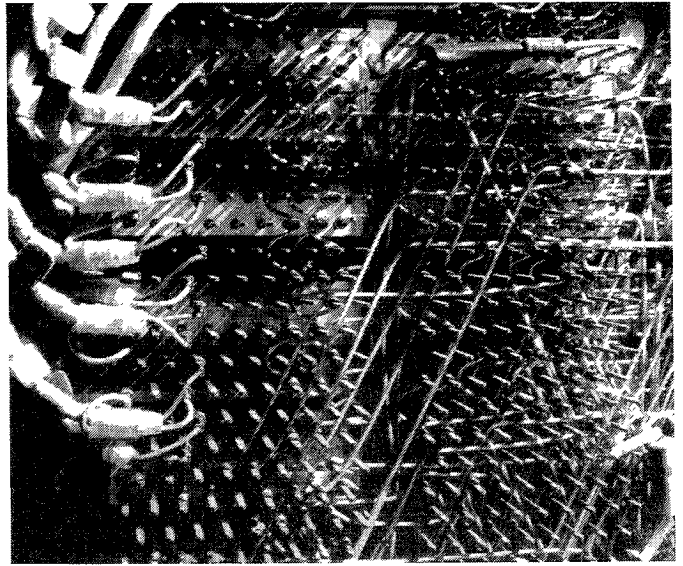
One of the functions of the Holy Spirit is to “guide . . . into all truth” (John 16:13). In cooperation with the Spirit the believer progressively enlarges his faculties, learns to understand the deeper things of God embodied in the revealed Word, and enjoys a more complete abiding and indwelling of His Spirit.

### Enlightenment of the Mind

Growing in grace, then, is not separate from growing in knowledge. Reproducing the divine nature requires an expansion of the mind to comprehend new truth and the indwelling of the Spirit to activate the life in harmony with that knowledge. Wherever a person may be along this growth pattern, he or she is enjoying the benefits of sanctification. The Christian belongs to God, a trophy won at the cross by redeeming grace. Christ’s perfect life, as well as His death, is an absolute guarantee of God’s ability to save as long as the person continues to accept new knowledge from God and obeys it by God’s grace.

Paul said, “And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit” (2 Cor. 3:18, R.S.V.). For the Christian there is no end to growth; it continues as long as the mind expands into a more complete knowledge and understanding of God’s grace. “The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light.”—*Selected Messages*, book 1, p. 317.

The act of growing in grace, however, is often misunderstood. Growing in grace involves greater knowledge of the will of God. As this knowledge fills up more and more brain cells, it enables the human instrument, by the grace of God, to produce a better solution, corresponding to the revealed will of God.



Man’s mind functions as a computer, but far surpasses it in complexity.

Note these words, “Let none deceive themselves with the belief that they can become holy while willfully violating one of God’s requirements. The commission of a *known sin silences the witnessing voice of the Spirit and separates the soul from God.*”—*The Great Controversy*, p. 472. (Italics supplied.) Notice that the experience of sanctification depends upon living up to all the knowledge one has. Willful sin is known, weighed, deliberate sin. A person’s computer must be able to define that sin to be willful. James says, “To him that knoweth to do good, and doeth it not, to him it is sin.” The nearer we come to Jesus, the more clearly we shall discern the exceeding sinfulness of sin, and the more earnestly we shall confess the exceeding sinfulness of our own nature (see *Christ’s Object Lessons*, p. 160).

One of the reasons for incorrect concepts of sanctification so prominent in the world today is that growth in knowledge and performance are excluded. Modern errors emphasize sanctification to be an instantaneous work, strangely separated from the expressed will of God as reflected in His holy law. Such an understanding appeals to self-exaltation, but has little to do with reflecting the character of Jesus. All such misconceptions develop through lack of Biblical knowledge. Ellen White warns: “The claim to be without sin is, in itself, evidence that he who makes this claim is far from holy. It is because he has no true conception of the infinite purity and holiness of God or of what they must become who shall be in harmony with His character; because he has no true conception of the purity and exalted loveliness of Jesus, and the malignity and evil of sin, that man can regard himself as holy.”—*The Great Controversy*, p. 473.

All such counsel assumes growth, knowledge, and an indwelling of Christ by His Spirit that will reproduce the character of Christ according to the extent of our knowledge and ability. “When, through faith in Jesus Christ, man does according to the very best of his ability, and



## The Great Adventure

By AUDREY LOGAN

ANN and Joy were going to live for four whole days in a game preserve in Africa. All the wild animals would be roaming around, with no cages, bars, or gates to restrict them.

At night Ann and Joy, mother and daddy would sleep in a thatched hut inside a camp where it would be safe.

The two girls were so excited they didn't know which way to look when they set out on this great adventure.

As daddy prepared to drive into the forest, the game warden said, "You must be back here at least an hour before sunset, otherwise we will come and search for you. And this is a warning: NEVER GET OUT OF YOUR CAR."

"But what if I have a puncture?" replied daddy, dismayed.

"Never mind," replied the warden. "Stay in your car until someone finds you and reports it. Your life may depend on your heeding this instruction."

With this reminder ringing in their ears the family set off. The farther they traveled the more wonderful their adventure seemed.

"Look! A leopard is asleep on the rock over there," shrieked Joy.

"I can see a baby giraffe with its mother," cried Ann, as they drove on.

Then right before their eyes they saw a great herd of elephants—dozens of them, fathers, mothers, grandmas, grandpas, uncles, aunts, cousins, and babies, all plodding along together.

In the trees the monkeys chattered, and keeping their distance from the fiercer creatures were the deer. It was all so exciting!

Suddenly daddy turned a corner and there lying by the side of the road were two beautiful, silky lions, and beside them snuggling

up to its mother was a cute little cub. Daddy stopped the car and everyone peered through the window eagerly.

"They look so peaceful. I'm sure they'd let us stroke them," said Ann longingly.

"They may look peaceful, but they are very fierce, especially when they have their young with them," cautioned daddy. "We must not get too near."

The whole day was thrilling, but eventually it was time to return to camp. When they arrived, they reported to the warden.

"How did you enjoy your trip?" he asked.

"Great!" replied daddy. "Did you see anything special?"

"I think the most interesting sight was the lion family sleeping by the road."

"Ah," said the warden, "they're a dangerous lot. Do you remember that I told you not to get out of your car? Well, last week two men didn't heed that warning. When they saw those lions looking so peaceful, they decided these beautiful animals would make a wonderful snapshot. The younger man got out of the car, thinking he would be in the picture too, when suddenly one of those great beasts attacked him. He managed to scramble back into the car, but not before he was badly mauled. He had to be taken to a hospital. If only he had done what I told him."

How thankful the family were that they were safe.

"That," said daddy later, "shows that it always pays to listen to good advice from someone who knows best."



seeks to keep the way of the Lord by obedience to the ten commandments, the perfection of Christ is imputed to cover the transgression of the repentant and obedient soul."—*Fundamentals of Christian Education*, p. 135.

A man's knowledge and ability are taken into account as God assesses one's standing before the perfect law of liberty. "With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. . . . We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be discouraged; we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord."—*Selected Messages*, book 1, p. 337.

### A More Fit Vessel

All along the way to the kingdom we are to grow in grace and in the knowledge of the truth, becoming a more fit vessel with which to glorify our Lord. Let no one get the idea, however, that the person who has the highest IQ or the most advanced degree is necessarily the finest reproduction of the image of God. Such a person could be highly advanced if he were fully surrendered. Intellectuals ought to be the best Christians. Since they have more knowledge, a greater memory bank, a more complex and more fully developed storage system, their perceptions should be sharper and their growth more rapid. "The truths of the divine word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently."—*Counselors to Parents and Teachers*, p. 361.

However, all depends on the decision-making process, the will power, as to whether this highly programmed facility of the human mind is to be activated by the Holy Spirit, the Source of power. Note this statement: "The perception and appreciation of truth, He said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will."—*The Desire of Ages*, p. 455.

Here is the key. While it is all done with the mind, the storage of knowledge does not necessarily guarantee correct solutions or godly performance. The right use of the will, the decision of a free moral being, is the key to making the marvelous mechanism of the mind useful to the Great Programmer.

"Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself."—*Ibid.*, pp. 455, 456.

The right use of our mental and spiritual potential, ever subject to the prompting of the Holy Spirit, is the key to conversion, to repentance, to justification, and sanctification, and eventually to glorification at the coming of the King of kings and Lord of lords. □

# Science and History Shed Light on Music

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Scientific investigation makes  
the writings of Ellen G. White on  
music stand out with greater clarity  
and importance.

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By H. LLOYD LENO

AS NOTED IN OUR previous article, music enters the mind on the subconscious level because it is received first by the thalamus, which records it as either a pleasant or an unpleasant sensation. The cortex is not involved, the powers of reason and judgment are not employed. Now notice these statements by Ellen White: "Satan has no objection to music if he can make that a channel through which to gain access to the minds of the youth."—*Testimonies*, vol. 1, p. 506. "Satan knows what organs to excite to animate, engross, and charm the mind."—*Ibid.*, p. 497.

The implication of these for the Christian should be frightening, especially when considered along with these statements: "The natural mind leans toward pleasure and self-gratification" (*Counsels to Parents, Teachers, and Students*, p. 325); "Satan is using every means to make crime and debasing vice popular. . . . The mind is educated to familiarity with sin" (*Patriarchs and Prophets*, p. 459); "When it suits his purpose, he [Satan] can impart to men sentiments that are enchanting" (*Counsels to Parents, Teachers, and Students*, p. 27).

Now, if music can affect us subconsciously, we need to know just what effect it has. Scientific investigations prove music can bring about mood changes by affecting the body chemistry and electrolyte balance. But can the thoughts be affected by music without words? Mrs. White wrote: "No one who has an indwelling Saviour will dishonor Him before others by producing strains from a musical instrument which call the mind from God and heaven to light and trifling things."—*Testimonies*, vol. 1, p. 510.

Note that in this instance it was instrumental music

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that she warned would "call the mind" from God to "light and trifling things." Again, with the same concern, she spoke of music that, "instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth." Immediately, she qualifies the type of music: "frivolous songs and . . . popular sheet music," and in the next sentence she again spoke of the use of "instruments of music" (*ibid.*, p. 497). Other expressions such as "pleasing infatuation" (*ibid.*, p. 506), "deprave the imagination" (*ibid.*, vol. 4, p. 653), and "abundance of enthusiasm, and a kind of inspiration" (*Counsels to Parents, Teachers, and Students*, p. 339), show a causal relationship between the musical atmosphere and the mood of the people involved.

By contrast, she described the various activities of those enrolled in the schools of the prophets: "No frivolous waltz was heard" (*Fundamentals of Christian Education*, p. 97). Whatever the music was, we know it was of a kind opposed to frivolity.

Our brief survey of scientific studies showed that response to music can be physical, that muscular energy can be affected, movement can be inhibited or stimulated, and that repetitive rhythmic music has a hypnotic effect. Mrs. White warned that "Satan knows what organs to excite to animate, engross, and charm the mind." Other statements which relate music to physical activity are these: Music has power "to promote harmony of action" (*Education*, p. 168), "a frivolous ditty, fit for the dance hall" (*Testimonies*, vol. 1, p. 506). Speaking of the effect of a certain kind of music she wrote: "It prepares the participants for unholy thought and action" (*Counsels to Parents, Teachers and Students*, p. 339).

## Music and Environment

If scientific investigations regarding music are valid and the inspired counsel is correctly interpreted, we should be able to find some evidence in life situations that music does, in fact, have an influence and that this has been true throughout history. Furthermore, we want to discover what type of music was, and is, detrimental to character.

A great deal can be learned from observing music in its original setting, and its basic function. Some would object to a consideration of association as evidence of musical meaning and influence; but there is a reason for the close affinity of certain kinds of music with certain activity. It cannot be mere coincidence. It has to do with the intrinsic qualities of the musical material. As Finklestein says: "The human imagery of music, the key to its content, is confirmed by people through their very use of it."<sup>1</sup>

Recently Blue Cross Insurance Company issued a study of the youth scene in America entitled *Adolescence for Adults*. Believing that "public health education starts with understanding," Blue Cross commissioned a group of sociologists, psychologists, and writers from various educational institutions to make an in-depth study of the youth culture, its philosophy, mores, and morals.

The analysis of the musical scene entitled "Songs of the Hang-Loose Ethic" begins with this provocative statement: "Popular music has troubled Americans ever since the turn of the century when ragtime and jazz be-

gan to evolve and be played in the off-limits of southern and eastern cities. From its inception, it was colored with some of the ill repute of the peoples from which it sprang . . . and ever since . . . many people have worried over the vulgarizing and immoralizing influences of the wild new music."<sup>2</sup>

History bears out the accuracy of this statement with one exception, the dating of ragtime. According to the black-music historian Eileen Southern, piano ragtime developed during the years 1865 to 1875. Minstrel shows (vaudeville theater) also emerged at this time.<sup>3</sup>

Through the syncopated banjo figures used in these performances, the music of the minstrel shows contributed directly to the development of ragtime. (The term *rag* was used synonymously with the word *syncopation*.)

According to Southern, "The fusion of the blues and ragtime with the brass-band and syncopated dance music resulted in the music called jazz."<sup>4</sup> Descriptive names for functional music are common, and the etymology of the name *jazz* is doubtless significant. Many ingredients of jazz, as well as jazz itself, were so closely associated with the immoral entertainment world of which it was a part and so appropriate for the brothels, it was only natural that a term with this connotation should be chosen.

Webster's *New World Dictionary* states: "Jazz, Creole patois (dialect) *jass*, a sexual term applied to the Congo dances (New Orleans): present use from Chicago, c. 1914 but: from earlier similar use in the vice district of New Orleans." The historian Borroff quotes a famous

black entertainer who confirms that *jass* was a "four-letter word" common in the New Orleans brothels.<sup>5</sup> Later, it became a common slang expression for sexual intercourse in many parts of the United States.<sup>6</sup>

Some have attempted to equate the entire popular-jazz musical scene with folk music. Some folk-type elements such as the field hollers, work songs, and spirituals were among the elements that contributed to jazz, but the result was not more folk music. Jazz has no parallel anywhere in the world. It is a distinctive musical manifestation whose style and development bears no resemblance to any body of folk literature anywhere. The success of the many State Department tours of jazz groups to all parts of the world is convincing evidence of the universal appeal of jazz.

Continuing as an integral part of the lower class entertainment world, jazz soon became accepted in all economic levels of society. Through the years it evolved and changed with the social climate and created a lucrative industry. Even though new styles emerged, the old ones continued to be used. Today jazz exists in many forms; in addition to its fusion with rock, older forms have been revived.

It seems more than a mere coincidence that during these years (1865-1869) Ellen G. White should receive visions with instruction and warnings for Seventh-day Adventists about the music used in the theater and dance hall. Not only did she mention music used for these types of amusements (see *Testimonies*, vol. 1, p. 506; *ibid.*, vol. 4, p. 652; *Patriarchs and Prophets*, pp. 707, 708) but also warned that at social gatherings of

## Speaking Out

### A More Excellent Way

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, produce constructive discussion, and to allow readers to test their validity.]

THE OTHER day I received a request for assistance in paying the fare of a student missionary. I'm sure that either now or in past years others have received similar requests. But I wonder whether this is the best way to raise money.

First of all, since student missionaries must pay their own transportation, could they not trim the destination (and air fare) to the financial cloth of the student and his family? (I know that the area to which a particular student is going is dear to his heart, but nostalgia is sometimes expensive.)

Another point is whether

students rely for the most part on gifts. A group from the local high school that has a chance to go to Europe this summer has been working hard to raise money by washing cars, baking cookies, planning benefit programs—all projects having social utility.

But there is a need for services much greater than car washing, a need that seems almost impossible anymore to fill. Many people, because of advancing age or disability, are no longer able to do heavy housekeeping or yard work. A homemaker can keep the house tidy, and many people are thereby saved from being institutionalized, but the spring cleaning and raking leaves and the like not only are beyond the strength of many people who are fairly

able-bodied but they simply cannot buy that service, either because it is not offered or because they can't afford the going rate. For myself, I know that the storm windows grow heavier every year. And my neighbors' yards look like a jungle, because the lawn mower no longer is manageable and the owners are no longer agile enough to prune the bushes.

Domestic service—spring cleaning—is not very exciting. But would 20 strong young people be willing to devote ten hours a week for four or five weeks, even at minimum wages, to pay the fare for several students? Like Portia's rain from heaven, they would be twice blessed. Not only could they be a sort of missionary by proxy and share the joys of service, but they would provide useful, needed services and give pleasure to

people who always kept spotless homes but no longer can. If the students were reluctant to work at the minimum rate (although many elderly people could afford no more) they might even find some people willing to subsidize them, or help with matching funds for willing workers.

No, that isn't very exciting. But what is exciting? To form a gang of workers and go into the inner city and clean out trash, without cost? (A local project.) (Have they ever seen what happens to a lot from which all debris has been removed? The latter state is worse than the first.) Or is it more exciting to go jogging, with sponsors paying so much for every mile? Exciting to haul away tons of rubbish but not to help their neighbors clean the basement? Impressed I am not!

NAME WITHHELD



professed Christians (pleasure parties) certain music had a powerful influence on attitudes and behavior.

She described one scene thus: "One was seated at the instrument of music [piano?], and such songs were poured forth as made the watching angels weep. There was mirth, . . . abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action."—*Counsels to Parents, Teachers, and Students*, p. 339.

Additional insight into the background of the counsels of Mrs. White can be obtained by noting the specific activities in the entertainment world during this period. We know that much of the instruction contained in *Testimonies*, volume 1, and *Counsels to Parents, Teachers, and Students* was directed to the young people of the church, the sanitarium, and the college in Battle Creek. Some useful information was obtained through examination of local newspapers of that era.

### Public Entertainment 1880-1896

As we would expect, the two daily newspapers, the *Daily Journal* and the *Nightly Moon*, carried advertisements, as well as comments, on a variety of entertainment items. They ranged from recitals, band and choir concerts, to theater productions of various kinds. A place known as Hamblen's Opera House scheduled everything from lectures to grand opera. Evidently the most popular types of entertainment were productions (called shows) that included a combination of music, drama (serious or humorous), dancing, and novelties. Many of these were "big name" companies from New York and Philadelphia.

The advertisements were notably explicit—some samples: *The Twelve Temptations*. The most remarkable, Mighty Massive Marvelous and Magnificent Show Ever Conceived or Designed to Travel<sup>7</sup>; *The Bowery Girl: A Happy Blending of Sensation, Comedy and Pathos Interspersed with Bright and Catchy Songs, Dances, and Up-to-Date Specialties*<sup>8</sup>; *The Devil's Auction*<sup>9</sup> (accompanying this latter ad is a picture of three scantily clad dancing girls).

Another significant type of song-dance-act show was the Southern or Minstrel Show. Judging by the frequency and number of different companies appearing there, this type must have had wide appeal. Some examples of this type were: *Callender's Genuine Colored Minstrels: Mississippi Levee Dancers, Genuine Jubilee Shouters, No Time-worn Songs, No Old Torturing Jokes, No Worn-Out Sketches, Everything New*.<sup>10</sup> *The South Before the War, 60 Sable Soulful Singers, Sunburnt Southern Silhouettes, Campmeeting Shouters and Shooters, Gunned Cotton Picking Choristers, Male and Female Afric-Hued Artists. Rollicking, Ravishing, Rip Roaring, Round of Rare and Rousing Revelry*.<sup>11</sup>

It is important to note here that minstrel shows made two important contributions to the development of popular music. First, the syncopated banjo figures carried directly into ragtime, which we have seen was an important element of jazz. The ragtime pianists were for years the entertainment in brothels and saloons in New Orleans, as well as farther north. Second, minstrel shows made extensive use of the song-dance combina-

## Prayer for a Bereaved Friend

By KIT WATTS

The thunderclap has shattered us;  
The storm has broken us;  
We grope sightless in the canyon of death's shadow.  
O Lord,  
Walk with us where we must walk;  
Weep with us as once You wept  
With Mary and with Martha.  
Let us find a moment of refuge  
In the promised shelter  
Of Your everlasting arms.

tion. It is common knowledge that with their accompanying gestures their songs were often suggestive and lewd.

With this historical background of entertainment practices in Battle Creek, consider the relevance of these statements taken from *Counsels to Teachers*, pages 325-341: "The desire for excitement and pleasing entertainment is a temptation and a snare to God's people." . . . "He [Satan] keeps up a continual excitement. There are shows, . . . and an endless variety of entertainment that are calculated to lead to a love of the world." . . . "The natural mind leans toward pleasure and self-gratification. It is Satan's policy to fill the mind with a desire for worldly amusement."—Page 325. "Among the most dangerous resorts for pleasure is the theater. . . . It is the very hotbed of immorality."—Page 334. "Between the associations of the followers of Christ for Christian recreation and worldly gatherings for pleasure and amusement will exist a marked contrast."—Page 336. "There has been a class of social gatherings . . . that have been a disgrace to our institutions and to the church. They encourage . . . hilarity, and trifling. Professed Christians who are superficial in character . . . are used by the tempter as his decoys. . . . Their influence attracts others. . . . They do not discern that these entertainments are really Satan's banquet."—Pages 339-341.

Thus, we have seen that once again specific divine counsel was given to the church at a time when it was most needed, and it was not only prophetic in terms of exposing the immediate problem but anticipated the discoveries of science.

How these counsels relate to modern life and the extent to which they agree with contemporary sociologists and psychologists, as well as entertainers, is the subject of the next article. □

*Continued next week*

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- <sup>7</sup> *Battle Creek Daily Journal*, Dec. 24, 1896.
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All the various "systems" or schools of thought in the field of medicine, were groping in the dark, since the science of bacteriology had not yet come into being. One of the misconceptions of medical procedure involved the method of disease diagnosis and classification. The physician focused on the symptom rather than on the underlying cause, and thus diseases were classified according to symptoms. For example, one group of diseases was designated eruptive diseases, with the same therapies being considered for all the diseases that produced eruptive symptoms.<sup>3</sup> Powerful agents, which would radically change the symptom state, were considered to be effective remedies and were prescribed in heavy doses. The heroic doses as often prescribed resulted in unnecessary deaths and inestimable damage to the health and well-being of the American populace.<sup>4</sup>

Therapy revolved around creating in the patient an unnatural condition in opposition to the existing one. The unnatural condition was often brought about by strong purgatives and emetics that were symptomatically demonstrative therapies "to cleanse the stomach and bowels."<sup>5</sup> Calomel (mercury chloride) was commonly used as the drug of choice for the purging action. It was used for just about any sickness that came along, even though it produced disastrous side effects and had been recognized as a poison by the early Greeks.<sup>6</sup> Tartar of antimony was used as an emetic or vomiting agent and could cause severe inflammation of the stomach, intestines, and even the lungs.<sup>7</sup>

If the patient lived through the purging and emetic steps of therapy, then a tonic was often administered. Several drugs were used as tonics, most of them being powerful poisons: nux vomica, strychnine, cinchona bark or quinine, and arsenic. The list of drugs commonly used in the mid-nineteenth century includes many poisons and has been rejected almost in its entirety by modern-day physicians. Also bloodletting, considered by nineteenth-century physicians as a remedy applicable in all cases, has since been proved harmful.<sup>8</sup>

### **Popularity of Opium**

The public loathed the awful taste and drastic action brought on by the drugs usually administered. However, one drug that was popular with doctors and patients alike was opium, and by 1889 it was the most conspicuous article in the pharmacopoeia.<sup>9</sup> The addictive qualities of morphine and opium preparations were not understood. Medical texts of the day did not warn about addiction; and if physicians had any reservations about the use of opium and morphine, they certainly ignored them, because the two drugs were freely used as panaceas in treatment of disease.<sup>10</sup>

Opium was available in bottled alcohol drink or flavored medicine that appealed to the taste of the patient. Doctors found it easy to administer and would prescribe it for the most elementary problems. Crying babies were quieted with laudanum, an opium preparation.<sup>11</sup> There were no laws regulating opium, and so it was sold over the counter without prescription and was easily accessible to all. One physician reported that by far the majority of opium users first took it upon medical advice

of a physician.<sup>12</sup> By 1900 the number of addicts per population was estimated to be higher than today, although no deviant addict subculture developed, and opium users were not subject to moral sanctions current today.<sup>13</sup>

Early pioneers in the fledgling Adventist Church were not immune to the health problems of the day. Their knowledge regarding sound health principles was no greater than that of the general populace. And so it was that sickness and ill health among the leadership became barriers to progress in the church. J. N. Loughborough was prescribed tobacco for a lung condition.<sup>14</sup> He later gave up tobacco only to work himself to a complete breakdown. J. N. Andrews was often unable to perform his duties because of sickness.<sup>15</sup> Uriah Smith suffered the consequences of general intemperance. Arthur Spalding, Adventist historian, notes: "James and Ellen White exceeded [the other leaders] in illness."<sup>16</sup> At one time in 1855 so many of the Adventist leaders were ill that James White called for a day of special prayer in their behalf.<sup>17</sup>

It was into this climate of suffering and gross ignorance and irrational medical ineptitude that Ellen G. White was given a health vision showing the way for early Adventists to live balanced lives in accordance with the laws of health that would eventually lead to a health outreach that would encircle the globe.

The circumstances surrounding the vision were as follows: In early June, 1863, James and Ellen White traveled by team and wagon to Otsego, Michigan, to attend some weekend religious meetings.<sup>18</sup> At the beginning of Sabbath they assembled at the home of the Hillards for singing and prayer. It was during this worship hour that Ellen White was taken in vision.

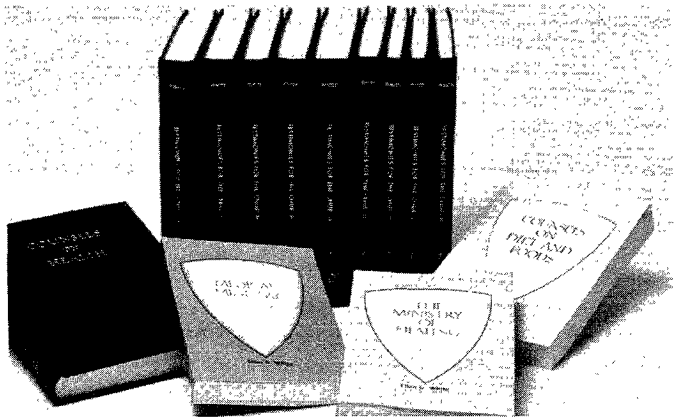
### **Eyewitness Account**

Martha Amadon, who was present, gives the following account: "Sister White was asked to lead in prayer at family worship. She did so in a most wonderful manner. Elder White was kneeling a short distance from her. While praying, she moved over to him, and laying her hand on his shoulder continued praying for him until she was taken off in vision. She was in vision about forty-five minutes. It was at this time she was given instruction upon the health question that soon after became such a matter of interest to our people."<sup>19</sup>

Up to this time only a few scattered articles and statements had been circulated by Adventist leaders regarding health subjects. The vision at Otsego was to add a new and important dimension to Adventist teachings. The concern for personal health and health education was now to be an integral part of the Adventist mission.

In a manuscript dated June 6, 1863, the day of the vision, Mrs. White made this statement regarding the subject of the Otsego vision. "I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind,—intemperance in working, in eating, in drinking, in drugging, and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, for luxury. . . . I saw that we should not be silent upon the subject of health, but wake up minds to the subject."<sup>20</sup>

In August of 1864 the health vision was published in



Ellen G. White's writings about health make up a number of volumes.

volume IV of *Spiritual Gifts* (pp. 120ff), which soon became so popular among Adventists that it was difficult to meet the demand.<sup>21</sup> The Adventist leaders were the first to change their living habits and adopt the health principles. They in turn related the success they were enjoying to the church membership through sermons and written articles.

The vision opens with a concern for the tragic health conditions of the human race. The reason is given. Man since Adam's time has violated the laws of health. Then, one by one, the principles of health are presented so that the reader may understand both the negative and positive applications. Diet is first discussed, including the problems of eating animal foods and of eating and drinking intemperately. Although tobacco, tea, and coffee had been warned against in an earlier vision, they are once again mentioned, as is instruction regarding the evils of alcohol. Highly seasoned foods are referred to as injurious. Eating irregularly is spoken against.

A lengthy portion of the vision deals with the use of drugs to cure disease. Ellen White says: "I was shown that more deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented."<sup>22</sup>

The vision goes on to cover the need for cleanliness and the importance of pure air and water. Prevention is advocated above cures. In the closing portions of the vision mental health is focused upon. Mental attitude is shown to be an important factor in health. The need for rest to rejuvenate the mental and physical powers is recommended.

Following the revelation to Mrs. White in the Otsego vision, she found that there were many changes she had to effect in her life and household. She later testified as to the benefits in following sound health principles.<sup>23</sup>

Critics have argued that the health principles found in Mrs. White's writings are not original, but had been introduced earlier by other health reformers and that she had no basis for claiming them as divine revelation. Adventists do not claim originality in regard to the principles found in the health revelations. After the health visions were written out, J. H. Waggoner wrote in the *Review and Herald* of August 7, 1866: "We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physi-

cians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means."<sup>24</sup>

### Out of Harmony With Mainstream Opinion

However, it must be remembered that the health principles elucidated by Ellen White were not in agreement with the popular mainstream "system" of medicine. One of the miracles of the health revelations is that Ellen White was courageously faithful in writing out the health principles as she saw them in vision, even though they were "offbeat," and found agreement with the ideas of but a few health reformers who were generally considered as "quacks" at the time. Such histories of medicine as: Shryock's *Medicine in America*, and Kett's *The Formation of the American Medical Profession* clearly show that the hydropaths and other reformers received scant acceptance by the medical profession and others. They were considered out of the mainstream of medicine.

Yet, it is the "offbeat" groups that contain certain similarities to the health revelations as written by Ellen White. It seems evident that God directed in her visions, since many of her health writings once considered "offbeat" are now recognized to be scientifically valid. Yet other "offbeat" ideas of the reformers of her day she did not pick up, and they have remained "offbeat" to this day.

Retrospective studies have shown that Adventists have greatly benefited from the steps they have taken in healthful living. This is certainly one miracle of the health visions and as such fulfills the goal of improving man's earthly existence.

In a broadened perspective the true goal of health reform was clearly set forth by Ellen White in 1890 in these words: "Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."<sup>25</sup> □

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# He Shall Convict the World

In a recent Andrews University study tour through the Bible lands and the Middle East, we had the privilege of visiting Damascus, one of the oldest continuously inhabited cities of the world. We were particularly interested in spending some time strolling down "the street which is called Straight." Here, many years ago Ananias was sent to "enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth" (Acts 9:11).

Arriving at the designated place, "Ananias . . . entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (verse 17).

Concerning the Holy Spirit, Ellen White wrote: "This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*The Desire of Ages*, p. 672.

The mysterious and powerful work of the Spirit in human life may be viewed in four aspects—first, the Spirit is a convicting power; then an indwelling and transforming power. He also increases our effectiveness by becoming an enabling power; and eventually He is an all-pervading power, performing the great miracle of finishing in a short time the work of God.

We will comment on each of these aspects. In this editorial we will discuss the work of the Spirit of God as a convicting power. In subsequent editorials we will deal with the other aspects of His work.

This important aspect of the work of the third person of the Godhead is presented in John 16. Here, the Master promised the disciples that He would send the Comforter, His personal representative. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The Greek verb here translated "reprove" may also be translated "convict." It is the Spirit of God who convicts the human being of his wrongness and of his need of a Saviour, causing him to repent. But repentance happens only if the sinner responds to the divine promptings. "We can no more repent without the Spirit of Christ [the Holy Spirit] to awaken the conscience than we can be pardoned without Christ."—*Steps to Christ*, p. 26.

Everyone, everywhere, since Adam and Eve, has heard the convicting voice of the Holy Spirit. But there is no compulsion. A person is not prevented from resisting if he chooses. If he does not resist, but responds, he is drawn to Jesus, and he is led to the foot of the cross. If one is already a child of God, he is led to a closer relationship with the dear Saviour.

Repentance is not an act that happens only occasion-

ally, when we have committed a gross mistake or a definite sin. Rather, repentance is an experience produced in us by the continuous and gentle work of the Holy Spirit acting as a convicting power, assisting us in Christian growth. Careful listening will keep us in a healthy spiritual condition of humility, constantly pleading for the righteousness of Christ, both imputed and imparted.

Some church members resist the convicting work of the Spirit and harden their hearts. They want to retain in their lives something of which the Spirit of God disapproves. If there is anything the Spirit tells us to do that we have not yet done, decision time is now. Our future is at stake. Let us say Yes to every indication from the Spirit that He wants us to grow more like our Lord.

F. CH.

## Diet and Cancer

"Cancer specialists are finding increasing evidence that ingredients of the daily diet may be causing, directly or indirectly, half of all cancers among women and 30 per cent of those among men." So began a fascinating news story reported in *The Washington Star*, December 3, 1975.

The evidence for this observation, resting on a 300-page report published in late November in the journal, *Cancer Research*, suggests that nutritional factors such as animal fat, deficiencies in vitamins A and C, certain food additives, man-made and natural contaminants, and excessive alcohol intake, "are related to the development of cancer of the colon, stomach, esophagus, breast, liver, and uterus."

Researchers acknowledge the complexities of the nutrition-cancer relationship, but their studies indicate that "a large portion of the problem around the world—and especially in the United States—may be preventable by making modifications in diet."—*Ibid*.

The nutritional factors have an indirect cancer-causing effect, "setting the stage for the action of other more direct carcinogens. Some nutrients may enhance the activity of carcinogens or act as carriers of carcinogens to their site of action."—*Ibid*.

"Dr. Ernst Wynder of the American Health Foundation in New York noted that deaths from cancer of the large bowel are highest in countries, including the U.S., where large amounts of fatty meats are consumed. . . . One theory is that fats act on bacteria present in the intestinal tract, or on bile acids, to produce cancer-causing compounds."—*Newsweek*, Dec. 15, 1975.

The colon, bowel, and breast seem to be the areas most affected by a high animal-fat diet and a relatively low intake of fibrous foods. The article referred to a study of Seventh-day Adventists, which "showed that those who at one time ate meat had two to three times the risk of developing colon cancer as those who were strict vegetarians all their lives."—*The Washington Star*, December 3, 1975.

Dr. John Berg of the University of Iowa believes that the affluent diet of many countries such as the United States overstimulates the body's hormonal system, "producing the same effect that one would obtain running a diesel engine on high-octane airplane fuel." The hormones, in turn, overstimulate the breast or digestive tract tissue and may thus set the stage for cancer.

Reports indicate that "certain substances, including vitamin A and vitamin C, the trace element selenium and the artificial preservatives BHA and BHT, inhibit the action of cancer-causing chemicals and thus may protect against the development of cancer."—*Ibid.*

*Newsweek's* cover article for January 26, 1976, also emphasized this growing consensus that "in the vast majority of cases, cancer may be a man-made disease. . . . Already the World Health Organization estimates that up to 85 per cent of all cancer cases are the direct result of exposure to environmental factors of one kind or another—in many instances almost fatalistically self-inflicted by such habits as overeating, smoking, overdrinking and excessive exposure to sunlight and dangerous chemicals in the factories."

All of this, course, reminds Seventh-day Adventists of the counsel given many years ago by a woman who received light from Heaven regarding the paramount importance of the daily diet on a person's physical, mental, and spiritual well-being. Taken at random, and typical of many other comments on the relation between diet and a person's total well-being, are: "Physical habits have a great deal to do with the success of every individual. The more careful you are in your diet, the more simple and unstimulating the food that sustains the body in its harmonious action, the more clear will be your conception of duty. There needs to be a careful review of every habit, every practice, lest a morbid condition of the body

shall cast a cloud upon everything."—*Counsels on Diet and Foods*, p. 52.

Ellen White, long before cancer research supported her statements, wrote: "Those who use flesh meat disregard all the warnings that God has given concerning this question. . . . Many times when meat is eaten, it decays in the stomach, and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*Ibid.*, p. 383.

The *Star's* article also reported that "overnutrition—the consumption of too much of certain foodstuffs as well as too many calories," has also been found to increase the development of cancer.

In 1870, Ellen White wrote: "What influence does overeating have upon the stomach? It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as the result. If persons were diseased before, they thus increase the difficulties upon them, and lessen their vitality every day they live."—*Counsels on Diet and Foods*, p. 101.

How grateful we should be for these clear, forceful, reasonable observations from the messenger of the Lord. How obligated we are for the appropriate response.

### Word of Caution

One word of caution, however. Not everyone who contracts cancer has been a meat eater or a cigarette smoker. We all know of a person here and there who contracted emphysema or cancer of the throat who never smoked a day in his or her life. Not everything can be explained at this time. What can be known and proved is that there are many cancer-inducing agents in the common diet, and to continue meat eating, for example, in the face of the mounting statistics, is akin to watching the fuse burn on handheld dynamite.

Admittedly, cancer is a dreaded word. To hear that a friend or loved one has cancer arouses our deepest sympathies; to be told that one has cancer is as if the sun went down at noonday. Although other diseases are just as final, and cancer patients often may be cured, while other diseases generally seem to defy medical help, the dismay, and often panic, that surrounds the word "cancer" seems in a very special class.

The Christian, however, is a realist and knows that life is fragile. Unless Jesus comes soon, many of those reading these lines will die, somehow. But being a realist the Christian knows that the grave is not the end of life, merely a transition.

What a future the Christian knows about—free from cancer, heart disease, arthritis, hormonal imbalance, and all the other scourges of the human family! Although much can be done here and now to prevent disease and to restore the body to reasonably acceptable health after disease, the Christian knows that "our lowly body" will be changed to "be like his glorious body" at the second advent of Jesus Christ (Phil. 3:21, R.S.V.). "For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed" (1 Cor. 15:52, R.S.V.).

Paul's conclusion, in view of this wonderful look into the future, is our appeal today: "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (1 Cor. 15:58, R.S.V.).

H. E. D.

## False-God Sweepstakes

By RICHARD LEE FENN

Make no mistake about it, Adventist fourth-graders recognize a false god when they see one.

Jeanie Hartman has 27 students in her fourth grade at Miramonte Elementary School in Los Altos, California.

One day the class was discussing idol worship. The children covered sheets of scratch paper with words or pictures symbolizing things they might let get ahead of Christ in their lives.

Do you know what they picked as the runaway winner in the False-God Sweepstakes?

Present were 26—and each one of them participated in this exercise. These boys and girls named a lot of different idols, but they named television 23 times!

TV was the first false god listed on 14 responses, second on four, third on two, and farther down, on three others.

A couple of students even named the particular channel in the area that sends out the programs they sense aren't fit for adult—to say nothing of children's—consumption.

Do these fourth-graders know something we adults don't know—yet?



# Reader to Reader

**Our daughter is soon to graduate as a nurse and is considering working in a non-Adventist hospital. We feel that although she is engaged in medical work it would be wrong to work on the Sabbath in such institutions. Am I too strict in this? Are there ways to justify such service? I have heard it suggested that the principle of essential services on the Sabbath can be extended even to such duties as those performed by firemen and policemen. Where does one eventually draw the line?**

► It might be helpful to you to remember that much of Christ's healing ministry as recorded in the Bible was on the Sabbath. This is an example that should be considered by those in the healing ministry today. The afflicted need care on the Sabbath as much as on any other day.

How much better it would be if your daughter could work in one of our SDA hospitals where there is always a need for dedicated Christian nurses. It is understood that for various reasons there are SDA nurses who cannot work for one of the church-owned or -operated hospitals. Some public and some SDA hospitals give Adventist nurses Sabbaths off in exchange for their working Sundays. This would be considered fortunate by the SDA nurses working in the non-Adventist hospitals. But in an Adventist hospital this can be unfortunate. With the Adventist nursing staff off on Sabbaths, a golden opportunity is lost to display the true meaning of the Sabbath to the patients.

Your daughter is an adult whose character has been formed, I presume, with decided Christian principles. In this context, the question is not so much whether she chooses to work in the public hospital or SDA hospital as it is whether she is really dedicated to serving the Lord. If she is, she will have ample opportunity to witness to those whom she serves, whether it be on a weekday or on the Sabbath, in an Adventist hospital or non-Adventist hospital.

KEITH GUHL  
Battle Creek, Michigan

► Ministry to the sick is wholly consistent with proper Sabbath observance, as exemplified by

our Saviour in His acts of healing on the Lord's holy day.

However, as a safeguard to the spiritual relationship of the nurse to her Saviour, God has through His servant cautioned us regarding Sabbath medical work: "But unnecessary work, such as ordinary treatments and operations that can be postponed, should be deferred."—*Testimonies*, vol. 7, p. 106. Ellen White also warns against habitual absence from Sabbath services even for legitimate Sabbath work (See *Testimonies*, vol. 4, p. 539, and *Medical Ministry*, p. 215).

Since non-Adventist hospitals do not understand or practice this principle, Seventh-day Adventist nurses in such institutions become involved in routine activity that causes the Sabbath to become less and less sacred to them. The very atmosphere, understandably, is not conducive to sacred Sabbath observance as it is, or should be, in our institutions.

W. J. KEITH  
Cleveland, Tennessee

► The sick must be cared for 24 hours a day, seven days a week. However, the atmosphere on Sabbath in a non-Adventist hospital is far different from that in an Adventist one. For example, in one you would find housekeepers going about their duties the same as on any other day, whereas in the other you might find student nurses singing hymns from room to room.

I believe it is best if a nurse does not agree to be scheduled on a routine basis on the Sabbath in a non-Adventist hospital. She should, however, be willing to work in the occasional emergency

on the Sabbath if another employee calls in sick at the last minute, or other such emergency arises. But at these times, she must differentiate between what is necessary nursing care on the Sabbath and what is not.

For paramedical personnel, firemen, and policemen, the same guidelines should be used—What can wait until after sundown and what cannot? I believe a fireman should keep a house from burning down on the Sabbath, but he should not attend firemen meetings or polish his fire engine.

NAME WITHHELD

► In Adventist hospitals, activity is kept at a minimum during the Sabbath hours, but if your daughter must work in a non-Adventist hospital, she can arrange her schedule so that she would not have to work on Sabbath.

After a serious automobile accident, I was taken to a Catholic hospital, where I had to remain for eight weeks. One of my nurses was an Adventist who had worked there for years, but had never been asked to work one Sabbath hour, because she had made her position clear when applying for the job. Many were glad to work her shift so that they could have Sunday off.

There are many who justify their Sabbath work by giving the day's salary to a church cause, but this is not sanctioned by the fourth commandment.\* Emergencies may arise in which trained medical personnel would have to be called on the Sabbath, but that would not be likely for a nurse. It is very easy for those who work in non-Adventist hospitals and accept Sabbath assignments to become very lax in Sabbathkeeping in general.

EMMA LOU GOOD  
Murphy, North Carolina

► About nine months after I graduated from nursing school I went to work in a non-Adventist hospital. I asked for Sabbaths off, but no one was allowed a full day off. I could have morning off one week and afternoon the next. Everyone got a half day Saturday and half day Sunday.

I thought nothing of this, because of the arrangement of taking turns working Sabbaths in our

\* Ellen White says, "It may be necessary to devote even the hours of the holy Sabbath to the relief of suffering humanity. But the fee for such labor should be put into the treasury of the Lord."—*Medical Ministry*, p. 216.

own hospitals. The longer I worked there, however, the more I realized there was a vast difference. In our own SDA hospitals, all routine procedures cease and only necessary procedures are carried out. The work slows down to a minimum.

In the non-Adventist hospital, procedures went on as usual. Surgery schedules were even fuller on Sabbath with patients coming back to the ward, with all the extra work this entails.

If a doctor, for example, came to me and said, "Let's check the dressing on Mr. Bank" (a procedure an SDA doctor would do Friday P.M. or leave until after Sabbath), I felt I could not say, "But, doctor, this is my Sabbath. I don't do routine procedures on Sabbath." How foolish that would sound! I had placed myself there on duty and it was up to me to do whatever was asked.

After a time I came to feel that I could not conscientiously continue without breaking the Sabbath, and so I sought work in an SDA hospital.

There are Adventist hospitals that urgently need Adventist nurses. I would suggest to your daughter that she seek for one and give the Lord her talents.

MYRTLE A. NEUFELD  
Georgetown, Guyana

► I would recommend working in an Adventist hospital, since I have seen many nurses lose their way spiritually after deciding it was all right for them to work in a non-Adventist hospital.

VIOLET DYBDAHL MILLS  
Hendersonville, North Carolina

## NEXT QUESTION

*We live near a good day academy and not too far from a good boarding school. Friends are sending their children to the boarding school. I believe home and family are important. Are there advantages in sending a child to boarding school?*

Send answers to Reader to Reader, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

## Missionary's Work to Be Studied on Anniversary

By JACQUES FREI



M. B. Czechowski was an author, publisher, translator, typesetter, printer, lecturer, pastor, and itinerant preacher. His work will be studied at a symposium in May, sponsored by the Polish Union.

LATER THIS year the Polish Union Conference plans a symposium to study the work of Michael Belina Czechowski, preacher of the Advent message in Europe, who died in Vienna, Austria, 100 years ago, on February 25, 1876.

Czechowski, who became acquainted with the Advent message in America, in 1864 asked the Seventh-day Ad-

*Jacques Frei is a minister in the German-Swiss Conference.*

ventist Church to sponsor him as a missionary to Europe. The church, not yet ready to take that step, turned him down. Finally the first-day Adventists agreed to support him. By the time the first officially sponsored Seventh-day Adventist missionary, John N. Andrews, arrived in Europe in 1874, Czechowski had established several congregations, and a considerable number of people believed in the second coming of Christ.

Czechowski not only converted the first Adventists in Switzerland, Italy, and Romania, he also worked in France, Germany, Hungary, Austria, and probably even in Russia.

Since he had no French literature at his disposal, he printed some. Since he had no authors, he became one. Since his religion met opposition from the printers, he himself set up a press, publishing tracts in German, as well as French.

Since he was supported by only a small number of fellow believers and the circulation of literature was small, he appointed literature evangelists. These were the first among Adventist Sabbathkeepers: J. D. Geymet, J. D. Hanhardt, and Jacob H. Erzberger. Czechowski went with his fellow workers, or alone, from village to village, from house to house. Often he rented a Protestant church and held meetings.

He received financial help from the first-day Adventists but preached the seventh-day Sabbath! When the elder of the first Seventh-day Adventist church in Europe (Albert Vuilleumier, of Tramelan) had financial trouble because his bank failed, Czechowski asked the first-day Adventists to support the elder by buying watches, and wrote to them that he had given the same counsel to the Seventh-day Adventists in Battle Creek. Czechowski trans-

lated J. H. Waggoner's tract on "The Nature of the Sabbath" and specified the author, as well as the Battle Creek publishing house. He advertised this publication in his periodical *The Everlasting Gospel*, when he knew that this same paper was read by first-day Adventists.

Such frankness astonishes us. In his time it was not understood. His principle "never to be sectarian" is not easy to understand in the proclamation of his message in his times.

M. B. Czechowski was an author, publisher, translator, typesetter, printer, lecturer, pastor, and itinerant preacher. Like the apostle Paul, he did not stay with a new church, but established it and then moved on to establish another. As Elder Andrews did later, Czechowski wrote to friends in many countries. Some of his letters are preserved in the National Library in Florence.

### Letter Tells of Trials

One letter, written December 15, 1868, tells of some of his trials: "I crossed the mountains and worked a lot in Alsace. When I arrived in Colmar one evening nobody wanted to give me a place to sleep. So I was forced to walk further in spite of the darkness, the wind, and the heavy rain. When I had left the town, with my heavy sack on my back, I found two wide roads in front of me, but there was nobody there to tell me which was the right one. So I continued until the road stopped. A terrible thunderstorm broke out. I was in an unfamiliar region, surrounded by water and mud. I could not spend the night here. So I had to go back. After a long, a very long tramp I came to a village called Sainte-Croix. I saw lights burning. Dripping with water, up to the knees in mud, I knocked at the first door, where there was still a light, but nobody opened.

"At the next door I received the same negative answer. The third house was a hotel, and here too nobody took pity on me. Neither an earnest appeal in the name of the blood of Christ nor similar entreaties

could move the heart of the landlord. Finally a policeman permitted me to sleep on a plank in the lock-up. I could also dry my clothes by a fire. During that night I had covered 40 kilometres without food.

"The next day I went further. After going 15 kilometres I found an inn. . . . After another 30 kilometres I arrived in Mulhouse at a believer's home where I could rest. Then I visited the towns and villages as far as to Pontarlier. I also traveled into Burgundy, where I was able to lead certain Catholics to the gospel. I found some families who had never even seen a Bible. Since I had no others to give away, I crossed the mountains and obtained more in Nyon."

Today, a century after Czechowski's death many questions about him remain unanswered. Why was his body not buried according to cemetery records? Why does it state in the official register that the cause of his death was exhaustion, when his contemporaries say that he died of cancer? Why does it say in the same document, "Dwelling and place of death unknown; Religion, Catholic," when his burial was registered by the Protestant church? Why is it asserted that shortly before his death he wrote a letter to his son, Ludomir, when this son had died years earlier? Why did J. N. Loughborough report that in his conversation with Czechowski he had said that the church had no money to send him to Europe, then said later, "I have not told him the real reason"?

At the Polish Union's symposium, to be held May 17 to 22, historians from Europe and the United States will study these questions. Whatever their conclusions, the basic fact remains that Czechowski did much to lay a foundation on which later Adventist workers in Europe could build.

\* The REVIEW AND HERALD staff learned at the close of the General Conference session in Vienna that M. B. Czechowski's grave had just been located in Vienna's Central Friedhof (cemetery). (See REVIEW, August 7-14, 1975, page 31.) The death certificate is sketchy, but says he died of exhaustion in his fifty-seventh year and was buried on February 27, 1876.

## Airstrip and Church Open in New Guinea

By BILL TOWNEND

THE OPENING of a new church is a great experience in anyone's country. It is the culmination of hard work, sacrifice, and more often than not, patience. But there are few congregations who know what it is to open a new church and a new airstrip at the same time.

But, you say, all you need to build a church in Papua New Guinea is a few pieces of timber, some bamboo, and a kunai grass roof. This may be true. But consider the people of Yugepa in the Menyamyama district. Theirs is a district devoid of trees. Every piece of timber for their church had to be carried on the shoulder of some Kukukuku for a minimum of two miles.

Yugepa is an area where the Seventh-day Adventist Church has a scattered membership and only two missionaries, living approximately five to six miles on the opposite side of the village from each other.

Not long after I arrived at Menyamyama, in early 1974, I was called to inspect an airstrip the people had begun sometime previously. And would I bring a new teacher with me for the area? they asked.

Not being able to oblige with the latter, the least I could do was go and take a look myself and maybe encourage them a little. It took me two days to walk in. I inspected the airstrip and made some suggestions as to how they could speed up the work a little by slightly re-siting the strip. A lot of work had been done, and I could see a reasonable airstrip evolving.

After the inspection was over, the people took me about a quarter of a mile to the other side of the strip, where they had something

they wanted to show me. Sure enough, there it was—a newly constructed house and a flourishing garden.

"What is this?" I inquired.

"This is the house for a 'Seven-day' teacher," they replied.

We made our way back to the airstrip and sat down for a talk. As tactfully as possible, I had to inform them that there was no possible way they could get a schoolteacher (no money, you know).

Because of the pressures of the flying program, I was not able to spend a night with them. After only two or three hours, I had to bid them good-bye and begin the leg-wearying two-day walk back to Menyamyama. (I lost more than seven pounds of weight on that walkabout and topped it

off with a badly infected leg after I fell down a mountain, instead of walking down it!)

Repeated calls came from Yugepa for a schoolteacher. Each time we sent back the same message. Finally, after consulting with the mission president, Timothy Pakavai, we decided we would send our one and only aid-post orderly into the district. Although he wouldn't be much help as a teacher, he would be able to encourage them to get the airstrip finished.

That is exactly what he did. As the people saw things getting done, interest began to grow. On the occasions when I flew low over the strip to see how they were progressing and to encourage them, I was surprised to see how many people were working.

Just to make sure that everyone kept at it, I visited the government officer in Menyamyama and told him what was happening and solicited his support. He agreed to send one of his assistants and a policeman to the airstrip.

They brought in every able-bodied Kukukuku for miles around, and within six weeks the strip was ready to open.

Application was made to the Department of Civil Aviation for an initial landing. This was granted. On the afternoon of September 2, 1975, the mission Cessna 206 circled the Yugepa airstrip. People scattered. A fire was lighted to indicate that everything on the ground was in order. The Cessna floated down, touched gently on the end of the strip, and easily came to a stop within the 1,600 feet available.

The instant the engine stopped, the plane was rushed by a huge mass of brown humanity. I have never witnessed such excitement. At last the plane had landed! To some it was too much—they just stood wide-eyed in the background. The headman called for silence and made a speech saying how grateful to the "Seven-days" he was, and how happy they all were. Then it was handshake time. The line stretched almost from one end of the strip to the other.

When I inspected the airstrip I got some idea of how much work these people had put in so that the mission would come to their area. A central section running the full length of the strip had been put down to a depth of six inches of river washings. These stones had been carted by the bucketload from the river about a quarter of a mile away. It had been planned to use the strip as a one-way one. That is, the plane would land and then turn around, taxi back, and take off in the same direction. This was because there was a small hill at the other end of the strip. But as I walked to the other end, it was obvious that there were major excavations under way. A creek had been diverted, and with the available shovels, the people were chipping away at that hill.

"What are you doing this for?" I asked.

They said they didn't want the mission airplane to have an accident on their airstrip. I found myself agreeing with them!

The church and the airstrip



### GROUP DEDICATES COSTA RICA CHURCH

The church in San Clemente, Limón, Costa Rica, was dedicated August 8, 1975. A group of church members (the Eubanks, Penhurst, Watson, and Graham families) donated of their funds and worked untiringly to build this monument to the honor and glory of the Lord. Assisting in the dedication were G. Melendez, mission president; M. Muñoz; S. Mairena; and E. McField, district pastor.

MARIO MUÑOZ  
Departmental Director  
Costa Rica Mission

*Bill Townend is a district director and pilot in Menyamyama, Papua New Guinea.*



Yugepa villagers worked for a number of weeks to build an airstrip for the "Seven-day" plane. Many were given rides the day the plane landed.

were to have been opened on the same day. But when the church was almost half completed, there was some discussion on land ownership. To be on the safe side, villagers moved the church to another site. Hence it was not quite completed when the airstrip was. What joy, though, to go back just a little later and to see that church full to overflowing for the opening ceremonies. There are very few baptized church members in Yugepa, but the people were just as happy about the opening of the church as they were about the opening of the airstrip.

When I first visited Yugepa, there were very few people living there, but now two villages have decided to move and take up residence beside the airstrip. This presents the church with a wonderful opportunity.

Uri, the mission aid-post orderly, still is working with these villagers and hopes soon to see results for his labors. He hopes to see many people in heaven from this area of Yugepa.

#### SWITZERLAND

### Red Cross Gives Support to SDA Bookmen

The International Red Cross has given support to Seventh-day Adventist literature evangelists by endorsing a medical book published by the church. A delegation representing the church visited the offices of the International Red Cross in Geneva, Switzerland, recently, and gave officials sets of *The Bible Story* and the *Modern Medical Encyclopedia*. They obtained three written testimonials about the medical books, one testimonial from the chief nursing adviser.

The assistant general secretary, who greeted the delegation on their arrival, asked the house photographer to take pictures of the group so he could publish the picture and an article in the Red Cross magazine, *Panorama*, which is read throughout the world.

In a recent letter, the assistant general secretary author-

ized the church to reproduce the testimonials about the books. Literature evangelists will receive copies of these testimonials, which it is hoped will help them increase their sales.

BENJAMIN RIFFEL  
Sales and Promotion  
Manager  
Pacific Press Publishing  
Association

#### CALIFORNIA

### Refresher Course for Indo-Chinese Doctors

Loma Linda University School of Medicine has been selected as one of two medical schools on the U.S. West Coast to prepare Vietnamese and Cambodian physicians to take the examination given by the Educational Commission for Foreign Medical Graduates (ECFMG).

Graduates of foreign medical schools must successfully pass the ECFMG examination in order to enter internship and residency programs in the United States. In most

States such additional training is required of foreign physicians before they can take the examinations for licensure to practice medicine in the U.S.

The four-month course, beginning March 15, will help prepare Vietnamese and Cambodian refugee physicians for the ECFMG test, which is offered twice annually. In order to be eligible to take the four-month course, being offered at Loma Linda University and the University of California at San Diego School of Medicine, the physicians must hold a refugee visa and have established residence in the United States.

Approximately 80 refugee physicians will be assigned to take the course at Loma Linda University. Their studies at Loma Linda will take on two aspects. About half their time will be spent studying the English language, and the other half in basic sciences and clinical medicine.

RICHARD WEISMAYER  
University Relations  
Director

**SARAWAK**

**Mission Tries Village Evangelism**

Approximately one year ago the villagers of Nyelitak, Sarawak, sent to the Sarawak Mission a list of 90 names of people who wanted to become Seventh-day Adventists. Today 111 baptized church members crowd into the Paul El-bridge Jungle Chapel for Sabbath services.

"James Sagit is the pastor there, and we've assigned Joel Valendez, a student missionary from Mountain View College, to work with him," reports Bruce Johnston, mission president.

These men have organized the church into various bands, such as the Singing Band, Dorcas Band, Home-Health Band, and Literature Band. One of the first projects of the Home-Health Band was to get rid of the local pigs and clean up the village. The Literature Band distributes magazines to those who read English.

Because the church publishes no magazines or tracts in Iban, the local dialect, the Literature Band uses whatever English papers are available, such as *Signs of the*

*Times and Insight*, reports Elder Johnston.

Attie Gara, a graduate of Ayer Manis School in Sarawak, held some meetings in Nyelitak during the past year.

The Sarawak Mission is emphasizing the approach of converting a whole family before baptizing one member of the family, and Attie has helped several families find Jesus Christ.

"We have had the same results from this strategy in other areas," adds the mission president. "Consequently, we need more help, so we have turned to the laymen."

A new volunteer-lay-preachers' program is already off the drawing board and into action, with laymen now working by twos in village evangelism in Sarawak.

JANE ALLEN  
*Associate Communication Director*  
*Far Eastern Division*

**BRAZIL**

**Active Temperance Program in São Paulo**

The São Paulo Conference has been developing a strong temperance program in Brazil. Besides conducting Five-



Ajax W. da Silveira, an Adventist doctor, appeals to smokers in São Paulo to discontinue their habit.

Day Plans to Stop Smoking, workers have developed recuperation schools for alcoholics and smokers.

The conference's 43 alcoholic recuperation schools reported an enrollment in 1975 of 11,107 persons, of whom approximately 2,311 were able to stop drinking.

At the close of the 1975 temperance activities, the São Paulo Conference reported ten Five-Day Plans to Stop Smoking conducted in Brasilia, the capital, and in the interior of the state of São Paulo, with a total attendance of 7,543. Of these people, 3,361 stopped smoking. Most of these Five-Day Plans were conducted in conjunction with an evangelistic series.

The last Five-Day Plan of the year closed December 31 in the Piratininga Theatre with an audience of more than 3,000 persons. After the Plan was over, the audience stayed to look at a multimedia presentation of the welfare and social work of Adventists in Brazil, presented by Roberto Azevedo and Kiyotaka Shirai, and to hear an evangelistic sermon by Alcides Campolongo, São Paulo Conference evangelist. At the end of the series 500 persons requested visits by Bible instructors.

The temperance message has been taken to government authorities, schools, faculty members, service clubs, and other local organizations.

Reports show that 16,665 persons, most of them stu-

dents, learned about the harmful effects of alcohol and tobacco through 60 lectures. Many times teams of doctors and university students filled the requests that came to the conference by mail and telephone.

This all required time and work, dedication and prayer, on the part of pastors, doctors, and laymen. The church's Federation of Recuperation Schools played an important part in this, as did physicians, many on the staff of the São Paulo Adventist Hospital.

Special mention must be made of Ajax Walter da Silveira, an Adventist physician who is director of the Brazilian Medical Society for the Fight Against Tobacco. He has dedicated himself to the temperance cause for the past 28 years.

Throughout the São Paulo Conference the health gospel has provided adequate means of a cultural, social, and educational nature to call public attention to the dangers of alcohol and tobacco.

DIOGENES S. MELO  
*Assistant Health and Temperance Director*  
*São Paulo Conference*

**PANAMA**

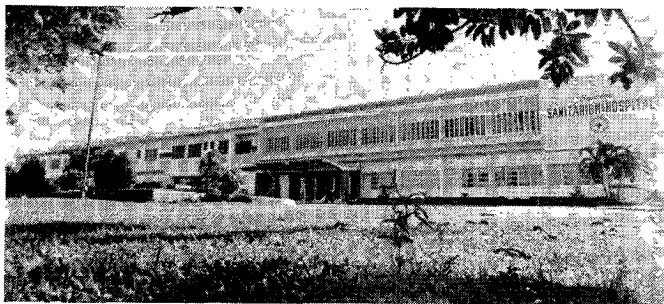
**Community Services Center Is Opened in Model Prison**

The Supreme Court in Panama, through the offices of Judge Carlos Chang, requested Seventh-day Adventist Welfare Services to open a Community Services center in Panama's Model Prison.

Luis Alaña, Panama Conference SAWS director, made the necessary arrangements. W. Oliver, P. Herrera, Marcos Cordova, and ten Dorcas women designated as social workers are in charge of the project.

A branch Sabbath school is being conducted each Sabbath afternoon, with an average attendance of 400 inmates. More than 200 Bibles have been distributed to prisoners who are studying the Voice of Prophecy lessons.

LUIS ALAÑA



**PHILIPPINE HOSPITAL INAUGURATES ANNEX**

The new annex of Bacolod Sanitarium and Hospital in the Philippines was formally inaugurated on November 30, with G. O. Bruce, Far Eastern Division treasurer, as guest speaker. About a thousand former patients, patrons, guests, and friends of the hospital attended the ceremony.

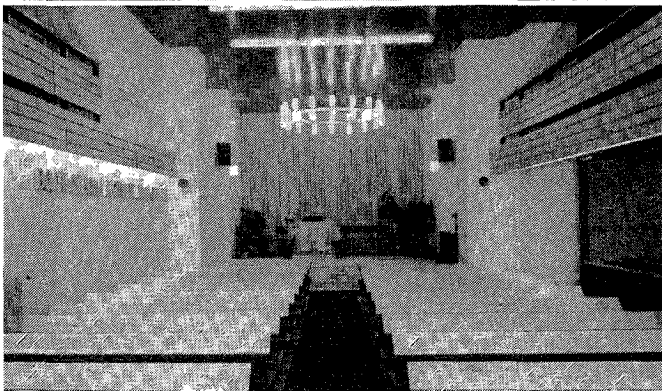
Carlos P. Benares, mayor of Bacolod City, gave the opening remarks, and Mrs. Benares cut the ceremonial ribbon.

The new annex has 16 air-conditioned patients' rooms, doctors' and administrative offices, a large library, conference rooms, and other service centers.

The extension doubled the hospital's bed capacity from 50 to 100.

ROSITA M. IBESATE  
*Assistant Chaplain*  
*Bacolod Sanitarium and Hospital*





### **LIBEREC, CZECHOSLOVAKIA, CHURCH DEDICATED**

The Adventist church in Liberec, Czechoslovakia, was dedicated recently. The building, a former Roman Catholic church, was purchased in 1973. In its reconstructed form the building contains a 300-seat sanctuary, Sabbath school rooms, a youth room, a pastor's study, two apartments, a library, guest rooms, and a kitchen.

All the work involved in the reconstruction was done by members of the church in Liberec and nearby churches, and by pastors of the Bohemian Conference. Together these people gave nearly 50,000 hours of free labor. Present church membership is 80.

J. DREJNAR  
Editor, *Czechoslovakian*  
Signs of the Times

**WORLDWIDE CIRCLE OF PRAYER.** One Tuesday afternoon in mid-January a telephone call from Loren Poole, principal of Walla Walla Valley Academy, informed the General Conference staff that three of their students, Randy Knapp, 18, Matt Mescham, 16, and Gary Schneider, 16, had been lost for two weeks in a blizzard on Mount Hood. Special prayer was offered at the General Conference presidential staff meeting, which was about to convene. The next morning at the General Conference worship hour, as part of the worldwide circle of prayer, all joined in petitioning God to intervene in behalf of these young men. Other prayers were ascending in many parts of the land.

The following Friday, as the storm subsided, the three young mountain climbers were spotted moving down the slopes above Timberline Lodge. A snow cat was dispatched to bring them to safety. They were all well, but hungry, and certain that God had sent His angels to protect them through the blizzard and avalanche. In the days that they had survived, they had dug deeply into the snow to protect themselves from the elements.

Part of their equipment was their Bible. The spiritual strength of its words, together with the certainty that prayers were being offered in their behalf, provided constant courage. The worldwide circle of prayer touched many lives during those days.

**ASSISTANT DIRECTOR IN COMMUNICATION DEPARTMENT.** Newly appointed assistant director of the General Conference Department of Communication is James R. Gallagher. The new assistant's assignment is in the field of writing, and he will be handling the news service of the department.

Mr. Gallagher brings to his post some practical experience, in addition to his Master's degree in journalism from Columbia University in New York. He has served in both broadcasting and printing areas, having most recently been on the city desk of the *News American* in Baltimore, Maryland. At the same time he has continued a Friday evening program over the Columbia Union College station, WGTS-FM.

The news man, a CUC alumnus, is a native of Takoma Park, Maryland, and is an accomplished musician.

**TEMPORARY STAFF ASSISTANCE.** Elder and Mrs. Ray L. Jacobs, returning from Beirut, Lebanon, were given a special assignment by the General Conference. Elder Jacobs has been asked to fill in for furloughing Roy Williams, who serves as the liaison officer in the Secretariat between the Afro-Mideast Division and the General Conference. Elder Jacobs has spent nearly 39 years in continuous mission service. His latest assignment was as secretary of the Afro-Mideast Division, where he spent the past nine and one-half years. With this background he is an appropriate choice for this emergency need.

**W. A. SCHARFFENBERG LIBRARY.** On February 3, the W. A. Scharffenberg Library was opened in the General Conference South Building, which houses the Temperance Department, the Narcotics Education, and American and International Temperance Societies.

The late W. A. Scharffenberg, who served for many years as head of this department, made a major contribution to the world temperance cause. Present for the opening of the library was the staff of the Temperance Department, church officials, and Lloyd Scharffenberg, grandson of W. A. Scharffenberg.

## Far Eastern

● Hopefully Adventist medical students in non-Adventist schools in the Philippine Islands will face fewer problems in the future, particularly in the area of Sabbath observance. Since it is not feasible at the present time to establish an Adventist medical school in the Far East, the division set up a committee to work on developing a working relationship between the church and three medical schools in the Philippines. Members of this committee include the presidents of Philippine Union College and Mountain View College.

● Baptisms in the Sarawak Mission reached 1,000 in 1975, as compared with 352 baptisms in 1974, reports Bruce Johnston, mission president.

● One of the aims of TARGET 80, a division-wide master plan of evangelism that began in 1972, is to see church membership in the Far East surpass the 500,000 mark by the time of General Conference in 1980. Present membership is approximately 305,000. It is also hoped that more than 600 new churches will be organized by mid-1980, thus reaching a goal of about 3,140. The emphasis for 1976 is involvement. Each church member is urged to witness in the areas in which he or she has talent and ability.

## Inter-American

● A Five-Day Plan to Stop Smoking was conducted at the Seventh-day Adventist Hospital in Port of Spain, Trinidad, by J. Wayne McFarland, of the General Conference; Vernon Sparks, of the Inter-American Division; and Dr. Boyko, of the hospital. Naomi Modeste, local conference health and temperance director, planned and coordinated the program.

● After a youth crusade in Curaçao, 42 persons took their stand and were baptized in the ocean, with Theo.

Grep, Israel Leito, and Jan Brinkman officiating.

● The Adventist churches in Panama recently held a Lay Action and Public Relations Day. Members visited about 100,000 homes and distributed as many tracts. As part of Public Relations Day pastors invited local officials to specially prepared programs and gave them gifts of Bibles and Adventist literature.

● The first spiritual retreat for literature evangelists in the history of the Guatemala Mission was recently held in San Rafael, a picturesque country place near Guatemala City. In addition to the publishing director, the Guatemala Mission now employs five associate publishing directors.

## North American

### Atlantic Union

● During Community Relations Day at the Washington Avenue, Bronx, New York, church, Community Services Awards plaques were given to State Senator Joseph Galiber; Edward Richardson, of the Bronx Model Cities Administration; Pat Cordes, Community Liaison, Bronx Region 2, Office of Case Intake and Management; and Zambanga Browne, on behalf of the New York *Amsterdam News*.

● Recently George Rice, chairman of the Atlantic Union College theology department, and Marion Kidder, Bible-instruction teacher, represented the Seventh-day Adventist faith on a two-hour radio broadcast on WTAG, Worcester, Massachusetts, entitled Talk of the Town.

● Michael Shaw, of Troop 633, Boy Scouts of America, Melrose, Massachusetts, recently presented a check for \$510.05 to Edward Wall, associate administrator of the New England Memorial Hospital, Stoneham. Michael raised the money in fulfilling the requirements to become an Eagle Scout. It will be used to buy wheel chairs for the hospital.

### Canadian Union

● C. S. Cooper, pastor of the Victoria, British Columbia, church, has requested a year's leave of absence, and Don Melashenko, from the Alberta Conference, has accepted the call to that pastorate.

● Approximately 30 non-Adventists were guests in December at the church in Red Deer, Alberta, for a vegetarian candlelight dinner, which climaxed a Five-Day Plan to Stop Smoking and a nutrition class.

● During 1975, 1,633 members were added to the Seventh-day Adventist Church in Canada by baptism and profession of faith.

● New churches have recently been organized in Kamsack and Shellbrook, Saskatchewan. In Winnipeg, Manitoba, 56 members from the Henderson Highway church recently have branched out and organized a church in the Transcona area. They are meeting in the Park Manor Personal-Care Home while making plans to build a church.

● Church members manned a booth in the Winnipeg Convention Center during the annual convention of the Manitoba Health Organization, November 19 to 21. Samples of the meat alternatives were distributed, and many requests for nutrition classes and for meatless recipe books were received.

### Central Union

● Thirty persons became charter members of the newly organized Gunnison, Colorado, church. David Ferguson is the pastor. William C. Hatch, Colorado Conference president, presided over the organization, and W. O. Coe, Central Union Conference president, was the speaker.

● Wayne Nazareus is the new pastor at Sunnydale Academy, where a new church is being completed on the academy campus.

● November and December were months of baptisms for

several churches in the Nebraska Conference. Omaha led the list with 26; Fremont, 8; Crawford, 5; Shelton, 4; Hemingford, 4; Capitol View, 3; Beatrice, 1; Chadron, 1; and McCook, 1.

● Donald G. Anderson has become associate publishing director of the Wyoming Conference. He and his family have moved to Lander.

### Columbia Union

● Oscar LaLane has accepted the position of assistant publishing director in charge of the Spanish literature evangelists of the New Jersey Conference. He was formerly West Puerto Rico Conference publishing director.

● The second-semester enrollment at Columbia Union College has increased to 895, an 11 per cent increase over the second semester, 1975.

● Washington Adventist Hospital has opened a new residency for emergency room operation.

● Dan Matthews has been appointed executive secretary of the Potomac Conference. He formerly served as conference ministerial secretary.

● Literature evangelists of the Pennsylvania Conference sold \$722,706 worth of literature during 1975. In addition, they enrolled 1,237 persons in Bible studies and 9,925 in Bible correspondence courses. They distributed 89,654 pieces of literature, and 25 converts were baptized as a direct result of their work.

### Lake Union

● More than 300 people participated in the first Heartbeat screening program sponsored by the Battle Creek Sanitarium Hospital in Michigan. The program was directed by Wayne Griffith, director of the department of preventive care.

● Increased enrollment and a building project necessitated the opening of an annex to the Peterson Academy in Inkster,

Michigan. The annex is situated in Detroit and has enrolled more than 90 students.

● On December 8, the Anderson, Indiana, church dedicated its new Community Services center.

● Indianapolis Glendale Pathfinders were featured on a local Indiana TV news program November 24. The TV film crew came to the church to film the Pathfinders packing Thanksgiving food baskets for area families.

### North Pacific Union

● W. P. Turpel has been named to the North Pacific Union Conference executive committee. He represents the Pacific Press Publishing Association.

● The Juneau, Alaska, church was vandalized one evening while members were away from the church for In-gathering. State police estimate at least \$10,000 worth of damages.

● Barry Kellogg has joined the Plaza Way Medical Center staff in Walla Walla. This is part of the facilities being developed in the Northwest by VertiCare.

● For the first time in the recent history of Upper Columbia Conference, both pastors and teachers met together for the annual winter workers' meeting in Spokane. Theodore Carcich, retired General Conference vice-president, headed the list of speakers for the occasion.

### Northern Union

● Laymen of the Eastside St. Paul, Minnesota, church carried on a successful evangelistic crusade recently. Chick Weiner, the first elder, was the speaker, and Arne Lanz was responsible for the music.

● Del Allmendinger, a member of the Minneapolis, Minnesota, Southview church and an employee of IBM, was instrumental in securing a donation of \$750 for the local Community Services center from a fund established by IBM to assist in community projects.

● Groundbreaking for the new Dakota Academy is scheduled for April 11, 1976. The projected cost of this institution, 15 miles east of Bismarck, North Dakota, on I-94, is \$4 million.

### Pacific Union

● Three hundred literature evangelists from throughout the Pacific Union met for their annual holiday retreat on the Loma Linda University, La Sierra Campus. Chosen literature evangelists of the year were Petronio Cadavona of Hawaii and Socorro España of the Southern California Conference.

● Nine-year-old Tim Gordon, of Lemoore, California, earned \$230 for investment last year in the local golf course "rough," finding, cleaning, and selling golf balls.

● Norman McLeod is returning to the Nevada-Utah Conference as pastor, this time of the Salt Lake City Liberty Park church. Since his years in Las Vegas, he has pastored in Seaside, California.

● Breath of Life and Al Dia telecast rallies are being held as these two new outreaches begin airing in the union. Breath of Life is released in San Francisco ahead of a reaping series in the Bay Area, while Al Dia has been accepted by the Spanish International Network and can be seen by every Spanish-speaking person in the Pacific Union.

● A new Adventist telecast in the Southern California area, "Come Alive," is being released twice each Sunday during prime time on channels in Los Angeles and San Diego. The Southern California and Southeastern California conferences cosponsor the telecast. Roy Naden, the speaker, is one of Southern California's conference evangelists. On January 16 a major crusade was begun in Pasadena, California, which will run for six weeks. This will be followed by a major campaign in the new Riverside, California, Convention Center beginning on April 10.

### Southern Union

● Fred Evans, an elderly member of the Mobile, Alabama, First church, distributed 10,025 items of literature during December. He used *Steps to Christ* with Voice of Prophecy Bible course enrollment cards inside, Quiet Hour booklets, Reach Out for Life leaflets, *The Great Controversy*, and *Bible Readings for the Home*.

● Pathfinder Clubs in the Carolina Conference have increased from four to 16 in recent months. A conference-wide Pathfinder council has been organized.

● A 37-member church was organized in Sebring, Florida, December 20. It is an outgrowth of the Walker Memorial church in Avon Park.

● Nine members of the family of Willie Mae Morris were baptized in the Nashville, Tennessee, Hillcrest church January 10, bringing to 21 the relatives who have been baptized since she attended the South Central Conference's friendship camp several years ago. The ten-year total of baptisms because of the camp exceeds 300.

### Southwestern Union

● Literature evangelists of the Southwestern Union met in Keene, Texas, for their annual New Year Rally and awards program, January 3 to 5.

● Union and conference medical leaders, under the direction of J. N. Morgan, spent three days recruiting physicians in Guadalajara, Mexico, over the weekend of January 31. A number of Guadalajara medical graduates are now practicing in the Southwestern Union territory.

● Progress on the new Huguley Memorial Seventh-day Adventist Medical Center, Fort Worth, Texas, continues on schedule and is now up to the sixth floor. To be completed with the hospital is a new 20-suite doctors' office building adjacent to the hospital.

● Seventeen converts were baptized into the Lafayette, Louisiana, company recently as the Johnson-Tucker evangelistic team brought to a close their crusade in that city. A church building program is being launched, and a new edifice should be a reality shortly.

● Total deliveries of the literature evangelists in the Southwestern Union Conference from January to November, 1975, were valued at \$1,073,713. This is 44 per cent more than deliveries for the same period in 1974. Nine baptisms were reported as the result of the literature evangelists' work.

### Loma Linda University

● Loma Linda University's Social Action Corps has been voted a \$10,000 allocation for 1976 by the Arrowhead United Way board of directors.

● Loma Linda University Medical Center emergency service recently began operating a telemetry base station in conjunction with various medical emergency services in the Inland Empire area. With trained personnel using the telemetry equipment, a physician at Loma Linda can accurately supervise the handling of critically injured patients in the field. The field paramedics can be the eyes and ears of the physician. The telemetry equipment is capable of verbal communication, but more importantly, can provide an oscilloscope reading and paper printout of a patient's electrocardiogram.

● Fifty-nine School of Nursing students made history this year when they successfully passed their State board examinations before entering their senior year. This was made possible under a new California ruling allowing students who have completed their Board of Registered Nursing requirements the option to write nursing boards prior to their senior year. Many of the 59 students who passed their boards early are making use of the certification and are working in the LLU Medical Center.

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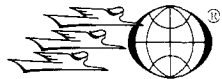
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## Review



**Advent Review & Sabbath Herald**  
126th Year of Continuous Publication

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Send news stories and pictures, articles,  
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be returned only if accompanied by a  
stamped, self-addressed envelope.

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

## Health Personnel Needs

### NORTH AMERICA

Admit. offer.	Nurses, RN
Clin. spec. (resp.)	Nurses, ICU
Computr. progr.	Nurses, LPN
anal.	Nurses, med.-surg.
Diet. adm. asst.	Nurse, OR
EEG technol.	Nurse, ped.
Engr., stationary	Nurses, psych.
Food-prod. superv.	Nursing-serv. dir.
Lab. tech.	Orderly
Maint., gen.	PBX oper.
Maint. eng.	Psych. tech.
Med. technols.	Phys. thers.
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Write or call Health Personnel Place-  
ment Service, General Conference of  
Seventh-day Adventists, 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.

**Gordon Blandford**, pastor,  
Northern New England, formerly  
assistant pastor, Kansas Con-  
ference.

**Walter Brown**, pastor, Arizona  
Conference, from Alabama-Mis-  
sissippi Conference.

**Byron Churchill**, pastor, Mis-  
souri Conference, formerly same  
position, Iowa Conference.

**Russell Holt**, pastor, Arizona  
Conference, formerly assistant  
editor, *These Times*, Southern  
Publishing Association.

**Gary Jensen**, pastor, Colorado  
Conference, formerly same posi-  
tion, Iowa Conference.

**R. Lee Kretz**, Sabbath school  
and lay activities director, Atlan-  
tic Union Conference, formerly  
same position, Ohio Conference.

**Gerald Schulze**, pastor, Ne-  
vada-Utah Conference, from Up-  
per Columbia Conference.

## Deaths

**ASHTON**, Elton A.—b. May 27,  
1909, in Michigan; d. Nov. 21, 1975,  
Lincoln, Nebr. He served for a num-  
ber of years on the Michigan Con-  
ference committee. He is survived by  
his wife, Esther; two sons, David and  
Paul; and three sisters, Anna Bake-  
well, Alice Bakewell, and Camilla  
Rowland.

**CARR**, Ruby L.—b. in Cleveland,  
Tenn.; d. Oct. 21, 1975, Inverness,  
Fla., aged 82. She was a retired regis-  
trar of Southern Missionary College.  
She is survived by her husband, Roy  
L. Carr.

**COY**, Edwin F.—b. Ames, Iowa;  
d. Dec. 13, 1975, Avon Park, Fla.,  
aged 69. For many years he worked in  
the literature ministry and later entered  
the ministry and labored in Kansas,  
South Dakota, Oregon, Washington,  
and Iowa. Survivors include his wife,  
Zella Beamer Coy; two sons, Robert  
E. and Leonard E.; seven grandchild-  
ren; two brothers, Allison and  
Charles; and four sisters, Helen Blair,  
Vivian McIlwain, Dorothy Elwich,  
and Gertrude Miller.

**EDWARDS**, David Robert—b. Jan.  
29, 1903, Chicago, Ill.; d. Dec. 2,  
1975, North Platte, Nebr. He gradu-  
ated from Southern Missionary Col-  
lege and received his Masters in Edu-  
cation from the University of  
Maryland. He also studied in the  
Peabody Conservatory of Music. Mr.  
Edwards taught in the Seventh-day  
Adventist school system for 27 years,  
which included Canadian Junior and  
Southern Missionary colleges; Mount  
Vernon, Sheyenne River, and Sun-  
nydale academies. He is survived by  
his wife, Kathryn Witmer Edwards;  
three sons, David Walter, Robert R.,  
and Charles W.; a daughter, Joyce  
Simmons; 12 grandchildren; two  
great-grandchildren; and a brother  
William.

**GRISHAM**, Jess L.—b. Aug. 25,  
1896, Nevada, Mo.; d. Dec. 5, 1975,  
Redding, Calif. After completing the  
nurse's course at Glendale he and his  
wife served at the Alberta Sanitarium,  
New England Sanitarium and Hos-  
pital, and spent four years as mis-  
sionaries in Africa, followed by ser-  
vice at the St. Helena Sanitarium and  
Hospital. He was a bio-analysis and  
anesthesia technician, spending the  
last 17 years at the Redding Memorial  
Hospital. He is survived by his wife,  
Ila.

**MELENDY**, Anna Pauline Rose—  
b. July 27, 1887, Shreveport, La.; d.  
Dec. 19, 1975, Olney, Md. She and  
her husband were interested in health  
work and served for a time in a health  
institution in Nashville, Tenn. Later  
they served in India, and then Burma,  
where she was Sabbath school secre-  
tary for the union. Her husband,  
LaRue Waggoner Melendy, preceded  
her in death. Survivors include two  
grandchildren; a great-grandchild;  
and a sister, Beulah Potter.

**ROTH**, Matilda Gatz—b. Dec. 14,  
1893, East Prussia, Europe; d. Dec.  
10, 1975, Avon Park, Fla. She emi-  
grated to the United States in 1914 and  
became an Adventist through the in-  
fluence of her sisters. She served for  
59 years beside her husband in pas-  
torates in Cleveland and Cincinnati,  
Ohio; New York City; Milwaukee,  
Wisconsin; Pittsburgh and Phila-  
delphia, Pennsylvania. Survivors in-  
clude her husband, Daniel F. Roth;  
three daughters, Margaret Sauke,  
Lillian Herferth, and Esther Runge;  
two sons, Harold, and Don, associate  
secretary, General Conference; 14  
grandchildren; and one great-grand-  
child.

**SHEFFIELD**, Francis E.—b. Oct.  
8, 1885, Allendale, Mich.; d. Nov. 9,  
1975, Orlando, Fla. In addition to some

20 years at the Battle Creek Sanitar-  
ium, he also served at the Florida  
Sanitarium and Hospital, the Hinsdale,  
Illinois, Sanitarium, and the Wabash  
Valley Sanitarium in Indiana. Sur-  
vivors include three sons, Lester,  
Bernie A., and Leslie; a daughter,  
Leona Barfield; 12 grandchildren; and  
20 great-grandchildren.

**TAYLOR**, Charles A.—b. Jan. 11,  
1894, Ellensburg, Wash.; d. March 4,  
1975, Portland, Ore. He and his wife,  
Nellie Fisher Taylor, who preceded  
him in death, spent nearly 50 years in  
educational work for the denomina-  
tion, teaching in California, Montana,  
Idaho, Washington, Oregon, Alaska,  
and North Carolina. Survivors include  
a daughter, Jean Bruce; a son, Charles  
Taylor, Jr.; two sisters; three grand-  
children; and five great-grandchildren.

**TAYLOR**, Erna Martha—b. July  
31, 1892, Hamburg, Germany; d. Dec.  
6, 1975, Orlando, Fla. She served with  
her husband in the ministry. Survivors  
include her husband, Harry B. Taylor;  
two sons, Harry W. and D. Bruce; and  
a brother, Harry C. Rosswaag.

**THOMAS**, Davis A.—of Forest  
City, Fla.; d. Sept. 12, 1975, San  
Andres Island, aged 49. He was a past  
chaplain of the Florida Hospital, and  
a chaplain in the U.S. Navy. Sur-  
vivors include his wife, Lorraine; two  
sons, Glenn and Randy; and two  
daughters, Lynelle and Sherryll.

**WALIN**, Mae Catherine Reichard—  
b. May 22, 1905, Macungie, Pa.; d.  
Oct. 9, 1975, Portland, Ore. For more  
than 50 years, before and after her  
marriage, she served the denomination  
as office secretary and missionary,  
most recently in Zaire, Africa. Sur-  
vivors include her husband, Roy L.;  
daughter, Sheryl Bertle; two grand-  
children; three sisters, Hannah  
Baierle, Ida Bittenbender, and Helen  
Newhard; and four brothers, George,  
Harry, Paul, and Wilbur.

## Coming

### February

21 Christian home and family altar  
21-27 Christian Home Week  
28 Listen campaign

### March

6 MV Day  
6 Church Lay Activities Offering  
6-13 MV Week of Prayer  
20 Sabbath School Community Guest  
Day  
27 Servicemen's Literature Offering  
27 Thirteenth Sabbath Offering  
(Trans-Africa Division)

### April

3 Missionary magazine campaign  
3 Church Lay Activities Offering  
10 Literature Evangelism Rally Day  
17 Andrews University Offering  
(Alternates with Loma Linda  
University Offering)  
24 Educational Day and Elementary  
School Offering (local confer-  
ences)

### May

1 Community Services evangelism  
1 Church Lay Activities Offering  
8 Disaster and Famine Relief Offering  
15 Spirit of Prophecy Day

### June

5 Bible correspondence school  
emphasis  
5 Church Lay Activities Offering  
12 Inner-city Offering



## SAWS Sends Aid to Guatemala

SAWS (Seventh-day Adventist World Service) has provided more than \$100,000 worth of relief for victims of the recent Guatemala earthquakes, in which at least five Seventh-day Adventists have lost their lives.

Howard D. Burbank, executive secretary of SAWS, reports that a planeload of \$80,000 worth of supplies was flown by chartered jet to Guatemala City on Friday night, February 6. Elder Burbank has been in daily amateur radio contact with Robert Folkenberg, president of the Central American Union Mission, who operates his own station, TG9SQ. Elder Folkenberg reported the safe arrival of the supplies.

That 50,000-pound cargo included blankets, tents, bandages, wire splints, large kettles, and gasoline lanterns. Another planeload of 75 large tents was sent from Shreveport, Louisiana, and 125 more tents were sent from San Francisco, all arriving this past weekend.

According to Elder Folkenberg, five Guatemalan Adventists have lost their lives in the series of quakes that have devastated the nation. That figure is expected to rise when reports arrive from the isolated interior. He told of one heroic mother who apparently threw herself over her small children to protect them when the adobe walls of her small home gave way and crushed her to death. The children were later rescued from beneath her lifeless body.

"You can stand up almost anywhere in town," Elder Folkenberg said, "and look in any direction without seeing anything higher than your head." He called the wreckage the worst he has seen in his life.

Adventist mission officials began feeding the homeless victims Saturday night. An estimated 500 people have been receiving two meals a day, with an expected figure of 5,000 being fed when the program is fully geared.

Elder Folkenberg reported the problem that the kettles they had received were large enough to feed only 50 people, whereas they needed to feed 500. Elder Burbank advised him to get large oil drums, saw them in half, scour them thoroughly, and boil water in them to sterilize them. He said this technique has been used successfully in other disasters.

Elders Folkenberg and Burbank spoke Saturday afternoon with officials at Loma Linda University, arranging for an emergency medical team to fly to Guatemala City on Sunday, February 8. Rick Wilkinson, a former student missionary to Guatemala and now an LLU medical student, said a team of three physicians, three medical students, and six nurses were prepared to make the journey. They arrived Sunday afternoon.

One of the hardest-hit areas was the village of San Martin, near the Guatemalan capital. Elder Folkenberg reported on Friday that 200 Adventists had lost their homes there. The center of the town was totally leveled.

SAWS is planning more aid for the scarred nation, even as the death toll mounts. On Monday morning, February 9, government estimates placed the number of dead at more than 15,000, with several hundred thousand homeless. This series of earthquakes has far overshadowed the devastating Nicaraguan tremor several years ago, in which 10,000 people died.

Contributions to the relief effort are urgently needed. Send checks to SAWS, Guatemalan Relief Fund, 6840 Eastern Avenue NW., Washington, D.C. 20012.

J. R. GALLAGHER

## Harris Pine Mills Report

At a regular meeting of the Harris Pine Mills board, held January 27 in Mountain View, California, C. J. Nagele, president of the corporation, reported gross sales for the year 1975 at \$43,433,602.

Twenty-five Harris Pine Mills branches are now doing business across North America. Approximately 2,700 students were given work last year to assist with their educational expenses.

ROBERT H. PIERSON

## SDA Elementary Enrollment Grows

Elementary schools across North America are growing in both number and size. Current reports show that 1,030 elementary schools are in operation this year—a gain of 21 over last year. There are 52,244 students enrolled in these schools—a gain of 230. These pupils are being taught by 3,381 teachers—a gain of seven. At a time when public schools are showing a decrease in enrollments, Seventh-day Adventist schools are showing an increase.

ETHEL YOUNG

## Seoul School Moves Back Home

After ten months of meeting in a church basement the Seoul English Language School in Korea has moved back into the Daewang Corner building, which was destroyed by fire on November 5, 1975. Temporarily the teachers held their classes in the basement of the Seoul Adventist Hospital church. Approximately 1,250 are enrolled.

JANE ALLEN

## In Brief

**Australasian sales:** For the first time in the history of the Australasian Division, the A\$1 million mark (US\$1,300,000) in literature deliveries was reached in 1975.

**Thirteen centurions:** Baptisms in the East Jamaica Conference for 1975 totaled 2,587. Thirteen pastors baptized more than 100 converts, thus becoming centurions. Three of those 13 pastors baptized more than 200 persons. East Jamaica led the fields of the West Indies Union in baptisms for 1975. The goal for 1976 is "Pentecost 3,000."

**Died:** Emanuel Christian Ehlers, 87, in Loma Linda, California, on January 28. He served in Brazil for 12 years, then took the medical course and served on the staff of Loma Linda Sanitarium and Hospital until his retirement. □ H. C. Klement, 76, former president of the Oklahoma, Missouri, and Kansas conferences, on January 27, in St. Helena, California. □ Hugh L. Peden, 95, missionary to India from 1918 to 1923, on January 25, in Loma Linda, California.

**New position:** J. Grady Smoot, president, Walla Walla College, effective July 1, 1976. Dr. Smoot, currently vice-president for academic administration at Andrews University, will replace R. L. Reynolds, who will become a General Conference field secretary.

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