

What do we see in Lincoln's form and face?
Mere marble loveliness and sculptured grace?
Much more! We see a poem carved in stone,
We see a moral giant on a throne;
We see, some think, the greatest spot on earth,
For here each human being grows in worth.
We see a champion of true liberty,
Emancipator, man of destiny!

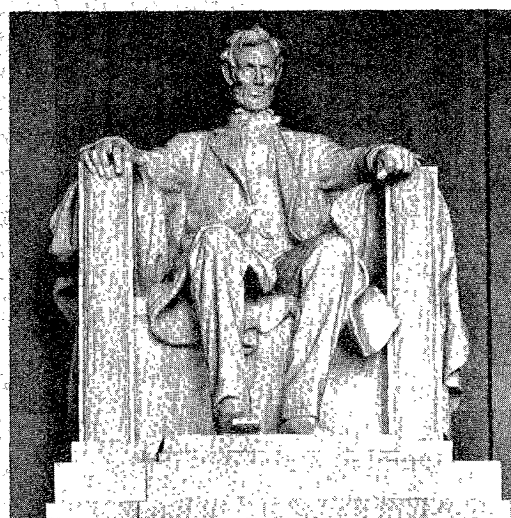
What inspiration ev'ry look imparts,
And kindles Freedom's flame within our hearts!

What do we *hear* while in this sacred place?
Just whispered plaudits by the human race?
Much more! Methinks we hear a trumpet blast,
A stirring, ringing challenge from the past.
This great incarnate conscience of our land
Spoke in a voice all men could understand.
His warning words, which rang with earnest tone,
Now echo through this monument of stone.

"The great unfinished task," he seems to say,
"Demands our dedication here today."

What do we *feel* mid sculptured art so fine?
Just passing pride in this great national shrine?
Far more! We feel the heartthrobs of our race,
While looking up at Lincoln's furrowed face.
A deep conviction stirs within our souls,
A burning zeal to reach life's highest goals.
We feel, while standing in this place sublime,
Inspired to grasp our heritage of time!

Thank God for Lincoln's call to great and small,
Of liberty and justice for us all!



GENE AHRENS

Call to
GREATNESS

BY GENE AHRENS



“But ye shall receive power, after that the Holy Ghost is come upon you. . . . And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.” **Acts 1:8, 9**

The Promised Power

By ARNOLD V. WALLENKAMPF

TO THE STUNNED and lonely disciples on Mount Olivet who had just seen Jesus ascend into heaven, the angel said, “But ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8).

Today the disciples’ commission is ours. So also is the promise of the enabling power. This the messenger of the Lord confirms. “To us today, as verily as to the first disciples, the promise of the Spirit belongs. . . . At this very hour His Spirit and His grace are for all who need them and will take Him at His word.”—*Testimonies*, vol. 8, p. 20.

When we consider the magnitude of God’s work throughout the earth, we should constantly remember this promise.

Occasionally I have addressed the following question to some of my friends who have served in different mission fields: “Did you ever sense the need for more of the power of the Holy Spirit in the proclamation of the message?” And they have cried out, “Oh, we need power—the power of the Holy Spirit—to make our message effective.” I have also asked our evangelists in this country: “Do you sense any need for more power in your min-

istry?” They echo the response of our missionaries: “We need the power of the Holy Spirit to see this message take hold of men and women and bring them to the foot of the cross that they might be saved.”

Some time ago I noted in a report from Europe that the Moslems have a mosque in the city of Hamburg. Not long ago the Hindus built a temple in the same city. So far, the Moslems do not have a large congregation, but the Hindus have a congregation of more than 3,000 people, with 25,000 others interested in their teachings and attending their classes.

As I read this, the question came to me, Why are heathen religions making inroads in territory where the Evangelical Reformation began? I am convinced that the power of the Holy Spirit is needed by us as members of God’s church, not merely to win but to hold our own in the fold and fellowship of Christ.

The disciples preached for 30 years and evangelized much of the then-known world. We have been preaching this message for more than 120 years, and still the task before us is large. In Africa alone there are tens of millions of people who have never heard the name of Je-

sus Christ, much less the Advent message. In India, with a population of about 500 million people, there are only about 50,000 Seventh-day Adventists. There are reported to be more than a million villages in this same country, besides numerous large towns and immense cities. If Christ while on earth had begun to visit the Indian villages, and visited one every day, He would not finish visiting all the villages of India until somewhere in the 2700's. From a human point of view I would say that if we make no more progress in the future than we have made in the past, this work will never be finished. But, thank God, we are neither bound to human estimates of the progress of the work nor to human power for its completion. It is God's work, and He assures us that "He will finish the work, and cut it short in righteousness" (Rom. 9:28).

Church and Population Both Growing

At present, the population of the world is increasing at a tremendously accelerated rate, or at more than 70 million a year. At this rate of population growth, a number equal to the population of France, Belgium, and Holland taken together is being added every year to the people living on this earth; or a country as populous as China is superimposed upon the existing population of the world every decade. The rate of population increase is not slackening; rather it is being accelerated to a rate never equaled in the history of the world. We speak of it today as a population explosion. But thanks be unto God, in spite of this, God's message is continuously reaching a higher percentage of the world's population. Today there is approximately one Seventh-day Adventist for about every 2,000 people in the world; 60 years ago, or in 1910, there was one for every 13,600 people. The population of the earth is rapidly increasing, but the church of God is growing faster. God is working for the finishing of His work.

Still we recognize that divine power is needed for the finishing of the work. As we discern the need for this power, Jesus reassuringly says to you and to me, "And ye shall receive powers, after that the Holy Ghost is come upon you." Our supreme need as individuals and as a church is for the infilling of the Holy Spirit. Primarily we don't need more money. Money is good and convenient, but money is not indispensable. The disciples had none; they were imbued with the fullness of the Holy Spirit. Nor will institutions finish the work; men and women filled with the Spirit are going to finish the work.

Certainly as a denomination we do not need better organization. The organization of the Seventh-day Adventist Church encircles the globe and stretches almost everywhere. It is the best system of organization possessed by any Protestant church. Neither do we primarily need higher education to finish this work speedily. It ill behooves me, one who has spent almost his entire service tenure in this denomination in our educational institutions, to depreciate the value of education or minimize the importance of scholastic learning. I only know that the indispensable fitness you and I need as members of the remnant church to make us mighty witnesses of Christ's saving power and His soon return in glory is not primarily scholastic learning; it is the infilling of the divine Spirit into our lives so that we may be enabled to utilize our present institutional, organizational, and scholastic resources to their maximum.

About two decades ago one of the vice-presidents of the General Conference said that the Seventh-day Ad-

ventist denomination was a giant asleep. As a people, with all our institutions and superb organization, we possess tremendous potential for efficient and speedy evangelization of the whole world. But the Holy Spirit in fuller measure is needed to make these resources achieve their fullest.

As men and women in this church, we need to be filled with the Spirit of the living God. Without the Holy Spirit our efforts are of little avail. "It is the absence of the Spirit that makes the gospel ministry so powerless." —*Ibid.*, vol. 8, p. 21. Everything, even the shed blood of Jesus Christ on Calvary's cross, is of no avail without the Holy Spirit (see *The Desire of Ages*, p. 271). We are told that we are living in the dispensation of the Holy Spirit (see *Testimonies to Ministers*, pp. 511-512). But we do not seem to realize the power and the efficiency for service that might be ours through the infilling of the Holy Spirit.

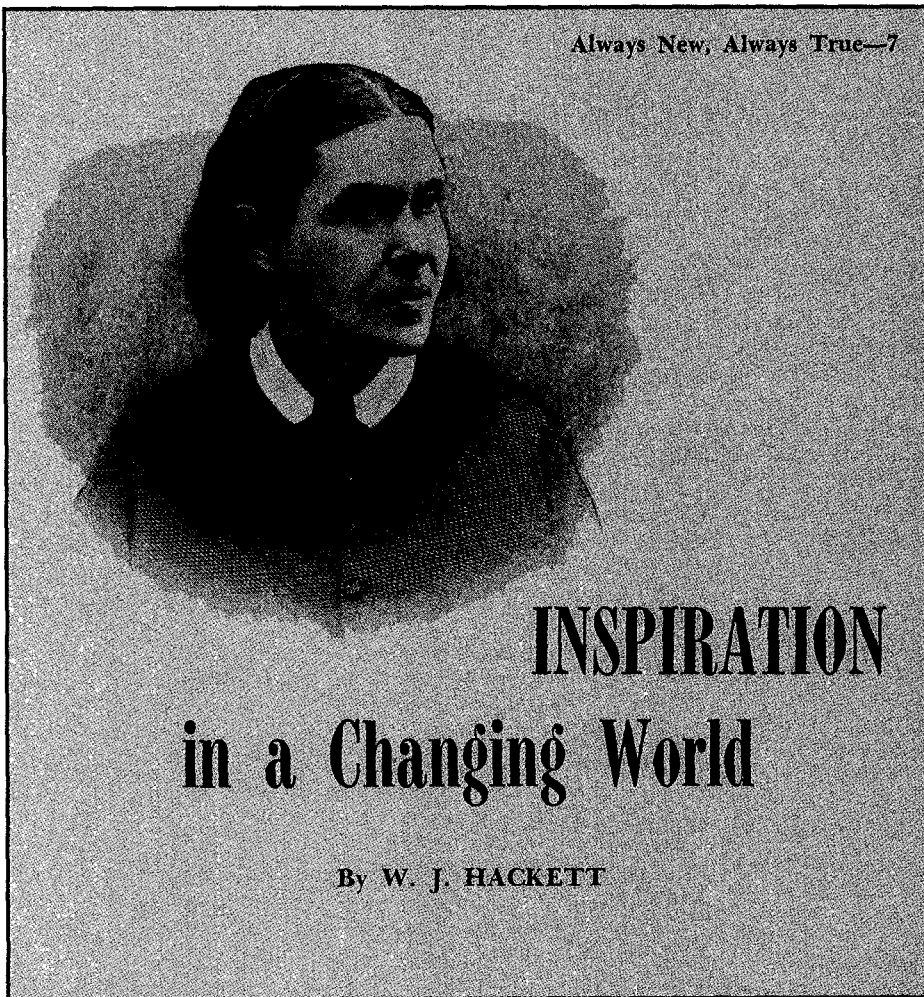
Moody had been preaching for years when an earnest yearning arose in his heart for the anointing of the Holy Spirit. He began to feel that he didn't care to live unless he could receive this divine endowment for effective service. At that very time Chicago burned, and Moody was sent to New York to solicit money for the rebuilding of the city. He was crying continuously for the infilling of the Holy Spirit.

His own words are, "My heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day!—I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you could give me all the world—it would be as the small dust of the balance." —WILLIAM R. MOODY, *The Life of D. L. Moody*, p. 149.

Hunger for the Gift of the Spirit

That was Moody's experience. "Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. . . . The presence of the Spirit with God's workers will give the presentation of the truth a power that not all the honor or glory of the world could give." —*Testimonies*, vol. 8, p. 22.

The fullness of the Holy Spirit is the enabling power that you and I need as members of the remnant church, to help God "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28). And as we recognize anew the need of the divine unction, the divine promise reassuringly resounds in our ears, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." ♦♦



Christian accepts the fact that there is a God. The Christian's God is a God of love. His love is directed toward His whole creation, but especially to man. Man was created in the image of God, with the power to think, to choose, and to act upon his judgment. The human family is the supreme object of God's love and regard. In the experimental laboratory of our earth a plan of salvation is operative. Because of His special love and concern for His people, God instituted and set in operation this plan, and through divine, special revelations of Himself and His will, He certified it to the human family.

Communication Through Prophets

J. B. Phillips paraphrases Hebrews 1:1, 2 as follows: "God, who gave to our forefathers many different glimpses of the truth in the words of the prophets, has now, at the end of the present age, given us the truth in the Son."* God communicated to man through the Old Testament prophets—Moses, Elijah, Elisha, Jeremiah, Isaiah, Nahum, and a host of others. In both the Old and the New Testaments we find God sending special communications to guide His church and His people in the times in which they lived. They interpreted extant Scriptures for the people of their day.

In addition to the canonical books, there were in existence other books whose authors were prophets. For example, 2 Chronicles 9:29 speaks of certain events recorded in "the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer." Also in the New Testament we find that God spoke through prophets who were not authors of canonical books (see Acts 11:27, 28; Acts 13:1; Acts 15:32; Acts 21:8, 9).

Ephesians 4:11-16 points out the purpose of special gifts of God to His people. Phillips' paraphrase of the passage reads as follows: "His 'gifts unto men' were varied. Some he made his messengers, some prophets, some preachers of the gospel; to some he gave the power to guide and teach his people. His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ.' We

* The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © by J. B. Phillips 1958. Used by permission of The Macmillan Company.

THERE was a time when purported new truth and light was squared with long-cherished fundamentals. If new concepts were incompatible with the old, they were rejected. Today the world knows no fixed values, no eternal concepts that cannot be changed. It has unlimited new techniques for achieving what it calls a fuller development of the human potential. It claims that through research and development mankind will reach still greater heights in this changing world of technology and education. It is indeed an exciting age in which to live.

What this could mean is expressed by one writer in this way: "It is likely that human capabilities will be most significantly stretched in new, man-made environments and reinforcement systems that would be hard for us to imagine. To move toward them means breaking free of 'doctrines,' 'movements' and 'schools of thought'—those old enemies of human development."—George B. Leonard, *Education and Ecstasy*, p. 49.

It is into this intellectual and

technological climate that the Adventist Church is challenged to bring its message of the saving power of Jesus Christ and to make it relevant. The presentation must be so sharp and clear that it will appeal to and penetrate the mind of this present skeptical, analytical generation.

What about the old truths? What about our established value system? What relevance have our church standards? What evidence have we for the validity of our church doctrines? Can we quote with authority the prophets of old as well as our special last-day prophet? Can we guide safely the lives of men and women amid the revolution of ideas and cultures now taking place? As a church we must find answers to these questions.

In this brief article I would like to venture a few thoughts on the subject of inspiration in the Seventh-day Adventist Church as related to the writings of Ellen G. White.

I would like to set forth, first of all, certain propositions that a scientist would call hypotheses, but which I call statements of faith. The Biblical

are not meant to remain as children at the mercy of every chance wind of teaching and the jockeying of men who are expert in the crafty presentation of lies. But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the head. For it is from the head that the whole body, as a harmonious structure knit together by the joints with which it is provided, grows with the proper functioning of individual parts to its full maturity in love."

Purpose of Spiritual Gifts

Let's look again at the reasons for these gifts: (1) That the Christian might be properly equipped for service; (2) that the whole body of the church be kept unified in the faith and brought to maturity in Christ; (3) that by these gifts we are to be protected from every wind of doctrine and to grow up into Christ a harmonious structure.

The students of Seventh-day Adventist history declare with one voice that the gift of inspiration given to the church through the writings of Ellen G. White has been a great unifying factor—in doctrine, in proce-

dures, and in organization. Such a unity, according to Paul, was to be one of the main products of the gifts of the Spirit.

As we review the past we are impressed with Ellen White's contribution to the church. Historically, her writings have been a great help and inspiration to the church and have been a unifying influence. Let us note some of the contributions:

1. The testimonies helped guide our early workers as they searched for the truth in matters of doctrine. For example, because of their earlier connection with certain churches, some held the view that Christ, although divine and bearing the attributes of God, because He was a Son, must have had a beginning in the dim, distant past. In time the Spirit of Prophecy writings spoke clearly on the eternal nature of Christ. Numerous such examples could be given of the teachings of the Spirit in the verification of truth for the remnant church. As the pioneers struggled to find truth and to formulate doctrine, the Spirit of Prophecy guarded against error and confirmed right conclusions.

2. Through special messages from

Ellen G. White certain phases of our work were developed—the health, publishing, educational, and medical work, and the location of many of our institutions. At times the carrying out of her instructions seemed impossible or unwise. Today we can see the value of the counsel given.

3. The development of the church's organization in harmony with direct counsel from Ellen G. White gives evidence that God guided the dedicated founders in the development of the church's structure.

A clear testimony was given in regard to the changelessness of the truths committed to the church in the early days: "I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith and in the early history of the message. After the passing of the time in 1844 they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point. . . ."

When You're YOUNG

By Miriam Wood

"YES, YES"— A mature attitude toward God, a mature "NO, NO" attitude regarding the reasons for obedience to Him—these are not always easy to acquire.

Some of the difficulty probably lies in one's childhood responses to the whole concept of obedience to authority in general and to God in particular. Small children specialize in the specific, in the concrete, in the "do" and "don't," in the "That's a no-no," but "That's a yes-yes" kind of thing. Children are what they are; parents certainly are to be commended, not excoriated, for valiantly remaining in the epic struggle of teaching their often recalcitrant offspring a pretty firm list of items labeled Good and Bad.

Ideally, parents would mix in as much philosophy as possible about each human being's need for God and about happiness being a by-product of obedience. However, you have an interesting experience in store in the years ahead when you try that with a "tantruming" three-year-old in the middle of a department store. For that matter, the strident shrieks and heel-drumming of the maddened moppet will drown you out completely, and you're likely not to be at your best in discussing God and obedience with all those fascinated onlookers. You'll settle, as your parents did, for the most direct approach to the problem, which is the nearest exit, and the palm of your hand applied to a logical rounded area of the little rebel.

Christian elementary schools find themselves in somewhat the same predicament. They're responsible for the well-being and safety of their students in all areas—moral, emotional, intellectual, and physical—during the hours the students are in their care. So the list of "Do this" but "Don't do that" tends to increase, and philosophical concepts may not develop. In secondary school and college, then, a young Christian may suddenly feel that his religion seems hollow and

meaningless. Why obey God? Is He a tyrannical ruler who concentrates on trivia? Does He demand obedience in order to make man grovel?

If you're at any time faced with this crisis in your life it's a signal for you to put aside everything else and study the nature of God and the nature of obedience to His law. Ellen White, on page 22 of *The Desire of Ages*, states this: "To know God is to love Him." His character, the essential basic here, is love—not sentimentality, but love manifested as truth, morality, unselfishness, purity—in short, goodness. Involved in God's character also is the quality of absolute justice, which means that He does not force His creatures either to love or to obey Him. He does not force them to live forever in His own future perfect world where they cannot be happy if they do not subscribe to these eternal verities.

But man forever and always seeks for that quietness of spirit, that tranquillity of mind that is happiness. And these things are found only in God. Therefore, obedience to God's Word, to His precepts, becomes the avenue to the realization of your greatest dream, your deepest desire. Obedience is not, as you understand God and love Him, a superimposed thing. It develops out of your understanding and your own need. Where God is, there is love and happiness.

Strangely enough, at this point the "No, No" and "Yes, Yes" pattern of your childhood fits into the picture a little better than at first you might have believed possible. When you were obedient to your parents, you were happy—weren't you? And, when disobedient, unhappy? All of this gave you a foundation to build on. As a young adult, all you need do is add the top floors to your house of faith, the floors of mature reaction to the nature of God and the nature of obedience.

Many overlook the fact that inspired counsel is of two basic types.

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. . . .

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."—*Selected Messages*, book 1, pp. 160, 161.

God Never Contradicts Himself

Note further the words of Inspiration: "It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part. God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks."—*Ibid.*, pp. 161, 162.

The framework of truth given to this church has stood the test of time, of discovery and research, of social, political, and religious changes. The testimonies of God will stand forever. However, this does not in any way impose stagnation on truth or its investigation. New truth will shed new and beautiful light to embellish the framework. New emphases will be needed to make all truth relevant to

the changing times. We must ever drink at the fountain of knowledge and truth for greater and more penetrating light to enliven the message for this earth's most difficult hour.

"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work," wrote Ellen G. White. "Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth."—*Ibid.*, book 2, p. 390.

Note the words "Every pillar that He has established is to be strengthened." As we research the pages of history and the sacred writings of old, God will help us to strengthen the pillars of our faith and the foundations of our message that have made us a distinct people.

The inquiring mind may ask, Why do we not today follow some of the specific counsels of the Spirit of Prophecy? Why have the leaders of the church apparently ignored some of the plain statements of inspiration as they relate to the work of the church?

Many overlook the fact that inspired counsel is of two basic types. The first is made up of instruction that is timeless. It deals with principles. Man was built to operate and function by certain physiological, as well as social and spiritual, laws, and counsel in this area is applicable for all time.

The second type of inspired counsel applies these principles to specific areas at specific times. As times and conditions change, although principles do not change, the specific application of the principles to certain situations may change. To be more specific, Ellen White wrote that our camp meetings should be moved from city to city (see *Testimonies*, vol. 6, p. 33). One objective of camp meetings in her day was the evangelization of the cities. At the time this counsel was given, SDA camp meetings drew large non-Adventist attendance. Today it is not so, and we have had to find other methods of reaching the cities. If the primary purpose of the instruction was to give attention to the evangelization of the cit-

ies, then if the evangelization is accomplished more effectively in some other way, the basic purpose of the counsel would be met.

Counsel was given at another time instructing us to build our health care institutions with wood (see *Ibid.*, vol. 7, pp. 83, 84). We were told that these buildings would be more economical to construct and would be more healthful than brick or stone. In that day central heat was practically unknown. Brick and stone buildings were damp and cold and difficult to heat. The guiding principle in the instruction was to provide, with economy, the most healthful and comfortable place for the care of the sick. With modern construction, central heating, air conditioning, and ventilating systems, masonry buildings can more adequately meet the specifications of healthful buildings, and in addition are fire resistant. Costwise they are more economical than frame buildings if maintenance is considered.

Specific Applications of Principles

There was a time when Ellen G. White counseled us to use glass jars in the preservation of our food (see *The Ministry of Healing*, p. 299). Tin cans were unsafe. As methods of food preservation were improved, the can was made safe. The principle was to preserve food in a condition to be healthful for human consumption. The freezing of certain foods has been found to be an even better method of preservation. The principle regarding pure food is eternal, and often purity is best achieved by methods different from those specifically referred to by inspiration under given conditions.

In seeking to understand the divine counsel we should first determine whether there is a demonstrable change in circumstances, and if so, we must always look for the changeless, eternal principle that is being enunciated by Inspiration. Then we can determine whether our proposed application meets the objective of the blueprint.

We need to seek earnestly and daily the God of inspiration to help us understand the divine counsel for our time and how it applies to the changing world in which we live. The danger is that we will become so enamored with the methods of the world that we follow a course that cannot be approved by Heaven.

The Seventh-day Adventist Church has unchanging, eternal verities that are up to date and everlasting. Let us not let the confusion and permissiveness of a baffled and rebellious world rob us of God's everlasting gospel. ♦♦

Physical Laws Are to Be Obeyed

By CLARENCE N. KOHLER

GOD seeks to save. Satan seeks to destroy. The battle for the souls of men increases in intensity as the reign of sin nears its close. Look where you will—among the high and the low, the rich and the poor, the educated and the uneducated—you will see the great struggle for the souls of men. Satan claims the inhabited world as his. His master mind is ever on the alert to deceive and to destroy. His anger and attention are especially directed against commandment keepers. We have been warned that the Christian life is a battle and a march and that it will require the constant effort of all our powers undergirded by the grace and the power of God to defeat this terrible enemy of souls.

Basic Purpose of Redemption

Our unawareness of this struggle, our negligence and carelessness in this battle against evil, may result in our eternal destruction. Character building, overcoming defects of character, seeking by the help of God to become more and more like Christ, must be an obsession with the heaven-bound Christian. To be restored in the image of God and to gain the perfection of man's original state is the basic purpose of redemption (see *Education*, pp. 17, 18). This objective will be accomplished, but it requires the full cooperation of the human with the Divine. Realizing this, the committed Christian will ask, "Lord, what is my part?" The answer comes back, "Obedience—full, voluntary, and complete." True, the acceptance of Christ and the putting away and confession of sin is the first step toward the kingdom of heaven. Yet this too is done as an act of obedience to the prompting of the Holy Spirit.

One important area often overlooked and neglected in the Christian life is the area of healthful living. Too often we fail to realize that "*the body is the only medium* through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers."—*The Ministry of Healing*, p. 130. (Italics supplied.)

The Seventh-day Adventist Church is a unique organization raised up by God to do a special work on the earth

in these last days. The special work is to prepare a people to meet God. The message we preach is a total message encompassing the total man—body, mind, and soul. The neglect of one creates an imbalance and defeats the purpose for which man was created. "In teaching health principles, keep before the mind the great object of reform—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—*Ibid.*, p. 146. Health reform is the application of Christian principles to one's physical well-being.

Health, vitality, a sense of well-being, are God-given gifts. These are of more value than gold and silver. Yet, too often we squander them, and too late we realize our foolishness. How applicable the saying, "Too soon ayt, too late schmart!" Ignorance, lack of understanding, and all too often presumption are the causes of sickness and poor health. The law of cause and effect is inexorable, and woe to the person who ignores or neglects the laws of his being. It is a high price he pays in suffering and physical pain, and it may involve the loss of eternal life.

Detailed Instruction on Body Care

We are fearfully and wonderfully made, and the God who created us has graciously given us detailed instruction regarding the care of our bodies and how to enjoy vigor, vitality, and good health. These guidelines given to us through the Spirit of Prophecy writings are detailed and complete. Dr. Clive N. McCay, professor of nutrition at Cornell University, wrote, "The writings of Ellen G. White provide a guide to nutrition that comprehends the whole body" (*Natural Food and Farming*, vol. 5, no. 2, May, 1958). "Health is a treasure. Of all temporal possessions it is the most precious. Wealth, learning, and honor are dearly purchased at the loss of the vigor of health. None of these can secure happiness, if health is lacking."—*Counsels on Diet and Foods*, p. 20.

We pride ourselves on being a commandment-keeping people and recog-

nize the benefits and blessings resulting therefrom. Yet, unknowingly, unwittingly, or even presumptuously, we violate the laws of our physical being, not fully aware of the consequences. Would you steal? No! Would you bow down to an idol? Never! Would you commit murder? God forbid! "It is as truly a sin to violate the laws of our being as it is to break the ten commandments."—*Ibid.*, p. 17. This is clear, unequivocal, and forthright.

These principles of healthful living are not new or strange to Seventh-day Adventists. The majority are not ignorant of the importance and the place of the health message in our body of beliefs. "Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life."—*Ibid.*, p. 441.

Cyclical Pattern of Living

However, it is possible that the new convert, thrilled with the wonderful truths of the remnant church, has failed fully to assimilate the principles of our health message. Hopefully, these will learn the truths concerning the laws of their being, which, if followed, will bring improved health. Many of us, being human, are prone to forget, and fail to implement these life-giving principles. We need to be reminded. Many follow a cyclical pattern of living. They assiduously follow a healthful regimen for a period of time, then become careless and fall back into health-destroying habits. They are the "on again, off again" type and need encouragement and stimulation to be more consistent in their pattern of living.

Then there are others who have never given serious thought to the benefits and blessings obtained in following a sensible health program. It is possible that they fail to grasp the causal relationship between health laws and vital health. Perhaps they, fortunately or unfortunately, inherited a strong constitution and can, with seeming impunity, violate health principles. The warning to them is Be not deceived. The law of cause and effect is ever in operation. To all of us comes this message: "He who remains in sinful ignorance of the laws of

life and health, or who willfully violates these laws, sins against God."—*Counsels to Parents and Teachers*, p. 295.

Health principles and teachings, as other important truths, must be repeated often. Thus they must be brought to our attention again and again. Repetition is an important law of pedagogy. This was recognized by Moses, who himself was a great health reformer and teacher. Referring to the God-given statutes and commandments, Moses charged the people to "teach them diligently unto thy children and [thou] shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). In today's language—talk it, eat it, sleep it, morning, noon, and night. The mind tends to forget, so it is important that we present the principles of healthful living not only once, or twice, but many times.

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special

truths for this time, are lamentably ignorant with regard to health and temperance. They need to be educated line upon line, precept upon precept. The subject must be kept fresh before them. . . . 'Educate, educate, educate,' is the message that has been impressed upon me."—*Counsels on Health*, p. 449.

Better Health Possible

It has been revealed through a recent research project by the Loma Linda School of Medicine that Seventh-day Adventists do enjoy a better degree of health than the average population. But do we really have reason for feeling superior? There is still far more illness and poor health among God's people than there ought to be.

A people free from sickness and disease would be a phenomenon bringing honor and glory to God. We should enjoy vigorous, dynamic health, bubbling over with energy and enthusiasm. We should be free from aches and pains. If our lives are fully directed by the Holy Spirit and we walk in complete obedience to all of God's laws our lives will be free from

worry and anxiety, as well as from sickness and disease. Yes, we will have trials and problems, for we live in a sin-cursed world; and we will have deep concerns as we deal with sin-sick souls, but God has promised to supply grace and strength for every problem and for every trial. In general, obedience is the key to a healthy, happy, radiant life. Obey and live. Disobey and suffer.

Illness, poor health, physical and nervous breakdowns, are not without cause. There is a cause for every effect. Sickness and disease are abnormal. They are the penalty of violation of natural laws. We were created to be well, and when we obey all of God's laws we can expect good health.

"Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health."—*Ibid.*, pp. 24, 25. "To keep the body in a healthy condition . . . should be the first study of our life."—*Testimonies*, vol. 3, pp. 485, 486. How much study have you given to the instructions given by the messenger of the Lord regarding the care of your body? Remember, our bodies are not our own, for they have been bought with a price. Everyone ought to read such books as *The Ministry of Healing*, *Counsels on Diet and Foods*, and *Counsels on Health*, written by Ellen G. White. Too often these books are left on our shelves unopened, and then we wonder why we do not have better health, and why we age so quickly. Surely heavenly beings must be amazed at our ignorance, carelessness, indifference, and too often our outright disobedience.

We serve a wonderful and merciful God, who delights in giving us every good thing. But when we refuse to obey we sever ourselves from the source of life, and suffering is the result. Every Seventh-day Adventist should learn and obey the laws of healthful living. If he does not he has no valid excuse to offer. God has been most gracious to us as a people. The blessings and benefits of obedience to the principles of health are beyond computation.

To enjoy each day to its full; to have the needed energy for every task to be vital and alive at sixty, as well as at sixteen; to sleep well; to arise each morning with renewed vigor and strength, with praise on your lips for the goodness of God and a new day—these are only a few of the benefits resulting from a careful and scrupulous obedience to God's laws of health. The royal road to healthful living has been made clear, and no one should be in doubt as to the course he must follow. ♦♦

FOR THE YOUNGER SET

An Unexpected Visitor

By ENID SPARKS

MANY years ago little Mary lived with her mother and big brother Joe in a log cabin. It was springtime, and the sun had melted the snow. In the forest the trees were putting on their green gowns.

"It's time to plant the garden," Joe announced one morning.

"Yes, it is," agreed mother.

Mary had just awakened in her big feather bed. She sat up and watched mother make sourdough bread and cook a steaming kettle of porridge over the flames in the fireplace. When the food was done, mother put it on the table.

Then she saw that Mary was awake. "I have cooked your breakfast early, dear," she said, "because your brother and I have to plant the garden. You stay in bed until the sun shines in the door, and then you may get up and eat."

Mary nodded. "Yes, Mother," she promised.

She wanted very much to go with mother and Joe, but Mary was a little girl who did not tease her mother. After mother had gone, Mary snuggled under the soft quilt.

It was very quiet in the log cabin. A robin sang softly in the apple tree outside the door. The clock on the shelf ticked away the minutes, but Mary did not hear it. Soon the sun shone in the door, but Mary did not see it. She was fast asleep.

After a while something woke Mary.

She opened her eyes wider and wider and lay very still, her heart pounding. At the table sat a big scowling Indian. He was eating her porridge and the sourdough bread. He ate and ate until he couldn't eat any more. Then he gathered all the bread that was left and went out the door.

Mary was so frightened she did not move for a long time. She was very hungry too. She listened, but she could not hear a sound.

At last Mary climbed out of bed. There wasn't a crumb left on the table. Whimpering, Mary looked out the door to see whether mother was coming, but all she saw was the Indian standing in the path.

Trembling, Mary slipped out the door. Where could she hide? Not under the wagon. The Indian would be certain to see her there. Then she saw the woodpile.

I'll hide under the chips! she thought quickly.

Soon Mary was far under the thick chips. She stayed there until Joe and mother came home. How tired and hungry she was.

And how surprised mother was. "Oh, my little Mary!" she whispered, holding Mary close in her arms. "Surely the angels kept you safe today."

It wasn't long until Mary was eating her breakfast. How happy and thankful she felt to know that Jesus and His angels had protected her and kept her safe from the unexpected visitor.

WHAT PRICE ADVENTIST EDUCATION?

By **CHARLES B. HIRSCH**
Secretary, GC Department of Education

For the past few decades Seventh-day Adventist education has been experiencing the plight of the sorcerer's apprentice. There has been a flowing over, with no visible evidence of a sense of direction. Each unit of the organization from the local church on up has pretty much established its own program and pace, with little regard for available Adventist facilities in the nearby community, conference, or union. There has been a lack of cooperation and coordination among these various bodies. In addition, there has been a lack of direction and guidance from the higher echelons in the sense of master plans and prescribed needs of the church as viewed from the level of the division, union, and conference.

Those who are truly interested in Christian education not only are aware of the results of such a program but also have expressed real concern for the consequences that may develop.

The latest available statistics for the North American Division show that we have more than \$169 million invested in educational institutions, including some 13 colleges and universities, 81 secondary schools, and 965 church schools, with 82,955 (50,287 elementary, 17,202 secondary, 15,466 higher education) students. These appear to be staggering figures as compared to the size of our constituency in North America. Yet, the fact that only about 50 per cent of our school-age youngsters are attending our schools must give us reason to pause. In one State alone there are some 500 children from SDA homes who are not attending our schools.

Certainly Christian education is not inexpensive, and families who are vitally concerned about the spiritual welfare of their children must be prepared to make some financial sacrifice.

While the tuition may appear to be high to some, in no instance does it cover the full cost of an education for a student. Each conference (from the local to the General) helps to subsidize every student from \$150 annually toward the Bachelor's degree to almost \$5,000 for specialized professional courses. In addition, there are the extra subsidies for capital expenditures.

Certainly there can be no question that a crisis faces education in the United States, not only education that is supported by public funds but also (and more so) those educational programs that are being financed by private and church monies. There is already the realization in the minds of many that the chief contributing sources for the operation of denominational schools (tuition and church subsidies) are reaching their limits. Even if the church were to accept government aid, this at best would be

merely assistance, and not a cure-all for the problems facing us.

Church-supported schools must have their major support from the church, from the individual member through the various levels of church organization. Yet the big question that has to be resolved is How much education should the church make available for its youth? In addition to this, how much duplication and proliferation can we afford in our school program?

For some time now questions have been raised about the number of computers, \$100,000 organs, and the duplication of other expensive equipment and costly departments found among our sister institutions in the North American Division and used for the advantage of a few. The youth of the church too are concerned about present trends and future goals. At least one college has discussed the need for central planning for Seventh-day Adventist higher learning. Central planning has been long overdue, and as a result we find our schools in competitive programs without giving serious study to where Seventh-day Adventist education should be going.

Operating our schools from the kindergarten to the doctoral level, we offer practically everything from agriculture to zoology. There are the continuing pressures for more schools such as law, optometry, religion, social work, vocational, and even a second school of dentistry!

In spite of the fact that we are unable to supply the needs of our medical institutions at home and abroad, we are continuing to open new hospitals. Can

the character of an Adventist institution be truly maintained unless there are adequate numbers of dedicated Seventh-day Adventist personnel on the job? Instead of focusing on the needs and priorities of the church, some of our schools have been striving to be everything to everybody, and this has resulted in a thinning out of our resources, as well as our talents.

Ellen G. White constantly points out the need for quality in our education program, and this should be our constant goal. Dr. Earl J. McGrath, a leading American educator, has given much study to the independent liberal arts college. He states that their destiny "will be determined by their efforts to keep their curricular offerings at a bare minimum consistent with sound basic instruction in the liberal arts disciplines. There is an abundance of evidence that no student need be penalized by attending a college with a limited range of course offerings of high quality and dedicated teachers. The concentration of more students in fewer courses inevitably makes a larger share of the institution's income available for salary increases, sabbatical leaves and the other perquisites of academic life. These policies combined with a more economical usage of the physical plant in a longer school day and year with a consequent saving in both current and capital expenditure can make the difference between a first-class and a mediocre institution."

To achieve what has been advocated for the survival of quality Adventist education, it is essential that there be a greater degree of interinstitutional cooperation, as well as coordination. We must more realistically face our weaknesses, as well as our strengths. We must take positive steps toward consolidating our energies and our talents to provide the maximum available for the needs of the church.

Only by eliminating the local parochial barriers and joining together in a concerted effort can the Seventh-day Adventist educational program reach its desired heights and goals.

RUSSELL HARLAN, ARTIST



By **NICHOLAS LLOYD INGRAHAM**

God hears sincere and humble prayer appeals.
Along the scarring traffic lanes of sin
He routes His legion agencies and heals
Convicted hearts and sets them free again.

Commune with Him as with a loving friend;
Revere the moments in the sacred place
Of prayer; He'll empty heaven to defend
His prisoners of hope with power and grace.

Be often on your knees. By day and night
Come pleading your unworthiness and need,
Come hungering for mercy, grace, and light;
Surrender all, and He will hear and heed.

God answers fervent, penitential prayer.
"Most holy exercise" of heart and soul,
It tames rebellious wills so men may share
Omnipotence—and yield to His control.

Brotherhood Begins at Home



By MADELINE S. JOHNSTON

RED and yellow, black and white, all are precious in His sight." So sing Seventh-day Adventist children around the world. But does this conviction grow as they grow, deepen as they mature?

Today the need for interracial understanding is greater than ever. Christians have the only solution. Adventist parents in particular have a responsibility to teach their children a genuine love for all mankind.

Prejudice is learned; it is not inherited. It is most natural for small children of different races to play together without even noticing differences in skin color. As they become a little older they begin to notice more and start to ask questions. How can we as Christian parents help them to concentrate always on the inside qualities rather than the externals when they begin selecting their friends?

First of all, we need to accept their curiosity when it comes. If Johnny wonders why his little Chinese friend has "dirty" hands and we treat it as a naughty remark, he may not ask any more questions, but he may conclude that there is something wrong with his friend.

This curiosity is universal. During

the years that our family lived in Korea we could never take our children to market without drawing a crowd. Even adults wanted to pat the white cheeks and touch the blond hairs to see whether they felt the same as their own. One day a friend and I took our small sons to a barbershop two doors from the mission compound, and in walking that short distance we attracted a following of 60 children, by actual count.

Parents must help their children to get acquainted with children of other races. As friendships grow, understanding will grow. As they play together we can find simple explanations to answer their curiosity, too. One little girl lived in a large city apartment with children of several races. When she began asking questions at three, her mother said simply, "See, these three crayons are different colors, but they are all crayons. People are the same underneath even if their skin is different. Put your arm next to mine. See, they are not the same color. Some people have dark skin, some light, and some in between. But underneath their skin they all have red blood, just like you and me. And they all have legs to walk with, noses to smell with, eyes

to see with, and brains to think with. And they all like to play, so let's go out and play with the children."

Some parents like the illustration of flowers. God has made all colors and kinds of flowers, but each one is beautiful in its own way. Each one needs tender, loving care in order to develop its full beauty. So it is with people.

It is also important for us to correct the misunderstandings of our children. It is easy for them to develop misconceptions in this area—all very logically, but with the unique logic of childhood. This hit us when our second child was about three. He had been born in Korea, attended Korean Sabbath school, and played with Korean children, so it never occurred to us that he might have any questions about different skin colors. But the only Negroes he had ever seen were a few of the GI's who visited our home on Sabbaths.

Then one day, as a part of war reparations, the American Army sent a young New Englander to our campus to do some much-needed bulldozing for us. He stayed overnight in our home. The only GI's Bobby had known before were the Adventist boys who came to our homes. Their

attributes stacked up very favorably in young eyes—a uniform, a manly age, and a willingness to play and romp with little boys—so they were all much more admired and influential than they probably realized. This boy was different—a chain smoker, for one thing—but because he was a GI, Bobby accorded him this same admiration.

As I was preparing breakfast Bobby came eagerly into the kitchen and said, “Mommy, I want one of those white things Mr. Allen blows on.” Fearful of saying something that might be repeated with less tact to our guest, I merely answered, “Oh, no, Bobby. You don’t want a cigarette.” I could see, though, that his little heart was very determined and he would not let the matter rest there. I realized, too, that in his sheltered mission existence this was his first encounter with smoking. So after our guest left that afternoon, I suggested to my husband that he say something to the boys about the dangers of smoking.

At supper he talked with them quite a bit about smoking, but Bobby had an answer for every argument and simply refused to believe it could be bad. My husband backed up patiently many times and tried new approaches, but at the end he always met the same resistance. Finally, in desperation, he leaned over toward the three-year-old and said with a very serious tone, “Look, Bobby, when you smoke you not only get sick but your lungs—that’s the part of you down inside that you breathe with—turn *all black*. And then you *die!*” For a full minute or two, Bobby said absolutely nothing. His mouth opened, but no words came. His big brown eyes got rounder, and finally he leaned toward daddy and said slowly, “Daddy, I seed a GI once who was all black all over, and he’s going to die real soon, isn’t he, Daddy!” Of course, we hastened to explain to him the facts of racial differences.

Misconceptions Can Persist

But such a misconception, seen through the child’s own brand of logic, can persist for a long time and needs repeated explanation. We were surprised to find that this one incident made such a deep impression on our son that a year later he still occasionally expressed the idea that one friend or another was dark-skinned “because he blowed cigarettes before he was an Adventist,” even though we corrected him very carefully every time such an idea popped out.

At the time of this incident we had a very good friend in the Army who was a Negro, a leader among the Adventist boys in the service. We knew

he would have dinner with the servicemen at our home the next Sabbath. Not knowing what embarrassing statement Bobby might bring forth, I warned this friend to expect anything, telling him just what had happened. He had a good laugh over it, and he told me of some other misconceptions children sometimes get.

“Most people don’t stop to think,” he said, “how many children are confused by the fact that in our churches and Sabbath schools we so often use the color black to represent sin. The Bible refers to sin rather as scarlet or crimson, not black, but many children draw the logical conclusion that we Negroes must be more sinful be-

cause we are black.” So these little misconceptions have to be guarded against, as well as corrected.

Aside from providing opportunities for many varied friendships and watching out for the misunderstandings, success in this area of teaching is mostly a matter of attitudes. Actions may speak louder than words, and sometimes attitudes speak louder than actions, though they are revealed through both actions and words. Adults must lead the way. Children will surely follow, and their lives will be richer for every friendship formed. Then it will not be hard for them to understand fully that “all are precious in His sight.” ♦♦

Especially FOR MEN

By ROLAND R. HEGSTAD

ANTIDOTE FOR REBELLION

Having trouble curbing a youth rebellion in your household?

Many parents who have this problem lay the blame on “worldly influences”—under which generalization hides a multitude of parental neglects. Others seek refuge in explanations ranging from too little prayer to too much religion, with traveling dads, working mothers, and genetic perversities grouped in between. One engaging explanation reduces youth rebellion to glands that are temporarily (the hopeful diagnosis) outproducing common sense.

For all who have a case of frustrated idealism, with an overdose of affluence and an underdose of practical witness, here is a prescription. It is offered by Earl and Gail Aagaard, student missionaries from Pacific Union College to a country in South America, in a letter to the General Conference MV Department.

“We had many of the idealistic, activist feelings that seem common in college students. We were unhappy about conditions in the world and wanted to do something, not just sit and talk about it. Yet, we were trapped by our studies and perhaps by our own fears into a sense of frustration at our apparent inability to act. The student missionary program has given us a place to channel that energy, has shown us that we do have the ability, indeed the obligation, to act.

“We go to bed tired each night, but with a sense of accomplishment. We are needed here, in a way that we have never been needed before. We are learning to take responsibility, to attempt things that seem nearly impossible, to push ourselves beyond what is merely ‘comfortable,’ because we have a goal, a purpose—to do our utmost to help these people. We learn

far more than we could ever hope to teach.

“We will bring back to the U.S. with us a message and a desire to tell people something of what lies outside our favored country. Never before have we known what need is, what it means really to be deprived. In a country where more than 90 per cent of the homes have TV, and even more have cars, in a country of such tremendous affluence, need has an entirely different meaning than it does here. In the U.S. we talk about how we need a new coat, or a new car, or how we need some new records. We have found here that most people are concerned about the more basic needs. . . .

“There is an army of young people at home wanting to do something, many having their idealism, energy, and desire channeled into destructive rather than constructive efforts. What a tremendous amount of good they could do here. . . . We have had our eyes opened; we know firsthand that there is an alternative to settling down to suburban life, that there are unlimited opportunities to help people who really need it, and we thank the student missionary program for this knowledge and for new concepts gained.

“These new concepts are not always easy to have. We will never again be comfortable in the regular rat-race of *getting things* and making a good impression. We know too much. We have learned some meanings in life; what it means to give of ourselves; what it is like to see people who need, and be able to help them. How much we can *do* with some knowledge, some money, and a willingness to help. . . .

“We will never again see things the same way.”

No parent of a rebellious youth, reading and remembering these few paragraphs from this letter, should ever again be able in good conscience to murmur, “How could he do this to me? I gave him everything!” One envies the homes that produced youth of such introspection and dedication.

"ALL THINGS WORK TOGETHER . . ."

In his *Letters and Papers From Prison*, Dietrich Bonhoeffer* set forth many of his religious philosophies. He discussed the value of faith, the importance of keeping step with God, and the danger of expecting too much from fellow human beings.

One subject that inevitably received attention was the Christian's attitude toward trials and disappointments. On page 11, for example, he wrote: "I believe that God can and will bring good out of evil, even out of the greatest evil. . . . I believe that even our mistakes and shortcomings are turned to good account, and that it is no harder for God to deal with them than with our supposedly good deeds." Again, on page 147, he said: "As I see it, I am here for some purpose, and I only hope I may fulfill it. In the light of the great purpose all our privations and disappointments are trivial."

All this sounds very much like Romans 8:28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

Bonhoeffer was not one to adopt a Pollyanna approach toward life. He did not ignore dangers and troubles. He was aware of the fact that death could come to him at any moment from Allied air raids (he frequently mentioned the warning sirens and the terror of fellow prisoners), or that it might come later by execution. He was a realist. Instead of pretending that the situation was less serious than it was, instead of denying facts, he said, in effect, "Yes, it's hard to be deprived of freedom, and confined to a cell; it's painful to be separated from those you love; it's difficult to endure uncertainty, wondering whether you'll be tried and acquitted, or convicted and sentenced to continued imprisonment or death. But God can take all these evils and overrule them for good; He can make them contribute to ultimate victory in the controversy that rages between Christ and Satan."

Blessings From Imprisonment

Bonhoeffer's experience in prison apparently produced little immediate good. True, his courage helped fellow prisoners conquer (or live with) their fears; and his letters to his friend Eberhard Bethge (a soldier at the front) and to his parents helped them face better the anxieties and discomforts of the war. But now, 25 years later, it is apparent that Bonhoeffer's time in prison was fruitful indeed. Through his writings and subsequent death he probably gained a place for himself in history and has had an influence far larger than if he had lived a normal life. Thus we see again that even imprisonment—an experience always viewed at the time as a severe trial—can be overruled "for good." How can we doubt this when Paul wrote Ephesians, Philippians, Colossians, Philemon, and 2 Timothy, and Bunyan wrote *Pilgrim's Progress*, while in prison.

Everyone—followers of Christ included—has trials. "Fritz Reuter puts it very well: 'No one's life flows on such an even course that it does not sometimes come up against a dam and whirl round and round, or that people never throw stones into the clear water. Something happens to everyone, and he must take care that the water stays clear, and that heaven and earth are reflected in it'—when you have said that, you have really said everything."—*Ibid.*, p. 36. Not what happens to us, but how we relate to what happens, is of greatest importance.

In the process of achieving the highest good, sometimes

* A German theologian who was part of the resistance movement, imprisoned by the Nazis for about two years, and executed April 9, 1945.

the participant is destroyed. The seed must die to produce a harvest. Martyrs must die to prove the measure of their faith. The mortally ill must suffer protracted pain to reveal the quality of their patience and courage. But regardless of personal loss, "to them that love God" "all things work together for good."

Not always, of course, do trials destroy. At times they merely purify, polish, or mold—or perhaps produce a valuable by-product, as the pearl that results from irritation to the oyster. "Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. . . . The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious which He desires to develop. . . . The Lord allows His chosen ones to be placed in the furnace of affliction to prove what temper they are of and whether they can be fashioned for His work."—*The Ministry of Healing*, p. 471.

The apostle James understood this and wrote: "When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realize that they come to test your faith and to produce in you the quality of endurance" (James 1:2, 3, Phillips).†

The Ultimate Good

God has not promised that those who love and obey Him will be free from trials; He *has* promised that He will work "all things . . . together for good" in their lives. The ultimate good, of course, is possession of a character like that of Jesus. Thus God has, in effect, promised to take every experience—including the very worst—in which the enemy can involve us, and use it as a means of making us more like Christ.

So when the clouds hang low, when darkness closes in about us, let us look up. God still sits upon His throne. He loves us with an everlasting love. He is working all things together for good. Let us be encouraged by Peter's inspired counsel: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

K. H. W.

† From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

ARE SEVENTH-DAY ADVENTISTS PREMILLENNIALISTS?

Seventh-day Adventists characterize themselves as premillennialists, and correctly so, so far as the literal meaning of the term is concerned. A premillennialist is literally one who believes that the second coming of Christ precedes the millennium. This view stands in contrast to that held by the postmillennialist, who believes that the second coming of Christ comes after the millennium, and that of the amillennialist, who makes the thousand years a mere figurative expression referring either to Christ's kingdom in this age or to no specific time at all.

However, in light of the fact that a large body of fundamentalist and evangelical Christians, who are premillennialist in outlook, hold a view of the millennium vastly different from Seventh-day Adventists, it is becoming increasingly risky for a Seventh-day Adventist to identify himself as a premillennialist.

In our editorial of November 20, 1969, "Misinterpreta-

tion of Scripture Can Be Dangerous," we set forth some of the views of this group. While premillennialists of the literal school do not agree on all points, in general they hold that at His second coming Christ will set up His millennial kingdom on a partly renovated earth on which sin and death will still exist, yet be held in check by the "iron rod" rule of Christ. According to these premillennialists, it is during this period that the Old Testament prophecies concerning Israel's restoration will be literally fulfilled. On the other hand, Seventh-day Adventists believe that these prophecies are conditional and will not be fulfilled, because the conditions have not been met, as explained in that editorial.

Premillennialists holding these views are numerous and influential. They have published voluminously and widely. As a result, in many minds premillennialism is identified with the Return of the Jews doctrine. Seventh-day Adventists should make clear when asked to explain their millennial views that although they are premillennialists in the literal sense of the term, they do not share the commonly held views.

LETTERS

...to the Editor

[This feature gives REVIEW readers an opportunity to share their concerns and opinions with fellow church members. The views set forth do not necessarily represent those of the editors or of the denomination. Only signed letters will be considered for publication; all will be edited to meet space and literary requirements.]

REPRINTS AVAILABLE

Re "Is Chastity Passé?" (November 13): This is one of the best articles I have read on this subject, and I strongly urge that it be printed in our other papers and be printed not only the one time but perhaps repeated from time to time. It hits on questions youth are asking today. It can help parents to know these questions and thoughts of youth and to be able to reply to them. Please advise me whether reprints are available.

MRS. RUTH WILSON

Cleveland, Ohio

► They are 10 for a dollar; 100 for \$7.00. Address: Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

KEEPING THE RECORD STRAIGHT

For the sake of keeping the record straight, I would like to give additional information relating to the editorial "Results of the Fourth International Bible Contest" (May 15).

First of all, Manuel (winner of fourth place in the Jerusalem contest) is not a pastor. He is an active member of the Seventh-day Adventist church of Oruro, Bolivia. He has been very active in the MV Society, and he is presently working as a colporteur. Manuel took the theology course at our River Plate College in Argentina. He worked for a very short time as a ministerial intern and helped in several evangelistic campaigns. Because of financial problems he had to drop out of the work and is now earning more money as a colporteur than he could earn in the ministry. We hope he can come back into the work.

We have been very pleased that Manuel won fourth place in the world contest, and the Inca Union in order to show its appreciation has voted to send Manuel to attend the South American Youth Congress to be held in January in Brazil.

Now regarding Manuel's name. You had it as Manuel Calderon. Actually, his name is Manuel Jara Calderon. South Americans often use their father's surname followed by the mother's surname. If you use only the father's surname, then it would simply be Manuel Jara. If you want to use both names, you'd have to put down Manuel Jara Calderon. But they would never use just Manuel Calderon.

WELLESLEY MUIR

Lima, Peru

NONESSENTIALS?

I wish to commend you for taking an entire page of the REVIEW for the discussion of how and when to prepare our Sabbath meals. I did not intend to write on this question, but after reading "Lack of Perspective?" (Dec. 11), I feel it to be in order. I think it is most dangerous to call anything a trifle or a nonessential. Not one of God's instructions should ever be called a petty little legalistic point. God's people are sanctified through obedience to the truth. Had Adam and Eve obeyed what God said, they would still be in Paradise.

D. S. WENTLAND

Moses Lake, Washington

BEARDS AND MODESTY

Many times I have thought to write to the editors of the REVIEW but have always resisted the urge, feeling that my opinion wouldn't be wanted by others. However, a letter in the December 18 issue discussing beards prompted me to share my opinions after all.

What does the term *immodest* mean? Sometimes we feel that it applies to that which is too "revealing." Surely there isn't anything revealing about a beard. In fact, it does a good job of "covering up." I refreshed my mind as to the definition of *modesty* found in *The Ministry of Healing*, page 287: "The Bible teaches modesty in dress. . . .

In fact, Seventh-day Adventists are unique in their views on the millennium. No other religious body to our knowledge holds that the millennium is a reign of Christ with His saints in heaven, with the earth depopulated. The Millerites did not hold this. They had the millennial reign on earth. They believed that "the end of the world or age, the destruction of the wicked, the dissolution of the earth, the renovation of nature, and the descent of the New Jerusalem, will be at the beginning of the thousand years."—JOSIAH LITCH, in *The Advent Shield and Review*, May, 1844, p. 47. In further contrast to the premillennialists of their day, the Millerites held that the coming of Christ meant the end of human probation, while the other group held that there would still be conversions during the millennium. This point of understanding was retained by Seventh-day Adventists, who, however, modified the former.

Next week, we will show how the Seventh-day Adventists came to hold their unique views on the millennium.

D. F. N.

(To be continued)

Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's word enjoins." This gives the subject of "modest" dress a much wider scope than is usually given to it.

How does this relate to beards? If a beard is adopted when new in vogue and style, a young man (or an older one) will surely draw stares and looks to himself from one group of people and perhaps a great deal of vocal admiration from another. The principle involved, as I see it, is that we are not to draw attention to self, but to Jesus. It seems to me that men need to search their motives carefully as to why they wish to wear a beard. Even if their true motive is not to attract attention, nevertheless the wearing of a beard does just that. Apparently, then, a beard would not come under the classification of "modest."

NAME WITHHELD

Silver Spring, Maryland

KEEP THE COLORED COVERS

I call attention to the letter voting against "funny paper colors" on the covers of the REVIEW (Nov. 6).

I respectfully submit that although our faith is a conservative one, not given to the flashiness of the world, our earth was not created in black and white.

Our paper is read by many in and out of the church and should reflect our love of nature. This, incidentally, I find very stimulating. As a 22-year-old college student, I have read many more REVIEW articles since the covers became so inviting.

Our Lord said, "Consider the lilies of the field . . . : Solomon in all his glory was not arrayed like one of these."

As for the paper looking like an ad, it is an advertisement. We are "selling" the present truth to all who will buy. This is our Christian duty.

I believe that the beauties of nature are a gift from God to the people He loves and that we should follow His example in what I believe to be tasteful art on the covers of the REVIEW.

RUTH PICKERING

Fresno, California



A reader asks if it's really possible to beat gospel music by getting

Back to Bach



WE NEED A REFEREE!

For the past year I have been playing the organ at our small church in Innsbruck. Klaus, a biology student nearly finished at the university, has made comments from time to time on my choice of music, but I hadn't realized how deep his sentiments were until last Sunday. A group of us had gone hiking in our backyard, the Alps, and were finally resting on one of the summits when Klaus posed this question: "Cindy, do you really think the end justifies the means?"

We had been animatedly discussing what type of music belongs in the church. Klaus vehemently contended that only classical music by masters such as Bach, Beethoven, or more contemporary artists as Disterweg and Purcell are appropriate music for any religious occasion.

"But, Klaus," I countered, "how about the stirring solo by Sunny Liu at World Youth Congress? Don't you think a simple gospel song has its place?"

It was the opportunity he had been waiting for. "That's Schnulze," he roared (the nearest definition seems to be a sentimental soap opera). "People hear that tear-jerking stuff, and with tears running down their face, make a decision they'll make fun of as soon as the service is over, if it lasts that long. I've seen it happen over and over. Our people should have the *best* in music, not that light emotional stuff. What a shame when a beautiful voice, such as Sunny Liu has, isn't used for real music!"

"That might be," I answered, "but many people are still 'babes' musically, and until they can be trained to appreciate high-class music, we have to use something more simple to bring them nearer to Christ. After all, Jesus spoke in humble language that the people could understand."

"Oh, I'm not against simple songs as such," he interjected. "The masters have written many simple melodies, but they aren't those nursery-rhyme tunes. After all, if a thing is bad, why say, 'We'll use it where the people need it'? Why not teach the people *not* to need it? I say, there is absolutely no place for that 'Old Rugged Cross' 'Come Into My Heart' kind of stuff. It's *false emotion*."

"May I illustrate my disagreement?" I asked. Klaus nodded, that women-are-so-illogical look on his face. "My father went to a series of meetings held by Sunny Liu

and Bill Loveless 18 years ago. Sunny's messages in song really touched his heart, and he feels they definitely contributed to his making the decision for Christ. He is still an Adventist today, perhaps even the best example of Christianity I've seen. That wasn't a five-minute conversion. Coming right off the farm as dad did, Bach would probably have sounded like so much noise. Today, even though his taste has vastly changed, he still enjoys listening to singers such as Sunny Liu. When as a little girl I saw a picture of the crucifixion for the first time, I wept as I realized a Man had really *died* to save me. Do you think that was false emotion?"

"No," he answered.

"Then why do you think it is always sentimentalism when a person weeps as he imagines the picture drawn in 'The Old Rugged Cross'?"

At this juncture an older woman, who had been listening, entered the conversation. "You Americans have softer hearts than we Europeans," she said. "Once in America I heard Del Delker sing, and her choice of music seemed shallow to me. Yet you people could listen to her by the hour and come away saying you have received a blessing. Oh, I'll admit there are Europeans the same way. They're the ones who choose 'There Was One Who Was Willing' and 'Nearer Still Nearer' at prayer meeting."

"In other words," Klaus added, "Cindy believes the end justifies the means. I could play the Beatles' latest in church, and if someone says it brought him closer to Christ, then I'm justified. You say there's no comparison between 'The Old Rugged Cross' and the Beatles. I say there is: They both should not be considered religious music."

"But," I protested, "some of my happiest memories are of sitting around a campfire and singing such Schnulze as 'Into My Heart' or spiritedly singing 'The Captain Calls for You' at MV meeting."

Klaus snorted. "Kids should be taught early to appreciate classical music, and maybe when they're older they'll be firm, resolute Christians instead of wishy-washy-weepy sliders. And you could help educate them, Cindy, when you play the organ. Eliminate all those variations of 'I Love to Tell the Story' that make the grandmothers wring out their hankies and exclaim, 'Wasn't that beautiful?' Give them the best—there's enough *real* emotion in 'O Sacred Head Now Wounded.' I would rather hear no singing—no music—than those sentimental ditties."

Our discussion ended; we started back toward home. I guiltily stopped humming "My God and I" and reminded myself that in the future I must not receive a blessing playing from the *Singing Youth*.

Now I think, having lived on several SDA school campuses, that many of our own musicians are "with" Klaus. Wouldn't it be fair to give them a chance to expand Klaus's theory in writing as well as to hear from several of our church musicians, such as Del Delker and Sunny Liu, defending their positions as gospel melody singers?

When the evidence has been presented on both sides, then, is it a case for each man to decide for himself whether he should receive a blessing from Schnulze, or does the church have a responsibility to educate its members by entirely omitting what offends some ears?

CINDY TUTSCH

Innsbruck, Austria

Before publication this letter was shown to Sunny Liu, Del Delker, and nearly a score of other Adventist musicians. For a sampling of their reactions, see next month's YA pages.

Youth Speaks Out

Five concerned young Adventists spoke straight from the shoulder to the delegates of the 1969 Fall Council. They said they came "hoping to represent the majority of SDA youth." Here are the speeches of two of them. Others appeared in the December 11, 1969, *Review*.

A Time for Change and Imaginative Thinking

By MALCOLM RUSSELL
Columbia Union College

I AM CONCERNED about the common attitude in the church that things do not need to be changed. Along with this attitude is a refusal to face the facts of today and to meet the problems of the young. If we abandon a progressive approach and merely reaffirm yesterday's standards instead of emphasizing eternal principles, we will stagnate as a church. Soon the remnant will be much smaller than we hope the remnant church will be.

Today we must face the truth that the church is in deep trouble with its young. Almost without exception the programs the church has for its young are under attack from even the most sincere and charitable students. Several of our colleges are in financial trouble, and if some do not have enrollment problems, it is partly because they are in country locations that offer escape from today's questions of racial integration, the war, and urban decay.

What, after all, do young people today think of their church, MV, Sabbath school, and educational institutions? Frequently they don't feel anything at all. They attend the required meetings and go to an Adventist school because of family habit. But how many burn with a desire for doing church work? How many agree with the regulations that frequently seem to express merely the personal view of the administrators? How many young people study their Sabbath school lesson or talk about an early Second Coming? Many students have not even thought of the problems of the church, and those who have seem to become alienated and write off the whole organization. Though college officials and trustees may think otherwise, the cause for greatest concern on our campuses is not the handful of half-baked radicals who disagree with certain church policies; it is the mass of students who do not care.

A Serious Gap

There is a serious gap, gentlemen, between what you believe is good for these students and what they believe themselves. Many of you are college trustees. When did you meet with the angry young men on your campus? When did you last read your student newspaper to see a little of the other side of campus opinion? Because neither side has been listening to the other seriously, a division has broken us into camps of people who don't care what the others say.

To unite these discordant factions we must act quickly. We must be willing to let others hold differing opinions on minor matters. We must convince the young that their God is real. We can readily adopt many of the truths of the protest movement in this country today. After all,

we have been saying for a long time now that society and this country are sick. Most important, we must stop taking the young for granted. We must let them plan their own activities. We must not expect them to grow into the traditional mold of MV, Sabbath school, and Pathfinder programs. And we must be ready to back them up with money that now goes to unproductive programs.

You quickly ask what good this will do. First, I think it will help youth to think for themselves. It may reduce the depressing number of teen-agers who decide to walk out of God's church. It will reduce the great feeling of alienation that exists today among us who are under 30.

These changes will have positive effects, too. They may bring better students into the work, and they may help us explain the old, old story of Christianity to the now generation.

Because of the approach of many older people on matters not directly concerned with doctrine, we have lost as a church the imagination of the young. Mrs. White speaks of the army that youth, rightly trained, might furnish. In so doing, she infers that youth are capable of running things. After all, does not an army of youth infer youthful officers?

Because this is God's chosen church it will continue even without changing its ways. But if it does so, it will lose the imagination, the interest, and possibly the souls of the young who are charged to take the message to the whole world in this generation. Finally, if we do not change, the mass of public opinion in this country will not consider us God's chosen people with the special points of the Sabbath and the Second Coming. Instead, they may consider us fossils who do not know what the twentieth century is really about. Can we afford not to broaden our views and listen to the young? ♦♦

We Want a Personal Relationship With God

By ROGER TATUM
Columbia Union College

DURING my academy and college years I have become increasingly concerned with my church's apparent emphasis on sound, orthodox doctrine and its lack of emphasis on the personal relationship between our God and the committed Christian. It is unsaid but often implied that the right modes of behavior will insure a relationship with Christ. As I read the Bible, I see that the saints were unique in their talents, in their witness, because they walked with God, and not the converse.

A few weeks ago I had a discussion with a non-Christian agnostic student at Columbia Union College. He told me that he rejected Christianity and Adventism because we have a complex code of ethics, but we act no differently than those who claim no God in their life.

Few youth are interested in articles about wedding rings. Many are unmoved by sermons on proper Sabbath observance or on the events of the last days. The youth are tired of stories about the virtues of honesty and the wickedness of moviegoers. We want to know how God can reach into our everyday life. We want to know what it means to pull our neighbor out of the pit. We need to understand that God is interested in us regardless of our actions. We want to rediscover the zeal that drove the pioneers in our church.

I appeal to you, the leaders of the Adventist Church. For the sake of the youth, emphasize personal relationship with God. ♦♦



The plane, chartered by Dr. Robert L. Marsh, is ready for flight at Kendu Bay, Kenya. Standing by it (from left) are Dr. and Mrs. Kenneth Sturdevant and Dr. and Mrs. Marsh.

Relief Physician Tells of Experiences at Kendu

By ROBERT L. MARSH, M.D.

Involvement is one of the unique bonuses for an Adventist. Each youngster's quarter in the Sabbath school offering purchases for the giver a little sense of kinship with some mission station. For adults, the sense of involvement is increased by reports or by going to the frontier where the church is at work.

Mrs. Marsh and I spent August, 1969, in medical relief work at the Kendu Mission Hospital in Kenya, East Africa. For nearly half a century the church has operated this hospital by the eastern shore of Lake Victoria, about ten miles from the nearest oil-top road. Here on the equator the people enjoy delightful weather because of the 3,500-foot elevation. Grass-roof huts dot the rolling green landscape as far as one can see.

How did the hospital come to be here? Years ago, areas for church work were assigned by the British Government to decrease competition among denominations. This is where our first mission was established in 1924 by Dr. George Madgwick and W. Hyde. A modern printing and publishing house, the Africa Herald Publishing House, now operates in the same area, two and a half miles away.

Presently, within a 15-mile radius of the hospital perhaps 100,000 or more people live—mostly of the Luo tribe. More than one half of the hospital's patients are from the Kisii tribe. They travel 18 to 60 miles by bus to come to the hospital, many of them passing a free government hospital en route.

The 123-bed hospital always seems full. It operates a school of nursing and

a school of midwifery, totaling about 45 students. The superintendent, Dr. Kenneth Sturdevant, is assisted by Dr. Drusilla Hertogs. In past years Dr. Siegfried Kotz and Dr. Allen Perry and others served there. June Wilson, R.N., is chief of the three overseas nurses.

The five wards of 20 beds are quite open to the out-of-doors, day and night. Air temperatures vary between 68° and 85° the year round.

The iron cots in the wards are separated by about a foot. The concrete floors are washed daily. The plumbing facilities are in separate little buildings.

Probably 98 per cent of the patients in this area have malaria. About 40 per cent have amebiasis. Eighty per cent have some sort of worm infection, also. Typhoid fever cases are always around. Anemias are common and extremely severe sometimes. Some patients record as low as 4 per cent hemoglobins. The staff gives about 80 transfusions each month. Of course, all transfusions carry malaria from the donors.

Thyroidectomies Common

Mothers with children under 18 months of age usually bring the child to the hospital to share their cot. These babies are often still nursing. Many need major surgery. The most common major operation is probably thyroidectomy. (During the first three weeks there I logged 60 operations.) The operating rooms need major improvements. For example, the sterilizer is a wood-burner many years old. X-ray equipment could be improved greatly.

The homes of the staff doctors are pleasant and comfortable, with even a tiny swimming pool for the children. In the surrounding trees an exceptional variety of birds sing as in a sanctuary.

As a colorful sunset softens the day, we come to the small church near the student nurses' quarters. Here we meet the pastor, who has been giving Bible studies and sundown prayers on each ward in the hospital. The small choir is composed of student nurses in their clean uniforms—the young men in white shorts and knee socks. These young people have finished the second year of high school before being accepted into the two-and-a-half-year nurses' training. English is the language for instruction and study. The language of conversation is Kiswahili, the East African and Congolese intertribal language.

After 10:00 P.M. the campus generator is turned off, leaving only candlelight within 20 miles. In this setting the stars seem brilliant. Distant drums frequently notify the countryside of someone's death.

The hospital operates in the black except for capital improvements and the salaries of the personnel. The patient cost for hospital care and food per day is 56 cents (four shillings), which these patients pay. A major operation costs 90 shillings (about \$13). These hospital charges must be considered relative to the estimate that the average African in this area considers four shillings a day to be a satisfactory wage. Nevertheless, most medical equipment or medicines must be purchased at European or American prices. Therefore, it is a constant problem for the hospital to charge patients enough to pay for their sophisticated medicines.

Contribution of Nurses and Midwives

Probably the most enduring benefits for the populace and for Christianity are the products of the schools of nursing and midwifery. The dedicated, bright, cheerful young people who finish here cannot help becoming leaders in ways to a better life. They have all experienced, by education, major changes in their own way of living. Adventists have obviously provided the basis for major cultural development in this area of Africa.

However, new buildings or major refurbishment is nearly mandatory if the institution is to survive. Government hospitals in Kenya are improving at a more rapid rate and will soon surpass the mission hospital. It is important that our mission hospital remain competitive, even though there are no other hospitals in this immediate area. Without improved facilities it will be increasingly difficult to get well-trained doctors and nurses to work there. If conditions are unnecessarily primitive, a trained medical staff becomes inefficient. This is the challenge facing the church administration today.

Mrs. Marsh and I found that working in this environment can be tremendously stimulating. We enjoyed the charming, friendly people who staff the hospital; we enjoyed working with the patients.

The variety of pathologic problems presented was challenging. The needs are compelling. The people who come for care are eager to learn about physical and medical care and about spiritual enlightenment.

If a person wishes to resort to the slightly crass terminology of souls-per-dollar or Christian-help-per-hour, then certainly this institution more than illuminates the region around the eastern shore of Africa's Lake Victoria.



Students appreciate the new library at Southeast Asia Union College. The stack room is shown in the background above.

SOUTHEAST ASIA:

Multi-Purpose Building Opened at College

A new auditorium-library and the classroom building of Southeast Asia Union College were opened for inspection September 21. Students from each class participated in a cultural program in the new auditorium.

The auditorium and library building, which cost US\$70,000, was built with funds solicited from the business community. The auditorium seats 6,000. The old auditorium has been remodeled into a classroom block for the college.

The enrollment in the college is 117, double the enrollment for any previous year. The faculty has recently been strengthened, and a request is in for permission to upgrade from a junior college to a senior college in the area of ministerial and teacher training.

The secondary schools in the five missions around the union have all now attained the status of senior academies. Since the medium of instruction in these schools is mostly English, the future for the college as a training school for workers is bright.

DANIEL R. GUILD
President

Southeast Asia Union Mission

SIERRA LEONE:

Members Sacrifice, See Four Churches Dedicated

The last of four churches was recently dedicated in Sierra Leone, climaxing six months of concentrated work by the members and mission personnel.

The missionaries had donated one

week's salary, and the national workers donated half a week's salary to complete the work begun by the church members themselves.

O. Gjertsen, the West African Union Mission educational secretary, delivered the dedicatory sermon at Shan. J. M. Hammond, president of the Sierra Leone Mission, had delivered the dedicatory sermons at Sembahun, Ngiogboiya, and Bathpla.

The new churches seat about 125 persons each.

J. M. HAMMOND

KOREA:

Pusan Meetings Draw 2,000 Above Capacity

More than 2,000 persons were not able to find seats for the opening night of a recent evangelistic series conducted by Bruce Johnston in Pusan, Korea.

Some 1,200 people were squeezed into the air auditorium, and the rest had to be turned away. Wendell Wilcox, president of the Korean Union Mission, said, "The place was absolutely packed so there was room for no one else."

Pastor Johnston is the evangelist for the Far Eastern Division and has been working in Japan for the past year. This is his first campaign in Korea since his arrival as a full-time worker for the Far Eastern Division. It was the first time that an air auditorium has been used in this southern Korea city, second largest in the republic.

D. A. ROTH
Assistant Secretary
Far Eastern Division

INDONESIA:

Amateur Broadcasting Begins in Moslem City

The popularity of the amateur radio in Makassar, a Moslem city of one million in East Indonesia, encouraged our church members there to open an amateur radio station to spread the gospel message.

The radio-TV secretary of South Celebes Mission worked with the Makassar church members until they finally went on the air. Soon the reports came in, telling them that the program was well received. Among the wailing of the popular songs broadcast by more than 100 stations in that city, one now broadcasts spiritual songs and spiritual programs. It is our "Nafiri, Hope for Today" station. *Nafiri* means "trumpet."

Bernard Mambo, radio-TV secretary, is also program director. At present the station operates with simple, inadequate equipment.

R. WAWONDATU
Departmental Secretary
East Indonesia Union Mission

PHILIPPINES:

Mountain View College Opens Nursing School

The denomination's second school of nursing in the Philippines has opened at Mountain View College after several years of anticipation and prayerful planning.

In answer to the church demand for another nursing school—one that could train students whom Philippine Union College could not accept because of its limited clinical facilities—Mountain View College has begun a nursing curriculum through the permission of the Bureau of Private Schools.

The pioneer nursing class has 15 students. Classes are being held at the Miller Sanitarium and Hospital at Cebu City. The director is Lois Burnett. She is assisted by Locricia J. Pefanco, acting dean, and four other instructors.

A service of formal opening for the school, attended by the workers of Central Philippine Union Mission, Central Visayan Mission, East Visayan Academy, and Miller Sanitarium and Hospital, was held during an open house given by the faculty and students on July 8.

F. M. ARROGANTE
Public Relations Secretary
Central Philippine Union Mission



MVC pioneer nurses have their classes at Miller Sanitarium and Hospital, Cebu City.

NIGERIA:

Baptisms in War Area Witnessed by 350

More than 350 watched the September 27 baptism of 59 in the Ogba district of Nigeria.

When he saw the solemnity of the occasion one lieutenant colonel exclaimed, "We are convinced you follow the steps of the great Master Jesus."

Those baptized had been Sabbath school members for several years and were well prepared. Since there was no ordained pastor in the district, the baptism was performed by two elders—Chiefson Johnbull and Wilson Abali.

The Ogba district is in an area where fighting has occurred in recent months.

TH. KRISTENSEN
President, West African Union

ENGLAND:

First Five-Day Program on Alcoholism Convenes

Britain's first Five-Day Advisory Forum on Alcoholism was conducted November 3 to 7 by Rex Riches, temperance secretary for the South England Conference.

Elder Riches obtained the services of Dr. Leonard White, a layman, and Lionel Acton-Hubbard, recently appointed health educator for the British Union Conference. Both these men are intimately connected with the problem of alcoholism and its treatment.

The five-evening program was held in Southend's finest public hall, all expenses being met by the town's health department. The press gave wide coverage of the program before, during, and after the week. Attending the lectures were representatives of the area health and welfare department, local clergy, members of Al-Anon, Alcoholics Anonymous, the National British Women's Total Abstinence Association, United Kingdom Evangelical Alliance, youth leaders, members of the town council, and the Samaritans.

All aspects of the problem were covered by lectures, films, and other media. The lecturers gave practical help to those intimately connected with alcohol and its resultant social problems. They pointed them to the power of God as an important aid in overcoming this age-old problem.

Many of the group and organization representatives requested Elder Riches, chairman of the forum, to make his program available to a wider audience. Dr. White and Mr. Acton-Hubbard were personally asked whether they would address their respective organizations. In the past Elder Riches has had to limit health education in his field because of a lack of trained and professional help in the conference. The British Union Conference appointment of Lionel Acton-Hubbard as health educator has made him available to the local confer-



The ministers and doctor chat informally. From left: Neil Robertson, Southend pastor; Rex Riches, South England Conference departmental secretary; an unidentified clergyman; Lionel Acton-Hubbard, health educator for British Union; Dr. L. White.

ences. Elder Riches hopes that now he will be in a position to answer more such calls for assistance.

The taped lectures of Dr. White and Mr. Acton-Hubbard are to form the text of future Five-Day Advisory Forums on Alcoholism. The union temperance department has already requested these scripts for use in Scotland, where the problems of alcoholism are causing more concern than smoking.

J. W. GINBEY
Departmental Secretary
South England Conference

CEYLON:

Laymen Play Major Role in Raising Up Churches

The Matale, Ceylon, church was organized last June and the members are now looking forward to the day when they will have a house of worship.

Work first began in this place about 15 years ago by Elder and Mrs. L. F. Hardin. The only one who decided to be baptized from the first series of meetings was all ready on Sabbath morning to leave for the service, when in walked some relatives. When they saw

her without her jewelry they asked, "Are you going to a funeral?"

When her husband heard this remark he got angry and said, "If this is the impression people are going to get, then you are not going to join that church."

You can imagine how disappointed Elder Hardin must have been when he called at this woman's house to take her to the baptismal service.

Over the next few years the work did not bear fruit. However, in 1967 F. R. Scott and Tudor Perera held a series of meetings that resulted in the baptism of eight people. Then in 1968 G. E. Corkum and Brother Tudor held another series of meetings which resulted in a few more baptisms. Eleven additional persons have now been baptized through the work of one of these converts.

Matale is only one of five new churches organized in Ceylon in the past 18 months. Every church that we are organizing in our union is largely the result of the work of lay members. For example, Mr. Jabez, a businessman who lived in Divulapitiya for several years, got a burden in 1968 to raise up a church in Hendale, a nearby town. Last July 28 we organized a church of 22 charter members there.

L. G. LOWE
President, Ceylon Union

CAMEROUN:

College in French Africa Expects Added Growth

Two hundred thirty students from African countries such as Cameroun, Senegal, Ivory Coast, and the Congo are enrolled this year at the Adventist seminary at Nanga-Eboko, Cameroun. In a few months 13 students from the Bible College in Niamvoudou will join them.

The 20-year-old seminary offers a modern secondary and college education according to the French system, preparing the students for the Brevet Elémentaire and the French baccalaureate, as well as giving degrees in domestic science and woodwork. There is also a theological department offering a three-year course in theology.

Besides the houses for the teachers, the

G. E. Corkum and D. M. Fernando baptize one of the 13 persons who participated in this rite at the Ceylon camp meeting. This makes a total of 86 baptized during 1969.





The girl college students at Nanga-Eboko, Cameroun, appreciate their dormitory.

seminary has a dormitory for boys, with 120 beds, and a new dormitory for girls, with 50 beds. Three buildings with four classrooms each will be added this year to the ten classrooms now in use. This will allow space for a library with reading room, science laboratories, a music room, and a gymnasium. Other buildings house home-economics classrooms, a woodwork shop, a dispensary, and a mechanics department with workshop, saws, and electric planing machines.

A gift of 50 hectares of land to the Adventist mission in 1929 was originally supposed to be used as a plantation. Today the seminary is situated in the shadow of a magnificent palm grove, and the crop supplies the school's oil factory.

We have a group of 20 qualified teachers, five with a French M.A., three with the French baccalaureate, and 12 with other diplomas. These come from the Antilles, Europe, and Africa and devote themselves to the education of the young people, preparing them for the service of God and for life.

The Adventist seminary in Nanga-Eboko is now preparing to serve all the French-speaking fields in Africa more efficiently. However, in order to do that, it is necessary to build a new dormitory, because the present one does not come up to modern standards. A new kitchen and a more attractive dining room are indispensable. School administrators also recognize that the chapel, built 30 years ago, is now too small for all the students who have already registered for the coming year. A spacious chapel is indispensable for the chapel hours and Sabbath services, which play an important part in the spiritual education the school is giving.

The seminary at present is experiencing growing pains, yet we believe it has an important role to play both in Cameroun and in French-speaking Africa.

RICHARD LEHMANN, *Director*

Brief News

FAR EASTERN DIVISION

✦ A new English-language school has started operations in Seoul, Korea, under the sponsorship of the Korean Union Mission. Dean Hubbard, ministerial secretary of the union, is coordinating the program of offering classes in English to Korean nationals. A suite of offices and classrooms in which to operate has been rented in a new building in Seoul. Four

student missionaries—Janene Conley, Nancy Follett, Douglas DeHaven, and David Whitaker—are helping to implement the program.

✦ Wendell Wilcox, president of the Korean Union Mission, conducted a major evangelistic campaign at the Hai Ki Dong church, across the street from union headquarters. Nearly 100 persons responded to the call for decisions during the first part of the 33-night series.

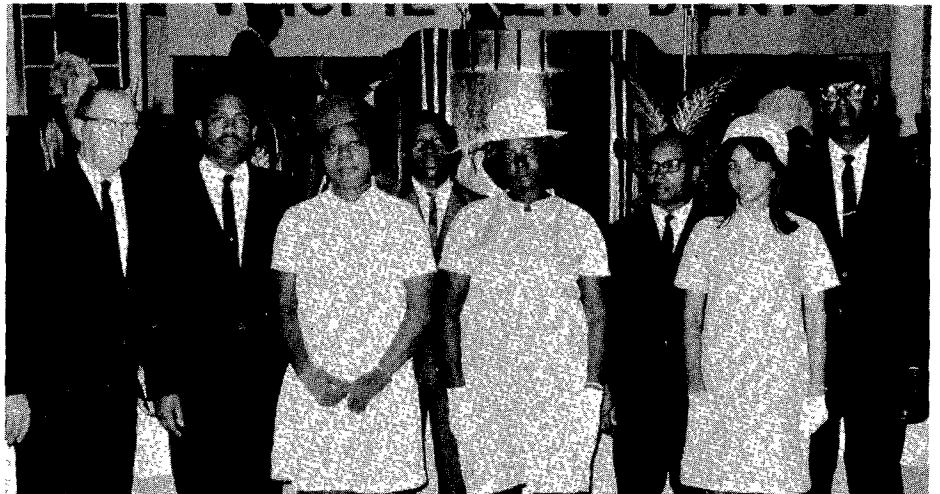
✦ Alden Sage, an Adventist serviceman situated in Korea, was killed recently.

✦ A new company has been organized in Singapore as a result of Voice of Youth meetings conducted by the young people of the Balestier Road church. The MV leader was Philip Goh, and young people of Far Eastern Academy joined with the national youth in speaking at the series in Queenstown, a suburb of Singapore.

✦ Seventy-two graduates received their certificates September 6 at the Cebu Capitol Center after thorough instruction during a four-day child-evangelism seminar in Cebu City. At a similar seminar in La Paz, Iloilo City, August 31 to September 2, 92 were graduated in the teachers' training course. These courses are being held in all missions of the Central Philippine Union Mission.

✦ The Shaw Brothers, a major firm in Hong Kong, Singapore, and other cities of the Orient, contributed US\$6,666 to the annual Ingathering campaign in the city of Singapore. The contact by a Singapore layman, Mrs. John Poh, was inspired by a meeting with the secretary of the Shaw Brothers Company by K. O. Tan, a retired Chinese literature evangelist, and D. A. Roth.

D. A. ROTH, *Correspondent*



Ordination in South Haiti

Three workers were ordained to the gospel ministry during the recent biennial session of the South Haiti Mission held at Port-au-Prince.

Left to right are W. R. Vail, president of the Franco-Haitian Union, the three new ministers and their wives—Elder and Mrs. Edner Corbier, Elder and Mrs. Seth Jean-Pierce, Elder and Mrs. Asser Joseph—and Abdouel Abel, president of the South Haiti Mission.

W. R. VAIL



The tower sign advertises the meetings at the intersection a block from the church.

KOREA:

Evangelism in Seoul Leads to 125 Decisions

A 33-night campaign was conducted in the headquarters church in Korea last year by W. L. Wilcox, president of the Korean Union Mission. The translator was Cho Jung Wan. The average nightly attendance was 250.

Since early last spring the Seoul church members had been collecting money to buy 600 Bibles for this campaign. A large lighted sign was prepared and placed in front of the church entrance. A tower sign advertising the meetings was also built and placed in the middle of the intersection about a block from the church. One hundred and fifty posters were printed and placed around the neighborhood, and 60,000 handbills were distributed.

At the close of the meetings 125 made their decision to serve Christ. On September 27 the first 12 of these were baptized. Sixty-seven of them have already completed the Voice of Prophecy correspondence course.

A testimony service concluded the series. Four people gave their testimony on how they found Christ. Choi Bong Sun, administrator of the Chung Yung High School, told of his first contact with Seventh-day Adventists. He told of his visits to Korean Union College and also of his contacts with a Seventh-day Adventist watch repairman, Ahn Ek Sang. He was impressed by the Christian witness. Through these people he was introduced to the church pastor, Woo Phil Wong, and invited to the evangelistic campaign.

Others who spoke were Kim Tae Shik, a high school teacher at Myong Gee; and two women, Kang Son Wong and Yum Kyung Hee.

WOO PHIL WONG, Pastor

Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

PREMEETINGS. From June 7 to 11, prior to the General Conference session, the Ministerial Association and the various departments of the General Conference will hold their quadrennial meetings in Atlantic City, New Jersey. These meetings will be attended by North American Division and overseas division denominational worker personnel who may be authorized to attend the session.

The daily schedule for the Ministerial Association and departmental meetings reads as follows:

Sunday (June 1), Ministerial Convention, 7:30-9:30 p.m.

Monday to Wednesday (June 8-10), ministerial convention and departmental meetings, 8:30-11:00 a.m.; devotional, 11:00-12:00; ministerial convention and departmental meetings, 2:00-5:30 and 7:30-9:00 p.m.

Thursday (June 11), ministerial convention and departmental meetings, 8:30-10:00 a.m.; coordinated evangelism and devotional, 10:00-12:00; ministerial convention and departmental meetings, 2:00-4:00 p.m.

The departments have been listed to hold their meetings on the following days: ministerial convention, Sunday to Thursday; Health Department, Monday to Thursday; Department of Education, Monday and Tuesday; Lay Activities, Monday and Tuesday; Publishing Department, Monday to Wednesday; GC and division treasurers, Monday; auditors and treasurers, Tuesday and Wednesday; Religious Liberty, Monday; Deferred Giving, Tuesday; Temperance, Tuesday; Radio-TV, Tuesday; Missionary Volunteer, Wednesday and Thursday; Public Relations, Wednesday; Regional, Wednesday; Sabbath School, Wednesday and Thursday; Stewardship, Wednesday; World Foods Service; Wednesday and Thursday; Transportation, Thursday; HSI advisory, Thursday.

SESSION FOOD SERVICES. The physical arrangements committee for the General Conference session has concerned itself about the food needs of those who will attend the forth-coming session in Atlantic City. A cafeteria under the supervision of Clinton Wall, director of food services at Andrews University, will be operated on one of the floors of the convention building. Loma Linda Foods has been invited to operate snack bars in other areas of the huge auditorium building. These specially arranged facilities will operate on a schedule not to interfere with the meetings and the business of the session and will provide Sabbath food service only on a prearranged

and prepaid simple, standard meal plan. Food servers and caterers in Atlantic City will also be given guidance about Adventist food and eating preferences.

SESSION EXHIBITS. The expansive downstairs level of the Atlantic City auditorium where the 1970 General Conference session will be held is to be assigned to a large theme center lounge and some 40 or more exhibit booths. These exhibits will aim to help delegates and attendants visualize the spiritual and humanitarian work of the church as it is being conducted throughout the world by the divisions, departments, and services. On this exhibit-and-lounge floor the denomination's three major North American publishing houses will display a great variety of books and periodicals. Educational and medical institutions, gospel radio and television broadcasting, will be featured in the larger sections allotted to the Education, Health, and Radio-TV departments. New departments and services: World Foods, Deferred Giving, Stewardship, and Development will be featured for the first time at a General Conference session. Welfare vans, SAWS, Harris Pine Mills, the Christian Record Braille Foundation, General Conference Insurance Service, and ESDA will be among those telling about their work and service to the Advent cause. An attractive corner has been allotted to the Ministerial Association. These exhibits, it is believed, will provide a moving survey of the church's activities for those who attend the session. The American Bible Society and Ellen G. White Publications also will be among those witnessing on the exhibition floor at Atlantic City. For the first time, the *Review and Herald* will be featured in an exhibit.

AUXILIARY SERVICES. The coming General Conference session will move along evenly in the conduct of its business and spiritual activities because many persons and committees will render quiet and dedicated service from many rooms, offices, and areas connected with the session auditorium and major meeting halls. These persons and groups will be operating typewriters, mimeographs, public-address systems, special hearing devices, projectors, electronic and communication equipment. They will care for maintenance, postal, messenger, finance, public news release, notices and announcements, lodging and transportation, food preparation, and many other services needed at a large gathering. Personnel for these many services already have been or will be appointed in coming weeks.

I AM A MISSIONARY

By BETTY O'FFILL

I am a missionary. This is what I have seen. I have seen persistent beggars, some genuinely in need, some merely opportunists, some with holes instead of eyes, some with bodies grotesquely bent from self-torture. Some carried emaciated babies in order to look more pathetic, but all needed soap, water, and the gospel.

I have seen two little children who were brought to our mission horribly burned and who later died partly because of the burns and partly because of an overdose of medication given by an untrained person. I have seen village women running through the streets behind buffalo and horses to pick up fresh dung with their hands to take home for fuel or for house repairs.

I have seen countless Moslem men with their foreheads to the ground in prayer. I have seen a river in India where parents threw their unwanted baby girls to giant turtles. I have seen the magnificent Taj Mahal, gleaming in the afternoon sun, earthly reminder of heavenly mansions prepared for the faithful.

I have heard the wailing chant of the village religious leader as day after day he fills the air with his calls to prayer. I have heard the bang of a hammer as it closed the lid on the simple wooden coffin of a teen-age student whose life might have been spared with modern medical help. I have heard on one still night the barking of a dog, the braying of a donkey, the bleating of a lamb, the whinny of a horse, the crowing of a rooster, the chirping of many crickets, the hum of a mosquito, the squeak of several bats, the cry of a baby, the rumble of a truck, the voices of people outside the compound gates, and the welcome whirs of the ceiling fan. I have heard a hundred brown-skinned boys and girls singing the familiar "Into My Heart" in an unfamiliar language.

As a missionary, this is what I have felt. I have felt the withering heat of the desert—not for one week or two weeks, but for month after endless month, daytime and nighttime. I have felt the pang that comes to a mother's heart when her child is tossing in bed with an unknown fever in a strange land. I have felt the reviving raindrops of the welcome monsoon. I have felt a holy thrill as I watched my husband baptize groups of solemn, dark-eyed Pakistanis.

I have felt the keen challenge (and frustration) that comes when one must lead into knowledge each day not only a roomful of college students but also one's own eager children through the paths of elementary Home Study. I have felt the stinging sand of furious dust storms that deposit fine, pink grains in beds, in closed closets, in drawers, in dishes, and even

between one's teeth. I have felt a sickening mixture of curiosity and dread as, having left my shoes at the door of a Hindu temple, I walked over the cool marble floor to where a group of devout were worshipping before a likeness of the monkey god.

I have felt the fear and isolation of a foreigner who was almost caught in a destructive riot against his own homeland. I have felt the unmistakable discomfort of dysentery. But I have also felt the undeniable joy of service.

As a missionary, this is what I have learned. I have learned to drink (not necessarily like) buffalo milk. I have learned how to keep working in temperatures well above 100 degrees. I have learned to appreciate a different culture. I have learned a little about a different language. I have learned to diagnose most of the family's illnesses and to administer the appropriate medications. I have learned to teach my own children. I have learned how to cope when the electricity fails—sometimes for hours, sometimes for days. I have learned a lot about home canning and freezing, and food preparation "from scratch" (which includes stemming the raisins, separating beans from stones, sifting weevils from the flour, boiling and skimming the milk, picking the hulls from the rice, gathering the eggs from the hens, shelling the peas, scrubbing the fruits and vegetables—all for one meal). I have learned that there's so much more for me yet to learn. But mostly I have learned to trust in God and be instant in prayer.

I am a missionary. I am still seeing, still hearing, still feeling, still learning. This quarter in Sabbath school I will be hearing—hearing the same *World Mission Report* stories here in Pakistan as you will be hearing wherever you are. Only I will be hearing them read with an Urdu accent, and I will be sitting among my dark-eyed friends. I will recognize some of the names and places. And when the appeal comes at the end, I will close my eyes and see in my mind naked little village children who need a school, high-school-age boys and girls who need someone to sponsor their education, dormitories that are overflowing, dispensaries that are inadequate, villages that are crying for workers, missionaries who are growing old too fast.

I will see congregations without a church, families without food, compounds without adequate water supply, teachers without enough books, hospitals without enough beds. And I can never again listen dispassionately or indifferently to any mission appeal from anywhere in the world.

Because I have seen the sacrifice. I have heard the cries. I have felt the needs. I am a brother to the Asian. I am a servant of God. I am a missionary.

INDONESIA:

New Church Dedicated in Prominent Oil City

Pakan Baru, the oil capital of Indonesia, now has a beautiful new Seventh-day Adventist church. Dedicated November 8, 1969, it is the only Adventist church in the Riau Province.

Our work in Pakan Baru began in 1954, when the Ramley family moved from Java to Sumatra and began working for Caltex, an American oil company in Pakan Baru. By 1960 some others had joined the group, and in 1961 a full-time pastor was sent to shepherd the new flock at Pakan Baru. Pastor Sihotang soon built a temporary church for the small group. The congregation was organized, and by 1967, when they found

their church too small for the membership, they planned for a new church.

The recently dedicated church was built almost entirely from funds solicited from the community and donated by the members. The mission gave only about 3 per cent of the total cost.

The ribbon was cut by the wife of the governor of Riau Province, in central Sumatra, and the governor spoke. Many government officials attended the service, which made the event a high light for our members.

The morning before the dedication service six persons were baptized into the church, so the members were not only busy building with stones and wood but were building their church by sharing their faith.

CLINTON SHANKEL
President

West Indonesian Union Mission



A new Adventist church was recently dedicated in Riau Province, Central Sumatra.



Boston Radio Station WBZ Features Stomp Out Smoking Program

During January, radio station WBZ in Boston conducted a Stomp Out Smoking program. The program began with a "smoke-in" that lasted from Monday, January 5, at 6:00 P.M. until 6:00 A.M. Tuesday morning, during which time the complete staff of WBZ quit smoking.

The WBZ mobile-station trailer was parked by the Boston Common for the duration of the Stomp Out Smoking program. Broadcasts were conducted from the trailer from 8:00 A.M. to 5:00 P.M. at which time telephone calls were received from persons with questions about smoking problems. Helping in the program were Chaplain Walter E. Kloss and Dr. James Crawford of the New England Memorial Hospital.

From 11:00 to 12:00 P.M. Chaplain Kloss and Dr. Rudolph Muto answered questions from callers on the Jerry Williams Show on the station.

Shown left to right are Jerry Williams, Dr. Muto, and Chaplain Kloss on the air. Interest in the program has been extraordinary. Calls have been received from all over the country—as far away as San Diego, California.

JOHN M. LEW, *Director, Public Relations*
New England Memorial Hospital

Central Union

† Twenty-four members of the 1970 class in the program of practical nursing at Porter Memorial Hospital were capped at a recent service.

† Mable Livingood and John Brackett, who retired at the end of 1969, were honored for their service to Boulder Memorial Hospital at a luncheon. Administrator Irving Hamilton spoke appreciation for their untiring and loyal work.

† E. L. Minchin, field secretary of the General Conference, was a recent weekend speaker at Union College and the College View church in Lincoln, Nebraska. The college held a special Spiritual Emphasis weekend January 9-12.

† Robert C. Clarke, Missouri Conference evangelist, assisted by the pastor, Clifford Black, began a series of meetings January 25 in St. Joseph, Missouri.

† A Bible Speaks crusade began in Wichita, Kansas, February 7, with Ben L. Hassenpflug as speaker. He is being assisted by the pastors R. E. Brewer and Gerald Oster.

† During 1969 the literature evangelists of the Kansas Conference reported the highest sales ever achieved in one year in Kansas. The total was \$197,829.66. Thirteen persons were baptized as the result of contacts by the literature evangelists.

† Kenna Lee Austin, from Lincoln, Nebraska, a student at Union College, recently was granted the Rotary Scholarship from the Lincoln Downtown Rotary Club.

† More than 30 news men and women sampled foods at a vegetarian smorgasbord prepared by Pastor and Mrs. John W. Hardaker for the Durango, Colorado, newspaper office staff. As a sequel, the food editor interviewed the Hardakers in their home and took some of their recipes, which he plans to publish in his newspaper.

† Twenty-five persons were baptized at the close of the airatorium meetings held in Esther, Missouri, by Robert C. Clarke, Missouri Conference evangelist, and Peter Bragg, Fredericktown district pastor. The Voice of Prophecy daily program was broadcast in the area for eight months prior to the meetings.

CLARA ANDERSON, *Correspondent*

UNION COLLEGE

† Lincoln's channel 10 televised a report of the Union College student project SOS (Stop Our Shivers, a program of distributing clothes to the underprivileged), and commended the campus for a positive approach to problems.

† Former bush pilot Clyde Peters, who served in Peru for five years, now uses his plane—the *Fernando Stahl II*—for many of Union's promotional trips over the Midwest States. He is taking classes at the college.

G. GLENN DAVENPORT
Director of College Relations

Columbia Union

† Thirty-two temperance teams, organized at Takoma Academy, Takoma Park, Maryland, took no-smoking programs to nearly 20,000 children in the Washington, D.C., area schools. This was part of the No-Smoking Week activities held in the area January 11-16.

† Russell Burrill, pastor of the Cumberland, Maryland, church recently conducted a Crusade for Christ evangelistic campaign in his church, with an attendance of almost 100 non-Adventists on the night the Sabbath message was presented. Ten persons were baptized as a result of these meetings. A new church has been organized in the nearby Oakland district, and a branch Sabbath school with 25 attending is now being held in Keyser, West Virginia. The Cumberland church reached its Silver Vanguard Ingathering goal and from the free Bible inserts placed in the Ingathering folders they have received 77 responses.

† A welfare center has been opened in Paterson, New Jersey, by the members of the Allegheny East Conference Ebenezer church in that area. In response to an advertisement placed by the pastor, John Williams, for rent-free facilities to operate a full-scale clothing distribution and disaster relief center, the city offered him the use of a three-story building, three blocks from City Hall. Various business concerns in the city donated lumber, hardware needs, and electrical equipment. Clothing stores and the Red Cross organization have donated new clothing and shoes, helping to stock the center. Lurene Nicholas and Carolyn Davis lead out in the operation of the center.

† Dedication services were held recently for the newly refurbished Indian Valley

church in Souderton, Pennsylvania. The church, purchased in February, 1969, was dedicated debt free on January 10, 1970. O. D. Wright, president of the Pennsylvania Conference, and Cree Sandefur, president of the Columbia Union Conference, both commended the members for their spirit of dedication and cooperation that made it possible to liquidate this debt in such a short time. The first church in that area was organized 60 years ago.

✦ Some 100 Pathfinder leaders in the Pennsylvania Conference gathered recently at Mifflintown, Pennsylvania, to attend a Pathfinder leadership council for the purpose of coordinating Pathfinder activities for 1970.

✦ Twenty-one certificates were presented to those completing a seven-week health and nutrition class under the direction of Pastor and Mrs. Waldemar Ehlers at the Philadelphia German church.

MORTEN JUBERG, *Correspondent*

North Pacific Union

✦ Guest speakers for the Washington Conference-wide evangelism rally recently held in Ranier Auditorium, Auburn Academy, included E. L. Minchin, general field secretary of the General Conference, and W. R. L. Scragg, associate secretary of the General Conference Radio-TV Department.

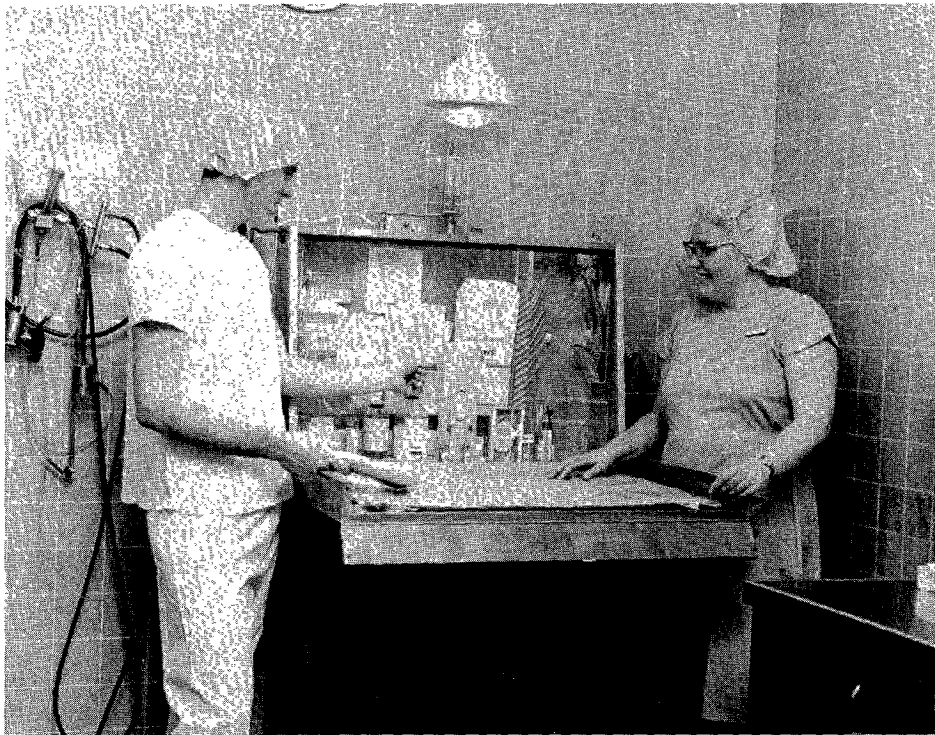
✦ The new Idaho Conference headquarters building in Boise, Idaho, was formally opened recently. Boise Mayor J. S. Amyx cut the ribbon during the ceremonies. The contemporary-style, two-tone brick veneer building consists of two stories and a daylight basement. It has been built with plans for expansion.

✦ The old Kirkland, Washington, church building is being remodeled into a multi-purpose facility serving such church organizations as the Pathfinder Club and the Dorcas Welfare. The Kirkland congregation recently moved into their new church.

✦ Last December, for the first time, the North Pacific Union Conference's monthly tithe income exceeded the million-dollar mark. Total tithe for the year was \$9,632,066, which is another record. Total Sabbath school offerings for the past two years are \$2,999,179, which is an increase of \$168,290 over the previous two-year period. Another first was exceeding the half-million mark in Ingathering, which totaled \$502,125 as of the week ending January 10.

✦ Pacific Northwest salesmen of Loma Linda Foods were awarded the company's trophy for outstanding sales achievement in 1969. This is the second consecutive year that it has gone to the sales force headquartered in Portland, Oregon.

✦ Jim D. Aldred, a junior journalism major at Walla Walla College, has been named assistant to Gregg McKown in the



Nursing Student Invents Unit for Resuscitation of Newborns

Gerald Holm, left, senior Walla Walla College nursing student on the Portland campus, has invented what he calls the Stanton-Holm Neonate Unit for resuscitation of newborns.

The idea came as a request from Robert E. Stanton, M.D., through Joan Merrill, R.N., right, obstetrics supervisor at Portland Adventist Hospital, that all resuscitation and emergency equipment used for newborns be placed in one unit.

Within several hours after discussing the problem with Mrs. Merrill, Gerry had a mock-up of equipment placement for the unit. He then measured the arm length of nurses in OB to see how wide to make the tray in the unit. The hospital shop made the unit out of plywood and plastic from Gerry's specifications.

The unit hangs on the wall in one of the delivery rooms. When the lid folds down, a heat lamp turns on and the lid becomes a tray to put the newborn baby on, complete with sterile pad and drape. The end of the tray also folds down so that the baby's head can be tipped back for easier resuscitation. In addition to the heat lamp, the unit contains, among other equipment, a cut-down tray, a laryngoscope, an endotracheal-tube set, an oxygen unit, and various emergency medications. All emergency medications and resuscitation equipment are at the fingertips of the doctor or nurse working on the newborn.

So far as Gerry, Mrs. Merrill, and Dr. Stanton know, this is the only unit of its kind; however, two more are being made for the other two delivery rooms.

Gerry, who is from St. Joseph, Missouri, will be graduating in June. Although the unit is not patentable, he plans to sell the design to a medical-equipment company.

JOHN S. LOEWEN
*Director of Public Relations
Portland Adventist Hospital*

field of public relations at Walla Walla General Hospital.

✦ Thirteen Upper Columbia Academy students with a group of 11 students from Laurelwood Academy spent their Christmas vacation at Colegio del Pacifico, near Navojoa, Mexico, 400 miles south of the Mexican border, painting the boys' dormitory, the girls' dormitory, and the administration building, and presenting a musical program to more than 600 people in the public plaza downtown.

IONE MORGAN, *Correspondent*

Northern Union

✦ The Sioux Falls, South Dakota, church achieved the highest Investment amount in the history of the church, with a total of \$1,560. Their goal device was a figure of Jesus inside a bank teller's window—the bank of heaven. Mrs. I. I. Loewen was the Investment secretary.

✦ Halle G. Crowson, Northern Union

evangelist, is holding a series of Bible lectures in the Bismarck, North Dakota, church. The meetings, which began January 25, will run through February 14.
L. H. NETTEBURG, *Correspondent*

Pacific Union



Corona Church Dedicated

Corona, California, church members recently dedicated their church at 819 Belle Street.

Speaker for the dedication sermon was John Osborn, Southeastern California Conference president.

The church, which has a seating capacity of 420, is valued at \$300,000. The child-care room on the lower floor is equipped with closed-circuit television for viewing the worship service.

Three divisions on the lower level have folding doors that open to make a fellowship hall. The Shepherd window in the sanctuary was designed and crafted by Chloe A. Sofsky, an art teacher on the La Sierra campus of Loma Linda University.

Future expansion plans call for three more Sabbath school rooms and a Dorcas Welfare room.

Elwood Staff is the church pastor.

Southern Union

† By invitation R. J. Ulmer, public relations and temperance secretary of the Florida Conference, presented a program on smoking and lung cancer at the January 15 meeting of the Parent-Teacher Association at Taylor High School in Pearson, Florida. He showed the film *Countdown*, and then gave a short lecture on the use of cigarettes. Three previous engagements had been met with the student body and faculty on the abuse of drugs.

† A youth symposium was held at the St. Petersburg, Florida, church on January 16 and 17 sponsored by the MV and Sabbath school departments of the conference. Featured as guest panelists were

Dr. W. T. Sand, clinical psychologist; Dr. C. H. Schilt, psychiatrist; Wayne Strickland, psychiatric social worker; Dr. Robert Hoover, obstetrician-gynecologist; and Dr. Warren Belding, internist.

† With a total of \$19,016.80 in sales in 1969, Marie Randolph, a literature evangelist of the Alabama-Mississippi Conference, led the Southern Union. Eleven other salesmen received trophies for deliveries totaling more than \$10,000. Alabama-Mississippi Conference sales for 1969 totaled \$310,850, a gain of more than \$10,000 for the year.

† The Florida Conference reports a total of 924 baptisms for 1969, the greatest number baptized in any one year in the history of the conference. The membership has now passed the 12,000 mark.

† Kentucky-Tennessee literature evangelists' deliveries for 1969 totaled \$274,536.78. During the year they gave away 17,210 pieces of literature and enrolled 4,544 persons in Bible courses. Seventeen baptisms were credited to their efforts. Harry Eastep, whose deliveries totaled \$41,240, leads the Southern Union in sales again.

† At the annual literature convention of the Southern Union, which was held this year January 1-3 at the Daytona Plaza Hotel in Daytona Beach, Florida, the Carolina Conference was awarded the trophy cup for the second consecutive year. Total sales for the literature evangelists in Carolina amounted to \$429,564. Total 1969 sales for the Southern Union were \$2,251,550.

OSCAR HEINRICH, *Correspondent*

Southwestern Union



Iberia, Louisiana, Dedicates and Organizes New Church

The New Iberia, Louisiana, Seventh-day Adventist church was dedicated and organized with 16 charter members Sabbath, December 20. Leading out in the services were E. Frank Sherrill, conference president; P. I. Nosworthy, conference treasurer; E. A. Ricketts, former pastor; and W. R. Burns, local pastor.

E. FRANK SHERRILL, *President*
Arkansas-Louisiana Conference

† B. M. Preston, of the North Pacific Union, began holding Sabbath school workshops in the Southwestern Union, January 25. Assisting him is the new Sabbath school secretary of the Southwestern Union, V. L. Roberts.

J. N. MORGAN, *Correspondent*



Adult Education Classes Growing in Popularity

Fifty enthusiastic members of the Sunnyvale, California, church are studying a course dealing with the work of the Bible instructor. This class is part of an increasing program of adult education in many Seventh-day Adventist churches. The course, prepared by Home Study Institute, Takoma Park, Washington, D.C., features weekly sessions, individual study, class discussions, and practical experience.

The teacher in the Sunnyvale church is George Gough, who reports intense student interest. His students include academy-age youth, literature evangelists, and older church members. Graduation exercises with special diplomas are planned upon completion of their work.

Home Study Institute also offers newly designed course material for church groups in such fields as teaching in the Sabbath school, the work of the church elder, the pre-school child, and science and the Bible.

D. W. HOLBROOK, *President*

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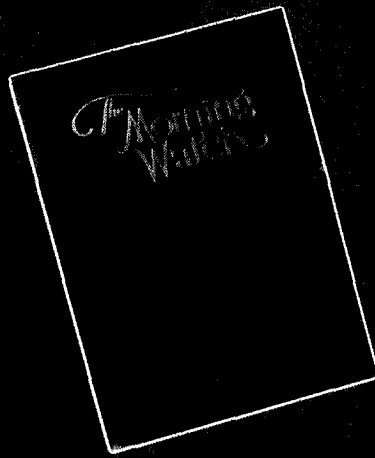
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RUN
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Walter Scragg

A Junior Devotional



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A treasury of inspiring thoughts about an inspired Book, gleaned from the author's study and deep spiritual insight. For the first time the Scripture passages were chosen by the author himself, instead of being the same as those that appear in the *Morning Watch*. The daily meditations follow a connected line of thought for several days.

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Vincent Agnetta, purchasing director, Glendale Adventist Hospital, from Portland Adventist Hospital, Portland, Oregon.

Paul C. Alderson, association field representative (Northern California), formerly pastor (Northern California).

D. G. Anderson, chaplain, Mountain Sanitarium and Hospital, Fletcher, North Carolina, formerly pastor, Greenville (Carolina).

William Carey, pastor (Oklahoma), formerly pastor, Scranton (Pennsylvania).

P. E. Dixon III, pastor, Union (Carolina), from Andrews University.

Philip Gager, pastor, Atholton and Brooklyn (Chesapeake), formerly pastor (Ohio).

Mrs. Dean Holweger, elementary school teacher, Bismarck (North Dakota), from Rapid City (South Dakota).

Earl J. Labry, assistant publishing secretary (Southeastern California).

Correction: Kenneth Gruesbeck, staff, Walla Walla College, formerly production manager, Walla Walla College Press.

Lonser, Ray and Virginia, faculty, Blue Mountain Academy (Pennsylvania), from La Sierra College.

John Mendel, faculty, Blue Mountain Academy, from Berrien Springs, Michigan.

O. J. Mills, director of health evangelism, Greater Philadelphia (Pennsylvania), formerly pastor, Hartford, Connecticut.

Mrs. Gay Nicholas, office secretary (Northern California).

William Patten, assistant secretary, publishing department (New York), from same position (Pennsylvania).

Bernie Paulson, evangelist with Cliff Walters' team (Northern California), from Seattle, Washington.

Harry B. Sackett, pastor, Sunnyslope church (Arizona), from Duluth (Minnesota).

John Schleifer, business manager, La Sierra Academy, from Hawaii.

Hugo D. Schmidt, assistant secretary-treasurer, Northern California Association.

Mrs. Delores Tarasenko, church school teacher, Minot (North Dakota), a recent graduate of Minot State College.

Allan W. Taylor, insurance and tax officer, Northern California Association.

William Tetz, bindery foreman, press, Walla Walla College, from Union College Press.

M. L. Tompkins, pastor, Bakersfield Hillcrest (Central California), from Orlando, Florida.

Mrs. Doreen Whalin, office secretary (Northern California).

Mack Wilson, pastor, Sandy Spring (Allegheny East), Maryland, formerly an intern pastor.

(Conference names appear in parentheses.)

Escape From Death

"You are a thief and a liar!" thundered the commander of an outlaw band in the Philippines.

Object of his wrath was Fidel Santos, a member of the Dinalupihan church in Bataan, who was being accused of robbery, illegal possession of firearms, and disturbing the community. All he could do was to protest that he was innocent.

The decision was final. He must dig his own grave, and a shovel was provided.

After a while one of the men approached him, pleading that he tell the truth and be saved from a horrible death. Brother Santos repeated that he had nothing to confess.

And he continued digging. Every stroke of the shovel brought him seconds nearer to the end. The shovel, it seemed, was the heaviest tool he had ever used in all his life.

Then another man came with the same appeal, but still Brother Santos maintained his innocence.

The grave was knee deep when another appeal was made. The young church member could not hold his tears. The outlaws thought he was breaking down and would confess. But all he said was, "I am a Seventh-day Adventist. Doing what you have accused me of is all against my religion."

Thoughts of his family came rushing to him, his nine children and his wife expecting another child. He recalled how a man not very long before in the same place was forced to dig his own grave and was buried half alive.

With every stroke of the spade was a prayer, "Lord, save me!"

He made one final request of his captors. Would they send men to the town and inquire what kind of man he was?

They agreed, and the men returned with a good report about him, a report indicating that he was a good Seventh-day Adventist, one who surely could not have been guilty of the accusation. The testimonies they received were all in his favor.

Fidel Santos shows Pastor and Mrs. Nicolas how deep he had dug when he was saved.

H. NICOLAS

Pastor, Bataan District

From Home Base to Front Line

North American Division

Mrs. Koci Aka, to rejoin Mr. Aka, who is connected with the Okinawa Mission, and three children, of Willowdale, Ontario, Canada, left Vancouver, B.C., December 22.

Mrs. L. C. Christensen, to rejoin Mr. Christensen, who is a relief builder for Palau, in the Far Eastern Island Mission, Agana, Guam, of Angwin, California, left San Francisco, December 24.

W. R. BEACH

Church Calendar

Faith for Today Offering	February 14
Christian Home and Family Altar Day	February 21
Christian Home Week	February 21-28
Listen Campaign	February 28
Penetration Tract Evangelism	March 7
Church Lay Activities Offering	March 7
Sabbath School Visitors' Day	March 14
Spring Mission Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Youth Magazine Offering	March 28
Thirteenth Sabbath Offering	
(Northern European Division)	March 28
One Million New Pulpits	April 4
Church Lay Activities Offering	April 4
Andrews University Offering	April 11
Literature Evangelism Rally Day	April 18
Education Day and Elementary School Offering	
(local conference)	April 25
Health and Welfare Evangelism	May 2
Church Lay Activities Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Division-wide Enrollment Day	May 23

REVIEW AND HERALD, February 12, 1970





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 STEPS TO CHRIST
 SYMBOLS OF SALVATION
 THIS THING CALLED FEAR
 TRUTH STRANGER THAN FICTION
 VIRGIN'S PSALM, THE
 WAY TO CHRIST, THE
 WHEN A MAN DIES

This Week...

A great man once said, "Every man is said to have his pet ambition. Whether it be true or not, I can say for one that I have no other so great as that of being truly esteemed by my fellow-men by rendering myself worthy of their esteem."

That great man, Abraham Lincoln, President of the United States (1861-1865), lived up to his pet ambition (see cover).

A new series on the Holy Spirit begins this week under the title "The Promised Power" (page 2), by Arnold V. Wallenkampf, chairman of the department of philosophy and religion at Atlantic Union College.

Elder Wallenkampf was born in Sweden and received much of his education there, including the ministerial course at Ekebyholm Mission School. After that he went to Newbold College, in England, and completed that school's ministerial course. In the fall of 1938, he came to the United States, where he received his Bachelor of Arts degree in 1940, and from the SDA Theological Seminary, his Master's (1944) and Bachelor of Divinity (1954) degrees. He earned his Ph.D. in 1969 from the University of California at Los Angeles.

With the exception of four years—two as a ministerial intern and two as an academy teacher—Elder Wallenkampf's entire career has been in the area of teaching col-

lege religion and philosophy courses. From 1946 to 1956 he was at Union College. Then for the next seven years he was on the Loma Linda campus of Loma Linda University. In 1963 he went to Philippine Union College in Manila where he was chairman of the religion department. He returned to the States in 1964 and since then has been chairman of the religion and philosophy department at Atlantic Union College.

Applying inspirational writings to current situations is the subject of Willis J. Hackett's article "Inspiration in a Changing World" (page 4).

A graduate of Union College, Elder Hackett began his denominational work in Texas in 1939. His responsibilities since then have been varied: conference departmental secretary (Arkansas-Louisiana), division departmental secretary (Far Eastern), and union president (North Philippine Union Mission, 1956-1958; Atlantic Union, 1958-1964; North Pacific Union, 1964-1968).

In 1968 he was called to the vice-presidency of the General Conference.

Madeline S. Johnston, a member of the sorority of mission wives, tells how parents can inadvertently confuse children, in her article "Brotherhood Begins at Home" (page 10). Mrs. Johnston, a graduate of Pacific Union College, where she met her husband, Robert, is the mother of four children. They live in Seoul, Korea.



TEACHING OF RELIGION ADVOCATED

DES MOINES—Teaching religion in public schools and colleges was urged here by Dr. John W. Bachman, president of Wartburg College, Waverly, Iowa, a school operated by the American Lutheran Church (ALC).

He said he believed it could be done without violating the constitutional prohibition of "establishment" of religion, especially if teachers with agnostic or nontheistic orientation are as free as Christians and Jews to air their convictions.

Rather than stir sectarian antagonisms, Dr. Bachman said he believed his proposal would "actually make a contribution toward reconciliation in our society."

ASSEMBLY CALLS FOR CHANGES

ROME—Resolutions approved at the closing session of the Assembly of European Priests here called for sweeping changes in Roman Catholic structures and practices and the transformation of the church into a community "inspired by hope in the coming of the Kingdom of God, which signifies justice and peace for all men."

The resolutions charged that such social-minded encyclicals as *Pacem in Terris* and *Populorum Progressio* have remained "empty words." They accused the church of being a financial power rather than identifying with the poor and said that the church was unable to solve such problems as the population explosion, world hunger, racial discrimination, and dictatorships.

According to the unofficial priests' group's resolutions, the church fosters "blind obedience" and a "guilt complex" in its followers by its teachings on the natural law and on sexual morality.

ANTISMOKING MESSAGES BACKED

WASHINGTON, D.C.—The U.S. Supreme Court has upheld a lower court ruling that radio and television stations carrying cigarette commercials may be required to carry antismoking messages by the Federal Communications Commission.

In an unsigned order, the Court endorsed the November, 1968, decision of the U.S. Court of Appeals that broadcasters must devote a significant amount of time each week to public-service messages informing the public that smoking may be hazardous to their health.

WOMEN WANT REPRESENTATION IN NCC

DETROIT—Church Women United served notice on the National Council of Churches here that its members are tired of being "second-class church citizens" and that the situation is going to stop.

Women are very often the majority in congregations especially in terms of active participation, while leadership and theology reflect the domination of males, said Miss Peggy Billings, an executive of the United Methodist Board of Missions.

Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW AND HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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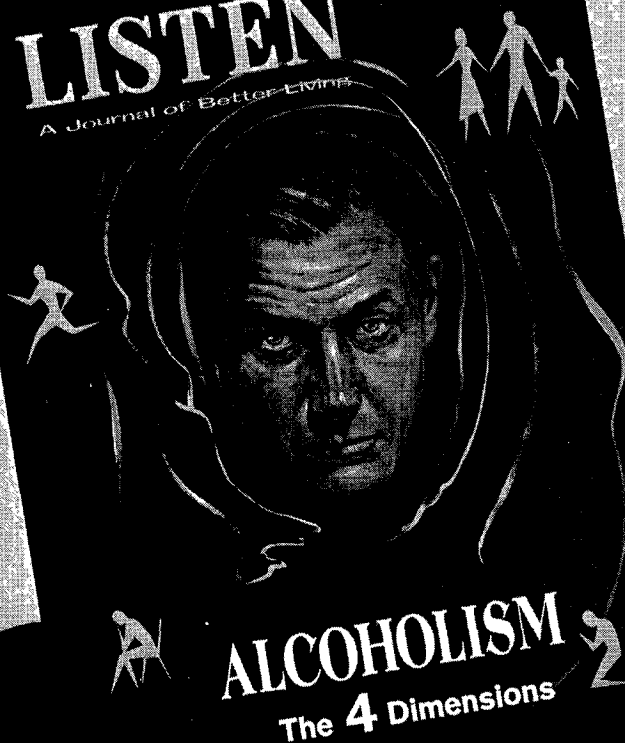
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Please give this form with your check to your church lay activities secretary or Book and Bible House before March 28, 1970.

New Youth Magazine Named; Contest Winners Announced

The new Adventist youth magazine was christened *Insight* January 28, according to Editor Don Yost.

First prize in the naming contest was captured by Kit Watts, 26, of Adelphi, Maryland. Second and third prizes went to two students at Southern Missionary College: Mike Foxworth, 21, who was the first person to submit *Impact*, and John Eggenberger, 19, first to send in *Dimension*.

More than 3,400 entries were screened by a nine-member committee. The top 12 were then tested on more than 600 academy and college students and adults.

PAT HORNING

Good News for Modern Man Basis of New Gift Plan

A well-planned gift-Bible program using *Good News for Modern Man* and a newly prepared accompanying set of lessons has been launched in the Northern California Conference.

J. B. Church, conference lay activities secretary, writes: "Our Gift Bible Evangelism program, based on the *Good News for Modern Man* New Testament, with the new set of lessons to go with it, has been accepted far beyond our fondest dreams. We plan to launch the program on the first of February, 1970. And, before our launching date we have already distributed in the field just about 20,000 New Testaments and 20,000 sets of lessons. We have ordered an additional 10,000 New Testaments, which are to arrive any day. We have also placed the order for another printing of 10,000 more sets of lessons, which we should have in a few weeks."

It is evident that this conference is aiming for a mighty soul-winning success in 1970. Let us remember them in our prayers.

V. W. SCHOEN

Iowa Conference Reports Record Baptisms in 1969

A new record in soul winning of 327 baptisms in 1969 has been achieved in the Iowa Conference. This is well above 100 more than in previous years.

According to Everett Marley, president, progress with God's help and a new look are watchwords in the conference. God is doing great things through the working force of Iowa, who are moving forward in a united evangelistic front.

JAMES J. AITKEN

Death of T. L. Oswald

Theodore L. Oswald, secretary of the Lay Activities Department of the General Conference from 1947 to 1958, died January 28, at Loma Linda, California. He was 78. Elder Oswald gave a total of 43 years to denominational work. After serving in South America as president of the Bolivian Mission and Chile Conference, he was called to the Pacific and North Pacific

unions as home missionary secretary. Then he became president of the Kentucky-Tennessee Conference, a post he held until called to the General Conference.

Survivors include Mrs. Oswald and sons Wilton, Donovan, and Robert. A life sketch will appear later.

North Carolina Institution Adds Extended-Care Facility

Special ceremonies on January 18, climaxed with the ribbon-cutting, marked the opening of a completely new, modern, million-dollar, 50-bed extended-care facility at Mountain Sanitarium and Hospital, Fletcher, North Carolina.

This is the latest of many developments since the sanitarium opened in 1910. Through the years, not only has the community been well cared for in health facilities but hundreds of students have earned their way through Fletcher Academy working at the sanitarium.

Under the experienced leadership of Jack Williams, the administrator, who was the first call boy hired by the sanitarium, the institution has made progressive strides. Contributions totaling \$800,000 have come from foundations and individuals, many of whom were present at the ceremonies. Now solicitation plans are being laid to raise the remaining \$200,000 and dedicate the new building free of debt.

This new extended-care unit brings the number of beds in the ASI institutions (including hospitals, sanitariums, nursing homes, and retirement centers) to 11,141.

CARIS H. LAUDA

Youth in South America Select Maranatha as Theme

Seven thousand youth of the South American Division met in congress at Curitiba, Brazil, January 20 to 24.

Each day had a different topic beginning with one of the four A's in the congress theme, *Maranatha*.

First day: *Amar*—to love His return
Second day: *Anunciar*—to announce His return

Third day: *Apressar*—to hasten His return

Fourth day: *Aguardar*—to await His return

Listening to the witness and experiences of the youth at this congress, I can truly say *Maranatha* ("Our Lord cometh") is a personal experience in their lives, and the Lord's coming will be hastened in all the world because of their personal dedication. God is pouring out His Spirit on the youth of South America

PAUL M. DE BOOY

Literature Evangelists' Books Survive Train Derailment

Books and bicycles of two literature evangelists in Vietnam were remarkably preserved when a mine derailed a train and set fire to the car in which these books and bicycles were being carried.

Reporting the incident, M. R. Lyon,

associate secretary of the publishing department of the Far Eastern Division, said:

"Early this year two of our literature evangelists from Danang were traveling by train with the intention of selling books in the city of Hue. As the train was winding through the mountains en route to Hue, it passed over a mine and was immediately derailed, and a number of cars started to burn. Going to the front of the train, the literature evangelists saw the car in which their books and bicycles had been placed wrecked and ablaze.

Giving up all hope for any of their possessions, they returned to the city of Danang wondering what they should do next. Remarkably, the next day their bicycles and books were delivered to them in the city of Danang, and all were in perfect condition."

D. A. McADAMS

IN BRIEF

★ The Caribbean Union Conference reports 3,531 baptisms in 1969. The previous record was 3,431 in 1967. The goal for 1970 is set at 4,000.

★ Baptisms in the New Jersey Conference for 1969 were 311, exceeding by 50 the highest number ever previously realized in one year.

★ **New Positions:** David C. Taylor, MV and temperance secretary, Inca Union, formerly MV secretary, Central Peru Mission; L. Dwight Taylor, MV secretary, Central Peru Mission, formerly president, North Peru Mission; Raúl Gómez, president, North Peru Mission, formerly a minister in Central Peru Mission; W. W. Muir, radio-TV secretary, Inca Union, formerly temperance and MV secretary, Inca Union Mission.

★ **Death:** Audra Myrl Tillman, 61, for many years a mission president in South America, January 15, at Loma Linda, California.

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