

# Review

AUGUST 16, 1973

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

Discovered in an old trunk purchased by an antique dealer, the letters came into possession of Susan Jaquette, a young girl interested in historical materials.



## Ellen White

By ARTHUR L. WHITE

# Letters Discovered in Historical Collection

THE STORY BEHIND THE STORY

**T**HERE ARE ABOUT 2,000 letters in the collection," Susan Jaquette said. It seemed incredible!

I was in my Washington, D.C., office talking by telephone on Tuesday, June 5, to Miss Jaquette, a 19-year-old junior mathematics major from Olivet College. She was at her home on a farm midway between Lansing and Battle Creek, Michigan.

She continued, "They are handwritten letters ad-

ressed to Lucinda Hall. The earliest is dated 1860 and the last 1899. Some of the letters are signed by Ellen G. White, others by James White. Others carry the names of Amadon, Kellogg, Loughborough, and Haskell."

When I learned that the letters were addressed to Lucinda Hall, my interest was immediately sparked. Here was a hitherto-unknown collection of original

*Continued on page 10*

## On Sowing and Reaping

One of the most difficult facts for repentant sinners to accept is that repentance and God's forgiveness do not suspend the law that effect follows cause, that we reap what we sow. Repeatedly those who have violated God's laws (either physical or moral) but who have forsaken their evil ways, ask, "If God has forgiven me, why must I suffer the results of my wrongdoing? If God really loves me, surely He can prevent the natural consequences of sin."

We have deep sympathy for these people. Throughout the years of our ministry we have suffered with many of them as they have pleaded with Heaven to make everything turn out right "now that I have decided to follow the strait and narrow way." But never have we been able to assure them that repentance will cancel consequences, that God's love and forgiveness will rewrite history and produce a happy ending for every chapter of life. The thief on the cross repented and was forgiven, but he was not removed miraculously from the cross; he died for his crimes and sins. Smokers have been converted after using tobacco for 25 years; they have been forgiven for violating nature's laws, but they have died of lung cancer.

Now let us look at the situation from a broad, Biblical perspective. In Galatians 6 the apostle Paul writes: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (verses 7, 8).

Though some may consider these verses negative and threatening, they are, in fact, positive and reassuring. They affirm that the universe operates rationally, according to fixed laws. They state that in the spiritual realm (and, by extension, in other realms) results are predictable. In agriculture, if one plants carrot seeds, he will reap carrots; if he plants beets, he will reap beets; if he plants wheat, he will reap wheat. Without this assurance no one could plan intelligently. No one could be sure of the kind of crop he would harvest. If he sowed oats, he might harvest soybeans; if he sowed onions, he might harvest corn; if he sowed lettuce, he might harvest rye.

To provide a dependable environment on this earth (and, doubtless, everywhere) God has established laws, one of which is: "Whatsoever a man soweth, that shall he also reap." Good produces good; evil produces evil.

The Bible provides numerous illustrations of the practical outworking of this law. When Adam and Eve ate the forbidden fruit, they were driven from the Garden of Eden. God forgave them and assured them that through the seed of the woman the earth would once more come under their dominion, but He did not waive the death penalty nor let them remain in the Garden. What they sowed, they reaped.

Consider also the case of David and Bathsheba (see 2 Sam. 11). David committed adultery with Bathsheba, the wife of Uriah the Hittite. Bathsheba conceived and sent this information to David. Fearing exposure and its consequences, David began a royal cover-up. First he sent word through Commander Joab that Uriah, who was in battle with the Ammonites, was to be granted a special R and R (rest and recreation). Uriah returned to Jerusalem but did not go home; he stayed at the palace and slept in the quarters with the king's servants.

David's plan was failing. He was about to be exposed as an adulterer. And more than a paternity suit was involved. "The

law of God pronounced the adulterer guilty of death, and the proud-spirited soldier [Uriah], so shamefully wronged, might avenge himself by taking the life of the king."—*Patriarchs and Prophets*, p. 718.

Now David urged Uriah to stay in Jerusalem another day. The next day he invited him to lunch and plied him with wine until he was drunk, thinking he might, in his dazed condition, stagger home and to bed. But Uriah did not go home. He spent the night, again, with the king's servants.

The next day David gave Uriah a sealed message to take to Joab. The message said, "Assign Uriah to the most dangerous position in the fiercest battle, then abandon him so he will be killed."

Joab obeyed, Uriah was killed, and David had added murder to his sins of adultery and deception. Apparently his cover-up had succeeded.

But it hadn't. God revealed David's sin to Nathan the prophet, and Nathan brought home to David's conscience the full dimensions of his wicked act. David repented. O how he repented! "I have sinned against the Lord," he exclaimed. And God forgave him. Said Nathan: "The Lord . . . hath put away thy sin; thou shalt not die" (chap. 12:13).

But four of his sons would die. The child born of his adulterous relationship with Bathsheba would die seven days after birth. Amnon, who wronged his sister, would be killed by his brother Absalom. Absalom would attempt to take the throne from his father, and would be killed by Joab. And finally, after David's death, his son Adonijah, who conspired to prevent Solomon from becoming king, would be slain. Thus would be "completed the fourfold judgment that testified to God's abhorrence of the father's [David's] sin" (*ibid.*, p. 750).

It is important to note, in connection with the law of sowing and reaping, that "though David repented of his sin and was forgiven and accepted by the Lord, he reaped the baleful harvest of the seed he himself had sown" (*ibid.*, p. 723).

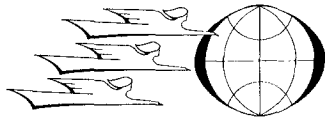
### A Source of Encouragement

"This passage in David's history is full of significance to the repenting sinner. . . . Thousands of the children of God, who have been betrayed into sin, when ready to give up to despair have remembered how David's sincere repentance and confession were accepted by God, notwithstanding he suffered for his transgression; and they also have taken courage to repent and try again to walk in the way of God's commandments."—*Ibid.*, p. 726.

Thus, while it is true that the law of sowing and reaping is inflexible, it also is true that God loves every repentant sinner and will sustain him in time of trial and suffering.

The most persuasive evidence that God cannot overlook sin or cancel the consequences of wrongdoing is found in the cross. If God could have excused Adam and Eve for eating the forbidden fruit, the incarnation and death of the Son of God would have been unnecessary. The fact that Jesus came to earth and died makes clear that sin has consequences that cannot be avoided. Equally important, it teaches that God involves Himself with man's problems and does the loving thing in enabling him to meet the consequences of his mistakes of judgment or violations of law. This knowledge enables one to face the harvest of his wrongdoing humbly and with quiet courage, knowing that God loves him and will sustain him even as He did His servant David. K. H. W.

# Review



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## This Week

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). So spoke Jesus that day on the mountain when He pronounced blessings for those whose lives characterized an assortment of virtues.

And Jerry M. Lien, pastor of the Walla Walla College church, writes this week about the meek, referring to those people who exhibit meekness as "beautiful" (page 4). And Elder Lien tells some of the things that this seriously misunderstood virtue—meekness—is and some that it is not.

Elder Lien, a graduate of Union College (B.A., 1944), the SDA Theological Seminary

(M.A., 1955), and the University of Southern California (Ph.D., 1968), began his ministry in the Minnesota Conference in 1944. In 1947, the year of his ordination to the ministry, he became educational superintendent and MV secretary of the conference.

In 1951 he became pastor of the Van Nuys, California, church, and in 1956 he moved to Portland, Oregon, to pastor the Stone Tower church.

The La Sierra campus of Loma Linda University attracted Dr. Lien's talents in 1960, and for nine years prior to accepting his present position he was professor of speech.

In addition to his pastoral work and his special area of speech, Dr. Lien has completed a clinical internship in counseling under the well-known Paul Popenoe at the American Institute of Family Relations.

"About 50 per cent of Seventh-day Adventist children and youth are not in Seventh-day Adventist schools. Or we might say about 50 per cent of the children and youth are in public schools." With that startling information D. K. Griffith, superintendent of education for the Florida Conference, begins his article "Our Schools, 'Prisoners of Hope'" (page 6).

But that grim statistic is followed by a positive suggestion for putting Adventist education within the reach of every school-aged young person. He presents a challenge to institutions, as well as to individual church members, to see that the church's youth receive a Christian education.

As Adventist schools are preparing to open their doors this fall to thousands of young people who will be attending, church members who do not have direct responsibility for school-aged children could help open those doors wider for many who would not otherwise have the privilege of getting a Christian education.

Photo and Art Credits: Cover and page 11, courtesy of Battle Creek Sanitarium; p. 8, F. Goodall Rischgill.

## 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.)

### Dr. Kellogg Was Involved

Writing in the weekly and monthly *REVIEWS* on "The Growth of Food Work" Eric Howse states that Dr. J. H. Kellogg was a pioneer of the vegetable protein industry in 1893, "but [he] never became a part of it." Actually, Dr. J. H. Kellogg not only began the vegetable protein industry but developed it over a period of at least 25 years, beginning with such products as Protose, Nuttose, and Nutalene. His brother, W. K., went into the breakfast food business and, as you know, became the "Cornflake King" in America.

ERNEST LLOYD  
Deer Park, California

### Halt Segregation

Would someone please explain to me why the parents of the young people are asked to stay away from them when they are being "spiritually fed"?

We have what is known as a "spiritual retreat" for the academy students

at our youth camp each year shortly after opening of school in September, and the parents are told in no uncertain terms to "stay at home."

In the midst of our present camp meeting a couple of middle-aged women went over to visit the youth division. They were promptly informed by the leader that no one more than 25 years of age was allowed.

This raises some serious questions in my mind. Who has the authority to "disallow" anyone from attending a religious service of their choice? What is being "fed" to the young people that wouldn't also be good for those "over 25"? Have we indeed come to a time when the Seventh-day Adventist Church would sanction this type of segregation and encouragement of the generation gap? I sincerely hope not!

RUBY WINTERS  
Portland, Tennessee

► John H. Hancock, world youth director, offers the following comment: "There are times when it is important for young people to meet together in their own age groups with proper adult sponsorship to enjoy fellowship and to lay plans for youth witnessing and other outreach activities. They often feel more uninhibited to express themselves when they are in the presence of their own peer group. On the other hand, it is highly important that youth groups do not become isolated within the church.

"The young people need exposure to the entire church and the church needs exposure to the youth and their program. A church can become alive as the young people stir up the energies of the entire group through their courageous testimony and youthful vigor. It is important, therefore, that in addition to the small groups of youth fellowship, or special youth meetings, that a regular MV meeting for the entire church be scheduled where families can attend and participate. However, in these MV meetings it is vital that the young people be kept in leadership roles.

"Perhaps Mrs. Winters has misunderstood the reasons why parents and other adults are requested not to attend the spiritual retreats held each year for academy students at one of our MV camps. The facilities are limited, the food service is carefully planned along with the program, and attendance must therefore be sharply curtailed. At camp meeting, when seating is limited, as it often is in the youth pavilion, the leaders often must limit attendance to certain age groups, not because of the type of program that is being carried forward, but because of the facilities. However, as a general rule no public youth meetings should ever be exclusive. Our youth congresses are attended by young and old and the fellowship is an inspiration to all. The climate has changed since the 60's, when you 'couldn't trust anyone over 30' was often heard. Now we are finding everywhere a better understanding between youth and older members in the church, and during this Youth/Family Life Year we should do everything possible to encourage this relationship."

# THE BEAUTIFUL

BY  
JERRY M.  
LIEN

REPEATEDLY in the Scriptures, God speaks lovingly of the meek; He delivers sustaining promises to them. These range from the assurance that the Lord will guide the meek in judgment and will teach them His way (Ps. 25:9), through guarantees that the meek will inherit the earth (chap. 37:11), to the impelling Messianic promise "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek" (Isa. 61:1). Zephaniah's trumpet call to repentance is addressed especially to them: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:3).

New Testament references range from the Master's invitation to those that labor and are heavy laden, to "take my yoke upon you, and learn of me; for I am meek and lowly in heart" (Matt. 11:9), through a repetition of the assurance of the inheritance of the earth (chap. 5:5), to Peter's description of a truly beautiful Christian (1 Peter 3:3, 4). This beauty does not reside in a coiffure, in ornamentation, in dress, but rather in that "ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4). Galatians 5 assures us that meekness is one of the fruits of the Holy Spirit. The apostle Paul urges the young preacher Timothy to flee such things as lust, greed, gluttony, pride, self-centeredness, "and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:11).

Any meaningful discussion of meekness must clearly define the term. Probably one of the clearest ways to perceive the present understanding is to list some common synonyms. Those for *meek* would include: mousy, tame, timid, docile. *Meekness* would find such descriptives as servility, cring-

ing, fawning, spiritlessness. Each of these bears a strong negative connotation. Obviously, these are *not* the Biblical meanings. Jesus said, "I am meek and lowly in heart." It would be extremely difficult for us to admire the Lord if the above meanings applied.

## Meekness Defined

A distillation of inspired definition would seem to characterize meekness as an absence of self-seeking and a presence of self-forgetfulness. It is "government of self" (*Testimonies*, vol. 4, p. 348), "a calm and trustful spirit," "lowliness of heart" (*The Desire of Ages*, p. 301), "the ornament of God's own choice" (*The Sanctified Life*, p. 16). Meekness, then, is an inward calm and peace of mind that shows itself in outward gracious, courteous, kind, and friendly behavior. It has been termed "an attitude of mind and heart that prepares the way for sanctification."

In summary, meekness is a willingness to endure wrong patiently, a gentleness in dealing with others, a modesty in evaluation of self. A meek person is so gladdened and overcome by God's greatness that he accounts his own life as nothing, but daily surrenders it for love's sake. According to the *Interpreter's Bible* (vol. 7, p. 282), the Greek word means "goodwill toward men and reverent obedience toward God." *Meek* is not a sad, timid, mousy little word. Rather, it is a word that has strength; it has sinew; it has muscle; it has soul!

Meekness is not self-assertive arrogance. Its language "is never that of boasting" (*The Sanctified Life*, p. 15). Society today is experiencing a phenomenon of arrogant righteousness; of self-centered messiahship! Speaking of this present trend, Martin Myerson, president of the University of Pennsylvania, stated, "Any concern beyond self tends to be regarded as too luxurious" (*Time*, Feb. 22, 1971, p. 115). At face value this seems to be a contradiction of the altruism being verbalized on every hand. However, closer examination of that altruism reveals that it frequently is mere ver-

*Jerry M. Lien is pastor of the Walla Walla College church, College Place, Washington.*

# PEOPLE

balization and often is self-centeredness. David Bryant, a minister and associate staff worker on the Inter-Varsity Christian Fellowship at Kent State University, in essence stated that instead of a meek and quiet spirit, the present pattern is toward an arrogant, loud, self-centeredness and self-righteousness. "One common trait presents itself in the majority (with different manifestations): pride. Young people today have no absolutes for defining 'value,' but they will certainly find it—within themselves."—*Christianity Today*, June 5, 1970, p. 14.

It is frequent practice today to deplore the division and intolerance that separates our leaders from us, without recognizing the arrogance that may separate us from our leaders. In Ephesians 4:1-3 we read, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." How different this is from the approach, the feeling, the tendency, often found today even in the church. Instead of lowliness and meekness, we find arrogance and pride; instead of longsuffering, sarcastic bitterness; instead of forbearance, extreme criticalness. Instead of endeavoring to keep the unity of the spirit, there seems to be an endeavor to bring in antagonism. Without doubt changes are needed. A renewal is needed in the world, in the nation, and in the church. But we must guard against the danger that, in seeking new life, we destroy the organism that we are endeavoring to renew. We must recognize that the vine needs trimming, that the dead wood needs to be cut away! There is a need of eliminating structures, practice, mind sets, that have lost their original meanings. We need that pruning that will strengthen and promote new vigor and growth. But as Kenneth Connors points out in the May, 1971, *Pulpit Digest*, "Let's never forget—when we prune the vine, we don't prune the roots!"

The relevance of the possession of a meek and quiet spirit is underlined in two citations from the comments of the Lord's messenger: (1) *Testimonies*, volume 5, page 238: "There have of late arisen among us men who profess to be the servants of trust, but whose work is opposed to that unity which our Lord established in the church. They have original plans and methods of labor. They desire to introduce changes into the church to suit their ideas of progress and imagine that grand results are thus to be secured. These men need to be learners rather than teachers in the school of Christ. They are ever restless, aspiring to accomplish some great work, to do something that will bring honor to themselves. . . . The Saviour bids them: 'Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.'" (2) *Evangelism*, page 631: "The value of our work does not consist in making a loud noise in the world, in being zealous, eager, active in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. The value of our work comes through trust in God, which brings holier qualities of mind, so that in patience we possess our souls. . . . The cause of God is best advanced by those who are meek and lowly in heart."

## Christ-centeredness the Goal

Please do not misunderstand or misinterpret. I have merely stated that when we seek progress we should seek it in a meek and quiet spirit; when we endeavor to hasten the coming of the kingdom, we should do so in Christ-centeredness, not self-centeredness and not man-centeredness.

"The meek will he guide in judgment; and the meek will he teach his way" (Ps. 25:9). The meek are guided by the Lord because they are teachable, willing to be instructed. They have a sincere desire to know and to do the will of God. They are the God-trusters and God-dependers, therefore they conquer. This conquering is not only for eternity but also for time. Life

can be very difficult, overwhelming, frustrating, embittering, devastating. The divine Father wishes us to live above this devastation, and therefore clearly points out how to avoid most of the problems. In *Testimonies*, volume 4, page 348, we read, "By putting on the ornament of a meek and quiet spirit, ninety-nine out of a hundred of the troubles which so terribly embitter life might be saved." Small wonder that God emphasizes that a meek and quiet spirit is essential for happiness in time and in eternity!

According to Galatians 5:23, meekness is a gift of God, a fruit of the spirit. In a practical sense, how can we gain the gift? Zephaniah 2:3 instructs, "Seek righteousness, seek meekness." We should, then, seek it. But how? Ellen White plainly details how to gain the gift. We must be converted (*The Sanctified Life*, p. 16); we must put on the Lord Jesus Christ (*ibid.*), the natural man must die and the new man, Christ Jesus, must take control (*Testimonies*, vol. 4, p. 349); Christ must be enthroned in the soul (*ibid.*, p. 38). But how can this be accomplished? It can be achieved by the surrender of the soul to Christ, by the new-birth experience, by the process of conversion. However, with the gift of meekness as with the gift of faith, we must put something of our own commitment into it. 1 Timothy 6:11 exhorts this personal initiative: "Follow after . . . meekness." In *The Sanctified Life*, Ellen White emphasizes that in seeking meekness we should, "put forth the most earnest efforts" (pp. 15, 16). The key is found in one word repeatedly employed: that word is *cherish*.

Early one winter evening after a graduate class at the University of Southern California, I went to an almost deserted commons dining room. Picking up a tray, I made my way along the serving deck, closely followed by an undergraduate university student. As I made my selections the student became more and more engrossed in the contents of my tray. He fell behind for a moment as I skipped one large section of the deck, and then

caught up with me at a pause before the check stand. He kept staring at me—my tray—me—my tray. Finally, seeming to summon courage, he peered intently and asked, "Do you mind if I ask you a personal question?" "No, of course not," I said. He stared at me—the tray—and back again, and queried, "Are you a vegetarian?" I laughed and answered, "Yes." Before I could comment further, he brusquely demanded, "Why?"

"Because I enjoy it," I answered. Before I could elaborate he shouted delightedly, "I'm glad you said that. I'm really glad you said that."

Now it was my turn to demand, "Why? Why does that make you so happy?" He smiled a little embarrassedly over his enthusiasm. "Well," he answered, "I worked for a vegetarian once. He was one because he had to be, and he hated every minute of it. I'm glad to meet a cheerful vegetarian who's a vegetarian because he enjoys it." Smiling at him, I philosophized, "Well, the only way to be a successful vegetarian is to enjoy it." There really isn't any other way.

We might comment further that the only way successfully to walk with Jesus is to enjoy Him. And if we don't it's because we don't really know Him. If we enjoy walking with Jesus, if we earnestly desire to be like Him, we will cherish His manner, His mood, His character, His mind. This is the only way to maintain a meek and quiet spirit. Again, may I emphasize the key word *cherish*. The dictionary defines *cherish* as, "to hold dear, to treat with tenderness and affection, to harbor in the mind, to cling to." As we comprehend these definitions we catch a little vision of what the Lord is trying to tell us.

Psalm 149:4: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." I'd like to invite you to be among the truly beautiful people—to cherish that which one writer called, "the grace which poets have forgotten to praise, the virtue the world little understands, but the disposition which conquers and will conquer all the earth." Won't you join a great pioneer of the church as she exclaimed, "Give me immortal worth. Let me grasp the golden chain that is let down from heaven to earth, and let it draw me up to God and glory. This is my ambition; this is my aim. . . . Let me be clothed with that meek and quiet spirit which is in the sight of God of great price. And I recommend it to you, young gentlemen and ladies, for it is more precious in His sight than the gold of Ophir. It is this which makes a man more precious than fine gold, even a man than the golden wedge of Ophir."—*Testimonies*, vol. 2, p. 593. □

# Our Schools, "Prisoners of Hope"

By D. K. GRIFFITH

ABOUT 50 PER CENT of Seventh-day Adventist children and youth are not in Seventh-day Adventist schools. Or we might say about 50 per cent of the children and youth are in public schools. It really doesn't matter how we say it, the tragic truth blares out like the foghorn of an ocean liner. If the studies that have been done as to the relationship between church school attendance and church membership are even nearly correct, we are talking about three serious results:

1. Children and youth are being eternally lost.

2. The church is suffering from the loss of membership and potential workers.

3. The coming of Jesus is delayed because those who are lost to the church do not contribute to the finishing of the work.

Yes, we know there are churches that have made a special effort and have as many as 100 per cent of their children and youth in Seventh-day Adventist schools. We also know there are churches who decide that to operate schools is financially impossible. Where this is genuinely the case and the family is using its influence to build up the work in that community, these people "may expect that the Lord will do His part" (*Testimonies*, vol. 5, p. 507).

But what about situations in which Seventh-day Adventist schools are available and yet a sizable percentage of Seventh-day Adventist children do not attend these schools? If the work is to be finished, then the growing edge of the church must be preserved. Our youth may be saved and trained for service.

## What Can Be Done?

In one conference in North America the president, working with the educational superintendent and the departmental men of the conference, launched what to some appeared to be a presumptuous plan.

The conference boarding-day academy had closed the school year with 280 students enrolled. Planning for the

next year, the academy board made three bold decisions:

1. To lower the tuition and give a 10 per cent discount if paid by the semester.

2. To build the next year's budget on 410 students (remember the year had just closed with 280).

3. To invest heavily in an organized recruitment program.

There were several previous assumptions that were dramatically reversed. One was that in order to meet the financial expenses of the school, the tuition must be raised. Fearing that secondary education was being priced out of the reach of many, the board not only reduced the tuition but granted a bigger than ever discount for prepayment, making it advantageous to borrow the money from a loan company, bank, or one of several educational financing organizations.

It was decided that the financial base should be broadened by more students being enrolled. This called for a concentrated all-out drive for students.

By obtaining from pastors the names and addresses of the academy-age youth who were not in Seventh-day Adventist schools, it was found that some 500 young people of high school age were not attending Seventh-day Adventist academies.

The conference was divided into districts and the president, secretary, treasurer, and each departmental secretary was given the responsibility of visiting, with the various pastors, every academy-aged young person. The program of the school, including the finances and work program, was explained to each youth and his parents.

The name and other pertinent information of each youth were recorded on a 3 by 5 card, which was turned over to the academy administration. During the summer each person was again visited in his home by a member of the academy faculty.

In addition to this, before and during the visitation, letters were sent to every member of the conference, emphasizing some aspect of Christian education.

Additional letters went out over the

*D. K. Griffith is superintendent of education of the Florida Conference.*

signature of the president, the secretary, the superintendent of education, and the academy principal. In addition, an application blank was sent to every constituent of the conference, asking him to use it for his family, if needed, and if not, to pass it on to some young person.

One dear old lady who did not quite understand, wrote that she wondered why she had received an application, for she had "finished school a number of years ago"!

The result of such plans and efforts under the blessing of the Lord was that the following year the academy opened its doors to more than 430 students and finished the year with over a 100 more than the year before.

### The Leah-Rachel Syndrome

God is eager to work with and for us in bringing our children and youth to these "cities of refuge." "God can work miracles for His people only as they act their part with undying energy."—*Prophets and Kings*, p. 263.

Important as the work of recruitment is, there is one more part of the story that is needed to make the picture complete. Our schools must be what

they were designed to be in philosophy, aims and objectives, and practice. If this is not the case, we are promising the youth of our church a Rachel, whereas in reality they will be getting a Leah. They might be receiving an education perhaps as good as, or even better than, they could receive in a high school, but it would not be what we had promised or what they had been led to expect.

Here then, I believe, is the crux of the whole matter. One of the greatest of all our needs is a revival and reformation within our schools. I don't mean primarily on the part of the students. I mean the restudy, the revitalization of the philosophy, the aims and objectives, the standards, of the school according to the Spirit of Prophecy. All persons involved must be included: the administration, the faculty, the board, the parents, the students.

This is possible and it must come. Writing to an anxious parent one time, Ellen White said, "Trying as your case now is, do not despond. You need cheerfulness and decision."—*Testimonies*, vol. 5, p. 507. This is true. There is work to be done that demands

cheerfulness and decision. Notice this tremendous promise: "Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*Ibid.*, vol. 6, p. 145.

And on the same page these words are given, "Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. Make a beginning. The oak is in the acorn."

What a work is to be done! Our youth must be informed, inspired, and involved in the knowledge and work of the Lord. There is much land to be possessed, and with the help of the Lord, we are well able to take it. Let our marching orders be "revival and recruitment and reformation" for our youth and our schools. □

## When You're Young

By MIRIAM WOOD

### Peacocks' Feet

FOR SEVERAL WEEKS I've been planning to find a peacock. The reason? I want to examine its feet. That sounds strange, I know, for people ordinarily visit a peacock to gasp in admiration at the magnificent shimmering, iridescent Argus-eyed fantail which the creature unfurls at will. And then he struts, seemingly completely conscious of his magnificence, calmly accepting the plaudits of his admirers as his rightful due.

My reason for wanting to examine a peacock's feet is this: I heard a speaker declare recently that though peacocks indeed possess a certain kind of incomparable beauty, they are known to have the ugliest feet imaginable. The speaker's point was that no matter how splendid, how gifted, how superior, a human being may seem to himself (and possibly to others) he's quite likely to have at least one humbling characteristic, which makes it rather incongruous for him to strut.

I'm not prepared to agree or disagree with the speaker's assertion concerning the peacock's flaw. For that matter, I don't know what standards are used to assess the beauty or ugliness of a fowl's feet. I am, however, completely prepared to agree that a human being is rather ludicrous when he regards himself, his possessions, or his achievements as so glorious that they set him apart from others less favored.

First of all, if one is physically attractive, he ought to remember that he had nothing to do with being so. (Well, he may have brushed his teeth regularly and drunk his milk and eaten his vegetables, but even those habits may have been forced upon him by alert parents.) His attractiveness came to him in his genes—and, after all, who can

select his ancestors? Good bones, a well-shaped body, excellent skin, and all the rest came to him gratis. He may have improved on all this; he may have taken good care of what he received, but proper stewardship of physical attributes is hardly a reason for self-conceit.

As for possessions, they usually can be acquired if that is a human being's primary goal. By choosing a certain career, the person puts himself in a position to have the accoutrements of "the good life," however that vague phrase is to be interpreted. But one thought ought to have a rather sobering effect: Possessions can disappear overnight with changes and shifts in economic conditions. Also *having* more doesn't mean that one *is* more—more of a person, more of a contributor to the good of mankind. As a matter of fact, possessions in themselves, without personal worth, can prove to be the ugliest of peacocks' feet.

Personal achievements sometimes cause a misguided human to spread his peacock fan, metaphorically speaking. "Look at me! I'm the brightest, the most persuasive, the most literate, the most sought-after; I'm the original five-talent person!" The paradox here is that whenever an achiever is massively pleased with himself, others become less and less so. His "ugly feet" of self-adulation get so big that they completely obscure his very real fan.

In all these examples we've mentioned, it's quite likely that other flaws exist that are all too obvious to the world at large—an inordinate, insatiable need for praise, an inability to recognize the talents and achievements of others (this is better known as "jealousy"), an ironclad determination to have one's own way. After all, it *is* the best way, isn't it?

Obviously I must go to a zoo and carefully examine a peacock's feet. The project should prove worthwhile and interesting.



# RACHEL— Your Weeping Turns to Joy

By NORMA YOUNGBERG

RACHEL, LOVELY RACHEL, why are you weeping?

We look back through the 37 centuries that lie between us and ponder the meaning of your brief and sorrowful life. Perhaps we shall discover some comfort for our own tears of disappointment and frustration.

We see you first, a shepherd girl of Padan-aram, bringing your father's flock to the well. The afternoon sun glistens on your dark hair, and the coarse garment you wear cannot conceal the beauty of your figure, the satin sheen of your olive skin, your graceful hands, or the splendor of your eyes.

The man who waits for you at the well is fresh from his Bethel vision of the ladder with its thronging angels. The covenant promise still rings in his ears. Can he doubt that the girl before him, Laban's daughter, his own cousin, is chosen of God to be his wife?

At sight of you a new and powerful love possesses him, a love so strong that seven years of hard labor for you seem but a few days.

We must suppose that during those years of waiting you became conditioned to the prospect of becoming Jacob's wife. The years must have matured and ripened your beauty. No doubt you also learned more about the God of Abraham, Isaac, and Jacob into whose master plan you had been drawn.

Through no effort of your own, you have been given two of the boons most prized by women since the dawn of time—great physical attractiveness and the love of a good man. Yet these blessings did not ensure lasting happiness.

*Norma Youngberg is a free-lance author in California.*

The seven years end and the wedding day comes. You probably know nothing of your father's plan to deceive Jacob with your sister, Leah. What disappointment and grief you suffered we do not know. Jacob reacts as your father knew he would. He accepts Leah with the promise that after a week of feasting over Leah's marriage, you will be given him as his second wife. To this arrangement your father attaches another seven-year labor contract.

At last Jacob holds you in his arms, his own beloved wife, the woman he feels sure God has chosen for him. So you begin your wedded life in competition with your sister, who has been your father's accomplice in the deception of the double wedding.

### A Tempest of Emotion

Leah's babies come one after another in quick succession. Do you help care for them? How can you be indifferent to the tiny boys, your sister's children, Jacob's sons. Yet the envy and grief planted at the beginning of your marriage grow and strengthen. Leah's fourth son is born and you can hardly endure her overflowing happiness. When she names him Judah, you turn on Jacob and explode in a tempest of emotion, "Give me children, or else I die" (Gen. 30:1).

Out of his own frustration and disappointment, Jacob flares in anger, "Am I in God's stead, who hath withheld from thee the fruit of the womb?" (Gen. 30:2).

Then in desperation you insist that Jacob take your maid, Bilhah. He complies and Bilhah does indeed bear him two sons. You name the boys Dan (judge), and Naphtali (my wrestling). The names reveal the depth and bitterness of the struggle between you

and Leah. Now Leah gives her maid-servant to her husband and two more births increase the number of Jacob's sons to eight. Then Leah bears two more sons and a daughter. Jacob's tents swarm with small boys, yet not one of them belongs to you.

The 14 years of Jacob's service for his two wives draws to a close, then God remembers you, Rachel, you bear your first child. Even in this happy experience your competition with your sister is uppermost in your mind. You name your son Joseph (may he add) hoping that God will add more sons to the one you have borne and thus even the score between you and Leah.

Now Jacob lays plans to return to his father's house in his own country. However, your father will not willingly give up the skilled manager who has increased the flocks and herds of Laban to a great multitude. He persuades Jacob to stay on and work for wages.

Have you found contentment at last in the baby Joseph? Have you forgiven Leah? Is the tension eased? We hope so. When, after six more years, God appears to Jacob and tells him to return to Canaan, you and Leah agree that you have no further portion in your father's house. You join in urging Jacob to do what God commands.

While your father goes to shear his sheep, Jacob takes all that he has, flocks, herds, wives, and children and sets his course for Mount Gilead. You, without Jacob's knowledge, steal your father's images. These teraphim are objects of idolatry. Whether your motive is contempt for your father's idols and a desire to separate him from them, or a wish to secure their protection on your long journey, we do not know. Some Bible students suggest that these teraphim are a sort of title



to property and that in stealing them, you took the deed to the home place in revenge for your father's mistreatment of your husband.

You outwitted everyone in the matter of the images and perhaps escaped death. How did you fare on that long, long journey to Canaan? Did you share the dread that enshrouded the camp when you drew near Esau's country? Did you know of that night when Jacob wrestled with the Angel? You do know that when the fateful meeting came, Jacob, with his usual devotion and care, put you and Joseph in the place of least danger. Not only does Jacob love you, Rachel, he regards Joseph as the child through whom the covenant promises will be fulfilled. He remembers how long Abraham waited for Isaac.

### Sojourn in Canaan

During the years of wandering in Canaan, Leah's older sons have grown to manhood. Even her youngest child, Dinah, is quite a big girl. Joseph is a teen-ager. After the disgraceful affair of Dinah when Simeon and Levi murder all the adult males in Shechem, God tells Jacob to go to Bethel and dwell there at the place where he had seen the vision of the ladder and received the covenant promise. Before leaving Shechem, Jacob cleanses his camp of idolatry. Here you surrender the teraphim you stole from your father several years ago. We don't know how you regarded those idols. We do know that you taught Joseph to reverence and obey the God of Abraham, Isaac, and Jacob. Your training in devotion will sustain him through years of Egyptian slavery and imprisonment. Could an idolatrous mother have trained a boy like Joseph? We think not.

Now your short life span draws to a close, Rachel. On the way to Bethlehem hard labor comes upon you and you die. With your last breath you name your second son Benoni (son of my sorrow). Jacob, stricken with a grief he will never forget, changes the boy's name to Benjamin (son of my right hand.)

Did Rachel fear to leave her beloved Joseph and her newborn babe? Could she sense even then the cruel jealousy of Leah's sons that would bring lifelong exile to Joseph and agony to Jacob? Certain it is that Rachel died as she had lived most of her life in disappointment and sorrow.

Yet Rachel was a part of God's master plan. God's plans embrace a longer, wider, more lofty span than human eyes are accustomed to contemplate. Laid before the foundation of the world, they extend into infinity. Let us comfort Rachel with a look into her future. Let us comfort her with the

comfort we need for ourselves. Let us show her that could she see the end from the beginning as God sees it, she would not choose to be led differently. We cannot see our own future, but we can see into Rachel's future for 37 centuries.

### A Look Into the Future

Lift up your eyes, Rachel. Look down through the years. Behold your son Joseph, second ruler of Egypt, savior of the greatest empire on earth and deliverer of his own family. See how Jacob has set Ephraim and Manasseh, Joseph's two sons, equal with Leah's two firstborn sons, Reuben and Simeon. He has made sure to the house of Joseph the double portion of his inheritance that is the firstborn's right.

Look to the end of Israel's Egyptian bondage when the hundreds of thousands of Jacob's children reach the borders of the Promised Land. See how the leadership of that mighty host and the division of the land are laid on your grandson, Joshua of Ephraim.

Look to the days of the judges. See your people oppressed by the Midianites, but God has prepared a deliverer, Gideon of Manasseh. See him with his invincible three hundred, breaking pitchers, flashing torches, blowing trumpets, and vanquishing the hosts of Midian in the power and majesty of God.

Now behold Israel grown to a mighty nation, acclaiming their first king, the finest specimen of manhood in all that vast congregation, Saul of Benjamin. To him God offers the throne of Israel in perpetuity. Yes, had not Saul failed to obey, the Messiah would have been born in your line. God intended the birthright blessing for your sons. Jacob was not mistaken. You were the chosen one.

But look again far ahead, 1200 years and more from this day. See the girl Esther of Benjamin, niece of Mordecai and queen of Persia. In her your matchless beauty is reproduced. She is the loveliest woman in all of Persia. See her risking her life to save her Persia. See her risking her life to save her people. Her triumph will be celebrated by her people as long as time endures.

Lift up your eyes beyond the reach of earthly time to that great city, the New Jerusalem. See it descending to this world to become the capital of the universe. It has twelve gates of pearl and three of them are engraved with the names of your sons, Joseph, Manasseh, and Benjamin.

In spite of your sorrow, your frustration, your years of grief and disappointment, you have been part of God's plan. The end of all that concerns you is peace and blessedness forever.

Rachel, lovely Rachel, your weeping ends in joy. □

## How Willie Broke a Bad Habit

By PATSY MURDOCH

FOR THE YOUNGER SET

SEVEN-YEAR-OLD Willie had a bad habit, and it got him into trouble almost every day!

Elderly Mr. Mason drove his fruit wagon past Willie's home every weekday morning. He rang a bell as he came down the street.

Ladies came hurrying out of their homes to meet Mr. Mason if they needed some apples, oranges, or other fruit.

The boys and girls loved to pet old Bess, the horse that pulled the wagon.

Willie soon learned that it was great fun to run along behind the wagon, grab hold, and jump up on the back.

Day after day he indulged this bad habit. And day after day Mother would make him get down.

After paddling him, she would say, "Now, go outside and behave yourself."

Behave himself? Ah no. Willie, with tears streaming down his cheeks, would run down the street and hitch another ride on the back of the fruit wagon!

One day Willie hitched his usual ride, got his usual paddling, and ran off for another ride.

Perhaps his tears blinded him this time or maybe the wagon hit a bump, but somehow, Willie did not get a good grip on the wagon—and fell "kerplunk" in the dusty street.

"Ouch! Oh-h-h-h!" groaned Willie, picking himself up. "What will Mother say now?" His pants and his shirt sleeve were torn, his hands were scratched, and a bump near his left eye was rapidly swelling.

Mother, who had come out to greet a visitor, saw a forlorn Willie limping home.

"Did you hitch another ride, Willie?" Mother asked.

"Yes, Mother," said Willie, looking down at the ground. He was ashamed to have Mother or anyone else see him like this.

"I'll come another time," said the visitor, turning away.

As Mother put ice on the bump and put medicine on the scratches, she had a little talk with Willie.

"Hitching rides on the fruit wagon has become a very bad habit, Willie."

"I know, Mother," he told her, "and I think I just broke that bad habit of mine!"

# Letter Collection Discovered

Continued from cover

documents spanning some 40 years of our history addressed to a person closely connected with denominational interests.

Before telling about the trunk in which the letters were safely kept for nearly 100 years, let me tell you about Lucinda Hall. Lucinda was one of five Abbey girls. Her father and mother, Ira and Rhoda Abbey, were among the first Adventists in central New York State to accept the Sabbath truth. The year was 1845. The family figured strongly in the development of the church in New York State. About 1860, Lucinda, then 21 years of age, was drawn into the family of James and Ellen White to serve as a helper in the home and to do clerical work. A year or two later she married William Hall, a pressman at the Review and Herald. William was an earnest Seventh-day Adventist and a highly valued employee. But their marriage was cut short by William's death. His obituary, appearing in the same issue of the REVIEW AND HERALD that carried the notice of the assassination of President Lincoln, stated that he died of the dreaded tuberculosis.

Lucinda Hall was called back to Mrs. White's employ as an assistant in the home, a copyist, and a traveling companion. For the next 15 years she was much with the Whites helping in their arduous journeys. She was with them when James White established the magazine *Signs of the Times* in Oakland, California, where she served as proofreader and assistant editor. Lucinda folded the first copies of the *Signs of the Times* to be mailed out. With the development of the Pacific Press Publishing Association she became its secretary-treasurer.

In 1880 she was called by Dr. John Harvey Kellogg to be matron of the Battle Creek Sanitarium. In this position she had charge of the food service as well as of the general housekeeping. She carried these responsibilities for more than 20 years. During this

*Arthur L. White is secretary of the Ellen G. White Estate.*

period of service she was for three years a member of the board of directors of the institution. In her spiritual life she was closely tied with the Battle Creek church and was a valued teacher in the Sabbath school.

The records indicate that the Abbey family continued their residence at Brookfield, New York, until about 1870, when in response to the request of James White calling for men of business acumen to move into Battle Creek to give strong support to the work of the church, the Abbey family responded and moved to Battle Creek.

Lucinda was closer to Ellen White in interests and spirit than her own sisters. In her Ellen White could confide and speak freely of her joys and sorrows. After the sanitarium fire Ellen White sought to arrange for Lucinda to join her at Elmshaven and become a part of her family and staff. These plans never materialized. Lucinda died in 1929 at the age of 90 and was buried close to other members of the family at Brookfield, New York.

Little wonder, then, when I learned that a collection of 2,000 letters kept by Lucinda Hall was intact and could be seen, I was excited. With a number of Ellen G. and James White handwritten letters in the collection, I knew that here were sources of information we did not have. Seldom were copies made of handwritten family letters. And it must be remembered that typewriters did not come into common use until the early 1880's, shortly after James White's death.

## How Susan Got the Letters

Two days after the detailed information concerning this collection of letters was given to me by Susan Jaquette, I was on a plane bound for Lansing, Michigan, and the Jaquette home on a farm near Olivet. One of the first questions I asked after being ushered into the big farm kitchen, where the large oval table was well covered with handwritten letters, was this: "Susan, how did you get these letters?" Here is the story as she told it. It is a story that to me shows God's

guarding hand over materials valuable to us.

Two or three years ago an antique dealer in Battle Creek, at a sale of various and sundry items cleared out of an attic in an old home, purchased among other items an old trunk. The trunk was partially filled, and part of its contents were handwritten letters. The dealer sold to his wife's mother, Mrs. Marge Ormsbee, the old trunk with its contents and some other items. Mrs. Ormsbee, also being interested in antiques, scooped out the letters, put them in cardboard cartons, and sold the trunk. A cursory glance at the letters convinced her that they might have some value, so she preserved them. When she had a little spare time she started to sort them. Later, knowing that her niece, Susan Jaquette, was interested in historical materials (her father had been an employee of the W. K. Kellogg Company, and Susan had assembled quite a collection of W. K. Kellogg documents), Mrs. Ormsbee turned over the Lucinda Hall collection to Susan.

## Careful Sorting

Susan is interested in people, and she found these letters to be intensely interesting. She sorted them out in chronological order, noting particularly that there were 40 Ellen G. White letters and accounts of two visions. In her spare time during the past nine months she went over these letters, making typewritten copies of many.

But the deeper Susan got into this survey of the materials the more she sensed that they would be of value to the organizations with which Lucinda Hall had been connected, and this led her to make the initial contact. Because a number of the letters were either in envelopes with the Battle Creek Sanitarium imprint or were on Battle Creek Sanitarium stationery, Susan went to the Battle Creek Sanitarium to discuss the letters with officers of the institution. There she was directed to Harold L. Flynt, the chaplain. Elder Flynt with Susan Jaquette in his office made contact with us at

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**"The letters are genuine beyond question."**

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the White Estate office in Washington.

As I explained to Susan how these documents would help to fill out our files, touching especially early historical periods not too well documented, the conviction deepened in her heart that the letters should be in our hands. Although she would have liked to keep the collection for its interest from the standpoint of sociological studies as the interplay between people was revealed in them, she was willing to part with her find in order that it might serve a broader, greater cause. Susan is to be commended for her gracious gesture. She will be allowed continued access to the collection as she continues her studies. I was able to bring the collection back with me.

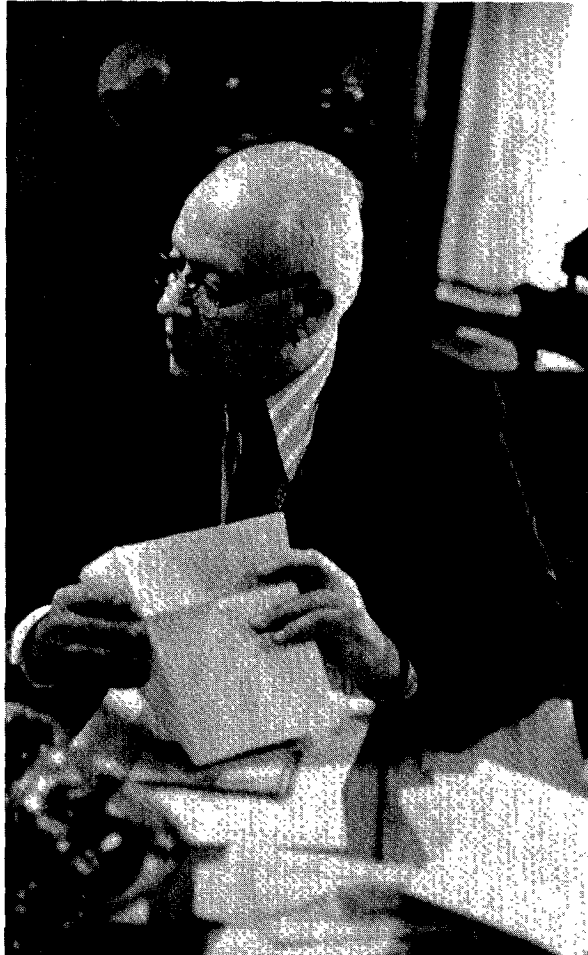
The letters are from many writers, and they deal largely with newsworthy and family matters. Nonetheless, they tie in with the development of the church between 1860 and 1900.

The reader may have a question in his mind as to the authenticity of the documents and the possibility of their being forgeries. I hasten to give assurance that our familiarity with many documents of this early period, with dates, people, handwriting, signatures, paper, and the like, there is no ground for questions of this character. The letters are genuine beyond question.

One of the two Ellen White visions in the collection deals in a personal way with the experience of someone to whom Ellen White wrote; the other, bearing the date of 1853, is typical of many copies of visions we have of those early years when someone with the original before him made a copy of the vision. The internal evidence of these accounts of the visions and the subject matter gives every assurance of authenticity. The 1853 document does not deal with doctrine but with missionary activity. The vision is referred to in *Early Writings* (pp. 95, 96), but only brief excerpts are given there.

The Ellen White letters, newsy in their character, will be of real service in the development of the biography of Ellen G. White, now in preparation. Other letters will contribute to background statements.

Next week will appear choice excerpts from some of the Ellen White letters, now for the first time in the possession of the White Estate. □



When Susan realized that the letters might have unusual historical value to the organization represented by the correspondents, she went to Battle Creek Sanitarium, where she related her story to the chaplain, Harold Flynt (below). Two days after Arthur White (left) received detailed information, he visited Susan's home.



*The Kind of Person Who Will Finish the Work—3*

## The Holy Spirit Refreshes as Well as Empowers

Barnabas became a "good man," a great builder of the Christian church, because he was "full of the Holy Spirit and of faith" (Acts 11:24, R.S.V.). This is indeed living the full life—certainly life at its best. More than that, for this kind of life habit exhibited in the character pattern of His church Jesus now waits.

The world today has a problem that far surpasses the factions and divisions at Antioch 2,000 years ago. Only men and women with the character of Barnabas can pull together anything sensible and everlasting out of today's world. Furthermore, church leaders in particular, and all of God's people everywhere, must duplicate the example of Barnabas, if we are ever to belong to the last generation. We must first be good men or else all our efforts—our programs, our literature, our great record for giving, our outstanding exhibits at county fairs, the most eloquent evangelistic sermons—pale into insignificance and will not add up to very much. This is where so many potentially successful programs fail. Novel techniques, short-cut programs, budget balancing—all this, yes; but to ensure genuine success, work for the Lord must build on the "good man."

What do we mean when we say a man is full of the Holy Spirit? We mean two things: we mean that this person has become an instrument of inspiration. We mean also that this person has become an exhibit of God's way of life. Too many people today want to be the instrument without being the exhibit. They want His power without His character.

Lucifer wanted it this way, back at the beginning of all phony service to God. This is how sin develops anywhere. It is so easy to fall into the same trap today; we want His power without His character. There are many ways to counterfeit His power, many ways for a person to delude himself into thinking that activity is power.

But the formula is unrelenting—we will not find a person with His character yet without His power, any more than we would find the flame without the heat.

The work of the Holy Spirit, as outlined by Jesus in John 16, is to interpret and to convince the world regarding the Lordship of Jesus Christ. No greater evidence can be mustered that Jesus is God than the changed life of a good man, a dynamic, self-controlled, forbearing, big-hearted Christian. No amount of words can tell the story of Jesus better than a person who reflects His character, in season and out of season. After all, this is the work of the Holy Spirit—not primarily to move mountains of obstacles, not primarily to do great wonders in legislative halls, not to speak in tongues or to make any particular kind of display, primarily.

The work of the Holy Spirit is first of all to produce men and women like Jesus. "The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, can stand as true representatives of the Saviour."—*Gospel Workers*, p. 285.

"The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a

representation of the life of Christ."—*Christ's Object Lessons*, p. 384.

The work of the Holy Spirit is to make us like Jesus. The "fruits of the Spirit" are simply the characteristics of the Christlike life. The Holy Spirit revives tired bodies and weary minds; He makes us fresh and clean every day. His inspiration breathes new life, a fresh start.

Freshness makes things beautiful and attractive. Even the same clothes we have had for years can give an extra lift to a person's spirit when freshly laundered.

There is an aroma about freshly baked bread that creates hunger. When the "good man, full of the Holy Spirit" offers the bread of life, the aroma will stimulate the soul to hunger and thirst after righteousness. But if that bread is offered without the fresh aroma, it will be nothing more than what could be picked up anywhere. Discriminating people will wait for something better, fresher, more appealing. "God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love."—*Testimonies*, vol. 9, p. 40.

### Freshness Inspires

Freshness inspires others; freshness compels attention and concentrated attention leads to action and favorable response. Our job as Adventists is not primarily to supply information but to create first a thirst that can be satisfied at that place where our own craving is satisfied every day—listening to the Word of our Lord.

Besides being a *source* of inspiration to everyone he contacts each day, the "good man, full of the Holy Spirit" is an *instrument* of inspiration. He becomes the hands and feet for God. He becomes, in a special, direct way, the mouth and eyes for God. Through the "good man," the rest of the world will hear the invitations of God Himself. These are awesome assignments.

Will that thought change the way we relate to people when we lead out in our local church responsibilities? Will it affect what we say to fellow church members on the telephone when we are trying to encourage them to join us in some church project? Do we leave the air filled with a god-like atmosphere? Do men feel bigger after we get through with them? Are they scolded for not working on the latest church project or made thirsty to try it for themselves? Do we lay a heavy hand on hearts that already may be about to break?

How would Jesus go about getting people within the church to do things for the church? How did He work on the woman at the well outside His church to join His church? We are to be human instruments in His hands today. He will use us only when we say what He would say, and do what He would do. Otherwise, we are on our own, and we all know what kind of trouble that opens up. Think of church boards where people say what they believe to be truth but not the way Jesus would say it. Think of power struggles that develop in the family, the church, the neighborhood, anywhere, when people seek power before character!

H. E. D.

*To be continued*

### Evidence

By LUCILLE WOLTER

We never see the whispering wind,  
Nor can we see our faith within.  
Wind's evidence, a rustling leaf,  
Supports our faith, our heart's belief.

# Homemakers' Exchange

We live in a neighborhood where there are no Adventists and our children have many friends. We are concerned because so much of their play centers around violence—war, variations on cops and robbers, cowboys and Indians, et cetera. All but our children have toys of violence. Is this just a stage they are going through? What should we do?

► We can't isolate ourselves from the world, but we don't have to be pals with it, either. Let your child know that there are many ways to have fun without violence. Nature is still the best school. Take your children away from the neighborhood to a better place as often as possible. Pray that their angels will guide and protect them when you aren't with them.

HENRIETTA CORRIE  
Prescott, Arizona

► Invite the neighbor children to your yard and have your children bring out their toys. We have found that neighbor children forget their games of violence in the excitement of something new that is made interesting to them.

JUNE GOHL  
Auburn, Washington

► I would instill in the minds of the children that anything they can ask their heavenly Father to bless is all right. Obviously He can't bless games of violence. You could explain that such games can become more serious than just play. For example, I know of one boy who lost an eye because of an air rifle accident.

Try to interest them in things of nature and in creative hobbies. For example, it is wonderful to take a piece of wood and carve something beautiful from it.

J. A. LA LONE  
Keene, Texas

► The fact that your children have many friends indicates that your family has proved itself to be friendly. What a mission field you have in your neighborhood!

Here are a few capsule suggestions that can be varied or amplified.

1. Include your children in the household duties in order to allow yourself more time to devote to them.

2. Keep the home atmosphere joyous. Play good records and sing along with them as you all work together.

3. Regularly recite Scripture in the hearing of your children and encourage them to memorize passages with you.

4. Provide constructive activities that will also attract the neighborhood children. The *Missionary Volunteer Handbook* has a world of priceless information that can be simplified even for the younger ones.

5. Involve the entire family in the study

of MV Honors. Soon your children's friends will be attracted and you will be helping little people to press wildflowers, gather seed pods, collect rocks, plant a garden, set a hen, bake, cook, sew, tool leather, swim, cycle, hike, and so on.

6. Start a neighborhood Bible club. You may become the most treasured mother in the area—not only sharing hobbies and joys but also soothing troubles away, placing young hearts in Jesus' gentle hands and motivating others to make this world a better place for their having lived.

7. Invite the neighbor children to church, junior camp, and camp meeting.

The fleeting hours of childhood do not need to be spent in destructive or even fruitless play. Fill every challenging moment with character-building happiness.

MYRTLE A. POHLE  
Tempe, Arizona

► Stick to your guns—the guns of faith, that is. You must stand your ground and be firm in your convictions or your children will not take you seriously.

It is difficult indeed when all around you seems contrary to your best efforts. Your reward will not be seen now or perhaps not even in the near future, but years hence when your children will shun violence and the tools thereof. Never let them handle a toy that simulates a weapon or cock their fingers in the gesture of shooting a gun. It is not necessary to be continually scolding them; once you make known your definite conviction in this matter, a look of reproof may be all that is needed.

Last, I would suggest that you dig into the writings of Ellen White. She has a great deal to say about child rearing.

CONSTANCE CONROY  
New Haven, Connecticut

► Our ten-year-old son plays with non-Adventist friends, and we have told him to leave them when they play games of violence. We have also asked them not to play in our yard when doing so. Otherwise we encourage activities in our home and yard.

When I read this question in the *REVIEW*, it occurred to me that I had not seen anyone playing with guns for some time in our neighborhood, so I asked our son what had happened. He said his friends told him it was no fun when he couldn't play with them too.

Our children are a great influence for right or wrong, so we must direct their conduct not only for their own good but also for the influence they exert on others.

HELEN WILTSE  
Wahpeton, North Dakota

► My advice to you would be to heed the timeless counsel of Ellen White and move out of the city into the country.

This may seem extreme, but what's more important to you—your financial status or the souls of your children?

CAROL JOY TANNER  
South Gate, California

► By all means try to keep your children from participating in games of violence with their neighborhood friends. I suspect that many of these games are spawned by hours in front of the television. You *can* control your own television (if you have one) and keep Westerns and war movies from your children. If they are being exposed to harmful TV at their friends' homes, you may need to set up guidelines about visiting privileges.

A possible solution may involve quite a bit of mother's time: make your home and yard the neighborhood play center. In that way you will know what is going on. When things appear to be getting out of hand, be ready to offer a constructive alternative. Get the children involved in building and making things (doll clothes, cookies, a playhouse, a neighborhood newspaper) and in vigorous physical activity (planting and caring for a garden, jumping rope, flying kites, climbing trees).

Have well-thought-through guidelines ready before you invite the neighborhood to headquarter in your home and yard. Stick to your principles when violations occur and send the children home if necessary. But remember the stakes are high: you may be saving not only your child, but somebody else's too. If your children's friends enjoy your home during the week, you may soon have the opportunity of starting a Bible story hour or even a branch Sabbath school.

STACY SOMMERVILLE  
Berrien Springs, Michigan

## NEXT QUESTION

*One of our nieces, who is very close to us but who is not an Adventist, is planning her wedding on a Sabbath. She wants her cousin, our daughter, as part of the wedding party. The wedding will be in a church, but we don't know whether participation as a member of the wedding party is an appropriate Sabbath activity. We want to do the right thing; we love our niece dearly.*

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

Questions for discussion in the *Homemakers' Exchange* are welcome and should be directed to the address given above.

# Karachi Hospital Offers Healing Despite Serious Shortages

By C. B. GUILD

THE ELDERLY KARACHI gentleman had fractured his hip in a fall. For three years he stayed in bed with his leg doubled up in a cramped position. But the reputation of the Adventist Karachi Hospital kept running through his mind, and finally, like the impotent man of the Gospel, he persuaded his family to take him there. He arrived March 4, reeking with the smell of tobacco, and suffering the effects of smoking 75-80 cigarettes a day.

Thankful to be in helpful hands, the patient was generous in offering cigarettes to other patients around him. The hospital workers soon put a stop to that, and during the following two weeks indoctrinated him in the harmful effects of using tobacco. He was a willing listener, and with this encouragement and warning, on March 20 he smoked his last cigarette. He had come to the hospital for the relief of pain, but received a more lasting benefit in release from his bad habit. And more!

He exercised his legs in a tub of hot water, and through physiotherapy and a new sense of determination reached the place where he could move around with the help of a walker. This former cripple and addict now studies the Bible with Austin John and attends worship services.

## Physiotherapy Restores Body

Ayub Mall, an electrical technician, had an acute infection. When he came to the hospital he was paralyzed up to the shoulders. He was treated by a nerve specialist, and an Adventist physiotherapist took a special interest in Ayub and used her skill to restore feeling and mobility to his seemingly dead body. Ayub is now able to walk with a cane. He is reading the book *Love Unlimited*.

Seven men suffered extreme burns from a Karachi oil refinery explosion. All seven were brought to the Adventist Hospital. Four of the seven men died from their burns; two recovered sufficiently to be dismissed. The other suffered

70 per cent burns, but with extensive skin grafting is recovering satisfactorily.

Dedicated workers staff the Karachi Hospital. Much of the time the term "under-staff" would be more appropriate. Harald G. Giebel fills the triple role of medical director, chief surgeon, and personnel director.

To help staff the hospital, an almost continuous number of physicians from Western countries have taken leave of their practices for periods ranging from one month to one year to give relief service in the hospital, sometimes to permit overworked doctors to take a short vacation. Frequently these physicians have paid their own way to and from the mission field, halfway around the world. This has been appreciated.

But despite the work of these volunteers, the hospital urgently needs career physicians. Their knowledge of the people as they stay on ingratiates them with the patients and their relatives. If they can gain a working knowledge of the language, they are also more content in their work.

## Dual Role Necessary

The people of Pakistan appreciate the hospital because it has the distinctive Adventist flavor of tender, loving, Christian care by its workers. But how can this atmosphere be maintained without Adventist workers? And where are such

*C. B. Guild is secretary of the Southern Asia Division.*

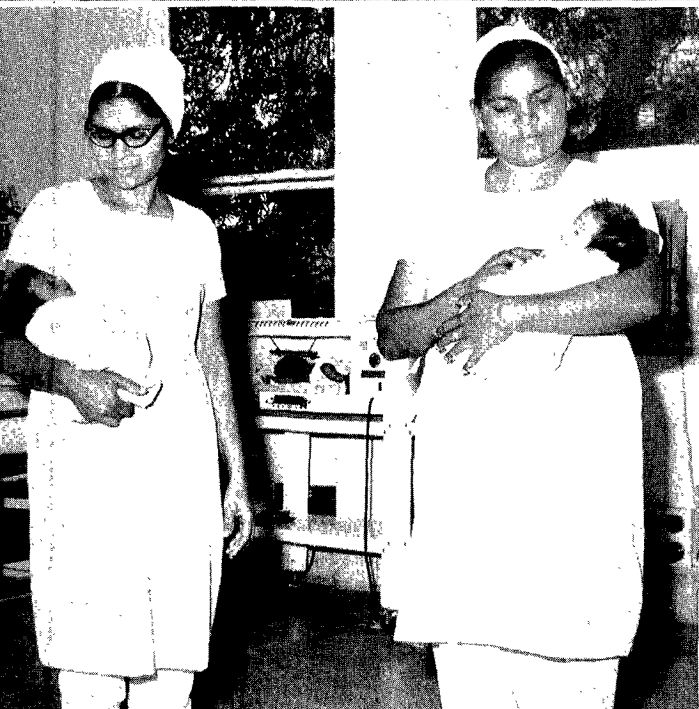


workers? The administrators of the Karachi Hospital must fill the dual role of providing the hospital with efficient Christian workers backed by a constituency in Pakistan and Sri Lanka of only some 4,000 Adventists, and at the same time meet the personnel requirements of the many-phased hospital needs. The hospital payroll numbers 352 persons.

The hospital is not able to draw upon medical graduates from Southern Asia's training program at Christian Medical College, Vellore, South India. Fortunately, some years ago a few workers, such as Daniel Mall, took training at Vellore when it was possible to do so. He now serves as assistant director of nursing services. The hospital sponsored one Karachi member to study medicine in Australia, and Peter Tung has now returned as a member of the staff.

#### Nursing Students Aid Staff

Hospital administrators arranged Sabbath concessions for two students taking medicine in a Karachi university, and the staff is looking forward to the time when these young men can take up their work at the hospital. To staff the nursing shifts, the hospital leans heavily upon the service of the 40 nursing students in the three-year course and the six enrolled in the midwifery course. More than 90 per cent of the students are Seventh-day Adventists. Fourteen SDA graduate nurses work in the hospital, as well as 21 others.



Karachi is a mixture of modernistic skyscrapers and rattling carts pulled by ungainly camels. But today there is no room for the time-honored camel cart on the busy eight-lane thoroughfare in front of the Karachi Hospital. Merely to cross the street is a hazardous undertaking. But the hospital is in a good area to serve the city.

However, hospital administrators have long been embarrassed with the ramshackled frame structure—also on the main street next to the hospital—that is used for a dormitory. Nursing school and nursing service directors struggle with its inadequacies.

One and a half years ago Harald Giebel learned of the German Protestant Central Agency for Development, which assists in building educational facilities abroad. This organization requires that complete specifications of projected work be given with full quotations for payment—in German! This meant several months of work for someone with a knowledge of German. The offer sounded good. But where was the person with the special combination of talents needed for the job?

Alexander Giebel, brother of Dr. Harald and an insurance executive, came to the rescue and offered to carry out the assignment. He and his wife spent five months in Karachi during 1972. Negotiations were not completed. He returned to Germany for a few months, but came again for another three months. A modern three-story nursing school and dormitory is projected on hospital land (barely enough). Work on the \$220,000 structure will begin soon.

The hospital property extends only some 20 feet in front and back of the hospital building, church, and staff quarters. Some staff members live in a nearby compound. Overseas workers live in widely scattered apartments miles from the hospital. A property of about one acre has become available next to the hospital. Workers have faith that funds for this badly needed property will be made available.

#### History of the Hospital

Medical work began in the city approximately 24 years ago. Coming as a refugee from China, Genevieve Joy Ubink opened a clinic in Karachi in 1949. Her husband, Richard, was business manager. Robert Dunn, also a former China missionary and refugee, took charge of the Karachi medical work in 1950.

The main Karachi hospital building at 91 Depot Lines was erected by Lester Hoover in 1951. He was told to construct on the basis of partially building a 50-bed hospital. But the need was urgent, and in October, 1951, an 80-bed hospital was opened. With this new facility, George Nelson became medical director. A new wing, which increased the hospital capacity by 50 per cent, was added in 1961.

A school of nursing was opened in 1956 and a midwifery school has been added since. In 1961, L. D. Day pioneered dental service. When the Pakistan capital was established at Islamabad, a fully equipped dental clinic was begun at nearby Rawalpindi. One dental laboratory technician serves both clinics, but two are needed.

Ten years ago when six members of the Loma Linda University heart team came to the Karachi Hospital and operated on 44 heart patients in one month, the hospital gained unprecedented prominence and favor. (See the REVIEW, July 11, 1963.) This medical light cannot be hidden under a bushel. People look to Karachi Adventist Hospital for life, many times when they have exhausted every other resource. □

Left: Pansy Facey, a 1963 nursing school graduate, helps a patient with extensive skin grafts get his exercise. Center: The man who quit smoking 75-80 cigarettes per day was also helped by physiotherapy treatments. He is attended by Suguna Williams, third-year nursing student from Sri Lanka. Top: The Karachi Hospital is situated on an eight-lane thoroughfare. Bottom: Twins are held by Mrs. Austin John, nursing student, and Mrs. Sharif Asad, midwife.

## Spirit of Prophecy Emphasized on Two European Campuses

By D. A. DELAFIELD

VISITS TO TWO Adventist colleges in Europe have shown me how willing European members are to accept the prophetic role of Ellen White when they have the full slate of facts. As part of a year-long Spirit of Prophecy emphasis itinerary in Britain and the Continent, I visited the campuses of Newbold College and the French Adventist Seminary (Séminaire Adventiste du Salève).

Newbold is located near the new town of Bracknell, Berkshire, approximately 30 miles southwest of London. The school is under the direction of Principal R. E. Graham and a staff of about 30 full-time and part-time teachers. Approximately 30 nationalities are represented in the student body, so the campus has an international flavor.

The principal emphasis is theology, and the school has the status of a four-year college through affiliation with Columbia Union College of Takoma Park, Maryland. In addition to the college there is an advanced seminary course. The theological faculty is under the direction of Jan Paulsen, a qualified spiritual leader.

And nearby a splendid grade school is conducted. There are several such elementary schools in Great Britain; one, for example, in Grantham, five hours by car to the north, where the Stanborough Press is located.

While on the campus at Newbold I had meetings in the chapel mornings and evenings. There was a special Sabbath morning Spirit of Prophecy sermon and an afternoon question-and-answer period. The heart of our discussion was the functioning of the gift of prophecy in the Seventh-day Adventist Church through the ministry of Ellen White.

I found the students committed to a faith in this gift and preparing to defend it in their ministry. The students are young men and women serious about their education.

### Important SDA College

After one week of teaching and observing at Newbold College, I am convinced that this school is filling an important position in preparing workers for the Northern Europe-West Africa Division. During my itinerary in Europe I repeatedly came across ministers and their wives, graduates of Newbold College, whose firm faith in the gift of prophecy strengthened the

*D. A. Delafield is an associate secretary of the Ellen G. White Estate.*



Above: Students at the French Adventist Seminary wave good-bye to the Delafields. Below: The international student body at Newbold College is represented by these students from 30 nations. Right: The chapel at Collonges, which is at the base of the Salève overlooking Geneva.

faith of others. I consider it one of the most important Seventh-day Adventist colleges in the world, exerting a spiritual influence far out of proportion to its size.

On a sloping hillside approximately seven miles from the historical city of Geneva, Switzerland, and overlooking Lake Geneva, is the French Adventist Seminary. Like Newbold College in England, students are attracted to the school from all over Europe—indeed the world. In connection with the Seminary are intermediate and elementary schools, with about 12 teachers.

Towering above the sprawling, terraced campus is a huge mountain, the Salève, protruding up from the earth and casting its shadow over the school. This Gibraltarlike mountain adds a feeling of strength to the atmosphere and is easily visible from the city of Geneva. Friends from the college point it out to visitors from hotel rooms or the railroad stations in the city. "There it is," they will say—"the college is right under that mountain."

My wife and I drove to the campus

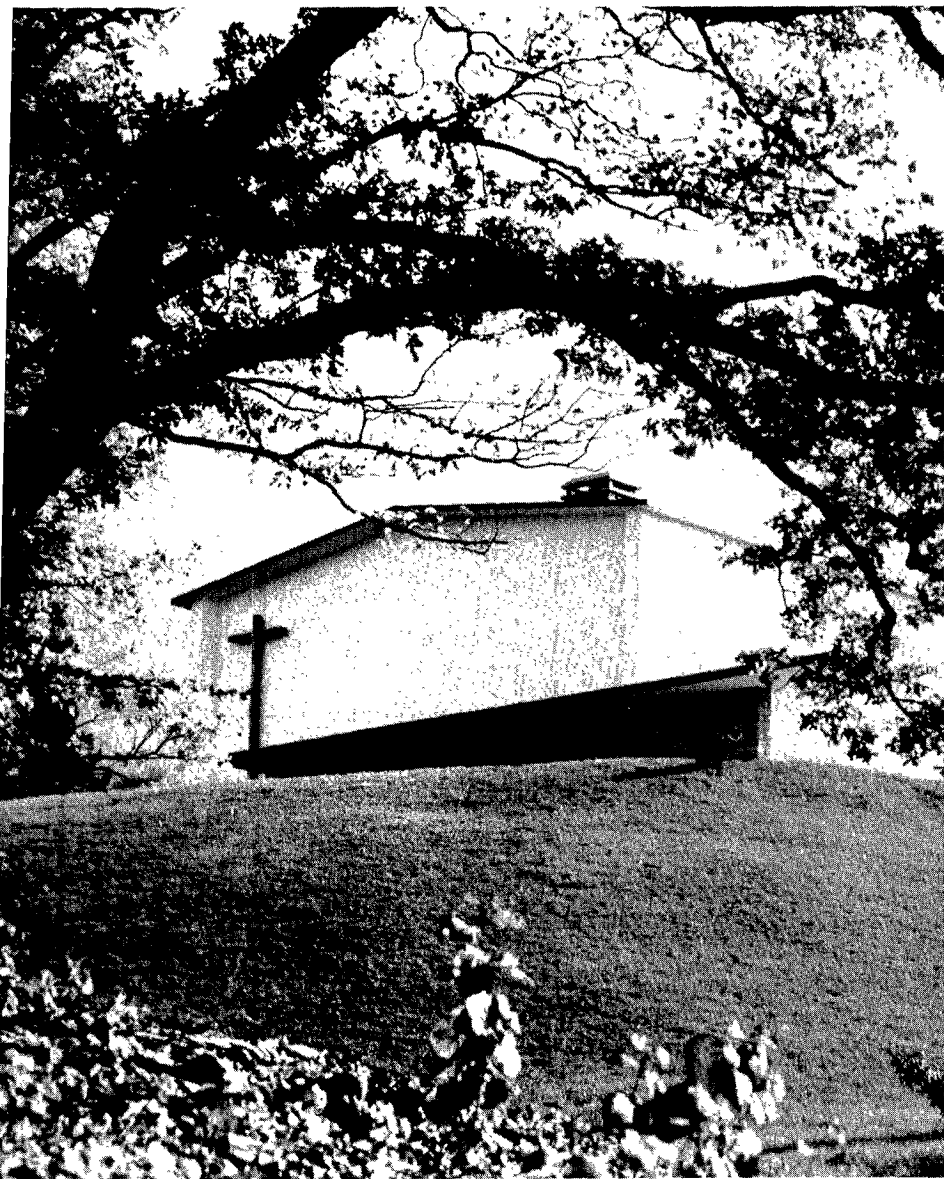
in our Volvo, crossing the French border a mile from the campus. We were to spend a week with the students and faculty reviewing the providences of God in connection with the Spirit of Prophecy. And what a week it was! Chapel services were held mornings and evenings. We met with the students in many classroom sessions and in the Sabbath services.

### Sabbath Afternoon Inquiry

Each student was given a free copy of *Steps to Christ* and *Ellen G. White and the Seventh-day Adventist Church*—both in French. Questions were answered in a big Sabbath afternoon inquiry service.

I appreciated how the youth grasped the significance of the gift of the spirit of prophecy in the Adventist Church, not only at Collonges, but in schools all over Europe. European Adventists are thinking people inclined toward scholarship and impressed with coercive evidence. When the facts are presented there are acceptance and commitment. I found this willingness at Collonges.





One night at worship Mrs. Delafield met with the young women. She said that if any wanted to stay and counsel with her they would be welcome. Almost every one of the girls remained! They were friendly, warm, and full of questions. The meeting went on and on into the night. It was a happy experience. One young woman is a Seventh-day Adventist today as a result of that meeting.

Immediately after our meetings, the pastor of the church began to conduct a Testimony Countdown class in his church, using French *Testimony Treasures*, volumes 1-3. These Testimony Countdown classes have been held not only on the campus at Collonges but in our churches throughout France—indeed, throughout Europe.

Collonges is one of the best Seventh-day Adventist schools in Europe. Many American students enroll, and learn to speak French. The classroom and campus emphasis is Adventist and Christ-centered. The fundamentals of the Seventh-day Adventist faith are believed and the ideal of overseas service is stressed. □

#### ZAÏRE

### Principal, Students, Hold Meetings for MISSION '73

As a result of meetings held each Sabbath by the students and principal of Songa Secondary School a church school that had been closed for several years is functioning again. During the dry season Principal E. P. Delaporte and his helpers hope to build three churches in the most needy areas.

The outreach began when Dr. Delaporte wanted to get into the spirit of MISSION '73. The director of the primary school accompanied him each Sabbath, translating from French into the local language. Students and other missionaries provided special music.

Each Sabbath morning they went to one of the 11 churches within a radius of 70 kilometers of the school. The Christians in the villages welcomed the group, for if it were not for the help of the school it would be difficult for the small churches to hold regular Sabbath services.

On one occasion after a Sabbath sermon the translator, who is a zealous national worker, made an appeal to the ones who had not yet given their hearts to the Lord, and seven came forward desiring to join the Adventist Church.

The areas where the preaching has been carried on are poor. Sometimes the trees are the only protection from the elements, and in other locations the church is built of palm leaves, which allow the sun and rain to enter.

Dr. Delaporte has had many surprises. On one occasion at the close of the service the local elder gave him all the trappings of a witch doctor who had been converted. Since beginning this evangelistic program five months ago Dr. Delaporte testifies that each Sabbath has been a day of happiness, and the ones who have received the greatest blessing are the visitors rather than the visited. J. HOWARD

*PR Director, Zaïre Union*

#### WASHINGTON

### SDA Engineers, Architects, Organize, Elect President

The Association of Seventh-day Adventist Engineers and Architects has been incorporated in the State of Washington. Its purpose is to "assist in providing that means whereby engineers, architects, and those in allied fields, and students in these areas of interest may contribute their many and varied talents in the promotion and accomplishment of the mission of the Seventh-day Adventist denomination."

Elected president was David R. Hensel, an Auburn, Washington, engineer affiliated with the Omega Corporation. A graduate of the Walla Walla College department of engineering, Hensel reports that preliminary surveys show a potential membership of 2,000 or more. He points out that this represents "tremendous potential" for the church in several complex areas of specialization.

Hensel said that many professionals utilizing engineering knowledge and techniques in such fields as medicine, construction, and research are eligible for various levels of membership. He emphasized that by joining the association engineers and architects may contribute their talents to meaningful church projects in many parts of the world. Several projects are receiving contributory help at the present time. Missions in Central America have already had some \$12,000 worth of technical assistance.

The new organization will systematize what Adventist engineers and architects are already doing, Hensel said. What has been done singly and in small groups can now be coordinated for more meaningful results. This coordination will be of particular benefit in mission fields, he said, but will not be limited to overseas efforts.

CECIL COFFEY  
*Editor of Publications  
North Pacific Union*

# The Last Lap: Progress in Incaland Exceeds Problems

By WALTON J. BROWN

NOW OUR AIR JOURNEY took us first above the deserts of Northern Chile with the blue Pacific to our left, and then over the high snow-capped Andes. We landed at La Paz, one of the highest commercial airports in the world, approximately 12,000 feet above sea level. A person feels this altitude if he becomes overly energetic in walking up a street or even in packing a suitcase.

Walter Manrique, secretary of education of the Inca Union Mission, joined us. He took us to visit a secondary school being operated by the Los Andes church in La Paz and bearing the name of Fernando Stahl. Although quarters are cramped, enrollment is 680 students (only 47 per cent Seventh-day Adventist). A new property has been acquired, and it is hoped that soon a more modern and ample facility may be constructed.

After a 30-minute flight the next day, we landed at Cochabamba, and were then taken 12 miles west to the Bolivia Training School. This school now offers a government-recognized teacher-training program that is two years beyond the secondary course. Again it was vacation time, and we were able to see only the property and speak to the teachers. The school had 278 students in 1972. Memories of yesteryear rose as six of my former students in Argentina gathered at a special supper remembering the past days and reporting on their present work as missionaries in this area.

Behind the main school building we discovered a lonely grave with the name Harry Theron Pitman, 1912-1946. He was the Seventh-day Adventist medical doctor who died in a plane crash while returning from his duties in another area of Bolivia.

The next day as we landed back at La Paz we were met by Dr. Pitman's son. He took us from the airport to the Bolivian border, a couple of hours away, in a new Dodge station wagon specially converted into the *Clinica Rodante Adventista* (Adventist Rolling Clinic).

## On to Incaland

And now into the land of Fernando Stahl. As we crossed the border at Desaguadero, at the southern end of Lake Titicaca where it has its only outlet, we followed the western shores of the lake northward toward Puno and Juliaca. We bumped our way along all afternoon, every once in a while

running into names well known to Adventists in Incaland: Ilave, Umuchi, Pomata, and others. We stopped for a short visit to the Pilcuyo school. The pastor, who has five churches, with 1,000 members under his care, showed us the facilities for the school's 130 students, as well as the neighboring church.

Half a century ago Pastor Stahl traveled and worked this entire area on muleback. The strong opposition he met during his days continued for years after he left.

## Strong Opposition Comes to Naught

Between Ilave and Plateria we found a monument to a noted priest, with an inscription prepared by his friends. Dr. Galindo, the priest, had taken as the object of his wrath the Seventh-day Adventist schools in the area, and especially the *Colegio Adventista del Titicaca*, near Juliaca. He prepared a document demanding the closing of the schools, and obtained the signatures of outstanding citizens at Juli, Pomata, Ilave, and other places. He was driving as fast as he could to present the papers to the authorities at Puno, but at this spot he apparently lost control of the car and was killed. The petition came to naught.

Soon we reached Plateria. Every step I took as I looked through the rustic dormitory facilities, then plodded up the hill past where the Stahls had lived, and turned around to gaze eastward to Lake Titicaca in the distance, reminded me of that great apostle to the Indians of the highlands.

Then the local pastor pointed still farther up the hill and said, "*Alli está el oratorio del Pastor Stahl* ['There is Pastor Stahl's place of prayer']!"

A lump came to my throat. How God answered those prayers! How the lives of the people in the entire Lake Titicaca area have been changed by men such as Stahl and Pedro Kalbermatter.

We drove onward past hills and fields with their herds of llamas, guanacos, vicunas, sheep, and donkeys, arriving at Puno, headquarters of the South Peru Mission, late in the afternoon. There we shook hands with many workers of the mission who were on their way to the school in Cochabamba, Bolivia, to attend a joint workers' meeting with the brethren from the Bolivia Mission.

After a few minutes in Puno we drove on another 24 miles to Juliaca, a city of 40,000 inhabitants. There we visited the Adventist Clinic of Juliaca (*clinic* as in Mayo Clinic), a two-doctor, 48-bed hospital needing much larger and improved facilities.

The next day's journey was a delight! We returned to Puno, at the north end of Lake Titicaca, and there the three of us were joined by Merling Alomia, the superintendent of education of the South Peru Mission.

We hired a launch to take us into Lake Titicaca to visit the Uros Indians, who live on floating reed islands in the midst of the lake. The sun seemed to dodge every cloud in the sky, and it was bright! Why, after days of wearing my cap inside planes, trains, buses, and even buildings, did I choose this day to leave it in my hotel room? For days I found it difficult to shave or even to comb near my bald spot! But it was worth it.

After an hour and a half we saw reeds growing out of the middle of the lake and then suddenly came upon some Indians working. Everything was made of reeds—huts, balsa boats, everything. Reeds are cut and then laid on other reeds until they form a fairly solid base on which the people live. When the lower layers rot, others are laid on top. Eventually the rotted layers become so thick that they touch bottom and form a sort of *terra firma*. Even so, if the lake rises too much, everything will float. Once I stood too long in one spot, felt my feet getting cold, looked down, and saw that the "ground" on which I had been standing had sunk.

At this Village Number Two, a new village, the Indians were raising reed huts and preparing to open a school for grades one to three. After speaking to them on the importance of Adventist education for their children, we sailed on to Village Number One, where only Uros Indians live. The village there was older and larger, though everything was built on reeds.

There we saw the Adventist Floating School, which attracts large numbers of tourists. Eighty were just leaving as we arrived. The school almost came to an end a couple of years ago when the oil drums on which it floated rusted away. But some months ago the medical Liga of Southern California provided the funds to furnish new aluminum floats not only for this academic boat but also for a twin at Village Number Two.

Formerly the Uros Indians related somewhat casually to work. They lived on fish and little else, and consequently had a life span of only 35 to 42 years. Now under the guidance of their Seventh-day Adventist teacher they are learning better habits and diet, and are being taught to do other kinds of work. As we walked around the village we saw the women squatting by their huts weaving and spinning and making artifacts to sell to tourists. Boys and men were making reed souvenirs to increase their earnings. The school itself is considered to be a model in the area.

That Friday afternoon we visited the Lake Titicaca Training School (secondary level) about four miles north of Juliaca at Chullunquiani. It used to operate under primitive conditions, but within recent years it has

*Walton J. Brown is an associate secretary of the General Conference Department of Education.*

had a complete face lifting. There are new classrooms. Girls now live in a comparatively modern dormitory, and a fine boys' dormitory to have been completed by April was under construction. Sheep, alpacas, and cows graze on the 725-acre hillside property, and there are work opportunities for the 514 students.

### Enthusiastic Congregations

We spoke at meetings first at Puno on Friday night, at the school on Sabbath morning, and then at the Juliaca Clinic church on Sabbath afternoon. Music was of the essence at all times, with special numbers by quartets, duets, and choirs every time there was a break in the program.

The congregation was picturesque, ranging all the way from the smartest Indian attire to the latest Western

feet above the Urubamba River. We were supposed to return in time for the evening meeting, but a landslide fell on the tracks between us and Cuzco, and after hiking across it to another train, we did not reach our destination until 1:30 A.M.

Fortunately, Brother Alomia had remained behind, and he led out in the meeting. Since the brethren were certain that we would return sometime during the night they scheduled a meeting for 4:45 the next morning! There we met with them and spoke until 8:30! A few minutes later we went to the airport and jetted our way to Lima, about an hour away by air.

I had first seen this part of Inca land not long after Armistice Day, 1918, when our ship stopped at Callao. My parents were on their way to work in Chile. My main recollection of the trip

tunity of visiting the catacombs in the Convent of San Francisco, where thousands of persons have been buried over the centuries. The heaps of skulls and bones reminded me of Ezekiel's vision of dry bones. We also saw the halls, the prison, and the torture apparatus of the Inquisition, which operated from 1569 until 1820, a witness to the fact that cruelty did not originate in modern times. Worse, it was done in the name of Christ!

The college is located in a little valley that merges into the barren mountains of Peru. Its buildings overlook a still larger valley made green by the Rimac River, flowing not far from the buildings. The campus itself is nicely arranged and well landscaped.

As at the other larger schools we had a double task—participating in the union-wide secondary teachers' institute (about 65 attended) and in the evaluation committee. The institution is offering a four-year theological course. The school, with its total of 779 students during 1972, is overflowing. Three hundred and fifteen of these are in postsecondary courses. Construction—a stable and a gymnasium—was under way, and plans were being made for still greater growth and development.

And now we took flight on the last leg of our journey through South America, winging our way north to Quito, the capital of Ecuador. After being escorted through the Clinica Americana Adventista by the president of the Ecuador Mission, Bert Elkins, we were taken ten miles north to a monument that marks the dividing line between the Northern and the Southern hemispheres.

### Fasting and Prayer

The *clinica* is a 28-bed hospital with two doctors. (In South America, we were told, the term *hospital* applies to public institutions, but a *clinica* is a private institution with a notch higher prestige.) One of the doctors is Waldo W. Stiles, who has served in that place for 16 years. He has been granted a permanent return to his homeland by the General Conference, but plans to retire—guess where?—just seven miles from the Quito Clinica in a home he and Mrs. Stiles have just completed.

At Quito we participated in a day of fasting and prayer requested by the South American Division. During this month decisions were being made in certain countries that conceivably could lead to the falling of night, when no man can work. The prayer was that God's will be done, but if it was all right with Him the church members would be thankful if they could continue their work.

After a visit to the 134-student (80 per cent Seventh-day Adventist) Quito Elementary School, and weekend speaking engagements in the three churches in the capital city, we were taken 90 miles to visit the growing school near Santo Domingo de los Colorados. This school had been opened at Guayaquil in 1961 and had been moved to its present location in



Indians at a floating village in the middle of Lake Titicaca raise reed huts and prepare to open a school for grades one to three. Another Adventist school operates at a nearby village.

styles. The churches were full for all meetings, and many had to sit outside to hear the proceedings over loudspeakers. Appreciation for anything done or said was expressed by the raising and waving of hands. This included the sending of greetings to fellow believers in other parts of the world.

The next day we went by car another six hours northward to the sacred city of the Incas, Cuzco, where we were to have three meetings with the large number of Seventh-day Adventist students enrolled at the university. We visited the ruins on a hill above that large city and met with the students and church members in the evening. The next day we went by train to visit the ruins of the old city of Machu Picchu, on a mountain 13,000

southward from San Francisco is that as a five-year-old boy I had a good time with a somewhat older boy, Wallace, son of Fernando and Anna Stahl, as we played on what to me was romantically named the *Nippon Maru* of the Toyo Kishen Kaisha Line. The Stahls were returning to their work in the Altiplano.

### Lima Day Academy

Lima is a large, bustling city with freeways and everything else that makes a city modern. We visited the union headquarters and compound, as well as the Lima Day Academy at Miraflores. The school is gradually replacing some of its old facilities and planning new ones.

Before driving the 13 miles out to Inca Union College we had the oppor-

1968. It is still being developed.

A part of the Thirteenth Sabbath Offering overflow in the first quarter of 1972 was sent to this school. With the \$85,000 received, a good part of the plant will be built: a new wing on the boys' dormitory, a section of a new girls' dormitory, an administration building, and a laundry. In addition it will help fund the establishment of a campus industry.

Merlin Eberhardt, a layman from Spangle, Washington, has been leading out in the construction, and another layman, Forrest Bigger, from Medford, Oregon, had just arrived to help in setting up the industrial program. He accompanied us on the visit. The 117 elementary students and the 137 secondary students appear to enjoy being part of a growing school.

Traveling another 160 miles south brought us to the tropical million-population port city of Guayaquil, the last stop on our trip. Everything was closed because of a three-day carnival, but we were still able to visit two of the four churches and the elementary school dependencies. We met with the university students at night and discussed a possible organization after the pattern we had set at Quito.

#### Time for Good-bys

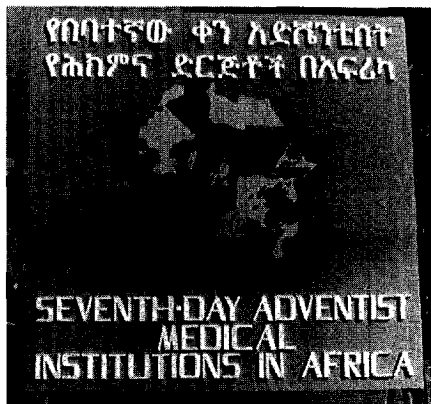
And then came the good-by to a good traveling companion and Christian educator, Dr. Vyhmeister. He was still able to smile even after listening to my lectures and sermons repeated five or more times in the teachers' institutes (of course, I had listened to his, too), going through five college evaluations, and visits to 20 other schools. He headed south, returning to his home in Montevideo, while I journeyed northward, toward Washington, D.C.

But I still had one more stop, Colombia-Venezuela Union College at Medellin, Colombia, to participate in a study relating to its future development. Some dream that it could be converted into a theological seminary sponsored jointly by the Inter-American and South American divisions. But the dreams of some became nightmares to others, especially denominational treasurers.

The Colombia-Venezuela Union is giving serious consideration to transferring the secondary facilities there to a new campus not far from Medellin. It was a pleasure to revisit this institution, which I had seen many times when I was the division secretary of education. Progress has been made. A bakery has been started in a new building, and a three-story music conservatory was being completed. The student enrollment stands at more than 800, with 90 at the college level.

My ten-week return to South America was over. It was pleasant to remember the past in *Mañanaland*, the Land of Tomorrow. God's work is growing, but rumbles on the horizons in certain areas give rise to some worry. Yet the South American Division presses onward to tomorrow. □

(Conclusion)



#### SIGN PINPOINTS ADVENTIST MEDICAL WORK ACROSS AFRICA

A well-designed sign depicting Adventist medical work in Africa is the church's contribution to the tenth anniversary of the Organization of African Unity. Centrally located in Addis Ababa, Ethiopia, the sign is at the intersection of the roads leading past the palace of Emperor Haile Selassie and the major hotels.

On the relief map of Africa are located all SDA medical institutions on the continent. A hundred lights on the sign flash out to nighttime passers-by. The lettering is in both Amharic and English.

REG BURGESS  
PR Secretary  
Ethiopia Union

#### NEBRASKA

#### Literature Evangelist Makes Large Sale at Wounded Knee

Part of the Pine Ridge Indian Reservation lies in the area worked by Roy Dickey, literature evangelist in Hemingford, Nebraska. Mr. Dickey decided to try to canvass Wounded Knee.

He and I arrived and began making contacts. One of them was the librarian of the high school. A young man began asking questions. "What church are you with?"

"Why do you ask?" we responded.

"I am Mormon and I thought this looked like Seventh-day Adventist material, and I appreciate their literature," he said.

We assured him that we were Seventh-day Adventists, and made an appointment to visit him and his family later, which resulted in a nice sale. Before we left he said, "You ought to visit with Anthony Whirlwindhorse at the Indian Agency. He has the authority to buy."

At the agency we were introduced to Mr. Whirlwindhorse, and showed him our prospectus on *You and Your Health*. It didn't take long to realize that Mr. Whirlwindhorse was interested. "Who else has this set?" he questioned. We told him of the many schools in the area that were using the service. He took a piece of paper and began writing. We gave some additional selling points on the service, waited for his response, and quoted the price. He hesitated briefly then said, "I'll need nine sets. No, you better make that ten. I want one around the office."

Roy worked out the details with the secretary and soon had a government check for ten sets of *You and Your Health*, with

the promise that he must come back and show them the rest of our material as soon as the new school year begins.

GEORGE DRONEN  
Assistant Publishing Secretary  
Nebraska Conference

#### NEW YORK

#### Five Generations of SDAs Attend Ithaca Church

Five generations of one family attend the Ithaca, New York, Seventh-day Adventist church.

The "spiritual matriarch" is Minnie Deeb, born in Syria more than 90 years ago and an Adventist for four decades. Actually, the first person to become acquainted with the Advent message was her daughter Mary Jacobs. Nearly fifty years ago Mrs. Jacobs and her husband met a Seventh-day Adventist neighbor in Warren, Ohio.

Several years later, after they had moved to Ithaca, New York, Mrs. Jacobs answered the door when a literature evangelist knocked. She was intrigued by the Bible prophecy in the literature he displayed. Sensing Mrs. Jacobs' interest, Brother Deely, with another layman from Union Springs, began a series of Bible studies that was to continue weekly for several years.

Mrs. Jacobs traveled by train to Union Springs to attend camp meeting and responded to the invitation to dedicate her life to Christ. She was baptized in Lake Cayuga.

Both her mother, Mrs. Deeb, and her daughter, Edna Sady, came with Mrs. Jacobs to camp meeting in subsequent years, and both were baptized. Mrs. Sady's son, Michael, now attends with his children, Renee and Michael.

For many years Mrs. Jacobs' home was the meeting place for the nucleus of Adventist believers who later organized into the Ithaca Seventh-day Adventist church.

B. F. PLUMB  
Pastor, Ithaca SDA Church

#### PHILIPPINES

#### Mass Baptism of 236 Held in Bacolod City Swimming Pool

A total of 236 persons was baptized on Sabbath, May 12, in a mass baptism in Bacolod City, Philippines. The baptism climaxed a public campaign conducted by Clinton Shankel, lay activities secretary of the Far Eastern Division.

A large group of laymen from the island of Negros was associated with the evangelist in the month-long public meetings. Training classes in soul winning were held in the mornings, and a visitation program was conducted in the afternoons.

Most of the persons baptized had gone through the Bible courses of the Voice of Prophecy; thus the meetings built upon many months of labor by the local mission, the local churches, and laymen throughout Negros Island.

D. A. ROTH  
Assistant Secretary  
Far Eastern Division

# news notes

## Far Eastern

► Major emphasis at the midyear committee of the Far Eastern Division was the Target 80 plan of evangelism as proposed by the division Ministerial Association. Specific plans for soul-winning emphasis for next year were made by the delegates.

► A series of Spirit of Prophecy emphasis meetings will be held during the first part of 1974 throughout the Far Eastern Division. The main instructor will be an SOS (Sustentation Overseas Service) worker, Ralph S. Watts, Sr., formerly a vice-president of the General Conference. Pastor Watts has served in the Far East, first in Korea and then in the division office in Singapore.

► The division publishing staff is now complete with the appointment of A. N. Santiago as associate secretary. He served for many years in local and union missions in the Philippines. He will assist S. D. Pangborn, secretary of the publishing department.

► Japan Missionary College operates a junior high school on campus. Recent changes were made in the organizational lineup. F. A. Hayasaka is the director of teaching and registrar. N. Sawada is the director of work education program. Y. Tominaga is the director of the religious education program, and K. Matsuoka, director of student life.

► The Philippine Union College Adventist Collegiate Taskforce (ACT) now has four student missionaries working in tribal areas of the Philippines.

► Loreto Garcia, Jr., medical director of the Cagayan Valley Sanitarium and Hospital, is the new president of the Santiago Rotary Club in Isabela, the city in which the hospital is situated. In 1971 Dr. Garcia was voted one of the "Ten Most Outstanding Young Men" of the Republic by the Jaycees of the Philippines.

► As a result of the TV program on Taiwan sponsored by the South China Island Union Mission more than 3,400 letters came in one month. Of these, 900 were enrollees in the Bible correspondence course.

► The new editorial assistant and office secretary for the department of communication of the Far Eastern Division is Jane Allen, formerly with the General Conference. *D. A. Roth, Correspondent*

## Trans-Africa

► Recently F. Campbell, president of South African Union Conference, baptized 13 people as a result of his two-week reaping series conducted in Cape Town for MISSION

'73. Six of the candidates were adults from the community near Good Hope College; the others were students.

► Each month this year the Bible correspondence school in Cape Town, South Africa, has reported from 7,000 to 10,000 test papers graded, from 160 to 200 people completing the course, and from 50 to 84 requests for baptism. Bible correspondence lessons are available in seven languages: Afrikaans, English, Sesotho, Setswana, Tswana, Venda, and Zulu. The director of the school is W. Marais.

► The first South African student missionaries have taken up their posts. Martie du Preez is serving at Bethel College in the Transkei, and Miss L. McMahon is helping in the Better Living Center, Johannesburg.

► More than 50 students of Kivoga College, Burundi, are members of the baptismal class. Many made the decision to join the church during the visit of Leo Ranzolin and D. B. Hills earlier this year. Elder Ranzolin also conducted the Week of Prayer at Gitwe College, Rwanda, and preached to 4,000 young people at a rally on the campus the closing Sabbath of that week.

► In the Southern Union there are almost 3,000 pupils enrolled in Seventh-day Adventist schools. Bethel College, Transkei, is the only school that enrolls all the seven



## CLOTHING UNLOADED FOR DISTRIBUTION IN PERU

Under the eye of a government official, OFASA (the Peru version of SAWS) workers are unloading bales of clothing received from the United States. Last year 4,442 bales were received and one million articles of clothing were distributed to the people of Peru. The involvement of qualified personnel and the just distribution of clothing and food-stuffs by OFASA has won the appreciation of governors and people alike.

HECTOR J. PEVERINI  
*Correspondent*

*South American Division*

main ethnic groups found in South Africa. In addition there are one senior secondary school, three junior secondary schools, nine higher primary schools, and 14 lower primary schools. About 40 Adventist students are taking advanced studies in Bantu universities or in schools in Rhodesia and overseas. The Southern Union is taking special interest in these students attending nondenominational institutions. They observe the Sabbath, and in many of the schools permission to hold Sabbath school and services in lecture halls has been granted.

► A second Better Living Center has been opened in the South African Union; it is in Johannesburg. In addition to conducting regular Five-Day Plans and weight-control programs, this center will accommodate a variety of new ventures such as clinics to combat stress and coronary heart disease. Hugh Stevenson is director of the center. He recently returned from Loma Linda University after receiving an M.A. degree. Also located in the center is P. H. Coetzee, executive secretary of Adventist Medical Services.

► The book *Education* by Ellen G. White has been translated into Afrikaans and will be printed by the Sentinel Publishing Association. Study guides in English and Afrikaans have been compiled for this book in preparation for a South African Union series of meetings to be conducted in churches during the latter half of this year.

► A congregation of 143 Herero Sabbathkeepers, including their pastor, was discovered in Katatura, Windhoek, South West Africa. Hitherto we have had no work among the Herero tribe.

► One of the recent ministerial graduates of Helderberg College, South Africa, E. M. Annadale and his wife, are now located in the Caprivi Strip that borders Zambia, Angola, South West Africa, and Botswana. Despite their isolated parish, the Annadale family has already seen encouraging results from their labor for the people of that area.

► Four young men in the South African Union—P. Swanson, G. van Wyk, M. Retief, and W. Venter—were recently ordained to the ministry at a workers' meeting conducted at Sedaven High School, Heidelberg, Transvaal, South Africa. Taking part in the service were guest speaker Dr. Edward Heppenstall; R. E. Clifford and A. E. Cook of the Trans-Africa Division; F. Campbell and H. W. Stevenson, presidents of the South African and Southern unions, respectively; and W. H. J. Badenhorst, president of the Transvaal Conference.

*DESMOND B. HILLS, Correspondent*

## North American

### Central Union

► The Colorado Conference camp meeting evangelism offering showed a 138 per cent gain over the same offering taken a year ago. The offering this year amounted to \$20,474. Other camp meeting offerings showed gains also. In response to the Dollar Devaluation Offering the conference gave \$18,927, with more to be added.

► Sixty persons were baptized at the close of meetings held in Pueblo, Colorado, by the conference evangelistic team. This resulted from the working together of the literature evangelists, pastor, and laymen.

► The Home and School Association of the Springfield, Missouri, church offered Cooking for Health classes this spring. Lectures and demonstrations were presented, along with a devotional talk. The over-all planning was under the direction of Pat Robertson, Home and School leader. Ruth Evans led out in the class discussions and lectures.

CLARA ANDERSON, *Correspondent*

## Columbia Union

► Melvin Warfield, Harold Palmer, and Willard Hall have joined the Allegheny West Conference as ministerial interns. All are Oakwood College graduates.

► Mrs. Curtis Carr, Sr., has been appointed to the Board of Trustees of Kettering Medical Center. She is Kettering's first female board member. Also appointed were Harold W. Campbell, general manager of General Motors, Frigidaire Division, a member of the Kettering church.

► Alfred C. Marple, chief chaplain at Washington Adventist Hospital, was installed as a Fellow of the American College of Chaplains at the annual meeting of the American Protestant Hospital Association.

► Garden State Academy, Tranquility, New Jersey, graduated 41 recently, the largest graduating class in the school's history.

► The Miracle Temple Company, Baltimore, Maryland, was recently organized by the Allegheny East Conference. The pastor is Glenn Roberts.

CHARLES R. BEELER, *Correspondent*

## Lake Union

► A total of 54 guests attended Sabbath school or church services on Visitors' Day at the Rice Lake, Wisconsin, church.

► Two former Roman Catholics—Pat Abenante and Helen Marchok—were baptized April 21 by Earl Simmons at the Broadview, Illinois, church.

► As a result of a lay training program conducted at the Hinsdale, Illinois, church, several hundred homes were visited and approximately 60 Bibles and lessons given out.

► A crew from United Press International television network spent more than two hours at Hinsdale Sanitarium and Hospital recently, resulting in a nationally distributed feature of the hospital's vegetarian cuisine. It was noted that vegetarian meals at the hospital were less expensive than meals with meat, with a vegetarian dinner costing approximately \$1.45 and a meat dinner averaging \$2.31.

► Rita Waterman, a Broadview Academy student, was among the 210 guests of the Rockford, Illinois, Kiwanis Club at a meeting in May in which high school youth were honored for leading Christ-centered lives. Rita was selected by the Rockford church as the outstanding youth. She has been active in various school responsibilities including the yearbook and choir. She has also been selected to be in *Who's Who Among American High School Students*.

► Eleven young people were baptized after a youth revival held by James Parker in the Gary Mizpah church in Indiana.

► Ten-year-old Rodney McKeever earned more than \$1,000 last summer by selling magazines. His scholarship for school was sponsored by the Lake Region Conference.

► Six new members are the result of an evangelistic crusade conducted in Hastings, Michigan, this spring by James Hayward of Battle Creek, and the local pastor, Olav Labianca.

► Alice Graff was baptized into the Portland, Michigan, church as a result of last year's Vacation Bible School. Mrs. Graff brought her children to VBS, and during the follow-up program Phil Hopkins, pastor, conducted Bible studies with her.

GORDON ENGEN, *Correspondent*

## North Pacific Union

► Everett, Washington, members held a Reach Out for Life crusade recently, which resulted in nine decisions for Christ. Sixteen laymen were the speakers. A Five-Day Plan to Stop Smoking clinic at the Everett General Hospital auditorium followed the crusade. William G. Wagner, Willard Wagner, Leon Ringering, and Ken Sutter were in charge. To complete the instruction on healthful living a cooking class under the direction of Alice Parkos introduced vegetarianism.

► Recent personnel changes in the Upper Columbia Conference: Serving as new pastor for the Upper Columbia Academy and Cheney churches will be Mel Johnson from Moses Lake, Washington. Coming as the new pastor for the Moses Lake church will be Roy Churchill from the Fairfield and Farmington churches. The new pastor for the Fairfield and Farmington churches will be Wayne Byers from Goldendale, Washington. R. Ed Turner, Moscow, Idaho, has been granted a leave of absence to pursue his education toward a doctorate. William McVay will become one of two full-time Upper Columbia Conference evangelists.

Ken Swanson, Chelan, will serve as pastor for the Troy district. Taking up responsibilities at Chelan will be Daniel Knapp, ministerial intern returning from Andrews University. From Newport, Washington, Robert Youngberg will transfer to the Heppner-Condon, Oregon, district. As the new assistant pastor in Lewiston,

Idaho, Larry Evans will be working with Ray Badgley.

CECIL COFFEY, *Correspondent*

## Southern Union

► The Lake Worth, Florida, church has been conducting a community clinic the third Sunday of every month. They aid from 65 to 75 residents monthly. Reports one of the members, "It's the greatest way to get people to come to the SDA church. We give them something instead of wanting something from them."

► Members of the Alabama-Mississippi Conference voted at a recent constituency meeting to move the conference headquarters from Meridian, Mississippi, to Montgomery, Alabama.

► The Alabama-Mississippi Conference reports more than 200 baptisms already this year. With plans for continued evangelism, it appears their year-end goal of 400 baptisms is within sight.

► The Alabama-Mississippi Conference reported a \$64,000 tithe gain for the first six months of 1973. Likewise, the Georgia-Cumberland Conference experienced a weekly tithe increase of nearly \$7,400 through June. This represented a weekly average of \$61,000 in tithe given by members of Georgia-Cumberland.

► Baptisms in the Georgia-Cumberland Conference reached an all-time high of 475 by mid-July, reports Everett E. Cumbo, evangelism director.

► Members of the Meister Memorial church in Deer Lodge, Tennessee, recently conducted a Vacation Bible School that attracted more than 50 community children. This represents an unusual accomplishment, because there are no children in the Meister Memorial congregation.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

► G. H. Rustad, former president of the Texico Conference, has been appointed association secretary of the Southwestern Union Conference.

► Campus Crusade Against Drugs teams are active in Little Rock, Arkansas; Oklahoma City, Oklahoma; Albuquerque, New Mexico; Dallas, Galveston, and Fort Worth, Texas. This summer the six teams have logged 2,730 hours to June 27, with cumulative sales of \$8,723.

► The attendance at the Arkansas-Louisiana youth camps has been far above expectations. There were 195 boys and girls at the Friendship Camp and 56 campers at the Blind Camp. The Junior Camp attendance was 125; Teen Camp had more than 90 campers.

► A series of evangelistic meetings began in Shreveport, Louisiana, June 30. J. J. Millet is the speaker; associated with him are F. W. Eccles and C. D. Farnsworth.

J. N. MORGAN, *Correspondent*

## To New Posts

**George P. Babcock** (CUC '61), returning to serve as principal, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan; Fern Mae (Gibson) Babcock (SMC, CUC), and two children, of Takoma Park, Maryland, left Washington, D.C., May 26, 1973.

**Thomas Harold Biggs, M.D.** (LLU '36), to serve as physician, Kwahu Hospital, Mpraeso, Ghana, West Africa; Alyce G. (Nicholson) Biggs (LLU Sch. of Nursing '34), and one son, of London, Kentucky, left New York City, May 24, 1973. Tragically, soon after arrival in Africa, Mrs. Biggs lost her life in an automobile accident.

**J. O. Brown**, evangelist, Georgia-Cumberland Conference, from Washington Conference.

**Charles H. Campbell**, to serve as teacher in East Caribbean Conference, Bridgetown, Barbados, W.I., on the basis of a national returning; Fernela (Simon) Campbell, and two children, of South Lancaster, Massachusetts, left Boston, Massachusetts, January 15, 1973.

**Romain Dixon, M.D.** (LLU '45), to serve as relief physician-anesthesiologist, Antillean Adventist Hospital, Curaçao, Netherlands Antilles, of St. Helena, California, left Miami, Florida, March 25, 1973.

**John Thomas Durichek, Sr.**, to serve as faculty supervisor of the Southern Missionary College Nicaragua Project, Jinotepe, Carago, Nicaragua, on a special service basis; and son, of Collegedale, Tennessee, left Weslaco, Texas, May 20, 1973.

**Noel Frazer**, to serve as treasurer of the West Jamaica Conference in Montego Bay, Jamaica, W.I., on the basis of a national returning, of Berrien Springs, Michigan, left Miami, Florida, April 16, 1973.

**William James Gardner, M.D.** (PUC '41, LLU '44-A), to serve as relief physician, Bella Vista Hospital, Mayagüez, Puerto Rico; and Ellen S. (Holmes) Gardner, of Forest City, Florida, left Miami, May 27, 1973.

**Yoswe Gwalambisi**, to serve as teacher, Bugema Adventist College, Kampala, Uganda, East Africa, on the basis of a national returning; Esther (Balambi) Gwalambisi, and two children, of Walla Walla, Washington, left Seattle, July 3, 1973.

**J. L. Hiner**, evangelist, Georgia-Cumberland Conference, from Washington Conference.

**Roland L. Joachim**, returning to serve as science and math teacher, Ivory Coast Training College, Bouake, Ivory Coast, West Africa; Solange (Morel) Joachim, and six children, of Berrien Springs, Michigan, left New York, July 3, 1973.

**H. Dean Kinsey**, principal, Mount Vernon Academy, Mount Vernon, Ohio; formerly principal, Ozark Academy, Gentry, Arkansas.

**William A. Kirlaw**, to serve as pastor-evangelist, West Jamaica Conference, Montego Bay, Jamaica, W.I., on the basis of a national returning; Sylvia (Levy) Kirlaw, and five children, of Tucson, Arizona, left Miami, Florida, June 19, 1973.

**O. R. McLean**, principal, Ozark Academy, from teacher, Ozark Academy.

**Erna F. Mueller**, of Yucaipa, California, to join her husband, Konrad Mueller, in Monrovia, Liberia, West Africa, left New York, July 2, 1973.

**Naji Razzouk**, to serve as staff worker, Middle East College, Beirut, Lebanon, on the

basis of a national returning, left Washington, D.C., June 13, 1973.

**Olavi J. Rouhe, M.D.** (PUC, LLU '34), to serve as relief physician, Maluti Hospital, Lesotho; and Alline L. (Jewell) Rouhe (Glendale Adv. Hosp.) of Ceres, California, left Los Angeles, July 1, 1973.

**Harvey L. Sauder** (CUC '50), to serve as stewardship secretary, Trans-Africa Division, Salisbury, Rhodesia; Dorothy (Lee) Sauder, and two children, of Colton, California, left New York, June 29, 1973.

**Theodore K. Struntz**, to serve as publishing secretary, Central African Union, Bujumbura, Burundi; and Emma (Krupke) Struntz, of Holland, Michigan, left New York, June 24, 1973.

**Jerome Dean Thayer**, professor of behavioral sciences, Atlantic Union College, South Lancaster, Massachusetts, from staff, Union College.

**Eugene Torres**, associate publishing secretary, Texico Conference, formerly assistant publishing secretary, Greater New York Conference.

## ADVENTIST VOLUNTEER SERVICE CORPS

**Sheryl J. Craig** of Loma Linda, California, to serve as English conversation teacher, Osaka, Japan, left San Francisco, June 13, 1973.

**David Paul Gillham** of Elma, Washington, to serve as a teacher, Osaka Language Center, Osaka, Japan, left Seattle, Washington, June 20, 1973.

**Bradley G. Hyde** of Takoma Park, Maryland, to serve as teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura Dist., West Pakistan; and Sylvia (nee Dunn) Hyde, left Washington, D.C., June 6, 1973.

**Paul Kravig** of Honolulu, Hawaii, to serve as teacher, Thailand Mission, Bangkok, Thailand; and Marlis Jeane (nee Perkins) Kravig, left Honolulu, June 13, 1973.

**Kelly Brian Rarey** of Grants Pass, Oregon, to serve as construction worker, Guatemala Mission, Guatemala City; Susan (nee Baron) Rarey and two children left Los Angeles, June 11, 1973.

**Elizabeth Ann Rogers** of Loma Linda, California, to be physiotherapist instructor, Yuka Hospital, Zambia, left Chicago, Illinois, June 18, 1973.

**Richard Floyd Shook** of Stoneham, Massachusetts, to serve as a construction worker, South Peru Mission, Puno, Peru, left Miami, Florida, June 8, 1973.

## Deaths

**BAXTER**, William Edgar—b. June 29, 1881, Bunker Hill, Ind.; d. May 21, 1973, Madison, Tenn. Elder Baxter was one of the founders of the Inter-American Division, having first served there in 1909 as pastor in Kingston, Jamaica, returning later as Venezuela Mission superintendent in 1917. At the time the division was organized he became Caribbean Union president. Later he filled a similar post in Central America. In 1901 he entered the ministry in the Oklahoma Conference. He was president of the Arkansas Conference from 1913-1917. During his 37 years of overseas mission service he served in Jamaica, Venezuela, Costa Rica, Colombia, Panama, Puerto Rico, and Cuba. His trek with C. B. Sutton to Mount Roraima in search of the Davis Indians sparked the imagination of Adventists around the world. Survivors include his son, Elder William E. Baxter, Jr., of Arcata, California; his daughter, Elizabeth Garcia; and a sister, Mabel Wise.

**MEAD**, Walter S.—b. April 11, 1881, Battle Creek, Mich.; d. June 1, 1973, Berkeley Springs, W. Va. In 1911 he married Genevieve Johnson. They attended Washington Missionary College and served seven years in India in the Southern Asia Division publishing house. Upon returning to the States, they served in pastoral and departmental work in the Carolina and Potomac conferences. Survivors include his wife; two daughters, Mrs. Gordon Preiner and Mrs. John Lintrier; and a number of grandchildren.

## Health Personnel Needs

### NORTH AMERICA

|                   |                         |
|-------------------|-------------------------|
| Admit. officer    | Nurses, staff           |
| Carpenter         | Nurses, superv.         |
| Cooks             | Nurs.-home mgr.         |
| Food serv. dir.   | Nurs. serv. dir.,       |
| Housekpr., asst.  | asst.                   |
| exec.             | Orderlies               |
| Med. rec. libr.   | Painters                |
| Med. Technol.     | Cert. phys. ther. asst. |
| Nurse aides       | Receptionist            |
| Nurses, ICU       | Refrig. eng.            |
| Nurses, LVN       | Secretary, ward         |
| Nurses, oper. rm. | Social wkr.             |
| Nurse, ped.       | Stationary eng.         |
| Nurse, psych.     |                         |

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

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# the back page

## **British Columbia Conference Session**

To review the British Columbia Conference program and approve new plans, delegates assembled in triennial session at the conference campground at Hope, British Columbia, July 15, 16. A. N. How, president, and E. F. White, secretary-treasurer, were invited to continue their leadership. Membership has reached 5,477. LOWELL BOCK

## **Breakthrough for Temperance**

The city government of Manila has invited Seventh-day Adventists to present the Five-Day Plan to Stop Smoking in every barangay of the city. With 100 such barangays "this presents before us a tremendous responsibility unparalleled in the history of the temperance work in the Far East," says B. J. Mary, Far Eastern Division temperance secretary.

As a result of this opening, Pastor Mary expects to double the number of Five-Day Plans (113) held in the Philippines in 1972. He also reports the introduction of the telephone service Smokers' Dial in Manila to arouse public interest and provide means for response. ERNEST H. J. STEED

## **Results From Profiles of Faith**

Profiles of Faith is a new set of lessons prepared by the Sabbath School Department especially for non-Adventists. It is geared to be used during the Sabbath school hour or in branch Sabbath schools.

The Pennsylvania Avenue church in Washington, D.C., is using the Profiles of Faith materials in its Sabbath school work. According to R. E. Adams, pastor, 12 persons have been baptized as of August 4.

Another pastor baptized 13 of those attending his Profiles of Faith class so far this year. A third reports having baptized 30 through using these same materials. FERNON RETZER

## **Polish Union Session**

With the motto "Chosen to His Marvelous Light" the Polish Union Conference session convened in Warsaw. The delegates re-elected the officers—S. Dabrowski, Z. Lyko, and K. Lisek, as president, secretary, and treasurer, respectively. They voted to extend the terms of service of the union and conference committees to five and three years, respectively.

A report was given about the growth of the church in the past four-year term. Elder Dabrowski reported that 966 persons were baptized and the four-year sales of literature amounted to 701,000 copies of books and periodicals, worth US\$215,000. This figure is twice as large as in the previous term.

The Sabbath church service was attended by some 2,000 Adventists from different parts of the country.

Official visitors to the union session included W. D. Eva and Alf Lohne, Northern Europe-West Africa Division president and secretary, respectively, and Otto Uebersax, Austrian Union president. W. D. Eva, Alf Lohne, and S. Dabrowski paid a visit to the Religious Affairs Office in the city of Warsaw. R. L. DABROWSKI

## **SEVENTH-DAY ADVENTIST MESSAGE ENTERS LAST COUNTRY IN WEST AFRICA**

Gambia, the last country of the West African Union to be entered with the Advent message, now has a Seventh-day Adventist worker. Daniel Cudjoe, his wife, and their three children left from Ghana as missionaries to Gambia, the smallest independent country in Africa.

Brother Cudjoe is the second missionary sent from Ghana, which is the first black conference on the continent. The first missionary is W. B. Ackah, president of the North Nigeria Mission. A third, Isaac Boadi-Mensah, will soon leave for Liberia.

Brother Cudjoe is a teacher with six years of experience. For the past 16 years he has been selling Adventist literature.

Pictured, left to right: M. A. Bediako, union PR secretary; the Cudjoes; Isaac Boadi-Mensah, mission appointee; Th. Kristensen, union president. R. FIDELIA

