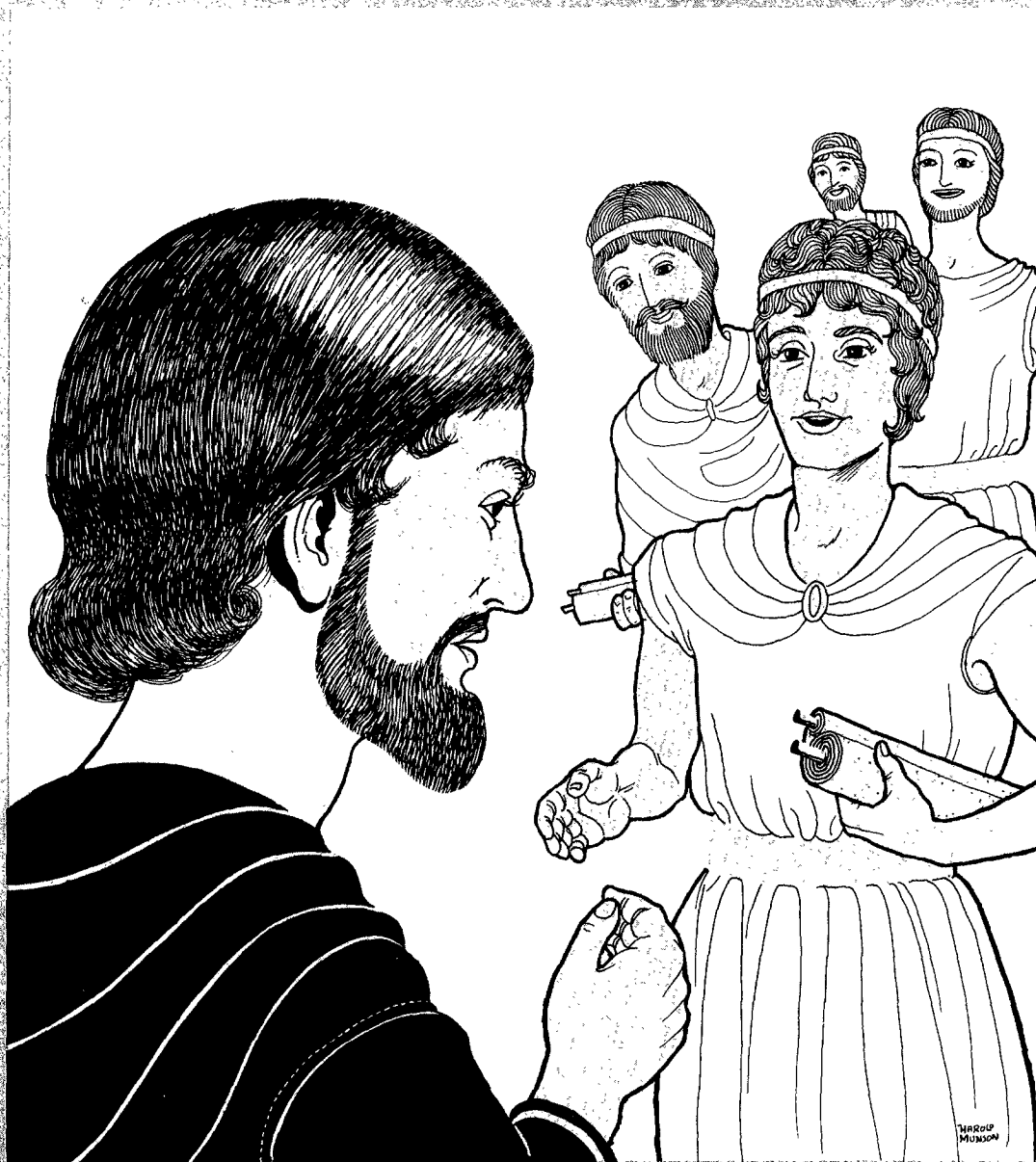


# Review

JULY 12, 1973

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



Certain Greeks came to Philip and said,

## *We would see Jesus*

By C. D. HENRI

IT IS PROBABLY the Tuesday before His crucifixion. The triumphant entry into Jerusalem, marred by the bitter, heartbroken anguish of Jesus at the final rejection by Jerusalem of God's offer of redemption, is past. Now God in His mercy permits His Son a dazzling glimpse of the success of His *Continued on page 6*

# heart to heart

By ROBERT H. PIERSON  
PRESIDENT  
GENERAL CONFERENCE

## “Witness . . . in Jerusalem”

Maplewood Academy

Jerusalem—scene of bitter defeat; Jerusalem—emblem of glorious victory. “Ye shall be witnesses unto me . . . in *Jerusalem*,” the Saviour declared to His followers after His resurrection (Acts 1:8).

In sending His disciples into the capital city to witness, Jesus had a lesson of encouragement to teach all men from all lands, of all ages. This lesson, simply stated, is that the place of bitter defeat may become a place of glorious victory in our lives and in our labor.

Jerusalem, the center of entrenched Judaism, had been a place of apparent defeat for the Master. Here He had been ridiculed, denied, and betrayed. Here He was tried, mocked, flogged, crucified, and buried. In Jerusalem Christ’s mission apparently had come to naught. One disciple had denied Him, another betrayed Him—all had forsaken Him. On the outskirts of Jerusalem, on a cross, the Son of God ended His early ministry practically alone. According to worldly standards He was defeated.

Now the Saviour bids His followers to return to the place of “failure” that He might transform it into one of triumph. In Jerusalem He would vindicate His cause. In Jerusalem He would demonstrate His power. In Jerusalem He would reveal to His disciples the glorious truth that He is adequate for any situation—for any environment. In Jerusalem He would build His church.

“The disciples were fitted to go forth and proclaim Christ, first in Jerusalem, where the shameful work of dishonoring the rightful King had been done, and then to the uttermost parts of the earth.”—*My Life Today*, p. 47.

Jerusalem had been a place of failure for the disciples. In Jerusalem they denied their Lord. In Jerusalem they turned and fled. In Jerusalem they hid behind closed doors.

Jesus would change all this. In Jerusalem they would be made strong. In Jerusalem they would be prepared for the task before them. In Jerusalem they would storm the bastion of Judaism. In Jerusalem they would plant the church of Christ.

“They [the priests and rulers] had thought to find the apostles cowed with fear under the strong hand of oppression and murder, but they find them lifted above all fear and filled with the Spirit, proclaiming with power the divinity of Jesus of Nazareth.”—*The Acts of the Apostles*, p. 42. The rulers in Christ’s day were convinced that by doing away with Heaven’s foreign missionary the disciples would drop their work and flee—defeated.

The rulers, however, had not reckoned with the Power from on high, available to the heralds of the new evangel. The Holy Spirit is able to take even the most crushed and downhearted, yet trusting, saint, lift him up and inspire him to greater heights. “They grasped the imparted gift. And what followed? The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way

through unbelief. Thousands were converted in a day.”—*Ibid.*, p. 38.

Our God does not call His people to defeat. He calls us to victory both in our living and in our serving. We may have failed but this is no reason we should not try again and see Him turn our dismal failure into a glorious triumph.

What does this “Jerusalem philosophy” have to do with you and me? A whole lot! First, have you ever been defeated in your Christian experience? Have you ever found yourself, when tempted, a fallen saint? Have you made some colossal blunder, perhaps even bringing reproach upon your family or your church? Did you feel so crushed you did not think there was any use trying again?

If so, then this message is for you. The person with the “begin at Jerusalem” syndrome picks himself up and with God’s help and with His promise, commences again! “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18). The place of bitter, lonely defeat becomes the place of glorious victory with Christ!

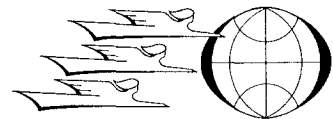
Perhaps you live in a community, a town, a city, a country where the work goes very, very hard. Efforts have been held, personal work has been done, with little, if any, results. This is discouraging. I know—I’ve labored in places like that for a greater share of my pastoral-evangelistic ministry. I know it takes real courage and perseverance to keep at it despite the paucity of visible results.

I have also seen the “begin at Jerusalem” assurance become a glorious reality in some of these hard spots. South India, the French West Indies—areas where for *many* years the work went very, very slowly. I know, for I have worked in both of these fields. In the early days it was hard, hard, hard!

But today? These two fields are among the most fruitful in the world. God has demonstrated that places of apparent defeat may blossom as places of glorious victory and progress! He can do this for you in your community, your town, your city, if you work under the guidance of the Holy Spirit. The place of defeat may become the place of victory in your service for Him!



# Review



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serving there until going to the West African Union in 1945. After serving as a pastor and district leader there for six years, he became president of the Liberian Mission. He was elected union evangelist (West African Union) in 1955 and served in that capacity until 1957, when he went to union headquarters in Accra, Ghana, with the additional responsibilities of Ministerial secretary, MV secretary, and editor of the union paper. He was there for seven years.

Returning to the United States in 1965, he served as a pastor and then as a departmental secretary in the South Atlantic Conference for five years. In 1970 he accepted the presidency of the East African Union.

Elder Henri's tenure of 22 years of service in Africa gives him the distinction of serving the longest of any black American in overseas service.

M. S. Nigri, another of the GC vice-presidents, writes "Christ in You" (page 4), a plea for Christians to make Christ the center of their lives. "The trouble with many is they have lost sight of Jesus and fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life" (Ellen G. White manuscript 4, 1885).

In 1933 Elder Nigri completed business school in Rio de Janeiro, his birthplace, and in 1937 he completed the theology course at our college in São Paulo, Brazil.

Immediately after graduating he became an office secretary in the Rio Minas Mission headquarters in Rio de Janeiro and worked for a year prior to becoming a pastor in the Northeast Brazil Mission. He was there for three years.

In 1941 he became a departmental secretary of the mission, and in 1942 he went to the São Paulo Conference in the same capacity. In 1943, the year of his ordination to the ministry, he became pastor of the São Paulo Central church, a position he held for six years.

In 1950 he was elected president of the Parana Conference, and from 1952 to 1962 he was president of the South Brazil Union. In 1962 Elder Nigri became secretary of the South American Division, the position he was holding when he was elected to the General Conference in 1970.

Jack W. Provonsha, author of "Should a Christian Use Force to Protect His Own?" (page 12), is a man whose education has fitted him to minister to both the physical and spiritual needs of man. He is a medical doctor, as well as an ordained minister. At present he is professor of philosophy of religion and Christian ethics at Loma Linda University.

Dr. Provonsha received his Bachelor's degree from Pacific Union College in 1943 and began denominational work as a minister in the Nevada-Utah Conference, where he worked for two years. In 1945 he went to the Alaska Mission, where among other achievements, he organized the Fairbanks church. He was ordained in 1947.

He received his M.D. degree from Loma Linda University in 1953, and in 1955 he returned to Alaska as a self-supporting worker in Seldovia, operating the community hospital and serving as pastor-evangelist at the same time. In 1958 he was called to his alma mater, LLU, where he has been since.

He was granted an M.A. degree from Harvard University in 1963 and a Doctorate

from Claremont Graduate School in 1967.

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## Letters

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

### Two Ditches to Watch

What people are thinking in our church interests me, and that's why I follow your Letters to the Editor column with the interest I do. One subject that continues to reappear is the subject of the immodest fashions appearing in our churches. Unfortunately, there *is* a problem, because they *are* appearing. But I see the existence of a larger problem than this. Just as there is more to healthful living and temperance than abstaining from tobacco and intoxicating beverages, so there is more to dress reform than abstaining from immodest fashions. (I guess you could say I'm asking for a more complete coverage of the subject.)

As a pastor, I've seen men come to church wearing dark suits and white socks. I've seen suits with frayed cuffs and stains, suits with either double creases or no creases at all. I've seen shoes that haven't been polished in months—shoes with heels worn almost off. Some people don't have enough respect (apparently) even to wear a suit, or even a tie. And they sit in the pew and chew gum! And some women look so dowdy; their clothing is unkempt and so outdated that there are shoulder pads in their dresses. Are we so down on fashion that we look seedy and repulsive to the world? Short hem lines and immodest clothing do not glorify God. But neither does shabbiness. Isn't it time we looked behind us to make sure we're not backing into the ditch on the other side of the road?

And as I've quietly watched, I've observed that this problem of lack of taste and slovenliness unfortunately extends even to some of my good colleagues and their wives. We know short skirts aren't right. But apparently we need some positive instruction as to what really is right and how to dress in a proper way.

We must watch both ditches, staying in the middle of the road, and at the same time we must have the beautifully constructive positiveness of the Lord Jesus.

JOHN GLASS  
Ossineke, Michigan

### Indelible Covers

To pick up the *REVIEW* [April 12] on Friday evening and read, "The Sabbath Is Holy," printed on a flaming background of the sun setting behind leafless trees, seemed to carry one out to open fields and woods. Just to look at it led me to feel the glory of communion with the Lord of the Sabbath as He ushered in the Sabbath hours.

We believe these good covers are an important part of the *Review*.

Occasional character stories, such as  
*Continued on page 11*

## This Week

Two General Conference vice-presidents appear in the general articles section of *REVIEW* this week. C. Dunbar Henri, a newly elected vice-president, has just returned to the United States after three years as president of the East African Union, with headquarters in Nairobi, Kenya, and a total of 22 years in Africa. The title of this week's cover article is the plea of every soul-searching Christian, "We Would See Jesus."

Elder Henri received his degree in theology from Atlantic Union College in 1941 and immediately went to work as a district leader in the Lake Region Conference,

# Christ in You

By M. S. NIGRI

MORE THAN EVER we need Jesus. Not a sophisticated, complicated, and false Christ as He is presented and represented by many, nor merely a denominational, doctrinal, theoretical, historic, and heroic Christ. We need the real Jesus, a Saviour. The Jesus we knew when we first accepted Him.

Do we feel that under the present world conditions it is impossible to have a living connection with Christ? that living in Christ and Christ in us is something easy to speak about, but impossible to put into practice? Some say they have never experienced having Christ in their lives and that they don't know what this means. Could this be so?

Let us see where the problem lies: "The trouble with many is they have lost sight of Jesus and fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life."—Ellen G. White manuscript 4, 1885.

Christ must be the center of our religious life. Ellen White explains what happens when we practice a mere exterior religion:

"There are very many in the churches who are deceiving their own souls. They reach a standard of their own creating. They think that religion consists in going to church to hear sermons and to have good, happy feelings. If their emotions are stirred, and a few tears are shed, this is positive evidence to them that they are Christians. Upon these feelings, and a general belief that Jesus is the Saviour of the world, they base their hope of salvation. They do not comprehend that if they ever reach heaven it must be by daily self-denial and conflict. Many whose names are on the church books know no more about practical godliness than the veriest sinner."—Manuscript 3, 1885.

Only as day by day our lives are completely absorbed by Christ will we have a deeper experience than when we first accepted Him. "Christ in you, the hope of glory" (Col. 1:27) must be our goal. There will be no glory without Christ. We can obtain heaven and an eternal life only if we live in Christ and Christ in us. Nevertheless, the greatest thrill, the greatest glory will be seeing Jesus Himself, face to face—Him who walked with us and who lived within us by faith:

"When, by the gift of His infinite grace,  
I am accorded in heaven a place,

*M. S. Nigri is a general vice-president of the General Conference.*

Just to be there and to look on His face,  
Will through the ages be glory for me.

O that will be glory for me,

Glory for me, glory for me;

When by His grace I shall look on  
His face,

That will be glory, be glory for me."

—Church Hymnal, No. 641

## Our Assurance

Our spiritual assurance today depends on the presence of Christ in our lives. Only through Christ can we overcome sin. We have no weapons nor strength with which to confront Satan. The adversary knows this, hence he watches us closely (1 Peter 5:8). When he finds us alone, as he did Eve in the Garden of Eden, he attacks. Like Eve's in Eden, the temptations that come to us are attractive, promising, provoking, seductive.

However, if Christ is in us and we in Him, He meets the struggles and we come forth victors. Satan is keen, persistent, and confident in his methods and is well aware of the human frailties and knows how vulnerable human beings are. If we struggle alone we will be defeated and Satan will be the victor.

Paul spoke of his struggle with the enemy and showed how he became a winner. He won because he humbled himself and allowed the Lord to dwell in him. Here is what he wrote to the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). And later to the Philippians: "So now . . . Christ will be honored in my body. . . . For to me to live is Christ" (Phil. 1:20, 21, R.S.V.).

This was not easy for Paul. He told the Philippians how costly it had been for him to reach such a profound experience in Christ: "But what things were gain to me, those I counted loss for Christ" (chap. 3:7). This is exactly what we need to do.

We need courage to suffer like Paul "the loss of all things," things that stand in the way of our intimate, daily, and permanent communion with Jesus. We need to be able to say with the apostle, "I . . . count them but dung ["rubbish," "refuse," "garbage," as other versions put it], that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3: 8, 9).

We need to experience the double aspect of righteousness by faith—imputed righteousness and imparted righteousness.

Justification is free. That's why it is said that we are "justified by his grace" (Titus 3:7; Rom. 3:24). Justification is a favor, a present, a gift of which we are unworthy, but which the Lord gives to us by grace.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:17).

Ellen White explains the relationship between imputed and imparted righteousness: "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, p. 35.

In other words, imputed righteousness was worked out *for* us; imparted righteousness is worked out *in* us.

Righteousness was first imputed to us when by faith we accepted Christ and renounced the world. Then we became new creatures in Christ, living in Him. And because He justified us and saved us from sin, we are His possession. Paul said: "The life I now live is not my life, but the life which Christ lives in me" (Gal. 2:20, N.E.B.).

Isn't it marvelous what God does for us?

### Imparted Righteousness

The same God who imputes His righteousness to us, wishes to impart it to us. Christ longs to identify Himself with us, forgiven sinners, so that His own life can be lived in us and through us and His righteousness can be imparted to us. Imputed righteousness enables us to *become* saved and imparted righteousness enables us to *remain* saved. In both experiences the power is not in ourselves. Christ needs to be permanently in us. Jesus emphasized the importance of this in John 15:4, 5: "Abide in me, and I in you. . . . For without me ye can do nothing." In the King James Version the preposition "in" occurs 14 times in the first 11 verses of the chapter, always implying an intimate union with Christ.

Paul calls this experience "the mystery hidden for ages and generations but now made manifest to his saints." And then he identifies the mystery or secret: "which is *Christ in you*, the hope of glory" (Col. 1:26-28, R.S.V.).

Ellen White wrote: "Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages*, p. 347.

"Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength."—*Messages to Young People*, p. 35.

A daily sanctification will be witnessed to by the fruits produced by an experience with Christ.

### A Professor's Example

An old German professor was being observed by his university students. They admired his exemplary and victorious life and wanted to know the secret. They decided that one of them would go into his room. The student hid behind his wardrobe and waited. The professor arrived late at night, as usual. He was tired. He placed his books on the desk, took off his overcoat, and sat down. He then opened an old Bible and began to read it. He did so for half an hour! Then he bowed his head and prayed silently. After he was through, he closed the Bible and said in audible voice: "Well, dear Lord, as always, we will continue to be friends." And then he went to sleep.

"Christ in you, the hope of glory" has to be a real and living experience and an individual one.

Am I living in Christ? Is Christ living in me? The life I am now living do I live it in Christ? Am I abiding in Christ so that His righteousness is being imparted to me in daily sanctification? Do I know my Saviour better now than when I accepted Him?

Many are enjoying this marvelous experience. If Christ were to return tomorrow they would be saved!

But there are others who need this experience. Let us seek the Lord. Let us search with faith. Let us open our hearts to Him. Forgiveness and strength, as well as salvation, hope, and joy will follow.

"Under Christ's discipline, a constant work of refinement goes on, sanctifying them through the truth. If they are tempted to exert one particle of influence that would lead away from Christ into the way of the world, in pride, or fashion, or display, they speak words of resistance that will turn aside the enemy's power. 'I am not my own,' they say. 'I am bought with a price. I am a son, a daughter of God.'" —Ellen G. White letter 26, 1900. □





## "We Would See Jesus"

*Continued from page 1*

mission exemplified by the request of the Greeks.

"And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus" (John 12:20, 21). The Passover feast to which these Greeks came was the greatest of the feasts of the Jews. Among those multiplied hundreds of thousands who thronged the dusty streets of Jerusalem for the feast were the devout worshipers of an almighty, loving God, those whose duty it was to come, the hangers-on, the Pharisees and Scribes, the rich and poor. There were those who came to see Jesus, the miracle worker. Some brought their sick to be healed. There were the curious who came to see miracles and the scores who came to see Lazarus who had been raised from the dead. Jerusalem was crowded to its utmost.

Inspiration doesn't give us much information about these Greeks. It seems that they brought no sick to be healed, nor was it curiosity that prompted their coming. They expected no miracle. Apparently they came merely to worship Israel's God and to see the One to whom they had been attracted by what they had heard and seen.

And so they came to Philip with their plaintive plea, "Sir, we would see Jesus."

The same beseeching cry echoes today; the same great needs exist. From the hearts of millions—the heathen, the followers of ancient religions, the unwanted, the unloved, the despised, the outcast, the devil-possessed and controlled, and even the nominal churchgoers—whether conscious or unconscious of their need, the un-

*C. D. Henri is a newly elected vice-president of the General Conference.*

spoken plea is, "We would see Jesus."

Today as time jets into eternity and probation's portals are about to close everlastingly, lost and doomed mankind awaits the revelation of Jesus Christ! And it is our business to provide this revelation. That's the reason for the establishment of God's church, the reason for our own existence! It's the purpose of our salvation; it's the Great Commission of the remnant church. It's our personal, all-compassing privilege and duty. This is the summation, the crux, the apex of the church's mission! "Go ye into all the world," Jesus said, to demonstrate and to testify to the reality of what Christ can do in the human heart. "Sir, we would see Jesus."

We are representatives of the Most High in the world. Through us, men must see Jesus. "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). Christ in us, living out His life through us, is to be the demonstration on earth that Christ lives. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (verse 23).

These texts, and countless others, challenge us to a Christlike life lived out in human flesh in our world today. This would be a different world if men could see Jesus, really see Him. There would be no violence, for He taught, Do to others as you would have them do to you. There would be no hunger, because He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There would be no hatred, because He taught, "Love your enemies." There would be no racism because "He hath made of one blood all nations of men for to dwell on all the face of the earth." There would be no nationality barriers, because He taught "All ye are brethren." To sum it all up, there

would be no sin and evil because He makes all things new. So today amid the increasing crime and fear, the violence and moral collapse, amid drug addiction and religious decay, we cry out as did the Greeks, "Sir, we would see Jesus."

Herein lies the explanation for the great, but costly, educational system of the Seventh-day Adventist Church, with its hundreds of elementary schools, its many academies, and its colleges scattered around the world. The servant of God wrote, "To restore in man the image of his Maker, to bring him back to the perfection in which he was created. . . . This is the object of education, the great object of life."—*Education*, pp. 15, 16.

### Purpose of Church's Existence

This is also the purpose of the existence of our church as an institution. Ellen White said, "Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling."—*Testimonies*, vol. 9, p. 21. Jesus must be seen in the activities of our church, the youth department, the Dorcas Society, the lay activities department, in our stewardship, in our nominating committees, in our sessions, and in our homes.

Fantastic has been the growth of our church. Our institutions, hospitals, publishing houses, and educational institutions belt the globe. In all of these institutions, in every ramification of their activities, in every phase of their work, must be demonstrated—Christ!

The Lord Jesus, describing the mission of the church, used several illustrations. He said, "Ye are the salt of the earth." Again, you are as "a city that is set on an hill." And again, "Ye are the light of the world." All men everywhere have the right, then, to expect to see the life of Christ demonstrated in the hearts and lives of His people.

When we really see Jesus, it will change us. When Moses saw Jesus, he became the meek and lowly one. Job said, "I abhor myself." Isaiah said, "I am a man of unclean lips." Saul of Tarsus, proud, learned, aggressive, exclaimed, "Lord, what wilt thou have me to do?" Peter had his personal Gethsemane. Zacchaeus, greedy, grasping, lying, cheating, profligate, was host to our Lord. Mary Magdalene, vile, sin-laden, devil-possessed, adulterous, drunken, pleasure-loving, became the sanctified and dedicated instrument to anoint His body for burial.

Many names have been applied to the Seventh-day Adventist Church around the world and its members. In one country, we are called the

## "There Should Be Time No Longer"

By ROY NICKUM

THE UNIVERSE runs on split-second timing. The sun rises and sets at specific times that can be calculated; the world revolves at a certain velocity, as do other planets and the stars. Man takes a timed universe for granted and seldom stops to think how dependent his existence is on this timing.

While the universe keeps its appointments, man is frequently late for his appointments with God. For example, he is frequently late for the Sabbath school. Each day he gets to work on time, for there is a time clock to punch; he gets to his other appointments on time, for he does not wish to disappoint those who are expecting him. Then why should he not meet God's appointments and thus show respect to God?

Jesus is coming soon. Will a man who now is habitually late to God's appointments be too late also for that supreme appointment?

"clean people." In another part of the world, we are called "the people who take a bath." We are called, "Sab-batarians," "Vegetarians," "Legalists," "Keepers of the Law," and "Modern Jews." Yes, we are known for our peculiarities of doctrine and practice. But one thing that people should know about us, is that we are representatives of Jesus Christ on earth, living, practicing demonstrations of the fact that the power of Jesus Christ changes men.

And for this miraculous transformation we need make no pilgrimage to Jerusalem for the feast. We need offer no sacrifices on an earthen altar. We need come with no gift of money in our hands. We need to climb no *scala sancta* or holy stairs. We need not mutilate our bodies. We need not count beads or recite prayers. No, none of these! To begin our walk with the Master, we must simply give our unchristlike, sinful, worthless, depraved wills to Him. We need to pray but a simple prayer. "Lord, take my heart; I cannot give it. It is Thy property. Mold it, shape it. Raise me into the heavenly atmosphere of Thy love."

"You can never be successful in elevating yourself, unless your will is on the side of Christ, cooperating with the Spirit of God. Do not feel that you cannot; but say, 'I can, I will.' And God has pledged His Holy Spirit to help you in every decided effort."—*Christian Temperance and Bible Hygiene*, p. 148.

### Surrender of Self

Since the inspired pen said it much better than I, let me quote *Thoughts From the Mount of Blessings*, page 141: "The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, cannot inherit the kingdom of God."

"Your part is to put your will on the side of Christ. When you yield your will to His, He immediately takes possession of you, and works in you to will and to do of His good pleasure. Your nature is brought under the control of His Spirit. Even your thoughts are subject to Him. If you cannot control your impulses, your emotions, as you may desire, you can control the will, and thus an entire change will be wrought in your life. When you yield up your will to Christ, your life is hid with Christ in God."—*My Life Today*, p. 318.

"No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only

# Let's Talk About Health

By RALPH F. WADDELL, M.D.

## Cancer

CANCER IS FEARED probably more than any other disease afflicting mankind today. Death rates from this disease have soared from 64 to 149.2 per 100,000 population from 1900 to 1960.<sup>1</sup>

Much of the fear generated by this alarming increase in morbidity is actually unwarranted. Most types of cancer can be successfully treated if recognized early and appropriate measures are taken. In other words, cancer is fatal if untreated, but generally is curable if treated early and adequately.<sup>2</sup>

Approximately one third of all cases of cancer in the United States are being cured today. The prospects of successful treatment of some forms are excellent, while that of others is not so encouraging. Nevertheless, early detection and early treatment are the secrets of success. This approach has greatly increased cure rates and added to the longevity of many whose lives otherwise would have definitely been cut short.

Cancer can assume many forms and many disguises.<sup>3</sup> Seven symptoms or findings have been described as "danger signs," any one of which should prompt the sufferer to consult a reputable physician immediately. The presence of any one of these symptoms may not indicate cancer, but on the other hand, it may.<sup>4</sup> They are warning signals which, if not heeded, may result in tragedy. If any of the following symptoms persist for two weeks or more, a physician should be seen without delay so as to determine the status of the problem.<sup>5</sup>

Unusual bleeding or discharge.

A lump or thickening in the breast or elsewhere.

A sore that does not heal.

A change in bowel or bladder habits.

Hoarseness or cough.

Indigestion or difficulty in swallowing.

Any change in size or color of a wart or mole.

### Individual Responsibility

The responsibility of prevention rests largely with the individual. This column will not discuss in detail the causes of cancer or the theories of cancer proneness. Our chief concern is the prevention of disability, pain, and untimely death that fall in the wake of this rampant killer. Man's first line of defense is an awareness of those factors that initiate cancer development so as to avoid them carefully.

Environment is a major factor to be considered in the etiology of cancer. It is this element over which man has reasonably good levels of control. Smoking has been shown to be associated with and a cause for the rapid

increase in carcinoma of the lung that we have seen in recent years.

The church was warned of this danger more than 70 years ago: "Tobacco is a slow, insidious, but most malignant poison."<sup>6</sup> Mrs. White has informed us, "Cancer, tumors, and pulmonary diseases are largely caused by meat eating."<sup>7</sup> Dr. Willard Visek of Cornell University has stated that ammonia, which is a metabolite released by meat in the diet, increases the incidence of cancer.<sup>8</sup> Carcinogenic agents, chemicals, constipation, lack of hygiene, chronic irritation, viruses, radiation, as well as many other factors, have been demonstrated to share in the responsibility of causing malignancies.

### Examination Essential

Regular complete physical examinations are essential as a means of detecting cancer in its earliest stage. Examinations of women include careful breast examinations as well as cervical Pap tests as a means of ruling out cancer or precancer cell changes. At the present time there is no specific laboratory test that can be made on either blood or urine that provides a positive diagnosis on all types or cases of cancer. X-ray examinations are frequently necessary in order to identify the cause of symptoms or changes in body function. Exploratory operations may be required to learn the nature and extent of new growths. A microscopic examination of pieces of tissue must be done so as to determine the diagnosis in most cases.<sup>9</sup>

In 1972, 345,000 people in the U.S. died from cancer. It is believed that one third of these deaths, or 108,000, could have been prevented with early cancer diagnosis and adequate treatment. "One of the most effective methods of preventing cancer is early detection of premalignant conditions followed by prompt treatment."<sup>10</sup> Second, cancer that is diagnosed while it is limited to the organ in which it originated presents a much more favorable cure possibility. Although not all cancer is preventable, the disease is amenable to treatment if diagnosed and properly treated early. Signs, symptoms, and swellings may be benign, but why take chances with your life?

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consent for Christ to accomplish the work. Then the language of the soul will be, "Save me in spite of myself, my weak, unChristlike self. Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."—*Christ's Object Lessons*, p. 159.

"Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. . . . Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. *Divinity and humanity may be combined in them.*"—*The SDA Bible Commentary*, Ellen G. White comments, on Matt. 4:1-11, p. 1082. (Italics supplied.)

"Christ came to make us 'partakers of the divine nature,' and His life declares that humanity, combined with divinity, does not commit sin."—*The Ministry of Healing*, p. 180.

"He is seeking to reproduce Himself in the hearts and lives of His followers, that through them He may be reproduced in other hearts and lives."—*Education*, p. 106.

It is clear then that if we are willing, Christ will come in to live His life in our flesh. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

### Christianity for Real

This is the practical reality of Christianity. It will determine our style of dress, change our habits of eating, sanctify our relationship with our fellow man, control our social contacts, dictate the places to which we go and the things we do, because everything about us would be a living demonstration that Christianity is for real.

This story has been told so often, but it bears repeating again because of the truth it illustrates. A missionary went to a remote island to preach the story of the love of God. He gathered the nationals together and spoke to them of Jesus, His life, His compassion, His love, His forgiveness, His mercy, and His faithfulness. Then he told of His sacrificial and untimely death to save men.

When the sermon was over, an old man raised his hands and said, "I know Jesus. He was here many, many years ago." "Oh, no," the missionary remonstrated. "I am talking about Jesus, the

Son of God. He lived on the earth nineteen hundred years ago, and now He lives with His Father in heaven."

"Oh, there must be some mistake," the old man said, "because He was here. He lived among us. He was loving and kind, and good and merciful. And He taught us so many beautiful things. Then disease struck Him, and He died a horrible death. We buried Him over there. I can take you to His grave."

Then the missionary understood that he was talking about a man of God who lived among these people many, many years ago. And so it must be said of us today. We know Jesus because we know you. Then like the apostle Paul we can say, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

Trekking through the forest of Liberia, hot, sweaty, tired, I was buoyed up by the greetings of the people who ran out from their villages to hail us. Speaking to the people with me, they would say in the Bassonian dialect, "Good morning! We are glad to see you." Then they would turn and look at me, the missionary, and say to me, "Good morning, God's man."

What a challenge! But what a tremendous, sacred responsibility too! And this responsibility rests upon all of us who call ourselves after His name. We are God's men, reflecting Christ, living demonstrations that Christ did not die in vain. We can be like Jesus, and by His grace and power we must! There is no alternative to this, no substitute.

"Sir, we would see Jesus." □

## Angels of the Lord

By JEANETTE A. SNORRASON

ONE SUMMER afternoon I was driving down the left lane of a busy four-lane street. About 50 yards ahead of me in my lane was a car with the left turn signal flashing. Hoping to avoid a stop, I quickly glanced over my right shoulder to see whether the right lane was clear so I could move over into it. When I saw no car I proceeded to turn the steering wheel. As I tried to do so it appeared to be locked and would not turn. At that same instant a sports car, which I hadn't seen, came speeding by in the right lane.

Chills ran up my back as I realized that it must have been an angel that was guarding my life. This incident brought Psalm 34:7 forcefully to my mind: "The angel of the Lord encampeth round about them that fear him, and delivereth them." I don't recall previously having seen such immediate and direct evidence of protection. Maybe my eyes had never been opened.

Concerning the often unrecognized interposition of angels, Ellen White says, "From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day."—*The Desire of Ages*, p. 240.

"Heavenly beings still visit the earth as in the days when they walked and talked with Abraham and with Moses. Amid the busy activity of our great cities, amid the multitudes that crowd the thoroughfares and fill the marts of trade . . . even here heaven has still its watchers and its holy ones. . . . Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world that our thoughts may be withdrawn from the hurry and rush of life to consider that there are unseen witnesses to all we do or say."—*Christ's Object Lessons*, p. 176.

"The vast confederacy of evil is arrayed against all who would overcome; but Christ would have us look to the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them."—*The Desire of Ages*, p. 240.

Each morning when we commit our lives to God it is our privilege to claim the promise of angel protection. Each morning we can enter a partnership with heavenly beings. What a thought!

Mrs. White remarks that many people have listened to the "voices of the inhabitants of other worlds. Time and again they have been the leaders of armies. They have been sent forth to cleanse away pestilence. They have eaten at the humble board of families, and often have they appeared as weary travelers in need of shelter for the night."—*Review and Herald*, Nov. 22, 1898.

Perhaps we have talked with one of these heavenly messengers. If we had known the identity of all the strangers we have come into contact with, would our attitude and speech have been different?

The Inspired Word gives us this promise, "He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:11). We need never feel alone. The angels are always on duty.



## The New American Standard Bible

Among the new Bibles to reach the market in recent years is *The New American Standard Bible* by the Lockman Foundation, La Habra, California, copyrighted first in 1960 and published by Creation House, Inc., Carol Stream, Illinois. In response to a request, we have made a preliminary evaluation of the Bible, which we share here with REVIEW readers.

This Bible is not a fresh translation, but a revision. The Bible that has been revised is the American Standard Version of 1901. This Bible in turn is a revision of the King James Version of 1611 "compared with the most ancient authorities and revised A.D. 1881-1885" (title page of A.S.V.). The revision of 1881-1885 was the English Revised Version, to which American scholars had contributed. Significant points in which they disagreed with English revisers were listed in an appendix to the English version. However, in 1901 the American revision committee decided to publish an edition of its own in which they incorporated not only the suggestions in the appendix (further revised) but many other changes as well. The resultant Bible is the one the producers of *The New American Standard Bible* revised.

The preface to the new Bible notes: "The producers of this translation were imbued with the conviction that interest in the American Standard Version of 1901 should be renewed and increased."—Page vi.

The preface continues, "It was inspired and encouraged by wholesome and meaningful reasons. The chief inducement, of course, was the recognized value of the version of 1901 which deserves and demands perpetuation. The following observations are advanced as justifiable encouragement:

"1. The American Standard Version of 1901 has been in a very real sense the standard for many translations.

"2. It is a monumental product of applied scholarship, assiduous labor and thorough procedure.

"3. It has enjoyed universal endorsement as a trustworthy translation of the original text.

"4. The British and American organizations were governed by rules of procedure which assured accuracy in the completed work.

"5. The American Standard Version, itself a revision of the 1881-1885 edition, is the product of international collaboration, invaluable for perspective, accuracy and finesse.

"6. Unlike many modern translations of the Scriptures, the American Standard Version 1901 retains its acceptability for pulpit reading and for personal memorization."—Page vi.

### Fourfold Aim

The Lockman Foundation cites as its fourfold aim:

"1. These publications shall be true to the original Hebrew and Greek.

"2. They shall be grammatically correct.

"3. They shall be understandable to the masses.

"4. They shall give the Lord Jesus Christ His proper place, the place which the Word gives Him; no work will ever be personalized."—Page v.

A foreword states:

"The New American Standard Bible has been produced with the conviction that the words of Scripture as originally penned in the Hebrew and Greek were inspired by God. Since they are the eternal Word of God, the Holy Scriptures speak with fresh power to each generation, to give wisdom that leads to salvation, that men may serve God to the glory of Christ.

"The Editorial Board had a twofold purpose in making this translation: to adhere as closely as possible to the original languages of the Holy Scriptures, and to make the translation in a fluent and readable style according to current English usage. (This translation follows the principles used in the American Standard Version 1901 known as the Rock of Biblical Honesty.)"—Page iii.

First of all, it is of significance that *The New American Standard Bible*, as is its antecedent, the American Standard Version, is a formal translation. This means that *The New American Standard Bible* closely follows the original languages in sentence structure and idiom. In general, as far as possible, a noun is translated by a noun, a verb by a verb, et cetera. Where additional words are added for clarification, they are printed in italics. Such a practice would be impossible in a dynamic translation, such as *Today's English Version* or *The New English Bible*, because dynamic translations concentrate on reproducing the meaning and do not aim at preserving original words or sentence structure. We have dealt with this distinction in earlier editorials (Nov. 16, Nov. 30, Dec. 7, Dec. 14, Dec. 21, 1967, and Feb. 11, Feb. 18, 1971).

### Constitution of Editorial Board

It is not clear from the introduction whether the original languages were consulted throughout. It is stated that "an editorial board composed of linguists, Greek and Hebrew scholars and pastors undertook the responsibilities of translation" (page vii). It is further observed that the basic Greek text was the twenty-third edition of the Nestle Greek New Testament and the Hebrew text was Rudolph Kittel's *Biblia Hebraica*. A section of the introduction also deals with how Hebrew and Greek tenses were handled. Since the scholars are not named, it is impossible to determine their competence by reputation. However, it should be remembered that the scholars who worked on the A.S.V. were competent.

In 1 Samuel 13:21 we were disappointed that the new archeological find explaining the obscure Hebrew passage was not incorporated. Not knowing what the Hebrew *pîm* meant, earlier translators gave a conjectural meaning. But archeologists have found the name *pîm* on weights of about two-third shekels. This allows for a translation such as in *The New English Bible*: "The charge was two-thirds of a shekel for ploughshares and mattocks, and one-third of a shekel for sharpening the axes and setting the goads." The N.A.S.B. here has: "Whenever they had to sharpen the edge of the goads, of the mattocks, of the forks, and of the axes, and to fix the goad points."

On the other hand, Seventh-day Adventists will be happy to learn that in the important passage Daniel 9:25-27 the revision retains the general reading of the A.S.V., which follows the King James Version. Thus the Adventist interpretation of this passage is possible from the N.A.S.B. This is not the case with the Revised Standard Version and many of the new translations.

A further significant change is the reversion to the King James Version rule of rendering the divine name *YHWH* by the expression *LORD*. The A.S.V. used the term *Jehovah*, a hybrid word using the consonants of the divine name and the vowels of the Hebrew word *Adonai* "Lord." It is now believed that the most likely pronunciation of the divine name was *Yahweh*. The editorial board ruled, "It is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background. No amount of scholarly debate can

overcome this deficiency. Hence, it was decided to avoid the use of this name in the translation proper."—Page ix.

The English has been modernized. "Thee" and "thou" have been eliminated except when the Deity is addressed.

Since it is a formal translation, we would commend this Bible as a study Bible. It is in the tradition of the King James Version, retaining some of its beauty, but without its obsolete or archaic terms. The A.S.V. of which it is a revision was frequently quoted by Ellen White, who also quoted from other versions and often preferred to stay with the King James Version.

Bible translation is a continuing process. As the English language changes, changes need to be made. As archeology and linguistics continue to clarify difficult passages in the Bible, these discoveries need to be incorporated. It must also be remembered that inasmuch as many passages in the Bible can be translated in more than one way, the theology of the translators affects the translations they adopt. We detect a strong evangelical influence in this new Bible, which has both positive and negative aspects. D. F. N.

### Repudiating Constitutional Principles—3

## Anarchy or Dictatorship

In last week's editorial we noted that "republicanism and Protestantism" are not only the "fundamental principles" of the United States but also "the secret of its power and prosperity." (See *The Great Controversy*, p. 441.)

We also observed that before the end of time (*and certainly a possibility within the span of the present generation*) these twin cornerstones of America's uniqueness and strength will be repudiated by freely voting citizens who will be led to believe that they are acting in the best interests of their country.

Admittedly these are sad and ominous thoughts. No grateful American would wish such a dreadful plight on the United States or on any other nation. The duty of every responsible citizen is to so live and plan that such a calamity is not the result of his own apathy, ignorance, or design.

But the distress signals are up everywhere. Space does not allow for even the listing of public and private statements predicting the possible demise of America's "fundamental principles" made by thought leaders in both major political parties, in all branches of Christendom, from the campuses of the nation, and elsewhere. The more thoughtful observers blame no man or series of men. But they do see a convergence of factors, unforeseen even ten years ago, that could drive America into a repressive state where individual rights will dissolve in the search for national solutions.

Rabbi Balfour Brickner, director of interreligious activities for the Union of American Hebrew Congregations (Reform), said recently at a Christian-Jewish conference retreat at St. Paul Seminary, St. Paul, Minnesota, that America faces a "river of reaction" if there is a merger of political conservatism with a fast-growing religious fundamentalism.

"We might be the first nation to go Fascist by democratic vote," the rabbi warned, noting that the nation is "looking for someone to save us and take us out of our troubles."

### Could It Happen Here?

Under the title of "Could It Happen Here?" Stewart Alsop finished his column describing the amazing shift in national attitudes and deportment in the past decade by saying: "Obviously, it is possible, and always has been, to break the law in a good cause. . . . But surely there is a real danger here. In his Farewell Address, that eminently sensible fellow, George Washington, had this to say: 'The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.'

"Many Americans now regard it as the duty of the individual to defy 'the established government.' Past history suggests that mass defiance invites, sooner or later, an authoritarian and repressive response. . . . The danger is not immediate. But the disintegration of the authority of the 'established government' could produce an authoritarian regime, if it were combined with a severe economic depression. That combination could happen here."—*Newsweek*, July 19, 1971.

Similar warnings from respected voices that we live in the time of the decline of Western civilization, that the United States as a nation has reached its end, that economic problems have become unmanageable, that individual harassment for any number of plausible reasons has reached an all-time high—bombard us from all sides.

Such dire comment is an indication of the harvest yet to come—a harvest of bitter fruit, especially in America, as we reap the inevitable result of liberalism in such areas as the arts, education, religion, and politics.

For most of human history the particular direction that a civilization took even to survive was determined by some ruling form of aristocracy backed up by military power. The aristocracy could have been landowners, powerful priests, or political commissars. Everyone seemed to know his place, and social customs were generally slow in evolving.

But such subjugation of the person was not right. The domination of one person over another was never man's destiny as conceived by his Creator. In the eighteenth century the pendulum swung decisively, the new democracies were born, and the philosophy that "the proper study of man was man" prevailed. Off with the restraints of an autocratic king or pope—forward with the freely expressed will of the people! Let each person decide for himself what he valued most—away with imposed value by either king or priest!

### No Consensus of Values

Two hundred years later the world has run out of the accumulated moral capital of traditional religion, and there is no common center or consensus of values to take its place. The old liberalism that fostered the breakup of long-established power centers by government control with its new social plans and "deals" has been overrun by the new liberalism that seeks absolute liberty in all areas, especially visible in the area of sex. Enormous changes in laws and customs have occurred in only a decade of such champions of liberty—the ultimate fruit of liberalism.

The strength of liberalism has been that it recognized man to be more than a tool in the hands of an impersonal, spirit-crushing system. The weakness of liberalism is that it never really could believe that man was basically evil, that vice when unrestrained by religion and law would lead to

By ELEANOR ALLETTA CHAFFEE

## Query

Were there no other praise than mine  
For riches given man to share,  
What gratitude would rise to Him  
For hours relieved of pain, of care?

Were there no other voice than mine  
To tell the wonders of His word,  
How often would some longing soul  
Be aided by a message heard?

Were there no other faith than mine  
To see beyond the world's sad scars,  
How many would be led to look  
Above the dark, assured of stars?

viciousness. The liberal would like to believe that reason ultimately prevails, that given sufficient information and money, grasping, hating, destructive impulses would eventually vanish.

For all practical purposes, the free and open society that liberalism has fought for has arrived. But without the restraint of Protestantism, with its prevailing principle that man is accountable directly to God and that sin is a state of rebellion against the very fabric of the universe—the principle of republicanism will rise only to flounder on a sea of relativism and drift.

S. I. Hayakawa ended his column, "A Basic Suicidal Flaw in Our Free Society?" (Washington *Evening Star and Daily News*, May 12, 1973), by asking several questions: "If we cannot maintain our old faith that freedom and information will make good win out over evil; if we cannot agree on that

line where liberty becomes license, and hold to it; if being relativists makes us unwilling to formulate our goals—what then will happen to our free and open society? . . . Where do our goals and values come from? If we believe in a free society, what limitations, if any, are we willing to place on that freedom so that society may protect and maintain itself?"

Such is the dilemma of the United States specifically, and the world generally, in the 1970's. When the twin cornerstones of republicanism (a minimal interference of government in the private life of its citizens) and Protestantism (the personal awareness that man is individually accountable to God) are separated, the time is ripe for either anarchy or authority such as the United States has never experienced or envisioned.

H. E. D.

*To be continued*

## Letters

*Continued from page 3*

"Jochebed, Heroine of Faith" [May 10], are much appreciated. I find these word pictures often impress themselves in the memory more readily than facts.

The artist should be commended. Penciled on the face of Jochebed were years of suffering, patience, and spiritual strength. Perhaps not now the youthful mother of Miriam, Aaron, and the beautiful baby, Moses, but after long years of slavery and waiting.

EDITH JAMES

Yucaipa, California

### A Comforting Thought

Re "POW's, Religion, and Homecomings" [May 31]:

One of those who had been subjected to physical torture stated in beautifully positive language that concentration on certain passages of Scripture enabled him to endure the physical pangs of the treatment inflicted upon him. Not only was he sustained by faith and the power of prayer over a long term of imprisonment, but the excruciating pain of bodily torture was made physically acceptable by repeating portions of Scripture recalled from memory.

What a comforting thought!

C. E. PALMER

Takoma Park, Maryland

### Home Comes First

Re Homemakers' Exchange Section [May 17] and the question about two men taking graduate work together while their wives earn the living.

In the responses, no one suggested that there may be an unwholesome relationship taking place. If they are "together constantly," this could be a possibility.

My next point is this—all of the replies printed talked about how hectic things were to go to graduate school and how sorry they felt for wives. Here is the way I feel about it.

No graduate school or program is as important as is the family. The family must come first before anything and everything, except God. If these men think that their grades and their school program comes before consideration for their wives, they have some growing up to do yet.

There is absolutely nothing wrong in considering a business partnership. And the

wives should be careful not to discourage it. It could be a beautiful lifelong relationship, or it could be a passing dream. But, if the wives are earning the money, no decision to venture that money should ever be made without their approval. Planning otherwise shows a lack of maturity, respect, and fair consideration.

I don't think the wives are petty in insisting that their husbands spend more time with them. I think they are looking out for the family interest; and it would be well if the husbands did a little more considering of the family interest. Under no circumstances should the well-being of the family be relegated to second place, to make room for satisfaction of someone's personal ambition to make all A grades in school. No A grade is worth that in proper perspective. But with wise planning and mutual respect, happiness in the home may be achieved. It is plain foolishness to talk about family togetherness and then let our work or school or association relegate that idea to meaningless words.

E. C. HAAS

San Jose, California

### Not Unhappy or Lonely

Re "Loneliness of Unmarried Women" [April 5] made me feel that this is a debatable topic. The author was speaking for only a segment of the spinsters. My unmarried status has never left me unhappy, lonely, or frustrated, because my experience in the educational field has been interesting, challenging, and rewarding. Among my friends I number single people, and I certainly enjoy the association with married couples. But never have I desired to exchange places with my married lady friends, most of whom have good husbands. I have never envied them their family responsibilities.

Disappointments and sorrows have not passed me by. Sadness has come because of the deaths of friends, relatives, and parents, but no sadness or regret because I have not married. Many attractive and charming single women have from choice labored in various fields of denominational service, not because they were unable to find husbands but because they felt that they could work more efficiently without assuming the duties of a family. Justly they believed that for a married woman her husband and children should have priority over her profession or occupation.

The instruction in 1 Corinthians 7 has spoken to my heart, and I have heard many a sermon that I felt was preached directly to me. Stop pitying the old maid. When she puts much into life, in turn she reaps many pleasures in sharing her talents unselfishly with others. The important thing for each Christian woman is to find out what God's plan is for her life and to follow that plan faithfully each day.

ANNA J. OLSON

Deer Park, California

It seems that it is really the single person in the church who is called to give a special ministry to the church.

The Bible states, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22). It does *not* say, "She who findeth a husband findeth a good thing, and obtaineth favour of the Lord." But rather to the woman is stated, "Sing, O barren, thou that didst not bear; break forth into singing, . . . for more are the children of the desolate than the children of the married wife" (Isa. 54:1). Why?

She has no problem with her husband. "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called" (Isa. 54:5). She has many children. In fact, the promise is: "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God." —*The Ministry of Healing*, p. 159.

She will find little children, teen-age children, *very unhappy married* children, and old children for her to teach and lead. Then one day, soon, she will gather around our Lord's throne with these many children of His to present to Him in gratitude for His great gift to her. So from the experience of this old spinster, let us begin singing and working now.

EVA McASSEY

Redlands, California

### First Time in Years

Thank you so much for the changed look of the *REVIEW*. For the first time in the many years I have been an Adventist I look forward to reading it cover to cover and am proud of the illustrations, quality of paper, and print.

MARILYNN BYRD

Washington, D.C.

# Should a Christian Use Force to Protect His Own?

By JACK W. PROVONSHA

Should a Christian use physical force to protect his child from a molester? Would the use of force be love protecting the offender from committing a great evil?

NOW THAT THE United States has wound down its military involvement in the Far East and shifted to a reliance on an all-volunteer army, the issue confronting Adventist young men in the United States for so long has, at least momentarily, dissipated. There remains, however, the larger question that has always confronted the followers of Christ and now grows in intensity as our cities become ever more barbarous places. It is the question of how much thought and preparation a Christian should give to protecting himself and his loved ones in their often private little wars with the lawless elements in their neighborhoods and cities.

The potential draftee seeking conscientious objector status was sometimes faced with the question, "What would you do if someone broke into your home to rob or molest your family?" It was a trap, of course. If he responded according to his normal protective instincts the next question would be, "What if several homes in your neighborhood were threatened? Wouldn't it make good sense for you and your neighbors to join in mutual defense?" If the young man admitted the logic of this, he would then be led on to the larger community and finally "over there" as the most logical and effective way of protecting a nation's collective homes.

That initial question is no longer as hypothetical as it once was. Safety in America's homes, on its streets, in its parks and playgrounds, and even in its lovely wilderness areas can no longer be simply assumed.

How should the Christian relate to a situation of social disorder bordering on anarchy? The Scriptures tell us that "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). What does such provision include? Food? Clothing? A roof over their heads? Unquestionably. But is not a Christian parent responsible also for his household's safety, protecting them from marauders, molesters,

and the like? If so, to what extent? How far should a husband and father go to protect his wife and children?

Our home is situated in a somewhat isolated setting. We have two large dogs who are our pets and friends, and they probably provide us a measure of protection. They are not trained as guard dogs, and I do not know that they would actually attack anyone, but they are vocal in the presence of strangers, and they do appear menacing. To date our home has never been threatened that we know of. Is it wrong for a Christian to own a watchdog, perhaps one trained for guard duty? (A guard dog can be a fairly lethal weapon.) And if this may be done, what of other defensive weapons—mace, knives, hatpins, night sticks, guns? Where should one draw the line?

## Are Prayer and Piety Enough?

Or is the Christian expected to reply only on prayer and piety for his family's safety? Surely it goes without saying that prayer is always a Christian's major defense. But we all know examples of good, praying people who were murdered, raped, or robbed, even as we've heard of others who escaped. Are we to say that God willed each instance?

It seems clear, both from experience and from an understanding of the issue in the great controversy, that God cannot miraculously intervene in every case of threat, even though He might wish to, without jeopardizing the future. The security of that future depends to a great extent on an adequate portrayal of the consequences of sin—even those indirect sad results that often affect His pious and praying children.

If God always said Yes to every prayer for help, presumably none would ever be ill or die, or be robbed, raped, or beaten by evil men. The word would quickly get around. As a result, the full truth about evil, that it often mangles the innocent along with the guilty, would never come out. (If evil touched sinners only, it would possess a deterrent quality, like pain.) God often cannot, within the larger ground rules of the controversy, miraculously intervene—at least not all of the time. There is too much at stake. "God can work miracles for His people only as they act their part with untiring energy."—*Prophets and Kings*, p. 263. Does this principle apply to the protection of our families?

The follower of Christ will avoid danger wherever possible, as did Jesus Himself. It is presumptuous to take unnecessary risks and then expect God to work miracles for us.

*Jack W. Provonsha, M.D., Ph.D., serves on the faculty of Loma Linda University.*

There are many ways of avoiding danger, such as deporting one's self defensively. Extravagance and display of wealth invite robbery, and women who dress provocatively may be asking for trouble. Moreover, there is such a thing as avoiding places of high risk potential. Avoidance is not the whole answer, of course. Things being what they are at present, there is almost no way to lead a normal life and remain entirely free from peril.

Christian attitudes toward self-defense are in the main conditioned by Jesus' own words and example. Jesus said, "Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). But what does this mean? Is turning the other cheek clearly a nondefensive action? Or is it, as Gandhi and Martin Luther King understood, a most potent kind of offense—one involving profound moral force—even though an apparent defensive action?

The Christian who thinks of Christ's way as passive may have missed Jesus' point. Turning the other cheek is not an act of passive cowardice but an action designed to exert the maximum of moral pressure on the enemy. But please note, *its effectiveness depends entirely on the moral sensitivity of the enemy*. Turning the other cheek may be effort wasted on a madman, for he cannot respond to its moral thrust!

### Turning the Other Cheek

Moreover, to turn one's own cheek as a moral reaction to abuse somehow comes out differently when it involves standing by while someone else is being smitten—say, that of one's defenseless child. What does "turning the other cheek" mean to my wife or daughter who is about to be assaulted by a sex maniac? Or to me, who may be in a position to intervene? Making a voluntary display of vulnerability may be an important way of dealing with an enemy—but it loses some of its force when one asks others to assume such a posture—and especially when the enemy is a moral madman. Even God has dealt differently with persons whose "cup of iniquity" was full.

Jesus also once said as He faced the enemy, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight" (John 18:36). What of this statement?

Jesus' words make clear that the sword is not an appropriate instrument for the promulgation of the gospel. But does a man's intervention to prevent injury to his wife or child fall into the same category? The sacrifice of Jesus was necessary to save the world from sin. Nothing must prevent it—not even Jesus' own inclination to avoid it. "Thy will, not mine, be done," He said. But the senseless jeopardy in which a man's wife and children may be placed would usually seem a quite different matter.

Jesus also said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). This is surely a valid appraisal of a general way of life confirmed again and again throughout the history of man. But what of the encounters with mad men? We do have, after all, Paul's respect for the one who "beareth not the sword in vain: for he is the minister of God" (Rom. 13:4). And if it is proper for me to support such "ministers" (the police) with encouragement, cooperation, and my taxes, is it not also proper for me to share in their responsibilities as I am able?

Ellen White offers the assurance: "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision."—*Christ's Object Lessons*, p. 173. But what provision? Paul suggests, at least, that "God's ministers," the police, might be such a provision. Are there ways in which we can cooperate with the divine providence—at least in situations where the issue is not fidelity in the great controversy with evil so much as it is safety from being mugged or beaten senseless in a city park or having one's wife attacked in a shopping center parking lot by madmen?

It would seem that the Christian is involved in a dual set of obligations that sometimes appear to conflict with each other. On one hand he is given the sacred trust of providing for those dependent upon him, and surely this must include their safety. On the other hand he is required to love the enemy. This love is derived from the Greek word *agapē*, which does not necessarily include such sentiments as liking. The Lord did not ask that we be fond of the enemy, only that we deal kindly with him. All of our actions toward the enemy are to be with his redemption, restoration, and preservation in view. Never must we relate to him in hatred, hostility, vindictiveness, or vengeance.

### For the Enemy's Good

Both of these obligations will be served best by a demonstration of kindness and nonoffensiveness toward even the invader of our homes if we have the opportunity. Unfortunately, many crimes of violence do not allow such opportunity. After being suddenly accosted on a dark street, the possibility of rendering the force of moral influence may be only academic. But if given the chance to respond to decency and the enemy continues to behave like a moral madman, is this perhaps the time to employ whatever minimal force is required to prevent his crime—for *his* sake as well as that of the innocents involved?

The use of restraining force against an enemy may be for his own good; to keep him from the evil from which he seems unable to restrain himself may be the best possible service we could do for the aggressor.

It is not enough to suggest to persons in such circumstances that they simply pray to God and everything will be all right. Prayer, yes. Prayer is so vital that it is superfluous even to call attention to it. But prayer is rarely something one does "simply." In the words of Ellen White, "Let there be most earnest prayer, and then let us work in harmony with our prayers."—*Testimonies*, vol. 5, p. 714. Prayer is not a magical solution to difficult problems. Prayer is the means by which we draw on the resources of heaven—for goodness that casts out the "lusts of the flesh," for wisdom that clears our minds for sharp discernment, for endurance for what must be borne in patience, and for strength that steadies our hands to do what has to be done. And prayer is the means by which we store up such resources in advance of the crisis moment so that what may seem to be the impulse of the moment is a reflection of a clear design written by God into a consistent life.

In summary, it seems clear to me that the message of the Bible taken as a whole is consistent with a pattern of life that rejects violence and conflict. The Christian is called to love and the arts of peace. That pattern of life is also one of dependence upon God for aid in all situations—an active dependence in which the Christian cooperates with God in every way he can.

When faced with the threat of personal physical or other injury the Christian is to adopt the posture of nonviolent vulnerability as a weapon of supreme moral power. But he must also be realistic enough to recognize that its effectiveness depends upon the capacity of the enemy to respond to his moral appeal. If its use reveals the hardness of the enemy's heart—that he is a "madman"—one must then be prepared to employ whatever minimal implements of restraint are appropriate—always granting no place to such "lusts of the flesh" as hatred and vindictiveness. Such restraint must ever be exercised in love. As to the implements of restraint, they are limited only by what is the very minimum the situation requires—no more, no less.

Following Jesus makes a man more responsible, not less, stronger not weaker, active rather than passive, gives courage in place of cowardice—and, above all, helps a man to know what has to be done and gives him the moral presence to do what has to be done in the right way and for the right reasons. □



especially

## FOR MEN

By WALTER SCRAGG

### Through the Trust Barrier

TUMBLING WORDS out of the memory of a thousand trusting contacts: "Daddy, I'm going everywhere you go; everywhere and everywhere."

And that's the way it was that day. From vegetable garden to lawn raking, from supermarket to back yard ball they went together, father and son.

Finally the seven-year-old eyes gave up the struggle and sagged to sleep.

Spin the clock forward ten years. "Dad, you just don't understand. Why don't you get out of my room and leave me alone?"

And father and son turn from each other wondering, if they take time to think, what happened to the strong and interdependent relationship of yesterday.

How is it that when we move through the trust barrier it's mostly in a downward direction? We don't want relationships to deteriorate. But misunderstandings do creep up, and suddenly there's a generation gap, a love gap, and no bridges across.

Yet upward movement through the trust barrier *is* possible. Trust can be restored. The plan of salvation moves men up through distrust and suspicion to an abiding, constant relationship with God. And what is true about God and man also holds for man and woman, parent and child.

So many homes shatter, so many relationships splinter because no one works at trust. Here's a beginning point. Communicate. Communicate freely and fully. Come to each other prepared to work at interpersonal communication. Talk it over with each other. Talk it over with God.

But communication is only the beginning. Trust between two people builds around mutually-agreed-upon standards. Trust demands morality, principles, and standards as a foundation for behavior. The Ten Commandments lie at the very heart of all trust between humans. So does the golden rule.

Trust asks belief of the ones who share it. Like David it goes through the valley of the shadow fearing no evil. How quickly belief in another can form. A few minutes' conversation and an employer will say, "I'm going to trust you with that job." If it can spring to life so readily, why should we hesitate to trust? Christ is trust-

ing us every time He dispenses forgiveness.

Repeated experiences of the other person's constancy of behavior yield the fruit of trust. Not that it comes easily. But it is worth the effort; worth trying for over and over again. That's one thing Jesus was telling us when He suggested forgiving a "brother" (Matt. 18:21) seventy times seven.

And if a "brother," why not also a wife, a husband, a son, a daughter? So often a person going through a second, third, or fourth marriage laments, "I just wish I'd worked harder at my first."

Where true love abides, trust is always surfacing, seeking to cement two lives together into closer and closer harmony. □

### A Knock at the Door

By PATSY MURDOCH

MR. AND MRS. STEWART had recently moved to a small farm. The house was well built, but the barn was in need of repairs.

The Stewarts loved animals and had bought a horse, a cow, and a mother goat with twin babies.

Mr. Stewart worked as a nurse in a nearby hospital and his wife kept busy with the garden and the housework.

"What is that?" Mrs. Stewart exclaimed aloud one day. She listened. It sounded like footsteps on the front porch. Whoever it is is wearing high-heeled shoes, she thought. Then there was a knock on the door.

When Mrs. Stewart opened the door, there stood the twin goats!

"Shoo! Scat!" she said. "You don't belong on the porch."

The goats scampered away and Mrs. Stewart went back to her work in the kitchen.

I'm sure I heard a knock on the door, she thought. Could I have imagined it?

About 15 minutes later Mrs. Stewart

heard the same little footsteps. She waited. Sure enough, there was a knock—she hadn't imagined it. She went to the door, and there were those pesky goats!

"Shoo! Scat!" she said again. But this time the goats would not budge.

Hm-m-m! thought Mrs. Stewart, maybe I better check on the animals in the barn. The twin goats followed her.

What she saw made her exclaim, "Why! you poor thing!" A rafter had fallen and had pinned the mother goat to the floor.

Mrs. Stewart hurried over to the neighbors. Two men came and rescued the mother goat.

Just then a cloud of dust arose in the yard, and Mrs. Stewart and the men turned to watch the twin goats running happily around in circles!

Who told the baby goats their mother was in trouble? Who told them that the house was the place to find help? I think Jesus told them, don't you?

FOR THE YOUNGER SET



## Filipino Pastor Escapes Death Twice at Hands of Bandits

By BEN A. MARTIN

BALBINO DAVID, a Seventh-day Adventist district pastor in Pampanga Province, Philippines, had the unusual and traumatic experience of escaping death at the hands of a bandit gang, only to fall into their hands again only a few hours later, and to escape once more.

The experience began one Wednesday night when the pastor was driving home from a prayer meeting at one of his churches. He had been conducting a series of revival meetings at the church, and the blessing of God had been felt by all.

When he was about a mile from home he saw the headlights of a vehicle overtaking his Volkswagen. The thought of bandits, which were numerous in the area, came to his mind, but he did not suppose that anything would happen to him.

In passing, the vehicle, which was a "jeepney," or reconstructed jeep much used for transportation in the Philippines, swerved to the right, forcing him to the side of the road. Then three men jumped from the jeepney and ran toward his car.

"Move over," one of the men ordered as he flung open the door.

Balbino looked at the pistol, then at the hard face above it, and complied. The other two men, also armed, clambered into the back seat.

"Your money," the driver demanded.

Balbino handed over his wallet. Then the first line of a chorus that he had taught his congregation that evening began to run through his mind: "I know the Lord will make a way for me."

Passing through town, the driver of the car swung into an isolated, unlighted side street, with the jeepney following.

"Now we'll let you have a ride in the jeep."

Balbino eyed the shadowy shapes of pistols pointing at him.

"It won't be as comfortable as your car, but why should you have a car?"

He was hustled into the jeepney by two of the men, while the third roared off in his Volkswagen. The two tied his hands behind his back. All the time Balbino was praying, while, like background music to his anxious thoughts, went the words, "I know the Lord will make a way for me."

The jeep bounced over the rough road and finally stopped in an abandoned, dead-end lane.

"Get out," came the order. He was dragged to the front of the jeep. "Lie down!"

In the confusion, Balbino had managed to wrench his hands free, for in the darkness the knot had been poorly tied. Then on an impulse he swiftly removed his shoes as he lay on the ground.

In the starlight he caught the glint of a *bolo*. They were not going to shoot him for fear the noise would arouse the police. They would knife him instead.

With a burst of energy such as he had never experienced before, Balbino sprang to his feet. The *bolo* knifed into his side, but he darted away toward the rice fields. Panting, he felt his side. It was wet with blood.

His bare feet gave him an advantage over his assailants, whose boots soon bogged

crawl out of the water. Barefoot, half-naked, and caked with mud, he crept back to the road, where he found a sympathetic stranger who was willing to show him the house of the barrio chief.

The chief was aroused from bed.

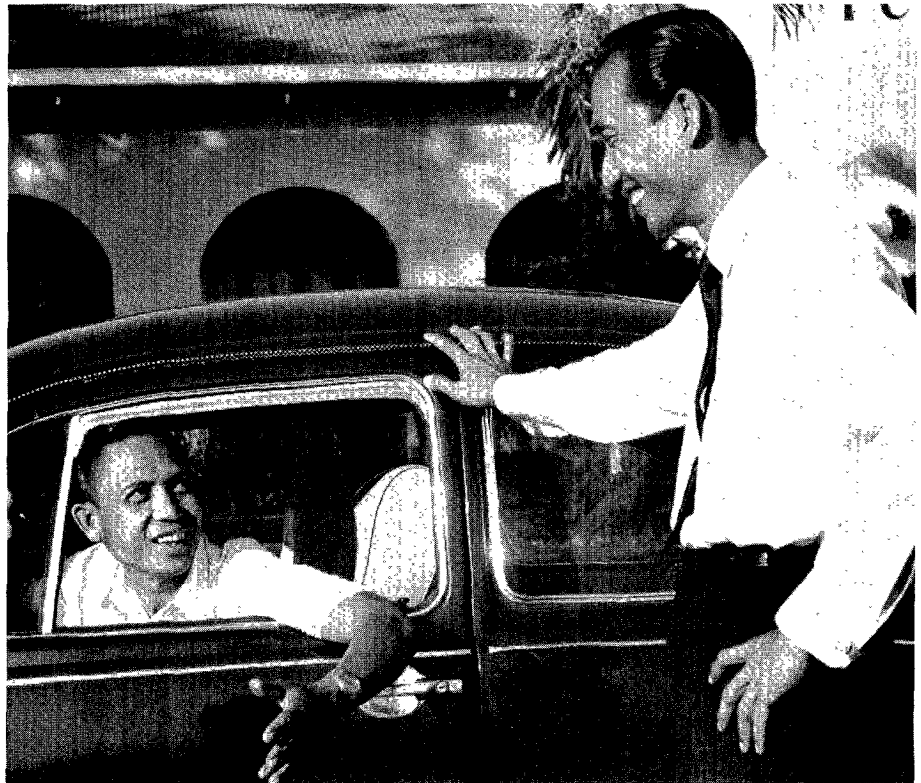
"Please, sir, help me to reach the hospital. And I would like to inform my wife where I am," Balbino requested. At the home of the barrio chief, he would be safe, he thought.

"Of course," the chief responded quickly. "I will arrange everything right away."

Balbino sat down on a bench and leaned against the wall. He was utterly tired. His body ached with stiffness and from the steady, dull pain of his mud-soaked wound. Presently a jeepney carrying armed men appeared.

"Here are your escorts," the chief announced. "I myself will go with you."

They climbed in. But as the vehicle turned out onto the highway, Balbino was startled



When the first bandits overtook him, Balbino David, a Filipino pastor, was in his VW. Seated again in his Volkswagen, Pastor David chats with Ben Martin, mission president.

down in the mud. As he ran, he tore off his white shirt and flung it away. It too clearly marked his fleeing figure in the starlight.

He reached a swampy water buffalo watering hole full of thick grass, and plunged in. The oozing mud closed around him as he lay down, leaving only his nose above water.

For two hours the frustrated bandits hunted for him in the swamp. Balbino lay motionless, his mind a blend of prayers and the words of the song, "I know the Lord will make a way for me." Finally the bandits left.

It was nearly midnight before he dared to

by the words addressed to him: "You are a communist spy."

### Facing Death Again

Then to his great horror he saw that they were turning into the country road where he had almost lost his life hours before.

The jeepney stopped with a jolt. Three men dragged him out. Again a *bolo* flashed in the headlights of the car, and again he looked up into the face of one of the men he had escaped from only a few hours before. The same *bolo*. The same hard eyes. Then the words of the song came to him

Ben A. Martin is president of the Central Luzon Mission, Philippines.

again, "I know the Lord will make a way for me." Would God do it again?

The barrio chief leaned over the front of the jeep and looked at him.

"Now do the job properly," he ordered brusquely.

Then Balbino, with another burst of superhuman strength, wrenched himself free. He sped down the path and leaped over a fallen tree trunk. He heard the jeepney motor roar, but not even a jeepney could follow the path he took.

He was in a sugar plantation. He plunged into the tall sugar cane, where he soon lost his pursuers. He knew that this time the gang would not give up so easily. They had to find him since he could identify them. And especially since he knew the barrio captain to be a member of the gang.

At dawn he came out of hiding, and recognized the area as one where a church member lived. Painfully aware of his wild appearance, he set off for the house. Fearing that the sight of him would cause a commotion, he crept up to the back door of the house and knocked.

He was met with a shriek of fear when the door was opened. Then he was recognized with a cry of anguish.

"It's the pastor! Look, it's the pastor!" the family cried out. "And to think that those men with guns were here at the house just a few minutes before you came."

"What men?" Balbino asked in alarm. "What did they say?"

"They told everyone in the village to watch out for a barefooted, half-naked man with a stab wound in his side."

An agitated group of villagers crowded around the door, nodding vigorous assent. So Balbino had been right. They would hunt him to his death.

About noon that Thursday I received a long-distance call. At the other end of the line was Mrs. David, distraught and weeping.

"Please come quickly, Pastor Martin. Our lives are in great danger."

Immediately I left the committee meeting I had been attending in Manila and drove to a police station some 70 miles north. There I found the pastor, his wife, and daughter waiting. When I heard the story, I could only exclaim, "The angel of the Lord has cared for you!"

I took the family to Manila, where Pastor David was treated at the Manila Sanitarium. His wife and daughter remained in the seclusion of the mission compound.

Then word came to us that strangers were asking at Seventh-day Adventist institutions about Pastor David. Clearly we had to get him away from the area.

At my suggestion, Pastor David changed his name to Ortega. We arranged for him and his family to take up work on the most westerly of the Philippine Islands.

There, in a district where formerly an average of 100 people were baptized a year, he reported 240 new members during MISSION '72.

A few months ago, martial law was proclaimed in the Philippines, which brought much lawlessness under control. Furthermore, the gang that attacked our worker was disbanded when their leader was murdered. Now Pastor David has returned to Pam-panga, where he works without fear, for he knows that "the Lord will make a way" for him. □

## WEST GERMANY

### A Thousand German Marks Fulfills Vow

When H. Mayer opened an evangelistic campaign in Murrhardt, in southern Germany (Wurttemberg-Baden), he was met by an old church member who handed him an envelope and a request to put it quietly into his pocket. When the evangelist opened it at home, he found one thousand German marks. This money was considered by the evangelist as an answer to his prayers in behalf of his evangelistic program.

With the note he found a letter, which said: "In 1945 I had fallen ill and had to stay in a hospital. An operation seemed to be necessary. But I prayed, asking the Lord to heal me without an operation. I solemnly vowed that I would give 500 German marks for the proclamation of the gospel. The Lord answered my prayer, and I was dismissed from the hospital without the operation. While I was saving the

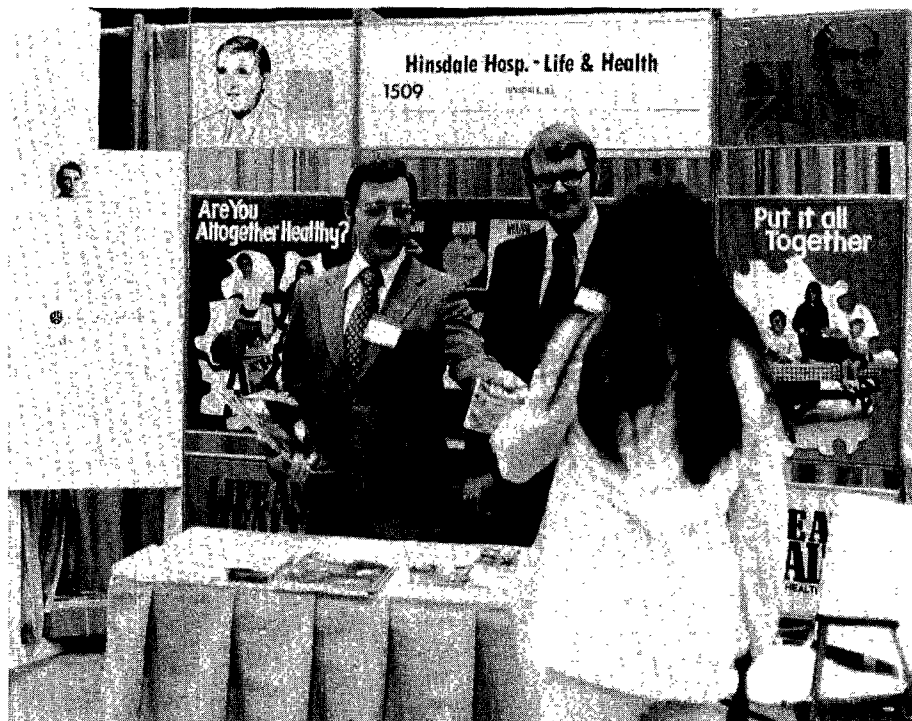
money promised, the severe inflation of 1948 destroyed whatever I had saved and more. I had to work hard just to live; during these years I forgot about my pledge. Satan was doing his part to keep me from fulfilling it. But God had not forsaken me. The text in Psalm 50:14 came to my mind: 'Offer unto God thanksgiving; and pay thy vows to the most High.' I was ashamed to fulfill the promise after 27 years had passed. Therefore, I doubled the sum to cover the accumulated interest. May the Lord bless my gift!"

The grateful church member permitted the evangelist to express his gratitude freely at the next meeting. He noted that there are many people who made solemn vows during the war years when the bombs were falling. However, too many do not like to think of their promises afterward when the danger passes. God is patiently waiting and full of mercy. He wants everyone to receive the blessing of vows fulfilled.

E. KOEHLER

Editor

Hamburg Publishing House



### LIFE AND HEALTH FEATURED AT CONVENTION

The Great Lakes Health Congress, April 16 to 18, was held in McCormick Place, one of Chicago's largest convention centers. It was attended by 15,000 hospital and nursing home administrators and supervisory personnel. William Wilson, administrator of Hinsdale Sanitarium and Hospital, in making arrangements for booth space, invited Joel Hass, field representative for *Life and Health* magazine, and other Review and Herald periodicals, to set up a *Life and Health* exhibit at the convention. Roy Wightman and Stene Lehman of the health education department at Hinsdale Sanitarium and Hospital assisted Mr. Hass in the management of the booth.

Hinsdale Sanitarium and Hospital is utilizing *Life and Health* in a unique and effective way for its public relations outreach to the Chicago area. Each person who stopped at the convention booth received a complimentary copy of *Life and Health* along with a card describing the service of the health education department. It was also pointed out that each patient being discharged from Hinsdale Sanitarium and Hospital receives upon request a free five-month subscription to *Life and Health*, compliments of the hospital.

JOEL W. HASS

Field Representative

Review and Herald Publications



## 1,500 MEETINGS HELD IN SOUTH BRAZIL DURING EASTER WEEK

One thousand five hundred evangelistic meetings were conducted in the South Brazil Union during Easter week. Total attendance reached 300,000. Thousands of decisions for Christ were made. Shown is the capacity audience attending a meeting in the Maringa church, Paraná Conference.

H. J. PEVERINI  
Public Affairs and Religious Liberty Secretary  
South American Division

## PITCAIRN

### Islanders Face Modern Problems

After months of frustrated waiting and international complications, the hardy band of descendants of mutineers on Pitcairn Island have launched a new longboat.

"Our struggle for a new longboat began immediately after the *Reid Cowell* was crushed on high seas in June, 1972," reported Tom Christian by short-wave radio recently. In the accident, which took place as the 38-foot longboat was trying to put out from the island's rock-bound Bounty Bay, Christian and another man were seriously injured, nearly losing their lives.

"We ordered hardwood from New Zealand for the keel and Oregon pine for the planking. The frame, stem, and stern would be made of rata wood from right here on Pitcairn."

Christian reported that a diesel motor was ordered from Australia, a drive shaft and propeller from New Zealand, and the tail shaft, fuel tank, and other parts from England.

By August, 1972, the keel arrived from New Zealand, was laid, and work began on the framing. The motor arrived in November on the same ship that brought Tom Christian back from New Zealand, where he had been taken to recuperate from the injuries received in the wreck of the *Reid Cowell*.

After months of labor, in which all able-bodied men were required to participate, the building of the 40-foot-long longboat was completed. Then complications set in.

"The drive shaft arrived from New Zealand but not the vital part from England. When, finally, it arrived, we found that the two shaft parts were not the same size."

Although the shaft was of stainless steel, the make-do Pitcairners began the slow,

tricky process of hand filing it to the same size as its companion piece. "We wore out plenty of files, believe me," said Christian.

The propeller never did arrive, and so a spare propeller from one of the other longboats was fitted on the shaft after much more filing to make the parts fit snugly.

All contact between the Pitcairners and passing ships must be made in the longboats. They put out from Bounty Bay and meet ships from one to four miles from the island for the off-loading of supplies and a brisk trade in island curios.

The supply-laden longboats must then beat their way back to the island, often in heavy seas, and navigate into Bounty Bay through a needle's eye entrance between jagged rocks.

In his radio contact, Christian also reported that in April, 45-year-old Erma Christian, wife of the island's government secretary, Ben Christian, was painfully injured in a fall on the jagged Pitcairn rocks. "She was fishing from the rocks and fell to some lower rocks," reported Tom Christian.

The only medical person on Pitcairn is the wife of the island's church pastor. It is a requirement of Adventist ministers who serve on Pitcairn that their wives be registered nurses.

Pitcairn is unlike the popular concept of South Pacific islands, having almost cliff-like approaches to the water and almost no beach whatever.

HERBERT FORD  
Public Relations Director  
The Voice of Prophecy

## SWITZERLAND

### Euro-Africa Division Treasurers Convene

The Euro-Africa Division invited from their European fields all union treasurers, local treasurers, managers of institutions, accountants and cashiers for a convention in Oertlimatt, Switzerland, from May 6 to May 15. The German-speaking group of 60 participants met during the first half of the period, and the French-speaking group the last half. The workshop focused on the details of financial administration. R. M. Reinhard, General Conference assistant treasurer, emphasized new methods in preparing financial statements and better ways to implement a unified system of accounting.

A. C. McKee, General Conference director of trust services, emphasized the importance and possibilities of the trust service program.

C. L. Powers, president of Euro-Africa Division, provided spiritual and practical guidance, stressing the need for close cooperation between treasurer and president.

S. L. Folkenberg, undertreasurer of the Euro-Africa Division, explained the over-all plan of the stewardship program, noting that the stewardship program brings much blessing to churches whenever followed according to the guidelines of the servant of the Lord.

E. Amelung, division treasurer, pointed out that the work of administration is not the church's primary objective; the church's first responsibility is to preach the gospel and to "feed the Lord's sheep." For administrators, the highest task is to streamline all the efforts of the church to meet our first responsibilities.

E. AMELUNG  
Treasurer, Euro-Africa Division

## BACKSLIDER RETURNS TO CHURCH AFTER 50 YEARS



L. Malunes, of Silay City, Negros Occidental, Central Philippine Union, baptized with a few others in 1922, was among the early believers in the Central Philippines. So strong was the pressure from friends and relatives that Mr. Malunes in his earlier years succumbed to fierce persecutions. Although considered a backslider, he did not return to his former membership in the Catholic Church.

As a young man, he found a permanent job in the Sugar Central in Silay City. For more than 40 years he worked in this company until his re-

tirement two years ago. Now nearing his seventies, Malunes is strong and healthy. He attributes his good health to constant exercise, keeping busy all the time, but above all to his heavenly Father.

C. L. Shankel, division lay activities secretary, held an evangelistic series in Bacolod City last spring, and a Bible instructor, Mrs. T. Pamonag, was sent to Silay City to search for backsliders. She visited Malunes and pleaded with him to return to the Lord. Without hesitation, he gave to the Lord all that was left of his life. On May 12, he was among those baptized in Bacolod Paglaum swimming pool, one among 237. It is his desire to redeem the wasted 50 years by working for his relatives.

D. M. NIERE  
Lay Activities Secretary  
Central Philippine Union Mission



## Students Repair Roof of 115-Year-Old Indian's House

By MYRON K. WIDMER

A SLIGHTLY GRAYING, 115-year-old Hopi Indian woman is sleeping in a dry house now, thanks to 13 students from the Seventh-day Adventist Indian Mission School near Holbrook, Arizona.

The roof of Tayauoumana's centuries-old, mud-and-stone dwelling, atop First Mesa in northeast Arizona, began leaking after continued heavy rainfall.

Unable to call a roof repair service, Tayauoumana and her 60-year-old daughter, Ethel, tacked plastic garbage-can liners to the open-beam ceiling, as a temporary measure to catch the dripping water while they began the traditional method of repairing the leaks by adding another layer of clay dirt. After hauling three loads of dirt up the ladder, Tayauoumana lost her balance and fell off, bruising her arm and wrist.

Unable to continue the work alone, Ethel asked the village tribal chief and the Bureau of Indian Affairs for assistance. Neither responded affirmatively. The chief said, "You're Christians now. Let your God help."

Ethel knew it would be difficult for them to leave the Hopi beliefs and become the only Christians (though not Seventh-day Adventists) in their village. "But we're still Hopi Indians, and I didn't think they'd refuse us assistance," commented Ethel. "But then, I knew God would help us. He'd show them that He takes care of His children."

*Myron K. Widmer is an editorial assistant for the Pacific Union Conference.*

And that He did through the mission school students.

The mission's Big Boys' Club heard of Tayauoumana's misfortune and decided to take her problem on as a missionary project. The members bought a roll of plastic, gathered hand tools, and even collected a load of firewood for Tayauoumana's wood cooking stove.

Loaded with these supplies, they traveled the 100 miles to Walpi Village where Tayauoumana had lived all her life in an environment virtually unchanged by modern technology.

Trained in modern techniques at the vocational-technical school, the students laid down a layer of plastic and then covered it with a layer of clay dirt, combining old and new modes of construction in the repair job.

Butane gas powers the only modern conveniences she has—a gas stove and refrigerator—since neither electricity nor running water have been supplied to the nine families living in the village.

Baking continues in stone ovens constructed near the 600-foot edge of the mesa. Oil lamps and fireplaces provide light after sundown. Feet provide the necessary transportation to the local store for supplies. Ceramic and wooden artifacts, the essence of their livelihood, are made with the help of hand tools.

As the youthful builders finished, old Tayauoumana, who makes a thumbprint for a signature and speaks only two words in English said, "Thank you." □



Left: Tayauoumana's house did not withstand this winter's unusually heavy rain. Top: Students brought in dirt to cover the plastic. Middle: Tayauoumana can now take down the plastic garbage-can liners that were tacked to catch the drips. Bottom: First step was to clear the top of the four-inch mud roof.





## College Breaks Ground in Taiwan

The groundbreaking ceremony for the new college (South China Adventist College, Taiwan Campus) in Taiwan, near the village of Yüchih, not far from Sun-Moon Lake, was held Thursday, April 26, after a five-year search for a suitable site.

Paul Eldridge, president of the Far Eastern Division, was the principal speaker. M. Y. Hsiao, vice-president of the Tai Ping Mission, gave a brief history of the college. Among others taking part in the ceremony were D. M. Barnett, president, South China Island Union; D. F. Gilbert, treasurer; Jerry Chi, W. K. Nelson, J. E. Christensen, Samuel Young, D. W. Christensen, as well as local officials and the architect. Taiwan Adventist Academy choir sang two appropriate songs for the occasion.

The site of the college in the city of Taipei had been sold, thus enabling the college to move to this more spacious country setting. The new site consists of 125 acres of orange grove, edible bamboo, pear orchard, and other crops, and is bounded on two sides by a river.

The opportunity to work on the farm, in the food factory, and other college industries will be of great benefit to the students and will add to the developing educational program in Taiwan.

RUSSELL EMMERSON

*Building Supervisor  
Taiwan Campus*

*South China Adventist College*

## ALABAMA

### Oakwood Sets New Records

For the first time in Oakwood's history, with 139 seniors in the June, 1973, commencement, the college graduated more than 100 in one class. With the enrollment of 854, the school also surpassed 800 students for the year 1972-1973.

Among the special advances during the past school year were the completion of a new library, capable of accommodating 150,000 volumes and 400 students at any one time; the continuing construction of an indoor swimming pool; and the addition of four teachers with the doctorate to the staff, bringing the total of college faculty members with doctorates to 15.

The formulation and staffing of the new associate degree nursing program have been completed, and enrollment will begin in September, 1973.

The services of Dr. Donald Bedney as campus physician mark the first time in three decades that Oakwood has had a black Seventh-day Adventist in full charge of its medical services.

Although the school year was faced with unprecedented expenses, especially in the area of emergency housing, the budget of more than three million dollars was successfully balanced. The coordinated support of thousands of alumni, former teachers, and conference leadership, has become very evident in the expanded services of Oakwood College.

C. B. Rock

*President  
Oakwood College*

# Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

**EDUCATIONAL COMMISSIONS.** Late in the spring two important educational meetings were held at the world headquarters—the North American Commission of Elementary Education and the North American Commission of Secondary and Higher Education. The former dealt with the development of an instrument for measuring the achievement of the second and third cycles of elementary education, and the latter dealt with the evaluation of our secondary schools across this country.

Participating in both of these commissions were selected educators from the unions in North America. An associate secretary of the GC Department of Education, Walter Howe, chaired the Commission of Elementary Education, and Charles Hirsch, secretary of GC Department of Education, the Commission of Secondary and Higher Education.

**NEW STAFF MEMBER.** We are pleased to welcome to the staff of the General Conference, Alice Lowe of the North New South Wales Conference with headquarters in Hamilton, New South Wales, Australia. Miss Lowe joins the Sabbath School Department as assistant secretary and will be assigned to provide lessons and teaching and leadership tools for the Cradle Roll and Kindergarten divisions of the Sabbath school.

**CERTIFICATE OF RECOGNITION.** Walter F. Farley of the General Conference Insurance and Risk Management Service attended a data processing management seminar in New York City and has been awarded a certificate of recognition by the American Management Association.

**DECISION MAKING.** A small group of the church's leaders met together recently in a study group retreat to explore in depth some of the decision-making processes of the church. In these days when so many events are taking place with such rapidity in all parts of the world, the church needs to be geared to make wise decisions based on adequate counsel, yet commensurate with the urgency of fast-moving scenes that seem to characterize our day. It is to achieve more adequately this goal that focus is being given to decision making procedures.

**ANNUAL PICNIC.** Once each year the General Conference family spends a half day together in the environment of Christian recreation. Though the weather on the assigned day was inclement, a pleasant afternoon was enjoyed by all in the commodious gymnasium of the neighboring Spencerville Junior Academy. A program was presented by staff members featuring different parts of the world,

emphasizing the theme, "It's a Small World." As members of the General Conference staff move throughout the world discharging their responsibilities they find that it is indeed a small world, but that the task of evangelism is great.

**AFRICAN WEDDING IN AMERICA.** An interesting and unique wedding was performed in the library of the Home Study Institute by D. W. Holbrook, president of HSI. The bride, Betty Kalebu, an employee of the Home Study Institute, and the groom, Eru Kyeyune Nyombi, are both from Nairobi. The wedding ceremony was a blend of East Africa and American culture with emphasis on the solid Christian graces that are all important to the success of every Seventh-day Adventist marriage.

**VISITORS.** The late spring and summer months bring many visitors to Washington, among whom were: Fred Frakes of Cleburne, Texas, a devoted Seventh-day Adventist layman and an aviation consultant; Elder and Mrs. D. K. Short, long-time missionaries in Africa, furloughing from Cape Town, where Elder Short serves as manager of the Sentinel Publishing Association; Neal L. Losey, a layman from Portland, Oregon; Elder and Mrs. H. L. Gray, returning to the United States after Elder Gray served six years as president of the Iran Section in the Middle East Union; Elder and Mrs. W. A. Fagal, Jr., in Washington to attend a special cooking school that was conducted in one of the area churches; Elder and Mrs. Salim Japas and their daughter, Norma, on study leave from the Antillian Union College where Elder Japas has been head of the department of evangelism for the past three years; Samuel Jacobson who is returning to his home in Wildwood, Georgia, after having spent several weeks at the Times Square Center in New York; Margareta Deak, secretary from the Inter-American Division office, visiting friends in Washington while on vacation; and Mrs. Siegfried Schwantes, missionary wife from Collonges, France, visiting her daughter in Washington. Elder Schwantes is professor of theology at the French Adventist Seminary.

A number of school groups have also visited the General Conference headquarters, among which were groups from York, Pennsylvania; Lancaster, Pennsylvania; Perryville, Maryland; Stanley, Virginia; and Syracuse, New York.

There was also a group of 38 students from the Virgin Islands who visited Washington and made the General Conference headquarters a point in their tour to the mainland of the United States.

# news notes

## North American Atlantic Union

► Some yo-yos are sending a teen-ager as a missionary to Honduras. Recently Union Springs Academy, Union Springs, New York, was the recipient of 100,000 Duncan yo-yos and tops. The school's administration put the toys to work through sales to fund Kathy Parker's trip to Honduras. Kathy, 17, a senior at the academy, has gone to San Pedros Sua, Honduras, as a medical aide to Adventist physicians and dentists. Another senior, Kathy Tollerton, whose expenses were underwritten by her father, accompanied her. In addition to this current missionary project, the academy plans to purchase books and gym equipment and to aid in the construction of a football field with the money from yo-yo and top sales.

► The combined effort and prayers of the laymen and literature evangelists of the Spanish Central Brooklyn church resulted in the recent baptism of 18. At the baptism Antonio Vazques, pastor, made a call, and six more people indicated their desire to follow Christ.

► It is a normal thing to see Adventists sharing the bread of life on Sabbath afternoons, but the Bridgeport, Connecticut, Spanish church is adding a new dimension to this idea. Each week members of this growing church distribute 300 loaves of bread to needy families of the New Haven, Connecticut, inner-city area.

► The Hudson and Framingham, Massachusetts, churches introduced the new Home Help program to their communities recently by manning a booth in the Natick Shopping Mall in Natick, Massachusetts. David Goldstein coordinated the May 17, 18, and 19 project, which involved 20 staff members. During peak shopping hours people completely surrounded the booth.

► A Worthy Student Fund was voted by the delegates at the triennial constituency meeting of the New York Conference, held in Syracuse, New York, on March 25. This is a plan whereby interested church members may contribute to a fund that will be held in trust at the conference office and will be dispensed by the New York Conference officers in counsel with the Union Springs Academy finance committee for the purpose of assisting worthy students attending the academy.

► Lewis Dininny, literature evangelist in the Southern Tier area of the New York Conference, recently sold publications valued at \$1,740.35 in one week. Four other literature evangelists delivered more than \$500 worth that same week. Sales as of April 14 represent an increase of \$20,000 over the same period last year.

EMMA KIRK, *Correspondent*

## Canadian Union

► A lay training and Sabbath school rally was held at Prince George, British Columbia, May 17-19. Instructors were George Knowles, Ministerial secretary of the Canadian Union, and W. W. Rogers, Sabbath school and lay activities secretary of the British Columbia Conference. Members of three churches shared in the program.

► A Five-Day Plan to Stop Smoking was held recently on the campus of the University of Saskatchewan in Saskatoon. The university hospital supported the plan; 13 people attended and nine completely kicked the habit. Among those who stopped was a dietitian from the hospital. On the final night she gave a talk on nutrition and offered her services for any future Five-Day Plans.

► On the weekend of June 8 three field schools of evangelism began in Canada; in Halifax, Nova Scotia, with Steven Vitrano of Andrews University; Vancouver, British Columbia, with George Knowles, Ministerial secretary of the Canadian Union; and in Winnipeg, Manitoba, with Verne Snow, member of an evangelistic team in Canada. Each field school has a group of theology students from Andrews University helping, and will include classes on evangelism in the morning, visitation in the afternoon, and an evangelistic meeting in the evening.

► More than 100 volunteers from the central area of Alberta gathered recently at Camp Bowden for a work bee on the new camp. They cut logs, piled wood, heaped brush, washed windows, and sanded walls, as well as working on the plumbing, heating, and leveling of floors to pour cement.

► The provincial government in New Brunswick is endeavoring to coordinate the organizations within its boundaries that are concerned with the smoking problem. Each society will keep its own identity yet benefit from the outreach and backing of the council. Seven organizations are participating. Ken Corkum, a Seventh-day Adventist pastor, was voted vice-chairman of the coordinating council.

► Speakers at Canadian Union College for the graduation weekend of May 25-27 included Herbert Douglass, an associate editor of the *Review*, commencement speaker; Graham Maxwell, chairman of the faculty of religions in the Graduate School of Loma Linda University, baccalaureate speaker; and Gerry Karst, pastor in the Alberta Conference, consecration service.

THEDA KUESTER, *Correspondent*

## Central Union

► Everett N. Dick, research professor of American history at Union College, was honored at commencement exercises by the presentation of the first copy of the book *People of the Plains and the Mountains*. The book is a collection of essays authored by nine historians of the American West who joined in a unique tribute to Dr. Dick. The book has just been released by Greenwood Press.

► W. K. Chapman, pastor of the College View church, recently visited in the home of Lewis Davis and found him reading the New Testament for the one-hundred-first time. Brother Davis is 97 years old and makes his home with his daughter, Mrs.

William Kuehl. He has read the Old Testament through 58 times.

► During the spring months the Grand Junction, Colorado, church held nutrition classes. One hundred and twenty-four registered for these classes, and of these, 35 were from non-Adventist homes. Many of these have asked for more nutrition classes. CLARA ANDERSON, *Correspondent*

## Columbia Union

► The Lynchburg, Virginia, Smyrna Dorcas Society has accepted as a project the 115 patients of a local convalescent home.

► The Charleston, West Virginia, church recently chose Effie Crites as Mother of the Year. Mrs. Crites has been a member of the Charleston church for 32 years, has served in many church offices, and has been a member of the Mountain View Conference lay advisory committee.

► Fourteen were baptized recently at Parkersburg, West Virginia, as a result of meetings held by Evangelist Kenneth McComas from the Potomac Conference.

► Ten clubs and 250 young people participated in the New Jersey Conference Pathfinder Fair held recently.

► More than 80 delegates attended the annual New Jersey Conference Dorcas Federation meeting held at the Community Services depot at Robbinsville. Special guest for the occasion was Rose Gates, president of the Colorado State Federation.

► Gordon Barnes, a colporteur, works at St. Francis Hospital in Trenton, New Jersey, a Catholic institution, as a volunteer library aide. The story of his work for the St. Francis patients was carried recently by the local newspapers.

► More than 40 persons were baptized recently as a result of evangelistic meetings by Donald E. Stutler at the Eastwood church in Columbus, Ohio.

► Ernest A. Neufeld has been named community health education coordinator for the Kettering Medical Center.

► Ninety-one graduated in the Kettering College of Medical Arts fifth graduation held recently. Commencement speaker was Raymond A. Roesch, president of the University of Dayton.

► Kay Daugharty of Blue Mountain Academy, Rebecca Seidel of Mount Vernon Academy, and Sue Cobb of Spring Valley Academy were recently awarded scholarships to attend Kettering College of Medical Arts.

► Three hundred Pennsylvania Pathfinders representing 20 clubs attended the recent annual Pathfinder Fair at Blue Mountain Academy.

► Dale C. Aalborg, lay activities, Sabbath school, and religious liberty secretary for the Pennsylvania Conference, recently completed a three-week MISSION '73 evangelism series at the York church. He was assisted by Daniel Kubrock, church pastor.

► Approximately 30 attended a recent health series at the Silver Spring, Maryland, church. Meatless menus and the vegetarian diet were featured. Principal speakers were Ella May Stoneburner of the General Conference Health Department and Jackson Saxon, a local physician.

► Approximately 150 persons stopped smoking as a result of a recent Five-Day Plan held in Scranton, Pennsylvania, by O. J. Mills and Vincent Gardner of the Philadelphia Better Living Center.

► Four hundred ninety-five Pathfinders representing 20 clubs recently participated in the largest Pathfinder Fair ever held in the Potomac Conference. Clubs winning top honors were Hyattsville, Maryland, and Tappahannock and Winchester, Virginia.

► Arnold Draner, Ohio Conference evangelist, and Joseph Damazo, church pastor, recently completed a series of meetings in the Cincinnati church.

► Thirteen were baptized recently as a result of a series of meetings by E. F. Koch, Potomac Conference evangelist, in Waynesboro, Virginia.

► The Washington SDA Church of International Brotherhood was organized May 26. The new church of 51 members is a human relations project. Participating in the ceremony were: Cree Sandefur, president, Columbia Union Conference; W. B. Quigley, president, and E. M. Hagele, secretary-treasurer, Potomac Conference; and Jacob Justiss, one of the church's original founders. Following the organization an ordination service was held. Josephine Benton was ordained an elder and Allen Breach and Jonathan Watkins were ordained as deacons. Dr. Benton, head elder, is one of the first women to be ordained a local church elder.

CHARLES BEELER, *Correspondent*

## Lake Union

► Literature sales in Wisconsin are up more than \$15,000 over a comparable period last year, and last year was an all-time high. Danny Howell and Gary Ehlert have each delivered more than \$2,000 in one week.

► In February, members of the Reedsburg, Wisconsin, church opened a Community Services Center in Ironton, a town with only 200 residents. To date, 1,600 items of clothing have been distributed or packed for shipment overseas.

► The Tomah, Wisconsin, Community Services Center was officially opened recently by Mayor Pete Bean. A vegetarian dinner was served to 15 area businessmen and agency representatives.

► Three students from Andrews University Academy are spending six weeks this summer working at the Holbrook, Arizona, mission school, which serves Indians from several reservations. Mike Delacruz, Bill Faber, and Keith Snyder are involved in construction, farming, and Vacation Bible School while at the school.

► Six new members were baptized recently in the Bunker Hill, Michigan, church.

► Mr. and Mrs. Otto Boyd, of Paw Paw, Michigan, recently celebrated their sixtieth wedding anniversary. They were baptized about 36 years ago by Henry Grundset and are now members of the Lawrence, Michigan, church.

► The Coldwater, Michigan, Community Services Center officially opened May 20 with a ribbon-cutting ceremony and open house for the public.

GORDON ENGEN, *Correspondent*

## Northern Union

► Six members of one family were baptized on May 12 in the Lemmon, South Dakota, church with Buddy Brass, conference evangelist, performing the rite.

► A health-foods booth was maintained by church members at the Huron, South Dakota, State Fairgrounds recently. Four hundred persons registered for a prize, a large number indicated a desire to attend a cooking school, and hundreds of pieces of literature were given away. The exhibit created such an interest in vegetable protein foods that the two leading stores in Huron decided to carry these health food products.

► Two people were baptized on April 28 at the Iron Range District meeting in Minnesota. The baptism was performed by Kenneth Mittleider, president of the Wisconsin Conference.

► Three people were baptized in the Rapid City, South Dakota, church on March 31. W. J. Clemons is the pastor.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

► S. A. Yakush has assumed the responsibilities of the department of stewardship, as well as the department of communication, for Southeastern California.

► San Gabriel elementary students received press coverage last month when they pedaled the year's schoolwork three feet into the air. David Zavos was the eighth-grade "pilot" of the biplane that has attracted attention in science and glider magazines. Ted Bauer is the innovative teacher. Last year the group manned a simulated moon mission.

► A Cessna 206 at Monument Valley Adventist Hospital and Mission has been named for J. Lloyd Mason, M.D., who was resident physician for more than 11 years. The plane is used to transport personnel to weekly clinics around the reservation, as well as patients needing hospital attention.

► Norman S. McLeod, Highland Square pastor in Las Vegas, has been awarded an honorary Doctor of Laws degree from the Union Baptist Seminary in Birmingham, Alabama.

► San Francisco Tabernacle Pathfinders sponsored a family picnic as their most recent emphasis to Youth/Family Life Year.

► Central California's Spanish telecast has changed to a Wednesday evening following the news. Pedro Geli is the producer, and Josephine Torres handles the "answering service" and is the Bible worker.

► Redistricting of churches in Nevada puts Joe Carner pastoring Fallon and Hawthorne, while Yerington has been added to the duties of Carson City pastor Floyd Smith.

► Glendale's Vallejo Drive church is sponsoring a city summer day camp June 18-August 25. Associate Pastor Bill Jamerson is in charge of the youth outreach.

► More than 60 members have been added to San Jose area churches following a series conducted by R. A. Rentfro. Frank McMurry was the host pastor in the Cambrian Park church.

► St. Helena Hospital and Health Center participated in National Hospital Week by providing a free glaucoma-detection screening for Napa County. Ophthalmologist Delmer D. Fjarli discovered 44 per cent of those screened needing further eye care.

SHIRLEY BURTON, *Correspondent*

## Southern Union

► Twenty-one new members were baptized into the Asheville, North Carolina, church as a result of meetings recently conducted by a conference evangelist, Richard Pollard.

► The Forest Lake Academy display at the Florida Conference camp meeting depicted the vocational-arts program that will be offered beginning with the 1973-1974 school year. Miniature tools placed behind glass showcase windows gave close-up views of the various vocational-training courses to be included in the revised curriculum. A new \$150,000 vocational-arts building is under construction.

► Fifty-eight persons were baptized at Daytona Beach, Florida, as a result of meetings conducted by Wayne Coulter.

► Twenty Florida pastors are involved in the five-week Extension School being conducted at Forest Lake Academy by H. K. LaRondelle, of Andrews University.

► Members of the Kentucky-Tennessee Conference have provided nearly \$100,000 for public evangelism during 1973.

► Thirty-nine persons joined the Lexington, Kentucky, church on Sabbath, June 9, as a result of meetings held during the month of May by the Cox-Weber evangelistic team.

► A record \$159,000 for conference evangelism was received by the Georgia-Cumberland Conference during the annual camp meeting.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

► The Albuquerque Heights Seventh-day Adventist church, with a seating capacity of 400, was dedicated recently. It is the largest church in the Texico Conference. Its current evaluation is \$400,000.

► The new Dixon church in the Texico Conference was dedicated May 5. This church serves as a worship home for Spanish-speaking believers. Laymen took timbers from the nearby forest and from these hewed beams that were used in the church for construction. Eleven new members were welcomed into church fellowship.

► Thirty-eight persons were recently baptized in evangelistic meetings held at Saragosa, Texas. The meetings were under the direction of Isaac Lara and Harry E. Curl, pastor of the Midland-Odessa district.

► Wilburn Morrow, first elder of the Roswell, New Mexico, church, was convinced that a baptismal class should be conducted in the church. Accordingly, he announced his plans for this class to be held on Sabbath afternoon and invited members and nonmembers who wished to attend. The average attendance was fifteen, and on Sabbath, April 28, five persons were baptized.

J. N. MORGAN, *Correspondent*



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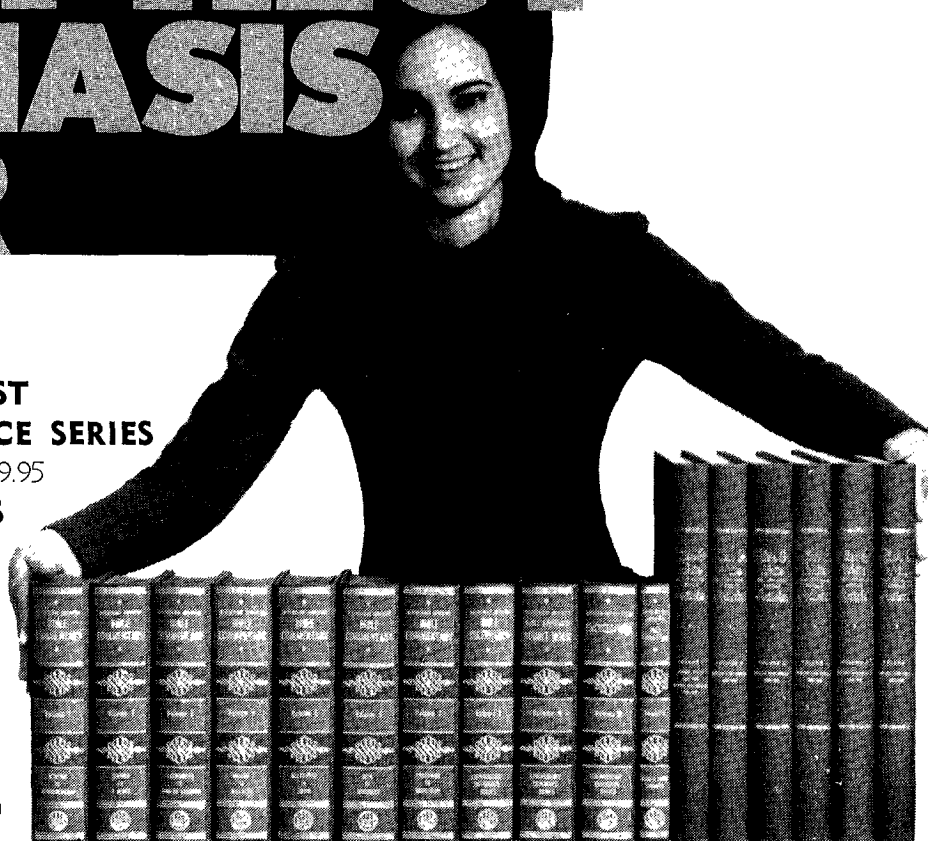
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## To New Posts

**C. D. Artigas**, district leader, Western Mindanao Mission, formerly secretary-treasurer, Western Mindanao Mission. South Philippine Union Mission.

**A. Y. Baculanta**, youth-educational secretary, Western Mindanao Mission, formerly district leader, Davao Mission, South Philippine Union Mission.

**B. B. Batiancala**, elementary teacher, Davao Mission.

**A. G. Bofetiado**, secretary-treasurer, Southern Mindanao Mission, formerly business manager, Iligan Adventist Hospital, Mindanao, Philippines.

**Joe R. Carner**, pastor, Fallon-Hawthorne district, Nevada, from Decatur, Illinois.

**Don Christensen**, business manager, Mountain View College, South Philippine Union Mission, formerly business manager, South China Adventist College, Hong Kong.

**J. J. Emverda**, youth-educational secretary, Northern Mindanao Mission, formerly school teacher, Northeastern Mindanao Mission, South Philippine Union Mission.

**C. S. Fallan**, district leader, Southern Mindanao Mission, formerly youth-temperance secretary, Davao Mission, South Philippine Union Mission.

**Louisa M. Gardiner**, to serve as nurse in Mwami Hospital, Chipata, Zambia, of Grande Cache, Alberta, Canada, left Edmonton, Alberta, May 29, 1973.

**Mr. and Mrs. Matthew Ferguson**, elementary teachers, Far Eastern Academy, from overseas elementary school, Japan Missionary College, Japan Union Mission.

**A. B. Gayao**, principal, Southern Mindanao Academy, formerly academic dean, Mountain View College, Bukidnon, Philippines.

**R. E. Guanzon**, teacher, Matutum View Academy, Philippines, from same position, Western Mindanao Academy, South Philippine Union Mission.

**Herbert Larsen**, lay activities secretary, Washington Conference.

**A. D. Lazaro**, secretary-treasurer, Davao Mission, from same position, Southern Mindanao Mission, South Philippine Union Mission.

**F. O. Martinsen**, lay activities secretary, Tanzania Union, formerly teacher at Kamagambo Training School, Kenya, East Africa.

**W. W. Melashenko**, business manager, South China Adventist College, Hong Kong, from same position, Mountain View College, South Philippine Union Mission.

**L. L. Nelson**, principal, Bugema Adventist College, Uganda, formerly teacher, Kamagambo Training School, Kenya.

**Alwin R. Parchment** (LLU '50), to be a relief physician at Youngberg Memorial Adventist Hospital, Singapore; **Jill (nee Warden) Parchment** (PUC '50) and one child, of Thornhill, Ontario, Canada, left Toronto, Canada, May 29, 1973.

**Jesse C. Richards** (LLU '36), to be a relief physician at Hong Kong Adventist Hospital, Tuen Wan, of Inglewood, California, left Los Angeles, California, May 28, 1973.

**Kenji Soneda**, secretary, Japan Union Mission, in addition to serving as youth and public relations secretary.

**Genie Soper**, elementary teacher, Far Eastern Academy, from same position, Yokohama, Japan Union Mission.

**B. L. Sullano**, auditor, Southern Mindanao Mission, formerly secretary-treasurer, Davao Mission, Philippines.

**Mr. and Mrs. J. H. Tegler**, staff, Kamagambo Training School, Kenya, formerly of Maxwell Preparatory School, Nairobi.

**M. Uruma**, manager, Japan Health Food Factory, formerly assistant manager, same institution.

**Fay Welter**, dean of girls, Far Eastern Academy, Singapore, formerly director, Seoul Adventist Hospital Orphanage, Korean Union Mission.

**Gary Whitlock**, ministerial intern, Washington Conference, a recent graduate of Walla Walla College, College Place, Washington.

**H. Zamora**, youth-educational secretary, Southern Mindanao Mission, formerly elementary teacher, same mission in South Philippine Union Mission.

## ADVENTIST VOLUNTEER SERVICE CORPS

**Harvey E. and Bonnie Kay Oetman**, of Collegedale, Tennessee, to serve as project director and nurse on the Southern Missionary College Nicaragua Project in Carago, Nicaragua, left McAllen, Texas, May 20, 1973.

**Cristina A. Pulido**, of Collegedale, Tennessee, to serve as nurse on the Southern Missionary College Nicaragua Project, Carago, Nicaragua, left McAllen, Texas, May 20, 1973.

## STUDENT MISSIONARIES

**Theodore A. Fleming**, of Collegedale, Tennessee (SMC), to be a construction worker on the SMC Nicaragua Project, Carago, Nicaragua, left McAllen, Texas, May 20, 1973.

**Jay Arthur Garrison**, of Collegedale, Tennessee (SMC), to be a construction worker on the SMC Nicaragua Project, Carago, Nicaragua, left McAllen, Texas, May 20, 1973.

**Leslie A. Smart III**, of Collegedale, Tennessee (SMC), to be a pastor in the SMC Nicaragua Project, Carago, Nicaragua, left McAllen, Texas, May 20, 1973.

**Brenda Rose Smith**, of Orlando, Florida (SMC), to be a nurse on the SMC Nicaragua Project, Carago, Nicaragua, left McAllen, Texas, May 20, 1973.

**John M. Ward**, of Collegedale, Tennessee (SMC), to be a construction worker on the SMC Nicaragua Project, Carago, Nicaragua, left McAllen, Texas, May 20, 1973.

## Deaths

**ABBOTT**, Donald Humphrey—b. Aug. 26, 1908, Loma Linda, Calif.; d. May 24, 1973. He was the son of Dr. G. K. Abbott, the first president of the College of Medical Evangelists at Loma Linda, in 1903. Donald attended Shenandoah Valley Academy and Washington Missionary College before entering the College of Medical Evangelists in 1928. After completing his medical course and internship and surgical residency, he accepted an appointment to Kanye Medical Mission in Bechuanaland, Africa, for a year and a half. He then served at Malamulo Mission in Nyasaland, and at the Cancele Dispensary in Cape Province. The next year and a half he was at Nokuphela Hospital, Western Native Township, Johannesburg, South Africa. After a furlough in 1942 he went to Songa Mission in Zaire. For a short time he was at Kanye Medical Mission again, and then went to Kendu Hospital, Kenya. He was next appointed medical secretary of the Trans-Africa Division. He spent six years at Kendu Hospital, where he established a school of nursing for the nationals. In 1946 he received his fellowship in the American College of Surgeons, and in 1950 his fellowship in the International College of Surgeons. He was a member of the staff at Loma Linda Hospital, Loma Linda, California. Survivors include his wife, Maxine; son, Donald Humphrey, Jr., M.D.; a daughter, Carolyn Hinsdale; a stepson, Cornell Morton; a stepdaughter, Phyllis Boyd; seven grandchildren; and a brother, Merrill F. Abbott.

**MURTON**, Jessie Wilmore—b. April 22, 1886, Kirksville, Ky.; d. May 18, 1973, Battle Creek, Mich. She attended junior college at Graysville, Tennessee, and was employed as a medical secretary at the Battle Creek Sanitarium. For a time she was a proofreader at Southern Publishing Association. Mrs. Murton was named Michigan poet laureate for a year and was the first poet laureate of the Michigan Federation of Women's Clubs. She was the author of a number of prose and poetry books and contributed to a number of denominational periodicals. Survivors include a sister, Elizabeth Ingle, and several nieces and a nephew.

**OLSON**, Bettie Swenson—b. April 22, 1887, Sweden; d. June 1, 1973, Glendale, Calif. She studied at Union College from 1906 to 1910 and was editorial secretary at the International Publishing House, College View, Nebraska, from 1908 to 1912. In 1912 she married Elder H. O. Olson. After a year's study they served at Broadview College, La Grange, Illinois, from 1913 to 1928, and in the Bureau of Home Missions of the General Conference from 1928 to 1938. They next served in the South American Division from 1938 to 1946. From 1946 to 1953 they were teachers at Emmanuel Missionary College, Berrien Springs, Michigan. Survivors include her husband; daughter, Harriet E. Lawrence; five grandchildren; five great-grandchildren; and three sisters.

## Health Personnel Needs

### NORTH AMERICA

Air-cond. mech.	Obstetrics
Comp. progrmr.	Staff
Cook	Nurse superv.
Admin. diet.	Nursing serv. dir.
Food serv. dir.	Nursing serv. dir., asst.
Inhalation ther.	Oper. rm. superv.
Med. tech.	Physical ther.
Med. transcrib.	Receptionist
Nurses	Receptionist-sec.
Nurse, del. rm.	Refrigeration eng.
Nurses, head	Secretary
Operating room	Stationary eng.
Pediatrics	Stock rm. super.
LVN	

Write Carl Sundin, Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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

## Coming

Midsummer Mission Offering	July 14
Dark County Evangelism	August 4
Church Lay Activities Offering	August 4
Oakwood College Offering	August 11
Lay Preacher's Day	September 1
Church Lay Activities Offering	September 1
Missions Extension Offering	September 8
<i>Review and Herald and Insight</i>	
Campaign	September 8-October 6
Bible Emphasis Day	September 22
JMV Pathfinders	September 29
Thirteenth Sabbath Offering	
(Australasian Division)	September 29
Church Lay Activities Offering	October 6
Health Emphasis Week	October 6-12
Voice of Prophecy	October 13
Sabbath School Visitors' Day	October 20
Community Relations Day	October 20
Temperance Offering	October 27
Church Lay Activities Offering	November 3
Week of Prayer	November 3-10
Annual Week of Sacrifice Offering	November 10
Ingathering Crusade Launching Day	November 17
(Campaign dates)	November 17-January 5, 1974
Ingathering Crusade	December 1
Church Lay Activities Offering	December 1
Stewardship Day	December 15
Thirteenth Sabbath Offering	
(Trans-Africa Division)	December 22



# the back page

## 1973 Evangelistic Series Attempted

More than 800 Voice of Youth projects have been completed by the end of April by South American youth. J. M. Vianna, division youth director, writes, "We hope to reach our 1,973 goal within 1973."

Some idea of this challenge is shown by a sample of Voice of Youth activity. In the city of Belém, located at the mouth of the Amazon, Pastor Vianna is directing the central series, with 15 satellite Voice of Youth projects being conducted at the same time.

LAWRENCE M. NELSON

## Church Changes Sign, Day of Worship

A Protestant church of more than 200 members on Savu Island in West Indonesia has replaced its former sign with a Seventh-day Adventist sign and simultaneously changed the day for worship from Sunday to Saturday.

A year ago a young member of the congregation attended an evangelistic series held by B. Malingkas. He shared the messages with his parents, who in turn invited a local Adventist worker to answer their questions. Convinced of the truths they heard, the family set about to tell other members of their church of their new discoveries. According to a recent report some 225 members of their church are awaiting baptism.

DON ROTH

## New GC Decision-making Procedure

A new program designed to make more effective the decision-making processes of the church in its headquarters operation was put into action July 2. Basically, the plan is to group the decision-making mechanism into three committees.

One group, known as the President's Executive Advisory, will consist of the president, vice-presidents, and four others from the Secretariat and the Treasury. Its scope will be in the areas of denominational trends, assignment of administrative responsibilities, financial trends, review of church structure, organizational effectiveness, and matters of this nature. This group will meet twice each month.

The second group, known as the President's Administrative Council, will be composed of the General Conference officers and the departmental heads. This group will meet once each week and will deal with major decisions in the general operation of the church program.

The third body, known as the Administrative Committee, will be composed of eight officers and assistants and will care for the multitude of routine items that call for administrative attention, such as camp meeting appointments, North American Division travel, irregular transfer records, inter-union calls in North America, and other matters that the president may assign.

F. C. WEBSTER

## Korean Medical Cadet Corps Training

Eighty-seven young men participated in the recent Medical Cadet Corps training program held on the campus of Korean Union College. In charge of the program was union MV secretary N. S. Chung, assisted by the local MV secretaries, as well as B. E. Jacobs, of the Far Eastern Division, and C. D. Martin, of the General Conference.

The training was highlighted Thursday afternoon by an outdoor demonstration. More than 260 college and academy students joined the trainees in demonstrating first-aid techniques, casualty transportation methods, and rescue operations. An inspection was conducted and the entire group was reviewed by the chief chaplain of the Republic of Korea Army. A ranking ROTC officer, a government education supervisor, and leading Korean Union church officers were also present.

C. D. MARTIN

## Churches Pray for Radio Broadcasts

Churches in Europe are being organized to uphold the Adventist World Radio in prayer whenever it is on the air, reports AWR Manager Allen R. Steele.

For example, whenever a program in German is being aired on AWR, a German-speaking church group is praying for God's blessing on the listeners of that broadcast.

At a recent meeting the Adventist World Radio Committee took action looking to the addition of six more languages to the present 18 (including English). Three of the new languages would be Irish Gaelic, Spanish, and Turkish. The other three languages would be selected for beaming to Eastern European countries.

M. CAROL HETZELL

## New Board Chairmen Chosen

Two institutional board chairmen were recently appointed: (1) Walter R. Beach, of the Radio, Television and Film Center, Newbury Park, California; and (2) C. J. Nagele, of Loma Linda Foods, Riverside, California.

These positions were left vacant as a result of the recent retirement of R. R. Bietz, after 43 years of dedicated service to the Seventh-day Adventist Church.

ROBERT H. PIERSON

## People in the News

F. Donald Yost, appointed first General Conference archivist. The archivist will be responsible for the collection, classification, and preservation of General Conference records, correspondence, and other documents. Melville Christian, 77, died, Pitcairn Island, June 20. He was a descendant of Fletcher Christian. Orville O. Butler, 54, secretary-treasurer; Lewis Wynn, 50, lay activities-Sabbath school-radio-TV-PR secretary; and Steve Morgan, 53, publishing secretary, all of the Arizona Conference, killed, June 29, in a small plane crash en route to campgrounds at Prescott, Arizona.