



SOUTH VIETNAM AFTER ONE YEAR

By D. A. ROTH

WHAT IS IT LIKE in South Vietnam one year after "peace"?

At the request of the Southeast Asia Union Mission I went to Saigon in mid-January to attend the triennial Vietnam Mission session and to conduct a communications seminar for the mission workers. Nearly a week in this fascinating country gave me a fairly good idea of what has happened in the 12-month period since a truce was signed and American military forces left the country.

Vietnam is a country still

Continued on page 18



Top: Marilyn Weesner, right, dietitian at the Saigon Adventist Hospital, and Jeanette Whitaker, an Australian nurse, talk to a Vietnamese orphan girl at the hospital. Center: In the delegation attending the triennial Vietnam Mission session are laymen, pastors, literature evangelists, and teachers. Bottom: Saigon's streets are always full of people, cars, trucks, and motorcycles.

Loving, Giving, and Joy

In Flight, Addis Ababa, Ethiopia, to
Seychelle Islands

When we receive a gift we experience a feeling of joy. It warms our hearts to have someone think of us. But how do we feel when we do the giving? Do we experience delight and pleasure from sacrificial giving? Jesus did! So should we!

As I reflect upon the willingness of God's people to support His cause and their self-denial, going without some of the things that they would like to have and, in some cases, that they really need, the question arises, Why are they willing to do this?

I think of a young man in one of our colleges in Europe who has been alone since the death of his parents. He has no one to provide for him his food, clothes, shelter, or college expenses. Yet he regularly returns God's tithe, and sets aside an amount equal to the tithe and gives it for various church offerings. Confidence and peace are evident in his life, and his face reveals an inner joy. One is impressed that he has intimate fellowship with God. There is no doubt that this is genuine sacrifice.

Why does he do it? He would tell you that he considers himself God's steward. He and God have formed a partnership. He knows he can depend upon God for his spiritual, physical, and financial needs. He wants to be sure God can always depend upon him. Some under similar circumstances might be tempted to wait until after college to square their accounts with God.

God's Nature to Give

Wholehearted giving is the result of a close relationship with our Saviour. When we love God and our fellow men there is a warmth in our hearts that makes us want to give. Loving and giving are inseparable, and joy is the inevitable result.

"God so loved the world, that he gave" (John 3:16). It is God's nature to give just as it is to love. Love for us prompted Jesus to give Himself for our salvation. Because of "the joy that was set before him" He "endured the cross" (Heb. 12:2). The Saviour looked forward to the happy reunion He would have with those who accept both His life and His gift. The anticipated joys of eternity with the redeemed sustained Him as He endured the sufferings of Gethsemane and Calvary for us. Here is the secret of happiness in giving. Our love for the One who offered the matchless gift on a cross inspires us to demonstrate that love through sacrifice. Gladly do we deny self in order to provide for the necessities of the cause of Christ. Joy fills our lives.

Joys shared are increased. Our capacity for receiving is increased by giving. As we take forward steps in giving, a maturing of our relationship with God takes place.

"Wherever there is life, there is increase and growth; in God's kingdom there is constant interchange—taking in, and giving out; receiving, and returning to the Lord

His own. God works with every true believer, and the light and blessings received are given out again in the work which the believer does. Thus the capacity for receiving is increased. As one imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessing, are his. In this work, which devolves upon every church member, is the life and growth of the church. He whose life consists in ever receiving and never giving, soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. We must impart the goods of heaven if we desire fresh blessings.

"This is as true in temporal as in spiritual things."—*Testimonies*, vol. 6, p. 448.

Continually Receiving

God is continually giving and continually receiving. He admonishes us to do the same. "Give, and it shall be given unto you. . . . For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). We set the pattern for what we receive by what we give. Consider Lucifer. He sought attention and honor for himself, but lost everything and brought sorrow into the world. Jesus gave Himself away, gained everything, and brought joy and hope to the world.

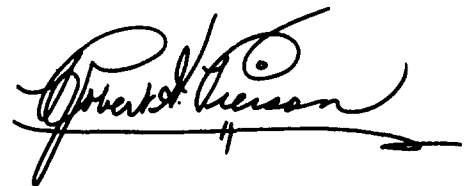
God longs to demonstrate this love in us and fill our lives with joy.

Of course, there are also financial blessings from faithful stewardship. Liberal giving is one of God's continual reminders for us to measure our values of life on the scales of eternity. "The more we bring to God's treasure house, the more we shall have to bring; for He will open ways before us, increasing our substance."—*Our High Calling*, p. 197.

But the greatest of all blessings are joy, peace of mind, and confidence, which will be ours if we are faithful stewards.

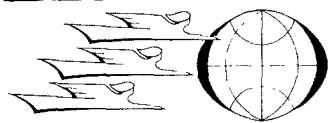
"But man's extremity is God's opportunity."—*The Acts of the Apostles*, p. 146. Here lies the secret of giving—giving a little above and beyond what the potential appears to be. It is at this point that God can take over and do what only He can accomplish. He is steadily leading us beyond our apparent ability to give in order to test our love, develop our faith, and finally give us the joy of eternity.

"God so loved . . . that he gave." Should not we give too?



President, General Conference

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This Week

Our cover story will be eagerly read for two good reasons: it is about South Vietnam and is written by one of our well-known and ablest corresponding editors. D. A. Roth, after graduating from Columbia Union College in 1950, entered denominational public relations work immediately. In 1965 he went to Singapore as communication secretary and assistant secretary of the Far Eastern Divi-

sion. He edits *Outlook*, the division paper, and has written two books, *Public Relations for Hospitals* and *The Individualist*.

Space missions have provided mankind with innumerable side benefits. "The Apollo 16 Mission and Biochemical Evolution" notes some of the information discovered that fills in certain details regarding the origin of this planet. This article provides the thoughtful reader with additional substance in his doctrine of Creation.

Two Andrews University professors co-authored this article. G. T. Javor completed his Ph.D. in biochemistry at Columbia University in 1967 and devoted 1967-1969 to a post-doctoral fellowship sponsored by the New York Heart Association at Rockefeller University before going to Andrews University in 1969. His specialty is research in the control of nucleic acid synthesis in bacteria.

G. E. Snow, assistant professor of biology at Andrews University since 1971, earned his Ph.D. from Oregon State University in 1971.

A contributor to the *Bulletin of the Ecological Society in America*, his special interest is in the creation-evolution controversy and man's responsibility to his environment.

Don't miss Dallas Young's tribute to Wilma Rudolph, "Two Strides Behind." It should keep everyone from complaining about handicaps as well as provide a heavy dose of encouragement. Dallas Young has been a frequent contributor to denominational periodicals.

Walter F. Specht, Ph.D., concludes his refreshing series on Jesus in the book of Revelation. Often we see the dates, animals, stars, crowns, and brimstone and forget that Jesus is the Mighty Conqueror who has kept His church from extinction and will one day present it as the trophy of His love.

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Letters

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

Not Lightly

The challenge from the Annual Council is one that as Seventh-day Adventists we cannot afford to pass over lightly. Personally, it has caused me to do some real heart searching.

We also appreciate Elder Pierson's editorial [Dec. 13] dealing with the need of reform in the church. Certainly the church is blessed when the leaders give the trumpet a certain sound.

WARREN C. WILSON
Wildwood, Georgia

Habits Rather Than Acts

Re "An Open Letter" [Jan. 3]: Because of the pride of the human heart it is harder to submit to a life of repentance than to acts of repentance only. Thanks for the reminder.

I was also reminded of Ellen White's statement concerning the Christian: "There

will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: 'I know that in me (that is, in my flesh,) dwelleth no good thing.'"—*The Acts of the Apostles*, p. 561. (Italics supplied.)

If such a habit of confession were experienced by our church, our future on this decaying planet would be short indeed.

ARTHUR McLARTY
Berrien Springs, Michigan

Careful About Versions

I am fully in accord with "Danger in *The Living Bible*" [Letters, Jan. 17]. As the author said, if she had studied *The Living Bible* when preparing for baptism, she would not be an Adventist, and maybe more of us could say the same. I believe that all of our leaders should be careful in their use of various versions.

S. M. CURRIE
Sheridan, Oregon

Never So Much by So Few

Re "Literature for Reformation" [Dec. 20]: Yes, literature evangelists do sell "children's books," but they are reaching a class of people who would not allow the literature evangelist into their homes were it not for the *Bible Story* inquiry. More important, when the *Bible Story* set is sold, almost invariably one, usually two, and often three or more of the *Conflict of the Ages Series* (*The Desire of Ages*, *The Great Controversy*, *Patriarchs and Prophets*, et cetera) go along with them, often accompanied by *Life and Health* and a missionary journal.

The *Bible Story* set contains much of the Bible truth that we love. Its sale also helps make it possible for the literature evangelist to provide a good living for his family.

Before the days of the *Bible Story* program many good men entered the work of selling our books, only to leave a year or two later for other employment because it was too difficult to make a living for their families by selling single books.

Let's not forget that literature evangelists today are selling more books (including *Spirit of Prophecy* books) than ever in the history of the church.

They are also enrolling record numbers of non-Adventists in the various denominational Bible correspondence courses, giving away more tracts, praying in more homes, giving many Bible studies, pointing more people to the Saviour and His coming, and the total of this work around the world is probably as much or more than is done by the rest of the church membership combined. That is a successful program.

Our publishing houses are printing the most beautiful and the most sorely needed literature the world has ever seen. Thank God they are succeeding!

The present literature evangelistic program is hard work, but it is not drudgery. It is pleasant and rewarding work, and I feel honored to be a part of it.

DICK TANNER
Parkersburg, West Virginia

THE APOLLO SIXTEEN MISSION

By G. T. JAVOR
and G. E. SNOW

DURING THE APOLLO 16 mission between April 21 and 23, 1972, Astronaut John Young exposed about 200 frames of film in a special camera placed on the surface of the moon. At times the camera was aimed at our earth and its upper atmosphere and pictures were taken in the far ultraviolet region. The purpose was to study the gaseous contents of our upper atmosphere.

After the astronauts returned, the film in the camera was developed and analyzed. The initial observations were soon afterward communicated by a news release from the Naval Research Laboratory in Washington, D.C. It stated in part, "Solar effects on the earth's water that evaporates to the high atmosphere may provide our primary supply of oxygen, and not photosynthesis as is generally believed."¹

This bit of news may not sound unusually exciting. After all, so long as we have oxygen to breathe, what is the difference whether it comes directly from water vapor in the upper atmosphere (a simple chemical process) or from photosynthesis in living green plants. But if substantial amounts of oxygen could be produced in the absence of photosynthesis, it could have implications concerning the various theories of biochemical evolution that have been proposed to this day.

G. T. Javor, Ph.D., is associate professor of chemistry and Gerald E. Snow, Ph.D., is assistant professor of biology, both at Andrews University, Berrien Springs, Michigan.

A cornerstone of modern evolutionary thought is that the first living cell came into existence from lifeless, quite simple substances found in a postulated "primitive atmosphere." This process, called biochemical evolution, deals with a hypothetical series of events that could convert inanimate matter into living cells. Biochemical evolution logically serves as the foundation on which the theories of biological evolution are built.

A number of laboratories throughout the world are engaged in research attempting to discover means by which components of living cells could be produced from mixtures of gases such as carbon dioxide, carbon monoxide, ammonia, methane, hydrogen sulfide, nitrogen, hydrogen, and water vapors.² Various mixtures of these gases have been used, but all investigators agree in excluding oxygen. They assume that various forces in nature such as heat, electrical discharges, ultraviolet radiation from the sun, cosmic rays, and natural radioactivity caused the substances of the primitive atmosphere to combine into biologically active compounds in the absence of oxygen.³

Proteins and Nucleic Acids

Two of the most important classes of chemical compounds in all living cells are proteins and nucleic acids. Evolutionary theorists feel that if they can establish the processes by which these two all-important classes of organic compounds may be produced by the forces of nature alone, they have succeeded in proving the feasibility of biochemical evolution.

Proteins and nucleic acids are each composed of large numbers of much smaller units. The smaller units making up proteins are called

AND BIOCHEMICAL EVOLUTION

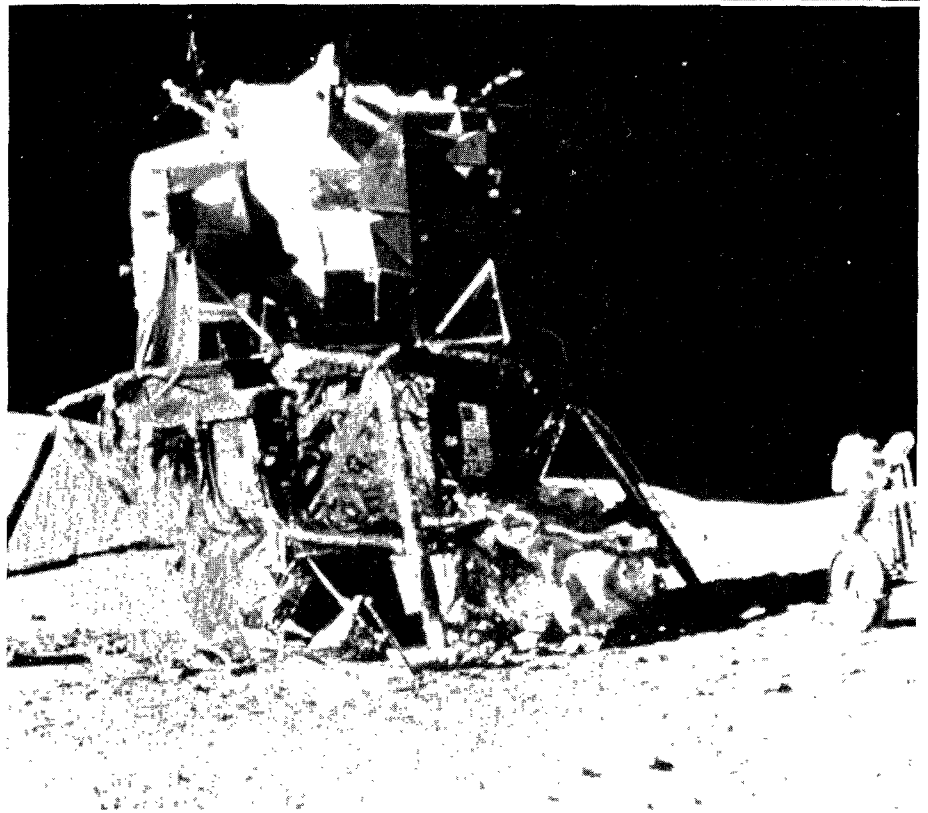
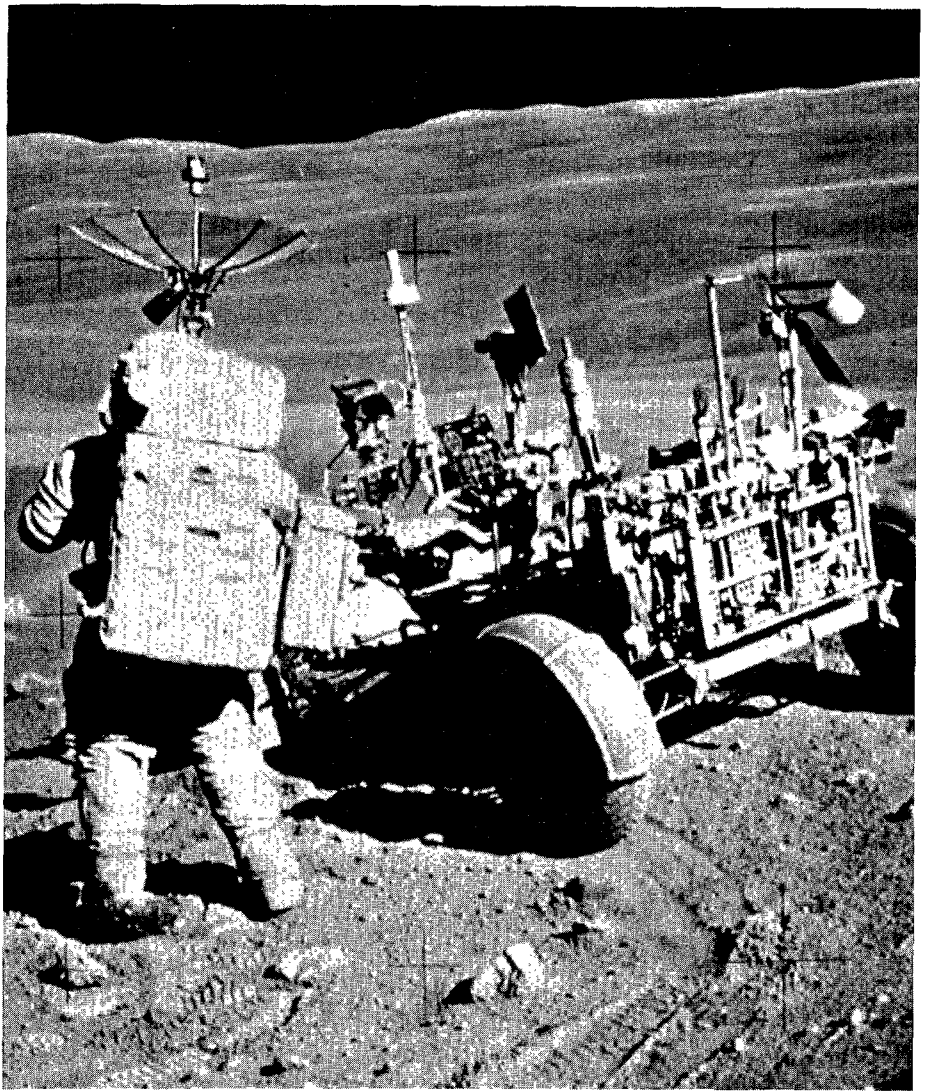
amino acids, and those making up nucleic acids are called nucleotides. There are 20 kinds of amino acids and five kinds of nucleotides. The specific order of these small units (amino acids or nucleotides) making up proteins or nucleic acids is highly important. Just as in the written language letters must occur in a specified sequence in order to spell a meaningful word, so in the case of proteins and nucleic acids. For example, the hereditary disease "sickle-cell anemia" is caused by the insertion of a single incorrect amino acid into an otherwise normal sequence of 146 amino acids in the oxygen-carrying protein molecule hemoglobin, found in the red blood cells.⁴

A Striking Observation

Chemical evolutionists proceed on the assumption that on the "primordial earth" conditions existed for the manufacture of amino acids and nucleotides. In order to have the simplest of live cells, among other things one needs thousands of different protein molecules coordinated in function, oriented in close proximity one to another. If one supposes that "nature" manufactured proteins one hundred amino acids long (a relatively small protein) trying out all possible combinations until the correct protein molecules were formed, one finds that there may not be enough matter in the entire universe to undertake such an operation.⁵

There has been a measure of success achieved by laboratories engaged in studying the means by which amino acids, nucleotides, and other biologically significant substances could come into existence under postulated primitive earth conditions. Scientists were able to produce the majority of small molecules that serve as building blocks for the important large molecules of the cell. For example, 15 out of the 20 amino acids, several nucleotides, certain vitamins, and carbohydrates have been prepared under simulated primordial conditions in the absence of oxygen. When scientists irradiated combinations of gases that also contained oxygen, they did not obtain any biologically significant molecules.³

Oxygen is one of our most reactive elements. It has a great tend-



Top: Lunar Module Pilot Charles Duke and the Lunar Rover maneuver on the moon near Stone Mountain. Bottom: Lunar Module Orion stands to the left of the Lunar Rover.

ency to combine with many other substances, among these, the molecules that make up living cells.⁶ Quoting from a recent article on the subject: "Molecular oxygen exerts a deleterious effect on many aspects of cell metabolism, a fact difficult to account for if the first living cells had appeared in an oxygenated environment."³

All of the experiments, where simulated primordial conditions were created and various small molecules manufactured, were done in the absence of oxygen for

the reasons just mentioned. Recent developments in the study of our atmosphere, however, are forcing scientists to reconsider the validity of their model of the primordial earth.

It has been known for some time that in the upper portion of the earth's atmosphere molecules of water are shattered by strong ultraviolet radiation from the sun. The eventual products of this reaction are hydrogen and oxygen. Hydrogen, being lighter than air, escapes the atmosphere of the earth,

whereas oxygen remains in our air. Initial estimates of the amount of oxygen produced in this fashion were so low as to rate the entire phenomenon insignificant.⁷ More recently, improved calculations by Dr. Brinkman, of California Institute of Technology, indicate that this process could produce 32 times the amount of oxygen found in our atmosphere over the postulated evolutionary period. Moreover, this author finds that a minimum of one fourth of the present atmospheric level of oxygen should have been present for more than 99 per cent of the earth's supposed 4.5 billion years of evolutionary history.⁸

The results of experiments performed during the *Apollo 16* mission appear to substantiate the calculations of Dr. Brinkman. The photographs revealed that our earth is indeed surrounded by a very substantial cloud of hydrogen extending more than 40,000 miles into space.⁹ The source of this hydrogen is believed to be the water vapor in our atmosphere. Correspondingly large amounts of oxygen must have been funneled into the earth's atmosphere.

Most evolutionary theorists consider the estimates of oxygen produced by the splitting of water in our upper atmosphere too high, for obvious reasons. An acceptance of Dr. Brinkman's calculations would virtually nullify all existing theories of biochemical evolution.

Another Challenge

Dr. Van Valen, member of the committee on Evolutionary Biology at the University of Chicago, also challenges the idea of a long slow build-up of oxygen in our atmosphere. He shows that oxygen at about the same level as in today's atmosphere has been present for a much longer period than is generally considered by most evolutionists and that the "cause of the original rise in oxygen concentration presents a serious and unresolved quantitative problem"¹⁰ (at least for biochemical evolutionists). Regardless of the position the evolutionary-minded scientist takes, it appears to be no longer possible for him glibly to evoke long periods of oxygen-free atmosphere in postulating the early events of biochemical evolution. Thus the theory of biochemical evolution continues to be very much in the "theory" state.

Mankind presently finds himself in a desperate search for identity. More than ever he needs answers to fundamental questions that have to do with the meaning and aim of

The Loose Tooth

By MARYE TRIM

LYNNE'S FRONT TOOTH looked wobbly. Lynne's front tooth felt wobbly. It was the first time that Lynne had had a loose tooth, and she wiggled it with her tongue nearly all the time.

"Why is it loose and wiggly?" she asked her mother.

"Well," Mother said, "that tooth came up when you were a baby. Now you are 5, growing big, and so you need a bigger tooth. In fact, the new one is just underneath the baby one, pushing it out, which is why it feels loose. It will pop out very soon, I think."

But days passed, and still Lynne kept her loose tooth. She stopped pushing it with her tongue because she thought it might hurt when it came out and she felt afraid.

"Let me pull it out for you," suggested her big sister.

Lynne shook her head hard.

"When I was a boy," Daddy said, "I used to tie some thread onto a loose tooth and then jerk the thread hard. Out would come the tooth easily."

Lynne made a face and ran to hide.

Behind the door in her bedroom she wiggled her loose tooth again. Then she had an idea. Why, if Jesus could raise a little girl from being dead; and if He could protect Daniel from lions, then He could help her tooth to come out. So she asked Him if He would help her to have it out. "By Friday, please," she added.

Now she felt happy. She would not need her sister to help, or Daddy's thread. Lynne skipped outside to play.

Lynne did not know it, but Mother thought it was time for that tooth to come out. So she told Jesus about Lynne's problem.

"I'm sorry to bother You," she prayed, "but would You mind helping Lynne's tooth along, so that it comes out by Friday?"

Lynne ate crusts. Lynne ate apples. But the loose tooth stayed.

Thursday bedtime it was still in her

mouth. That night both Lynne and her mother, without either knowing the other was praying, reminded Jesus about it.

Next morning the family sat at breakfast. After her applesauce Lynne spread a slice of toast with honey. "Yum-yum," she said in a rhyme, which Lynne liked to do, "lovely honey, golden and sweet, is something I just love to eat."

Suddenly she found something small and white and hard in her mouth. Why, it was—

"My tooth," she cried out. "My tooth popped out, by Friday, as I asked Jesus. And it doesn't hurt a bit and I can feel the new tooth sticking up."

Daddy and big sister smiled and smiled. Lynne's first gap in the front did look cute.

Mother and Lynne smiled and smiled too. But they had another reason!



FOR THE YOUNGER SET

existence. His proper understanding of life with all its ramifications depends on his knowledge of the past. His proper code of conduct, the aim and purpose of living, are almost a logical consequence of mankind's past.

If the first living cell originated out of a colossal accident and various forms of life have evolved from it as a result of a constant struggle for survival, then it is clear that there is no greater purpose to live than simply to exist. The proper application of this philosophy is to devote all of one's energy toward getting the most out of the few years allotted to man. Moreover, for individuals and nations it would be entirely proper, even moral, to exploit others who are weaker if the survival of the fittest is the cardinal rule of existence.

On the other hand, the individual who by faith accepts the Biblical statement "By the word of the Lord the heavens were made, and all their host by the breath of his mouth. . . . Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him! For he spoke, and it came to be; he commanded, and it stood forth"¹¹ will have a philosophy of life totally alien to the evolutionist. He will strive to communicate the selfless love of God to his fellow men.

Bible-believing Christians have often been accused of ignoring the facts of science. It appears, however, that as knowledge about our universe continues to increase, the Biblical version of our origin becomes more and more credible and intellectually respectable as a reasonable alternative to evolution. □

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Heart's Talk About Health

By RALPH E. WADDELL, M.D.

How About Breakfast?

SURVEYS REVEAL THAT about half the adult population of Western countries either skip breakfast or skimp on it. Furthermore, not more than 20 per cent of our children have adequate breakfasts before leaving for school. Research studies during the past 25 years have consistently demonstrated the importance of breakfast in attaining maximum physical and mental efficiency.¹

Iowa breakfast studies of the food habits of school children in grades 1 through 12 showed that only 5 per cent of the children questioned had a good breakfast every morning. It was also found that breakfast patterns tended to hold throughout the day; those who ate good breakfasts usually had good meals the rest of the day. Missing breakfast is greater among girls and seems to be a habit that increases as the child grows older, establishing a poor life-pattern.

Serving breakfast at school has been undertaken by many communities as a means of improving the performance of the children. In New York State it has been reported that there is less tardiness, less truancy, better general attitudes, and improved learning ability when children are given a nutritious breakfast. A hungry child is not a good learner.²

Breakfast should contain enough calories to provide energy to last all morning. One of the world's largest manufacturing companies requires all its employees to have breakfast before beginning the day's work. Without breakfast, efficiency goes down and accident rates go up.³

Eating an adequate breakfast does not mean one gains weight. Skipping breakfast is not part of a good weight-reduction program. It is the kind of food, plus the total number of calories eaten per day, that counts.

Skipping or Skimping

Iowa breakfast studies were carried out as a means of determining the effects of skipping or skimping on breakfasts and also to determine the amount of food needed to produce maximum efficiency. A group of young women were given 800-calorie breakfasts daily for several weeks during which time they achieved maximum work output. They demonstrated high levels of mental alertness and had minimal tremor following exertion. Then after going without breakfasts for several weeks the same subjects became low achievers, with diminished work output and mental alertness, and had an increased tremor magnitude.

The same young women were later placed on 400-calorie breakfasts with a

return of maximum work accomplishment, markedly improved mental alertness, and a loss of tremor. An attempt was made to determine the size of breakfast and the percentage of the day's total caloric intake that would produce maximum efficiency. The number of calories was less important than the ratio between breakfast calories and the day's total consumption. It was shown that optimal performance resulted from a good breakfast that supplied one fourth of the day's total calories. Larger or smaller morning meals resulted in diminished efficiency.

Blood-Sugar Levels

Breakfasts should be nutritious. It has been observed that a diet that contains a significant amount of protein provides energy at a more uniform level throughout the morning than other types of breakfasts. Blood-sugar levels fluctuate much less than they do on high-starch foods that are very low in protein.⁴ At the same time we find that sugar-loaded breakfast foods, which should not be dignified as "cereals," are becoming more and more popular, as evidenced by their sales in supermarkets across the land.⁵

Insufficient protein at breakfast frequently results in lower blood sugar by midmorning. Hunger pangs with weakness and dizziness are misunderstood. In an attempt to overcome the symptoms, the sufferer douses them with a sugar snack, thus perpetuating the problem. A breakfast that supplies its share of protein for the day would have prevented the difficulty.

Protein is essential to life and should be included in every good breakfast. Whole-grain cereal and milk, plus fruit, provides the nutrients needed for optimal mental and physical work during the long morning hours. Additional protein as found in eggs and meat is not necessary. Cereals are bargains in nutrition.⁶ Grains deserve their title "staff of life" and provide the main item of diet in many parts of the world today.

We are counseled, "Make your breakfast correspond more nearly to the heartiest meal of the day."⁷ Take time to enjoy it. Make it a family occasion, eating together, giving thanks to God for the bounties of life. It has been said, "Good health begins at the breakfast table."

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- 4 B. F. Miller, *Eating and Watching Your Weight, Family Health Guide*, p. 30.
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The Christ of the Apocalypse—5

THE COMING KING

By WALTER F. SPECHT

ONE OF THE CENTRAL affirmations of New Testament faith is that Jesus Christ is King and Lord. Upon His ascension He was enthroned at God's right hand as a reigning Messiah.¹ "All authority in heaven and on earth" are now His.² "Angels, authorities, and powers" are subject to Him.³ But His rulership on this rebellious planet has not, as yet, been actualized. Satan has established a counterkingdom, and there are hostile forces to be overcome.

Christ's rulership is evident only to His followers and can be apprehended only by faith. But the book of Revelation looks forward to the time when all authority will be wrested from opposing powers, the reign of Christ will become actualized, and He will be unveiled in all His majesty and glory.

When the seventh trumpet is blown, loud voices in heaven proclaim, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."⁴ At these words the 24 elders bow in adoration and exclaim, "We give thanks to thee, Lord God Almighty, who art and who wast, that thou hast taken thy great power and begun to reign."⁵ The marriage supper of the Lamb is preceded by a shout of joy by a great multitude whose voice reminded John of the mighty sea and loud thunder peals, crying, "Hallelujah! For the Lord our God the Almighty reigns."⁶

At a time when it was feared that the ruling world power of Rome might crush the church, John could affirm by faith that Jesus Christ is "the ruler of kings on earth."⁷ By

this phrase he probably gave a Christological interpretation to the words of the eighty-ninth psalm, which say of David: "I will make him the first-born, the highest of the kings of the earth."⁸ He would thus seek to reassure the persecuted Christians that our Lord will triumph over the temporal powers that are oppressing them.

While Jesus is a Messianic King now, His rulership is not apparent to the world. Hence at the end of history He will be revealed for what He really is. He will be unveiled in all His majesty and glory. This future coming in triumph of the great Lord of history is the theme of the book of Revelation. His true dignity as Messiah and Son of God are to be disclosed for all men to see.

At the beginning of the Apocalypse, John sets down the motto and theme of the whole book: "Behold, he is coming with the clouds, and every eye will see him, every one who pierced him; and all tribes of the earth will wail on account of him. Even so. Amen."⁹

Symbol of Divine Activity

He comes with the clouds. Clouds are often associated with divine activity in the Sacred Scriptures.¹⁰ Hence His return with clouds indicates that this is a scene of divine majesty; our Lord is returning in victorious triumph. This return, John emphasizes, will be a public event; it will transcend geographical limitations and be made visible to all. This great universal event will focus all places, all peoples, and all times upon it. Even those who pierced¹¹ our Lord are raised to witness His triumphant coming.¹² "Those who mocked and smote Him will be there. . . . Then the whole world will know and understand. They will realize who and what they, poor, feeble, finite beings, have been warring against."¹³

The revelation will be disconcert-

ing indeed. Most of earth's inhabitants, unfortunately, will view it with terror and remorse, rather than hope and joy.

In one of his visions John sees the great climax of human history as the gathering of two eschatological harvests: one of grain, the other of grapes. Describing the first of these he writes: "Then I looked, and lo, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. And another angel came out of the temple, calling with a loud voice to him who sat upon the cloud, 'Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe.' So he who sat upon the cloud swung his sickle on the earth, and the earth was reaped."¹⁴

It is because the harvest is initiated by the call of an angel, "Put in your sickle, and reap," that some have hesitated to interpret the reaper as Christ. It is objected that surely our Lord would not begin the eschatological harvest at the command of an angel. But this angel may be understood simply as a messenger conveying to the Son of man the will of the Father.

What is signified by this grain harvest? Is it the gathering in of the wicked, or of the righteous, or of both together? No specific interpretation of it is given. Passages can be cited from the Old Testament that use the figure of reaping grain for judgment on wicked men and nations.¹⁵ In the Gospels, however, harvesting grain is a figure used for the gathering in of the redeemed.¹⁶ In the parable of the wheat and the tares the gathering of both the righteous and the wicked is presented.¹⁷ Since the vision of Revelation 14 describes two harvests (which correspond to the grain and fruit harvests of Palestine), and the vintage is thrown into the winepress of

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God's wrath, we conclude that the first is a gathering in of the righteous.

The ripeness of the grain would then indicate that God's people have reached maturity. They are fully prepared for the final harvest. What has caused them to reach this mature state? In the language of Palestine's climate, this means that the early and latter (or spring) rains have fallen and have done their work in developing the harvest. These rains appropriately represent the work of God's grace through the Holy Spirit upon Christians.¹⁸

The meaning of the grape harvest¹⁹ that followed is not in doubt: it clearly refers to judgment on the wicked. The clusters of grapes were reaped and cast into the "great wine press of the wrath of God." To understand the picture, one needs to recall how grapes were pressed into wine in ancient times. Ancient wine presses consisted of two troughs, an upper one and a lower one, connected by a channel. In the upper one the grapes were placed and pressed out by trampling with the bare feet. The juice then flowed to the lower trough by the channel connecting the two.

Mighty Triumph

In another victory scene John beholds the conquering Christ riding forth in mighty triumph: "Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself. He is clad in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. On his robe and on his thighs he has a name inscribed, King of kings and Lord of lords."²⁰

He rides forth on a white horse, an emblem of victory. As the commander in chief, He is followed by the hosts of heaven, a vast unnumbered throng, who fill the sky with their radiant forms.²¹ "He comes, victor in heaven and earth, to judge the living and the dead."²² He comes to conquer the powers of evil that have oppressed His people. Even so, He will not judge on the basis of personal vindictiveness or

arbitrary power, but will wage war in righteousness.

"His eyes are like a flame of fire," which implies that nothing can be hidden from His searching gaze. The only weapon He uses is His word, symbolized by the sword issuing from His mouth.

On His head are many diadems, the insignia of His royal power. They are many because He is Lord of all the kingdoms of the world.²³ "He is clad in a robe dipped in blood."²⁴ Commentators are divided on the question as to whose blood is on His robe. Some understand this as a reference to Calvary.²⁵ Indeed, it was by His own shed blood that Christ became a conqueror. It seems more probable, however, that in this context the picture is similar to that of God treading the wine press in Isaiah 63, where the question is asked and answered:²⁶

"Why is thy apparel red,
and thy garments like his that
treads in the wine press?

"I have trodden the wine press
alone,
and from the peoples no one was
with me;
I trod them in my anger
and trampled them in my wrath;
their lifeblood is sprinkled upon
my garments,
and I have stained all my raiment."²⁷

The warrior-Christ bears the designation "The Word of God."²⁸ "What speech is to thought, so is Christ to the invisible Father."²⁹ Jesus Christ is "God's thought made audible."³⁰ He is also God's word in action, embodying promise, judgment, and power. Besides this there is a secret name inscribed, which He alone knows.³¹ Finally, inscribed on His robe and on His thigh is the majestic title "King of kings and Lord of lords."³² No designation could more forcefully set forth His absolute sovereignty.

Space does not permit us to deal with other passages in Revelation dealing with the climax of history. But we must note the reverberating message of Jesus, "I am coming soon." "I am coming soon; hold fast what you have, so that no one may seize your crown."³³ "Lo, I am coming like a thief! Blessed is he who is awake, keeping his garments that he may not go naked and be seen exposed!"³⁴

This keynote is repeated three times in the epilogue to the book.³⁵ "Behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."³⁶ "Behold I am coming soon, bringing my

recompense, to repay every one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end."³⁷

Our Lord also declares Himself to be not only "the root and the offspring of David" but "the bright and morning star."³⁸ The shining of the morning star precedes the sunrise. So Jesus Christ inaugurates a new era of light to succeed the darkness of the present world. He heralds the morning of a new and unending day. "He who testifies to these things says, 'Surely I am coming soon.' Amen. Come, Lord Jesus!"³⁹

John's response, "Come, Lord Jesus," is a translation of the fervent prayer of the early Aramaic-speaking church: "Maranatha," "Our Lord, come!"⁴⁰ Thus the early church sighed and prayed for the return of their King and Messiah. How much more should the present-day Adventist Church pray, "Our Lord, come!" □

Concluded

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- ¹ Acts 2:31-33; Eph. 1:20; Rev. 3:21.
- ² Matt. 28:18, R.S.V. All Bible texts quoted in this article are from the Revised Standard Version unless otherwise designated.
- ³ 1 Peter 3:22.
- ⁴ Rev. 11:15.
- ⁵ Verse 17.
- ⁶ Chap. 19:6.
- ⁷ Chap. 1:5.
- ⁸ Ps. 89:27.
- ⁹ Rev. 1:7.
- ¹⁰ See, for example, Numbers 11:25; Psalm 104:3; Isaiah 19:1; and compare the manifestations of God in clouds at Mount Sinai (Ex. 19:9); the pillar of cloud by which God led the Israelites (Ex. 13:21; Deut. 1:33); and the cloud at the transfiguration (Matt. 17:5; Mark 9:7; Luke 9:34f).
- ¹¹ The reference to those who pierced Him is reminiscent of Zechariah 12:10. Here again John follows a Theodotianic reading, close to the Hebrew, rather than the LXX.
- ¹² Ellen G. White, *The Great Controversy*, pp. 637, 642, 643.
- ¹³ ———, *The Desire of Ages*, pp. 739, 740.
- ¹⁴ Rev. 14:14-16.
- ¹⁵ Jer. 51:33; Joel 3:13.
- ¹⁶ Matt. 9:37, 38; Luke 10:2; Mark 4:29; John 4:35.
- ¹⁷ Matt. 13:30, 37-40, 43.
- ¹⁸ See Ellen G. White, *Testimonies to Ministers*, p. 506ff. *The Great Controversy*, p. 611.
- ¹⁹ Rev. 14:17-20.
- ²⁰ Chap. 19:11-16.
- ²¹ *The Great Controversy*, p. 641.
- ²² *Ibid.*
- ²³ In Ellen G. White's description of the same scene she speaks of "a crown within a crown, seven in number" (see *Early Writings*, pp. 53, 54, 281); and compare *The Desire of Ages*, p. 739). The hymn "Crown Him With Many Crowns" tries to suggest an interpretation for these various crowns.
- ²⁴ Some manuscripts read "sprinkled with."
- ²⁵ See, for example, Leon Morris, *The Revelation of St. John*, p. 230.
- ²⁶ Isa. 63:2, 3.
- ²⁷ The Palestinian Targum on Genesis 49:11 gives a similar picture of the victorious Messiah: "How beautiful is the King Messiah! Binding his loins and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones, his garments will be dipped in blood, and he himself like the juice of the winepress."
- ²⁸ Rev. 19:13; cf. John 1:1; 1 John 1:1f.
- ²⁹ *The SDA Bible Commentary*, Ellen G. White's Comments, on John 1:18, p. 1131.
- ³⁰ *The Desire of Ages*, p. 19.
- ³¹ This is the fourth mention of our Lord's secret name (see Rev. 2:17; 3:12; 14:1; 19:12). Some advocate that the name is "Jesus," but Christ alone knows for sure.
- ³² Rev. 19:16.
- ³³ Chap. 3:11.
- ³⁴ Chap. 16:15.
- ³⁵ Chap. 22:6-21.
- ³⁶ Verse 7.
- ³⁷ Verses 12, 13.
- ³⁸ Verse 16.
- ³⁹ Verse 20.
- ⁴⁰ 1 Cor. 16:21. It is rendered by the R.S.V. as, "Our Lord, come!" Although this clause has been translated as "The Lord has come," or "The Lord is coming," the most likely rendering is the one given by the R.S.V. and the N.E.B.

“PROVE ME NOW”

By JIM F. ROBERTS

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:10).

A DOUBLE BENEFIT accrues from God’s plan to support the gospel through the giving of tithe: (1) The work of God on this earth receives financial support; and (2) the giver of the tithe receives a blessing from giving. Unselfishness is dispelled, and trust in the Lord is strengthened.

While the hope of financial gain should not be the purpose of giving tithe, it often happens that monetary rewards do accrue in conjunction with tithe giving.

During the past two years, because of frequent illnesses in my family, medical bills piled up, and, like certain others in similar circumstances, I felt that there was simply not enough money to pay tithe. So, I quit. However, financial problems continued, and there didn’t seem to be any more money left over than when I paid a regular tithe. Finally, on April 1, 1973, I decided to resume a regular habit of tithing. In fact, I initiated a daily paying of tithe on all income for each day. This plan was easily workable for me because I am in the mail-order business, and money comes in every day.

The results were amazing. For the month of April, 1973, my income was 3.7 times as much as my income for April, 1972, when I paid no tithe. For April, 1972, my income per day was \$30. No tithe was paid on that income. For April, 1973, my income per day was \$111. That’s 3.7 times as much. And tithe was paid on every penny of it.

Jim F. Roberts, a church school teacher in southern California for the past ten years, is now in the mail-order business.

Here is an interesting fact: During April, 1973, the money I had left to keep *after* tithe was paid was three and one-third times as much money as I had to keep during April, 1972, when I paid no tithe.

When on April 1, 1973, I decided to “prove” the Lord, as indicated in Malachi 3:10, I had just been released from the hospital and was home recuperating. I never dreamed of the resulting blessings! On April 27, 1973, when I figured up the month’s results I saw that the income was more than \$100 a day. I was so excited that right then and there I promised the Lord that if through April 30 my income should continue to average at least \$100 a day, I would write up my experience for one of our church publications.

The Hoped-for Average Exceeded

After Sabbath, on April 28, I calculated my average daily income during April as \$101. Then came Sunday, when there is no mail—thus no income. The average fell to \$100 a day. On Monday, the last of my “proving activity,” my day’s income was \$80. This dropped my per-day income for the month of April to \$99. Did the Lord not wish me to write this story? I wondered. At about 2:00 P.M. the private, personal mail to my family was delivered to my home mailbox. Inside was a completely unexpected check for more than \$260. This meant that the final figures for the month of April showed my income for the month to be \$111 a day. The result is the story you are now reading.

Would you like to share in these wonderful blessings from the Lord? You can. Results will be immediate. Here’s a suggestion—something I did during the first week of my “test.” Each day, week, or month (whenever you have incoming money), simply write a check to your church for the tithe you owe on the income. Put the check

inside an envelope and put it away. Do the same thing the next time you receive any income. Pretty soon you’ll see that the Lord is making up for the money you’re putting away. You’ll never miss it. In fact, I believe that you’ll feel you have more money than you did before you put the tithe away. As soon as you feel this way, it is a sign that God has “opened up the windows of heaven.” Then immediately put the envelope containing the tithe into the mail and send it to your church. After you do this a few times you’ll begin mailing the tithe in as soon as you get the income, because you’ll be certain that the Lord will bless you financially. You’ll know that you’ll have the money that is necessary, and you’ll no longer need to do any “proving.” But to begin with, just try it, as I did. In our text, God is asking you to prove Him, and this is an easy way to do it. I’ve never heard of anyone’s finding it necessary to take back any check put away as tithe to God. The money put away for the Lord will be safe, and He’ll see to it that you’ll never miss what you give to Him. Try it!

Also, since I’ve returned to the habit of tithe paying, it seems that things have a habit of going right for me. Even little things turn out in my favor. For example, this week I got to my car just as an officer was writing out a parking ticket. When I arrived, he tore up the ticket and I was not cited.

A few days ago medical tests showed that an illness I appeared to have had did not exist. My days seem to go along more smoothly, and I have a brighter outlook on life.

My business is going better also. For example, the Lord helps me to know the best thing to say to my customers in order to please them. This is important because I give a money-back guarantee with my mail-order products. Last year, about 10 per cent of my sales had to be refunded. This year, less than 5 per cent have asked for their money back. That savings alone pays for half of all my tithe. And the Lord is constantly giving me new ideas and new avenues to follow that produce greater success.

So, now I no longer need to prove my Lord. Even though I’m certain I’ll never escape trials and adversities, I do know that He will see me through the bad times—just as He’s seen me through the good times. My confidence in Him is sure, and I’m glad that I can be listed as one of His followers. □

The Three Angels' Messages—1

What Is Apocalyptic Literature?

Since the beginning of their history, Seventh-day Adventists have attached special importance to the three angels' messages of Revelation 14:6-12. They believe that in a special sense their church is the one designated in verse 12 by the words, "Here are they that keep the commandments of God, and the faith of Jesus." It is important, therefore, that members understand clearly the significance of these messages. No other religious body interprets Revelation 14 as Adventists do, which leaves Adventists as the sole heralds of these special messages from the point of view of their understanding of them. How important, then, that Adventists correctly understand these messages so as to proclaim them with conviction and power.

A full discussion of these messages lies beyond the scope of a series of editorials. But in this series we aim to call attention to certain aspects that do not always receive attention in a consideration of them, aspects that we believe deserve serious consideration. If the church's message to the world today is comprehended in these messages, if these are the messages that will prepare the world for the coming of Christ, and if the loud cry of the third angel is to be the last warning this world is to receive, then any time spent in seeking to understand better this important Biblical passage is well spent.

Our plan of procedure is as follows: First we will examine the three messages in their Biblical context, an important starting point. Second, we will examine them in their historical application; and last, we will examine them from the point of view of their present proclamation. As we examine them from these three perspectives we will notice a significant development in application.

Beginning, then, with the context of the three angels' messages in the book of Revelation, we suggest that we step backwards until we see the book of Revelation, not as a group of individual trees, but as a forest. After we have examined the forest we shall move in more closely and examine individual trees. Both of these steps are important if one is to obtain a broad understanding. Some interpreters err in looking largely at the individual trees, thus failing to see all the relationships. Others err in not examining the details sufficiently.

In terminology used by Biblical students the prophecy of the book of Revelation is called apocalyptic prophecy. The book of Revelation in the New Testament and the book of Daniel in the Old Testament are classified as the principal apocalyptic books in the Biblical canon. Certain other sections of the Bible such as Isaiah 24 and the book of Zechariah are also included in canonical apocalyptic literature. There are many noncanonical apocalyptic books such as the book of Enoch and the Apocalypse of Baruch.

Some of the characteristics of this type of literature have been described as follows: (1) It is predictive in

nature. (2) It takes in large sweeps of history and often divides history into a number of periods or ages. (3) God is set forth as in control of history. (4) There is the great force of evil opposing God. (5) This power of evil brings bitter persecution against God's people. (6) In the end of history there will be a unique divine initiative that will bring to an end evil and its perpetrator, and deliver the people of God.

The labeling of certain canonical books as apocalyptic, while interesting and in some aspects helpful, has not entered into the historical Adventist interpretation of these books. Adventists have recognized that Daniel and Revelation are different in nature from, for example, the prophecies of Isaiah. But they see the difference perhaps more in the fact that in these two books God chose to set forth future history in a series of symbolic visions. Believing as they do in the unity of Scripture, they do not find the theme of these books different from that of other Scriptures where they also find the great controversy between God and the prince of evil set forth. Since in their minds God is the author of all prophecy, Adventists do not see the need for distinction as much as a liberal scholar might see it, who thinks of prophecy as originating with the human agent.

Rules of Interpretation Important

At the same time a recognition of the symbolic nature of books such as Revelation is important, and rules must be set up for the interpretation of symbols of the book. With the rules of interpretation adopted by Seventh-day Adventists, most students of apocalyptic take strong exception. For example, the famed British Old Testament scholar H. H. Rowley, characterizes interpreters such as Seventh-day Adventists as follows: "It is true that there are some who adopt a different attitude to these books. They rather elevate them to the highest place in the Bible, and devote to

My Master's Eraser

By JEANETTE HAWLEY REED

Sanctification seems so like the way I served
for a number of years, but now I am the pupil.

My Master is not a stern instructor looking
through me from His desk in the front of the
room. He is standing by *my* desk, right close
to my side. He is teaching me, waiting only
for that telling look from my eyes, the look
that says, "Master, now I believe what You told
me a long time ago."

Then He reaches down and erases my confused answers.

"I have blotted out, as a thick cloud, thy transgressions,
and, as a cloud, thy sins." Isaiah 44:22.

them a minute study beyond any they give to what most Christians regard as the more spiritual parts of the Bible. They believe that the events of our day, and of the future that lies before us, are irrevocably set forth in these books, so that they hold the key of the ages. It has always seemed to me curious that these 'students of prophecy,' as they are often called, are firmly persuaded that by the exercise of their ingenuity they can break the seal which is on these books, and lay bare their secrets. For on their view they are compelled to believe that God Himself decreed that the Book of Daniel should be sealed till the time of the end (Dan xii. 9). The belief that they can break the seal is therefore a belief that they can defeat the purpose of God! The student of the history of interpretation is well aware that all down the Christian centuries the same approach has been known, and claims as confident as any of our day have had their falsity and futility as relentlessly demonstrated by events as their modern counterparts will be."—*The Relevance of Apocalyptic*, pp. 11, 12.

Adventists can readily detect the fallacy in Dr. Rowley's reasoning, but it might be well for them to note that by using their method in the interpretation of the book of Revelation they will expose themselves to ridicule by noted scholars of apocalyptic. On the other hand, their interpretations will also be rejected by evangelical scholars of the futurist stripe.

We felt that this background was necessary for our study on the three angels' messages. In our suggestion to step back to view the forest of Revelation we wanted to make clear that we are not following Dr. Rowley's thesis. We wish it understood that we are not thereby ignoring the details of prophecy. These we shall deal with in due course.

D. F. N.

To be continued

Strength Through Humility

In an alien world, God's people are in daily need of a power that is more than human. Ancient Israel learned this through experience.

Here was a tiny minority group whose human chances of achieving their goal and of acquiring and retaining their promised land in the face of implacably hostile elements, were nil. But empowered by Him of whom we are assured "He shall not fail nor be discouraged," prospects assumed a radically different shape. Humble subservience to the compassionate Creator opens Heaven's powerhouse on behalf of embattled saints whose primary concern is to glorify God and hasten His kingdom.

Humility is a key virtue. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

Surprisingly, the virtue of humility was advocated in a recent issue of the London *Times* correspondence relating to the dilemma of modern Israel—not by a Gentile, but by a prominent British Jew who, like millions of others, "wept" with emotion when old Jerusalem was recovered by Israelis in 1967. "The greatest of virtues according to ancient Jewish teaching," he writes, "is the virtue of humility." He therefore strongly urged an attempt to solve one of the world's most explosive "insolubles," by an Israeli climb-down

from intractable belligerency, to an attitude of genuine humility.

More easily advocated than practiced, humility is an unacceptable concept in a go-getting world geared to evolution's "survival of the fittest" philosophy. Even in churches—sometimes our very own churches—genuine humility that releases God's gracious power is not too conspicuous.

Elkan Presman, M.P., writing in *The Times*, implies the possibility of political miracles by a show of true humility in the Middle East. The contested Golan Heights—wrested from the giant King Og by ancient Israel at the battle of Edrei; the Jordan River's west bank—assigned to half the tribe of Manasseh under Joshua; Old Jerusalem, where once stood Solomon's Temple in all its golden glory; and the Sinai peninsula—made forever famous for Jews and all mankind by the giving of the law, are today's most bitterly contested areas.

In pursuit of security by insisting on "viable frontiers," the Israeli attitude seems unbending. Its territorial acquisitions are declared to be "not negotiable."

A Revolutionary Concept

Why not practice true humility and admit that "everything is negotiable"? asks Presman. In this modern age, such advice is almost a revolutionary concept.

One could comment at great length on political involvements, attitudes, prospects, and significance of the Arab/Israeli confrontation. One can as easily admit a valid case for the dispossessed sons of Ishmael as for the persecuted sons of Isaac. But one could well imagine how hearts would warm, hostilities evaporate, and mutually acceptable compromises be achieved were negotiations to begin with the spirit of godly humility born of genuine compassion.

Of course, such humility, being as it is the very antithesis of Lucifer's original sin in heaven, is unlikely to figure prominently in any of today's political arenas—least of all that of the Middle East. Warped concepts see humility as surrender—an admission of wrong, of inferiority, and of defeat. But inspired truth enshrines humility as a cardinal virtue of immense power—because it pleases God and assures His full cooperation in every valid effort.

Daunting situations face God's true Israel today—His beloved church. Problems within and without are to be expected in the context of the devil's death struggles as envisaged by the revelator (Rev. 12:12, 17). True humility is a vital factor in dealing with them—and it is guaranteed to work.

Ellen White has much to say about true humility: "In humility there is great strength" (*Testimonies*, vol. 3, p. 476); "The strength of the children of God is in their humility" (*ibid.*, p. 307); "The only greatness is the greatness of humility" (*The Desire of Ages*, p. 650); "If they would cherish true humility, the Lord could do much more for His people" (*Patriarchs and Prophets*, p. 553).

We have no doubt that much more real evidence of genuine humility in political spheres would ameliorate the ugly situations that plague our riven planet. But we are completely sure that God's true Israel will be the more strengthened as a family and as an embattled army as every member walks humbly with his God.

R. D. V.



Request Rather Than Command

By EDNA MAYE LOVELESS

"IT IS BETTER to request than to command."¹

I believe that God's instructions are all efficacious. But in the press of daily living, I've given some of them priorities. For example, I know that orderliness and cleanliness are characteristics of God's people. And yet, at times I've had to choose among development of responsibility in my children, exhibiting mercy toward them (letting them clean up after a cooking spree in the kitchen with their unperfected skills), and my ideal of cleanliness. I've found allowance for this kind of hierarchial placement of values:

"Cleanliness and order are Christian duties, yet even these may be carried too far and made the one essential, while matters of greater importance are neglected. Those who neglect the interests of the children for these considerations . . . neglect the weightier matters of

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the law—justice, mercy, and the love of God."²

I've settled the cleanliness-order-responsibility-mercy hierarchy. But daily tensions and clouded understanding have sometimes caused me to get other things misplaced in the hierarchy. I spent a long time rearranging the above-mentioned instruction, "It is better to request than to command."

This is a good idea, I used to tell myself. Especially when we're having a tranquil day (almost never) and no crisis arises that demands swift action. But, of course, under pressure one just gets the words out any way he can to get the job done!

"It is better to request than to command": This isn't an unequivocal instruction. It doesn't say, "Never command." It's just a genteel suggestion, I said to myself when I read it, but not far reaching in its effects as are words that attack a child's character, personality, and basic self-concept.

Well, the instruction isn't unequivocal, but I'm beginning to see that it's basic and far reaching in its

effects. And it's congruent with other principles of the kingdom: respect, kindness, concern, grace.

Some research sociologists³ stumbled onto the same principle through the back door. They were asking the question, Why do some school children have limited ability to cope, to solve problems, and to express themselves, while others growing up in the same neighborhood, attending the same school, are notably successful in just these characteristics?

Ruling out differences in intelligence (as indicated on a nonlanguage test) as the significant factor in the children's coping skills, the researchers examined other factors. When they spent time in the homes (hours on end, day after day, logging information about the home environment), the sociologists found that certain speech patterns at home related significantly to the child's coping skills and manner of self-expression.

Those with good skills came from person-oriented homes where speech was often elaborated upon. When the children were very young, the mothers spent a lot of time talking to them. Sanctions in these homes were most likely to indicate *regard for persons*. A mother was more likely to say, "When you scream like that, it hurts my ears!" rather than, "Nice girls don't scream." Translated into our church culture, this kind of mother would have a tendency to respond to a child's "Why can't I ride to the store with Suzy?" with "We like to save Sabbath afternoon for special times together, like a trip to the bird sanctuary," instead of, "Adventists don't shop on Sabbath!"

Children doing poorly at problem solving and language facility were more likely to come from homes where the sanctions were *status oriented* ("Boys don't do that" or "You do it because I say so"), and the verbal interchange restricted. Their parents were more likely to say, "Shut up!" or "Be quiet!"

In contrast, the person-oriented parent might say, "Would you be quiet a minute while I'm talking on the phone? It's hard for me to hear." This kind of speech demands more thinking on the part of the child. He must handle two or three ideas at once, relate his action to a time dimension, and consider

the results of his behavior. ("If I make too much noise, mother can't hear on the phone!")

In the investigation, the child with the parent who controlled by commands ended up deprived: typically passive and compliant, impulsive rather than reflective in making decisions, inadequate in language skills.

Children whose mothers followed the model introduced above ("It is better to request than to command") were more likely to take the initiative in learning. When faced with problems, they did not give up easily. Their language was more varied and effective.

Their environment gave these children more practice in problem solving and language usage. It was modeled more closely after the kind of government practiced by God, described thus:

"The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. 'Come now, and let us reason together' is the Creator's invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton."⁴

Agent of Satan

Of late I've given more and more attention to this line in *Education*. It's underlined. On the flyleaf of my copy I've jotted down, "'Request rather than command,' 290," along with five other gems in the book I like to put my finger on quickly. And I have it cross-referenced with this potent statement that leaves no doubt about the restraint to be practiced by those in authority:

"Any man, be he minister or layman, who seeks to compel or control the reason of any other man, becomes an agent of Satan, . . . and in the sight of the heavenly universe he bears the mark of Cain."⁵

Some may wonder whether the speech pattern of the parents actually made the difference in their children's behavior. Perhaps the parents' speech behavior reflects an *x* factor in their personality or character. The *x* factor might be the determinant. But studies show that changing behavior in speech can change one's thoughts. In experiments that successfully changed speech patterns, investigators dem-

onstrated that the changes in speech brought marked changes in other behaviors long held to be the cause of the earlier speech patterns.⁶

What has been demonstrated experimentally with patients has been described by the servant of the Lord thus:

"While words express thoughts, it is also true that thoughts follow words."⁷ How similar are the conclusions from the experiment described above: "Although feelings, ideas and sentiments can lead to new actions, actions can lead to new feelings, ideas and sentiments just as well. There is no compelling evidence that the sequence works only in one direction."⁸

There are moral implications to be considered in choosing our mode of expression to our children. So much is conveyed in a genteel request—much that we hope will emerge in the make-up of our chil-

dren someday, particularly respect for the freedom of another person. And then there are the possible fringe benefits for our children to realize when we follow this counsel about our speech: the opportunity to engage in problem solving and the extension of language skills, reminding us again of the profoundly congruent set of principles God has laid down for the best development of His children. There are no negative side effects from His prescriptions. □

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- ² *Child Guidance*, p. 109.
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- ⁴ *Steps to Christ*, p. 43.
- ⁵ *The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 4:15, p. 1087.
- ⁶ George Saslow, "A Case History of Attempted Behavior Modification in a Psychiatric Ward," *Research in Behavior Modification: New Developments and Implications*, Leonard Krasner and Leonard Pullman, eds. (New York: Holt, Rinehart, & Winston, 1965), pp. 288, 289.
- ⁷ *The Ministry of Healing*, p. 252.
- ⁸ Saslow, *loc. cit.*

especially

FOR MEN

By WALTER SCRAGG

"I Remember"

FOR A FEW HOURS, this Australian summer, our family recaptured its past. Blue skies, clear water, and the final element, an elegantly shaped surf. So, with the two young men who are my sons, I rode wave after wave, crashing down the wall of foam to the tugging, washboard ride across the shore break.

My younger son swam swiftly out to the final line of breakers and with skillful ease raced shoreward in a perfect ride of a hundred yards or more. And I remembered.

I remembered the years when the magnet of this beach pulled us Sunday after Sunday. I remembered three snowy-haired youngsters, 6, 7, and 8, mastering the intricacies of judgment and decision that make up surfing. And I said to myself, I guess we taught them to love the water.

Then as I dived beneath the thundering wall of wave, another thought clamored for attention, Did I teach them also to love the Lord as skillfully and enthusiastically?

"Make the Christian life an attractive one. . . . Parents are to make the religion of Christ attractive by their cheerfulness, their Christian courtesy, and their tender, compassionate sympathy."—*The Adventist Home*, p. 323.

Recently our Sabbath school staged an "I remember" time. Young people

talked to us about what they remembered of their homes. Every memory was pleasant.

"I remember a wood fire, and toasted marshmallows and ice cream on Friday night."

"I remember dad's big bass voice as we sang around the organ. I can still remember the family's favorite hymns."

"I remember a special tablecloth embroidered with lilies that only appeared on Sabbath."

Parents, who through simple things and an enthusiasm for spiritual values, had structured enthusiasm for the Sabbath or for Christ or for prayer.

Yet it isn't always that way. How often a love for God survives *despite* rather than *because*!

"Christianity for me was mother and father intoning prayers and lessons at worship, and then bickering the hours away till bedtime."

"How could dad be so righteous up in front on Sabbath, and yell at us all week?"

"My back still aches when I remember kneeling stiff and straight through prayers that seemed to last forever."

It isn't hard to make something you love and know about attractive to others. This summer (Australia again) my young people, now grown tall, and one with a husband, listened attentively while I discoursed on the structure of a lowly bush orchid we had found. Easy for a man who had made a hobby of their classification for years.

I think you can see what this column is trying to say. No, it isn't an invitation to explore "down under" next yearend. But it is an invitation to think carefully about your enthusiasms and remember how infectious they are to young vulnerable minds. And it's an invitation to make the things of God part of your enthusiasms.

Two Strides Behind



By DALLAS YOUNGS

Life does not reward quitters. Wilma Rudolph, whose leg was paralyzed when she was a child, would not have been rewarded as an Olympic champion, or as Sportsman of the Year, or as America's Woman Athlete of the Year had she quit running.

THE STADIUM WAS IN PANDEMONIUM. Hats were sailing through the air along with programs, newspapers, and umbrellas. Men—strangers—were pounding one another on the back. Women were hugging one another. There was a deafening roar from 60,000 voices.

No, nobody had hit a home run with the bases loaded in the ninth. No, it was not a 70-yard run with the winning touchdown. But it was the 1960 Olympics at Rome. That was the year the United States found gold medals hard to come by. But this day that black "streak o' lightn'" had just won her third.

Wilma Rudolph, 20-year-old girl, from Clarksville, Tennessee, had won the 100-meter and 200-meter sprints, and now had just won the 400-meter relay—the first woman in U.S. Olympic history to win three gold medals in track.

That crowd of 60,000 from virtually all nations had come to see the whole show, of course; but particularly to see Wilma Rudolph, that long-legged Tigerbelle track star who was running the girls from every nation off their feet.

The "spectacular" that occasioned the happy tumult in the stadium was the 400-meter relay in which the Tigerbelle from Tennessee State University were running for the United States. The first runner had carried the baton to the second, the second to the third.

Dallas Youngs is a pastor in the Texas Conference, residing in Huntsville, Texas.

The third runner, Lucinda Williams, was a little ahead, racing the baton to Wilma Rudolph when somehow (nobody to this day knows just how) the baton slipped away from the girls, and when Wilma retrieved it, Jutta Heine, Germany's best, was "streakin' it" toward the tape two strides ahead of Wilma.

Some girls would have thrown the baton in the air and quit on the spot. Not Wilma. Using her long legs (she's 5' 11") as she had never used them before, she took out after the fleeing German ace, and gaining, gaining, gaining, drew abreast, then inched ahead to break the tape.

"Wilma! Wilma! Wilma!" roared the crowd. "Skeeter" (nickname), cried others. "*La gazelle, la gazelle,*" shouted a happy Frenchman, over and over.

She received wide acclaim, both at home and in foreign countries. She was named Sportsman of the Year, the first American woman to be so honored. The United States honored her by naming her Woman Athlete of the Year. Returning to the U.S. from her Olympic triumphs, she was lionized at every hand, and it was ten days before she reached her old hometown, Clarksville. That was Welcome Wilma Day, with schools and businesses closed, and every person, young and old, male and female, black and white, lined the streets to welcome home the girl who had brought honor to a hitherto unknown Tennessee town.

Please read on. I've only brought you the climax of the drama. There is more to tell. Much more.

You may be one of those who says or thinks: "Well,

that's not so much. Any woman could do the same thing if she had been born with the long, muscular legs that Wilma has and if she liked to run and knew how."

Don't you believe that. Again I repeat, don't you believe that. Wilma was the seventeenth child of the Rudolph family, and came into this world a sickly four-and-one-half pounds. Her mother wondered whether she would live. She didn't walk at all until she was four, and then came down with scarlet fever and pneumonia. It was weeks before she pulled through that siege, and when she did she was left with a paralyzed left leg.

Believe me, it was impossible to see the triumphant, finished athlete, the triple-gold-medal winner, in that half-paralyzed girl. To everyone it appeared she would never even walk, never mind run.

Mother Rudolph's faith and determination rose to the occasion. She took Wilma to the Meharry Medical College in Nashville. The doctors, after thorough examination, said she might walk if she had years of daily therapy. Mrs. Rudolph explained she lived 45 miles away, and daily trips would be impossible. Could they teach her how to do it? They could and did, but she still had to take Wilma into Nashville every week on her day off work.

Now began long days and weeks of perseverance. Mrs. Rudolph said, "Wilma will walk." She massaged the paralyzed leg after work, but when a year was up, there was little improvement. She taught the older children to do the massage, and they worked in shifts. The kids called it "rubbin' Wilma."

Finally, after years of this faithfulness, life appeared in the damaged leg and Wilma could use it a little; as time passed, a little more. The doctors fitted her up with a special shoe and with leg braces. Her brother got a basketball and put up a hoop. Wilma, mostly dragging one leg about, learned to shoot baskets. She was gaining. She finally discarded the leg brace and was on her own.

Reaching high school, Wilma learned to run. In truth, she won all her races and attracted the attention of Coach Edward Temple, of Tennessee State University. He invited her to join his Tigerbelles, who were at that time winning all their meets. To shorten the story to a word, Coach Temple developed Wilma into the greatest woman runner of her time.

You Can Too

Do you feel that life has dealt you a bad hand, that you had two strikes against you when you came to bat, that it's just no use, and the quicker you throw in the sponge the better it will be? Do you feel that you are "two strides" behind in life's race, and some other runner is showing you her heels? Are you blaming your partner for the fumble? Are you tempted, tempted, tempted to quit?

Don't do it. Remember, Wilma, with some reason, had a chance to quit too. But she didn't. No, she didn't. She ran it out with Jutta Heine—and won. But put this down: She would not have won if she had not run. Life does not reward quitters, and the Olympics would not have rewarded Wilma had she quit. Nor would the crowd have shouted itself hoarse. Nor would she have received acclaim in the great capitals and in her little old hometown. Nor would there have been a Welcome Wilma Day.



Wilma Rudolph's hometown of Clarksville, Tennessee, celebrated Welcome Wilma Day when she returned after her Olympic triumphs.

Let's be honest about it. You may have gotten off to a bad start. Right now you may be two strides behind. It might be physical paralysis such as Wilma had, or no money for school, or poor grades, or it might be something else. And right at this moment you are saying, "Life, you've hit me below the belt. I'm through. I'm quitting."

Don't. Don't do it. Remember, it is not always the quick starter that wins the long race, and life is a *long* race. There are many unknown, unforeseen factors as you go through life, and some of them will work for you. The law of averages will see to that. But they won't if you quit. So don't. Take up another notch in your belt. Look life in the eye, and say, "Life, I'm in here to the end, handicap and all."

Just before Abe Lincoln's mother died she called him to her bedside, and putting her hand on his head, said: "Abe be somebody. Abe, be somebody." And he *did* become somebody, but it was not easy. Repeatedly he was defeated at the polls, and a less determined man would have quit. But not Abe. He won the final, great race at the polls. His countrymen put him in the White House, and history immortalized him.

Jesus had opportunity to quit—in the wilderness, in the Garden. He was tempted, but He could not quit and still win, defeat Satan, and become the Saviour of sinners. But you say, "He had help." Yes, He did. The very same help you can have, no more and no less—the Bible, the Holy Spirit, the angels.

Jesus had the Father on His side, and you can too. With God in your corner you can't lose. The only possible chance of failure is if you "run up the white flag." Remember that God wants you to win—in this life and in the life to come.

Not one of the streets of gold will be named Quitter Avenue. Not one single quitter will walk through the gates of pearl.

So life has not always been kind to you. You have been hurt by others and stumbled in your own foolishness. You're two strides or more behind. You're sure you've lost the race. But you haven't—unless you quit! Keep on, keep trying, keep running the race of life. In this race (which alone counts) you'll win it if you are on God's side. With God on your side you can't lose. □

Chopped-down Spirit Tree Leads Sumatrans to Christ

By WENDELL L. WILCOX

AS THE SPIRIT TREE came crashing down, a young man dashed through the village of Barus Julu, Karoland, North Sumatra, and threatened to kill the people who lived there.

"You have destroyed my home and now I have no place to live," he shouted.

The people of Barus Julu were filled with fear. They had been afraid of this particular tree, in which they believed the spirits lived. The small group of Adventists living in the village had decided to show that their God was more powerful than the spirits, so they chopped the tree down.

Replying to the devil-possessed man, the villagers said, "We have not cut your tree down; the Adventists have done it."

"Then there is nothing I can do," he shrieked, "for I am afraid of the Adventists."

The local witch doctor, who heard what had happened, was greatly impressed. Even he had been afraid to walk past the spirit tree. Now he had seen the tree destroyed and no harm come to the people who had cut it down.

Though he despised Christians, he decided to find out what it was that seemed to shield them from the control of the spirits. It was not long before he made contact with some of the local Adventist laymen and asked them the secret of their power. This was the opportunity they had been looking for. They gladly told the witch doctor the story of Jesus and His great love for mankind. Soon weekly Bible studies were begun, and the more the witch doctor heard, the greater was his determination to follow this wonderful Person who had died for him.

Many times the devil returned to the witch doctor and wanted to control his life. Prayer was fervently offered to God, however, and finally the devil's power was broken and the witch doctor became free in Christ. What a joy it was to Barus Julu church members when the witch doctor and his family were baptized.

It was not long after this that most of the people of Barus Julu came to the local church elder and asked to become members of the Adventist Church. However, the church elder sadly answered, "We are very sorry we cannot accept you right now, for our church is full and there is no place for you.

Also, if you become Seventh-day Adventists you will want your children in our school, and there is no room for more children."

The people turned away with sorrow in their hearts. They were given the hope, however, that as soon as a new church and school could be built, they would be welcomed. Presently the members are doing what they can to collect funds for these two projects. The cost will be approximately Rp. 3 million, or US\$7,500. Since the people are poor farmers, it could take several years before these new buildings can be erected. The union and mission officers sincerely hope the Barus Julu villagers will be able to attend church much sooner than this.

Only about ten years ago the message of Christ's second coming was first taken to the Karo Batak people. Seven churches and 450 members can now be found in this part of Indonesia. Two schools are also serving the children and youth of this area. During 1973 another 77 persons were baptized in this section of Sumatra.

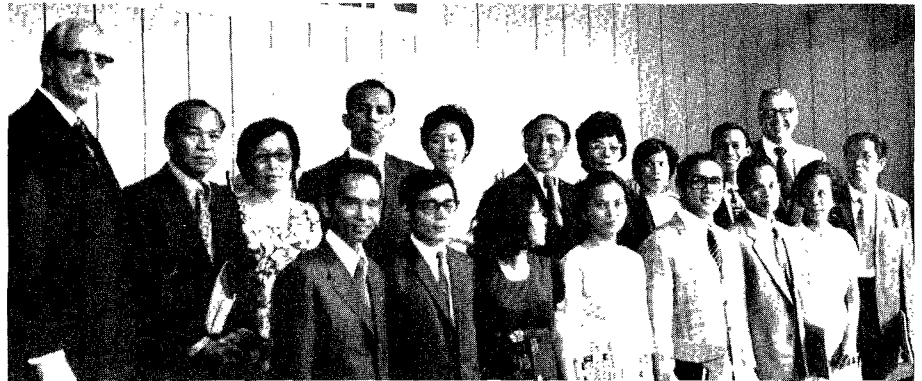
So far, little work has been done in Atjeh, the northern part of this large

island, but plans are underway to begin medical work among the 5 million people who live there. The president of this mission, V. Hutabarat, says the land and building for this project will cost Rp. 2 million (US\$5,000). He expressed hope that the Lord will provide the necessary funds so the gospel can be taken to these people who have not even heard the name of Jesus.

God has greatly blessed the work in Sumatra through the years. Recently the third local mission was organized. On this, the sixth largest island in the world, the Adventist Church now has 11,000 baptized members and about 15,000 Sabbath school members in 165 churches.

Great emphasis has been placed on the church school program in the North Sumatra Mission. Already 49 church schools and two 12-grade academies have been put into operation, enrolling 3,850 students and employing 159 teachers. As the new school year begins early in 1974, the number of church schools will no doubt go above 50—one church school to every two organized churches throughout the mission.

By the blessing of the Lord the work in North Sumatra is growing rapidly. Many new churches and schools are being organized. Surely as the end draws near and the Holy Spirit is poured out with greater power, many more Indonesians from this enchanting island will be ready to meet the Lord. □



ORDINATION IN THE PHILIPPINES

Seven men were ordained during the first North Philippine Union Mission quadrennial session at the Philippine Union College auditorium on November 24. Taking part in the ordination service were L. L. Bock, General Conference associate secretary; P. H. Eldridge, Far Eastern Division president; C. A. Galang, union radio-TV secretary; and E. J. Tangunan, union ministerial secretary.

Pictured above, front row, are Elder Galang; J. A. Coe, PUC Bible teacher; Mrs. Coe; Mrs. F. B. Conopio; Elder Conopio, Philippine Publishing House associate editor; J. M. Montalban, district pastor; Mrs. Montalban; and Elder Tangunan. In the back row are Elder Eldridge; E. C. Corpus, Manila Sanitarium and Hospital business manager; Mrs. Corpus; B. E. Capule, PUC business school dean and PR director; Mrs. Capule; O. C. Pilar, M.D., Manila Sanitarium and Hospital medical director; Mrs. Pilar; Mrs. D. B. Villososo; Elder Villososo, district pastor; and Elder Bock.

B. B. ALSAYBAR

Communication Secretary, North Philippine Union Mission

Wendell L. Wilcox is circulation manager of the Indonesia Publishing House in Bandung, Java.

South Vietnam After One Year

From page 1

involved in undeclared war. Security is not as stringent as when the American forces were here, but evidence of military dominance is very clear. The midnight curfew is still in effect. The presidential palace is still surrounded with barbed wire and guards and is unapproachable from any direction. It is still unsafe to travel on most rural roads at night. In some areas it is dangerous to travel even in daylight hours.

Life in the metropolis of Saigon, however, goes on much the same as before. The city is still swollen with multiplied thousands of displaced persons from other areas of the Republic.

The first time I visited Saigon the streets were clogged with U.S. servicemen. Now Vietnamese military personnel can be seen almost everywhere. The city people seem to live in the streets most of the time. There is none of the Occidental fetish for privacy; whole families sleep, work, and eat on the main thoroughfare. Communal meals are cooked on the curbstone in tiny braziers and devoured with gusto. After the meal, mats are spread out along the gutters or under the shopkeepers' stalls; this is home for thousands of families, most of them destitute refugees from the war in the countryside.

The city was originally laid out by French colonial architects, with an ultimate population of no more than half a million people, but there are presently between 2.5 and 3 million people jammed into the city, which according to an American survey makes it "the most crowded metropolis on earth, two times as densely populated as Tokyo."

But what about the work of the church in Vietnam? I found that progress is being made despite difficulties.

The Vietnam Mission has not had a president for the past eight months. According to R. S. Watts, Jr., president of the Southeast Asia Union Mission, "Efforts to locate a president for the Vietnam Mission have required a considerable amount of time. This has placed many more administrative responsibilities on our Vietnamese leaders, who are carrying far more than a normal load. It is anticipated that a former missionary to Southeast Asia will be coming soon to assume this responsibility." In the meantime, the mantle of leadership has fallen on Le Cong Giao, manager of the Vietnam Signs Press and executive secretary of the Vietnam Mission. He was the one who organized and directed the triennial mission session held in the central church of Saigon at Phunhuan.

Reports at the session indicated that the work is making strides in all areas. For instance, baptisms for the past three-year period, plus a few months, totaled 1,325, a record for the Vietnam

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Mission. There are now 26 churches and companies in the country.

The literature work in Vietnam is the most successful in Southeast Asia. The mission's 80 full-time and part-time literature evangelists keep the Vietnam Signs Press's 27 employees busy. Bookmen in Vietnam delivered literature worth US\$259,451 during 1970-1972.

The educational program of the mis-

sion witnessed a major step forward during my visit to Saigon. On Sabbath afternoon I joined more than 500 believers in a dedication ceremony for the new Chinese school in Saigon's suburban Cholon area. Four years ago we had no students, no teachers, and no school, according to F. H. Hewitt, educational secretary of the Southeast Asia Union Mission. Today we have



An active chaplain's program is carried on by Pham Truong Thanh at the Saigon Adventist Hospital. During the past two years 87 persons have been baptized as a result of his work.

Saigon Adventist Hospital Gives Quality Care

Recently received, this letter reflects the quality of service that our mission hospitals are giving. Because these mission hospitals could not exist without the sacrifice of church members, responses such as this should give many the satisfaction that their offerings are not in vain.—

EDITORS.

Seventh-day Adventist Hospital
Saigon, Vietnam
31 January, 1974

General Conference of Seventh-day Adventists
6840 Eastern Ave., NW.
Washington, D.C. 20012

DEAR LADIES AND GENTLEMEN:

It is a pleasure to write this letter. I was having emotional problems, and had had chest pains about two weeks ago. I am an officer in the U.S. Merchant Marine. When my vessel arrived in Saigon I contacted the above hospital.

Drs. Henry A. Novak and Clive F. Possinger, Jr., interviewed me and had me admitted to the hospital for observation and treatment. They were efficiently professional in their treating me. And equally important, their approach was so warm and humane.

The manner in which I was treated changed me from tenseness and anxiety to relaxation and tranquility. Our world needs more doctors of this caliber.

This has been my first personal contact with the Seventh-day Adventist organization, and it was beautiful. I would appreciate it if you would contact these two fine gentlemen and express my gratitude for the manner in which they have helped me.

If your organization has a drive and needs aid, please contact me.

Respectfully,

654 students, 23 teachers, and a new 12-room classroom building located in back of the Cholon Chinese church. Pastor Hewitt told me that this mission school had 35 baptisms last year.

The local church financed this 18-million piaster (US\$32,728) project without any financial requests to the mission, union, or division.

The dedication program was directed by the church pastor, Jonathan Foo. The main speaker was Pastor Watts.

The Far Eastern Division recently assigned an overseas budget to the Vietnam Mission, and a search is now being made for a person to head the training school program.

The largest institution in the mission is the union-sponsored Saigon Adventist Hospital, now nearing one full year of operation in a new plant, the former U.S. Army Third Field Hospital. (See REVIEW AND HERALD, March 8, 1973.) The 125-bed unit employs more than 300 persons and has a very busy outpatient and emergency room service that serves both Vietnamese and foreigners in the city of Saigon.

Several church buildings have been dedicated in the past triennial period, and plans are being made to open up new work in 14 areas where there are no Adventists.

"Our great need is for additional pastoral workers," says Pastor Giao, acting mission chairman. "We need to develop our training school program so that we will be able to enter new territories with the gospel of Jesus Christ."

As I listened to reports and heard discussions of the Lord's work in Vietnam during the mission session, I was impressed that the work of the mission has forged ahead with impressive gains despite the fact that the country has been racked with war, bloodshed, and troubles for several decades. Despite the withdrawal of American military troops, the country is far from peaceful. The success of the work can be attributed only to the blessing of God. □

MICHIGAN

Two Technical Degrees Approved by Andrews Board

Approval of two new technical degrees and the establishment of a center for studies and services in education were among the actions taken by the Andrews University board of trustees at its semiannual meeting, January 13 and 14.

Beginning this fall, AU will offer a Bachelor of Industrial Technology degree and Bachelor of Engineering Technology degree. Both are designed to provide the student with an opportunity to qualify for a profession or special type of employment through a heavy concentration of courses in these areas.

The Center for Studies in Education will be under the direction of Rudolf E. Klimes, professor of education at AU. According to Dr. Klimes, "The Center will give counsel and direction to secondary schools, will do research work

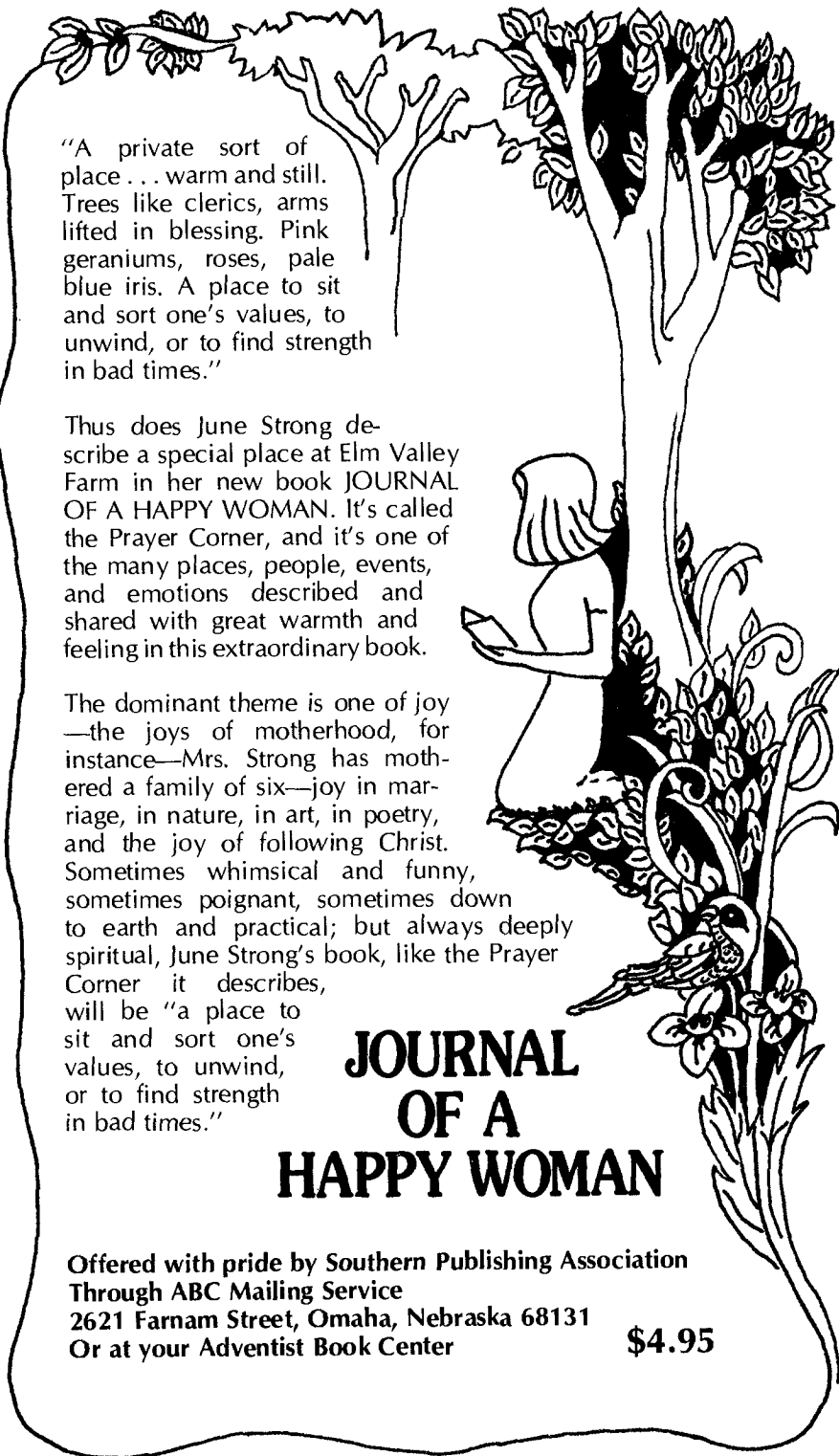
for these institutions, and will render assistance on a wide variety of educational problems."

In another action of the board, Arnold Kurtz, professor of church organization, was named director of the Doctor of Ministry program at AU.

The board also approved the appointment of Kenneth Strand, professor of church history, as editor of the *Andrews University Seminary Studies*, a periodical containing scholarly papers and book reviews written by

Seminary faculty, other scholars, and graduate students. Raoul Dederen, chairman of the department of theology and Christian philosophy, was appointed an associate editor.

Three new members were elected to the board of trustees: Lloyd L. Reile, of Oshawa, Ontario; Wallace O. Coe, of Minneapolis, Minnesota; and W. B. Quigley, of Takoma Park, Maryland. They are presidents of the Canadian, Northern, and Columbia Union conferences, respectively.



"A private sort of place . . . warm and still. Trees like clerics, arms lifted in blessing. Pink geraniums, roses, pale blue iris. A place to sit and sort one's values, to unwind, or to find strength in bad times."

Thus does June Strong describe a special place at Elm Valley Farm in her new book *JOURNAL OF A HAPPY WOMAN*. It's called the Prayer Corner, and it's one of the many places, people, events, and emotions described and shared with great warmth and feeling in this extraordinary book.

The dominant theme is one of joy—the joys of motherhood, for instance—Mrs. Strong has mothered a family of six—joy in marriage, in nature, in art, in poetry, and the joy of following Christ. Sometimes whimsical and funny, sometimes poignant, sometimes down to earth and practical; but always deeply spiritual, June Strong's book, like the Prayer Corner it describes, will be "a place to sit and sort one's values, to unwind, or to find strength in bad times."

JOURNAL OF A HAPPY WOMAN

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Siegfried Horn, dean of the SDA Theological Seminary, was appointed curator of the archeological museum at AU.

Donald McAdams, associate professor of history, was appointed acting chairman of the AU history department. He replaces Richard Schwarz, who was granted a two-year leave of absence to write a book on Adventist denominational history.

Faculty retiring later this year will be Edward C. Banks, professor of evangelism; Elaine Giddings, chairman of the communication department; Richard W. Myers, assistant professor of industrial education; and Charles Wittschiebe, professor of pastoral care.

RICHARD HAMMILL
President, Andrews University

INTER-AMERICA

Year-End Meetings Held in Four Union Territories

Recently it was my privilege to attend several union and local conference sessions in the Inter-American Division.

The first was the West Puerto Rico Conference triennial session, November 16-18, during which 89 candidates, half of whom were young people, were baptized. Next came the East Puerto Rico Conference session, November 22-25. Elections brought a change in leadership and installed the union treasurer, H. J. Brignoni, as president. Three workers were ordained to the gospel ministry on Sabbath afternoon.

At the Caribbean Union session, union president G. Ralph Thompson told of record baptisms, new church buildings, and notable increases in tithe, literature sales, Ingathering funds solicited, and school enrollments.

Year-end meetings at Port-of-Spain Community Hospital in Trinidad were historic. By a unanimous vote of the board, the 65-bed institution was renamed Port-of-Spain Adventist Hospital, and authorization was granted for the exploration of a plan whereby a group of national physicians would form a medical foundation to assume major responsibilities for the hospital.

The Colombia-Venezuela Union committee met for four days at the union headquarters in Medellín, Colombia. At that meeting Jan Brinkman, president of the Netherlands Antilles Mission, reported on the year-round evangelistic program being conducted in Curaçao, and Henry Niemann, president of the Upper Magdalena Conference, reported baptisms of 2,230 for the first ten months of 1973.

The final union session I attended was held in Mexico City. The year 1973 marked the golden anniversary of the Mexican Union, and statistics show that during those 50 years the membership has swelled from 505 to nearly 70,000. During the first ten months of 1973 baptisms totaled 8,147, a figure that represents 112 per cent of the union's goal for the year. Mexico, the most heavily populated section of



CENTENARIAN NURSED ELLEN G. WHITE

Suzanne Brower turned 100 years old on January 5. She was born in Kansas and has lived in several States, including Oklahoma, Michigan, Illinois, and California.

Mrs. Brower is a registered nurse, having received her training at Battle Creek under Drs. Kellogg and Paulson. Ellen G. White was among those she nursed.

At the age of 20 Mrs. Brower joined the Adventist Church. She attended Union College in Lincoln, Nebraska, later going with her husband as a missionary teacher to Puerto Rico and Chile.

During recent years she has lived in Calistoga, California, where she walks regularly to church for prayer meetings, MV meetings, and Sabbath services.

HAROLD W. JEWKES
Pastor, Calistoga Church

the division, is giving good evangelistic leadership.

Several things impressed me as I attended these meetings, among them the qualified national leadership caring for God's work in the division's seven unions, the evangelistic-minded laymen who are preparing new members for baptism, and the division's financial stability.

BERNARD E. SETON
*Associate Secretary
General Conference*

CALIFORNIA

LLU Physicians Launch Overseas Educational Plan

To help keep overseas physicians up to date on current medical practices, four Loma Linda University doctors recently spent a month in the Far East teaching a postgraduate seminar.

The program's second objective is to keep Loma Linda University faculty informed about the opportunities and challenges of medical missionary work for the Seventh-day Adventist Church.

A lack of opportunity for continuing medical education is one of the major problems faced by an overseas physician, says Carl L. Bauer, assistant professor of medicine at Loma Linda University. To complicate matters further, he adds, there is little understanding of the importance of overseas medical work and evangelism by the

missionary doctor's American colleagues.

After receiving numerous letters about these problems over the years, Dr. Bauer submitted a proposal to the dean and faculty of the School of Medicine at Loma Linda University in which four or five physicians from the faculty, each representing a major specialty area, would be sent for a one-month period each year to perhaps eight main Adventist medical institutions in a particular world field area.

There they would conduct three-day seminars presenting new diagnostic and therapeutic techniques, as well as work with the overseas physicians.

The first team to go out from the university returned from the Far East on February 7. Members of the team are Stewart W. Shankel (internal medicine), Ralph D. Harris (pediatrics), Harold F. Ziprick (obstetrics and gynecology), and Bruce W. Branson (surgery).

JERRE K. IVERSEN
*Communications Officer
Loma Linda University*

INDIA

GC Guest Opens New Roorkee Vocational Center

Recently I had the opportunity to visit the Seventh-day Adventist Mission High School at Roorkee, Upper Pradesh, India, one of the projects that received a portion of the Thirteenth Sabbath Offering overflow assigned to the Southern Asia Division in 1972.

The officers of the North India Union and I saw the improvements that had been made and additional buildings that had been built by thirteenth Sabbath funds—a new block of classrooms, improvements in both the girls' and the boys' dormitories, and a new vocational training building, which also houses the wheat-puffing industry of the school.

In addition to speaking to the student body, which numbers 300, I was asked to officiate at the opening of the new vocational building. Before leaving the school the union officers and I met with the faculty and staff and endeavored to bring a message of appreciation and encouragement. I was pleased to find a student missionary—Debbie Brown, from Columbia Union College—serving on the staff of the school. I. M. Chand is principal and business manager.

Because of your liberal Thirteenth Sabbath Offering at the close of the third quarter in 1972, the Roorkee Seventh-day Adventist High School is able to provide better housing facilities and a stronger academic program for the young people of North India. More important, these young people are becoming disciples of the Lord Jesus Christ and are preparing themselves for full-time service in the work of the Seventh-day Adventist Church.

J. C. KOZEL
*Assistant Treasurer
General Conference*

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Elder and Mrs. E. L. Minchin flew into Sydney, January 30, from the Far Eastern Division, where they had been visiting their daughter and her family. The Minchins, who are living in retirement in Loma Linda, California, have stopped off in Australia to visit relatives and friends and attend the West Australian camp meeting before returning to the United States.

► In the annual Canterbury Horticultural Society contest, the Christchurch, New Zealand, Sanitarium Health Food Company factory won a first prize for industrial gardens. This year the society had a special section for gardens featuring the British Commonwealth Games, and the factory won the prize for gardens with this motif.

► The Australasian Division executive committee has appointed a committee to coordinate the transfer of control of the Avondale primary and high schools from Avondale College to the North New South Wales Conference. The schools have been operated as part of Avondale College, and there will continue to be close liaison between the schools and the college, as the schools are closely associated with the college teacher-training program.

► The Australasian Division executive committee has made an immediate grant of \$1,000 for flood relief to the South Queensland Conference. Eric A. Robinson, conference lay activities secretary, was appointed by the Civil Defense organization in Brisbane to be in charge of welfare services in the Brisbane area at the time of the recent flood disaster.

M. G. TOWNEND, *PR Secretary*

Far Eastern

► Two workers at the Philippine Publishing House in Manila, Conrado Brion, photographer and copy editor, and Jesse Politano, folding machine operator, recently were given awards in a special ceremony at the triunion publishing house.

► The Madrigal Singers, 25-voice choral group from the Philippine Publishing House in Manila, will present concerts during a month-long tour of Southeast Asia during March and April.

► Workers transferred to new posts within the South Philippine Union include P. L. Hinoguin, publishing secretary, Northern Mindanao Mission, from a similar post in the Davao Mission; G. S. Ondap, publishing secretary,

Davao Mission, from Northern Mindanao Mission; O. J. Balansag, Sabbath school and lay activities secretary, Western Mindanao Mission, from the Southern Mindanao Mission; and C. S. Rosco, Sabbath school and lay activities secretary, Southern Mindanao Mission, from the Western Mindanao Mission.

► Within the Southeast Asia Union the following persons have accepted new positions: Le Cong Giao, acting chairman, Vietnam Mission committee, in addition to being manager, Vietnam Signs Press; and H. P. Lian, Sabbath school and lay activities secretary, Malaysia-Singapore Mission, formerly district pastor.

JANE ALLEN, *Correspondent*

Northern Europe-West Africa

► Adventists in Wale-Wale, North Ghana, go to court every Sabbath, according to J. M. Hammond, president of the North Ghana Mission. The congregation has no church of its own but has obtained permission to use the local courthouse as a place of worship, as no cases are heard on Saturday.

► The second student missionary sent from Newbold College in England, Claude Lombart, recently held an evangelistic campaign in Kpandai, 110 miles southeast of Tamale, headquarters for the North Ghana Mission. He was assisted by four Ghanaian evangelists. Nine persons already have been baptized and others are preparing for baptism. Brother Lombart hopes to build a church for the new congregation before returning to England.

PAUL SUNDQUIST, *Correspondent*

Southern Asia

► A new laboratory has been constructed at Ranchi Hospital, Bihar. The hospital has good patronage, and plans are being laid for an expansion as part of the jubilee celebration in 1974.

► Fifty copies of *Signs of the Times* are distributed in Bhutan each month.

► The Spicer Memorial College choir, under the direction of George R. Jensen, was very much in the public eye during the month of December. On December 2, Bombay Central Television filmed the choir during a four-hour performance. Parts of this concert were shown on television on five successive Tuesday evenings beginning December 4. On December 8 the choir and musicians gave a sacred concert on behalf of the Bible Society of India, Poona branch. On December 14 they presented Handel's *Messiah* to a full house at Gulati Hall, Poona, and on December 15 they took part in a festival of Christmas carols with the choirs of various Christian churches in Poona. On the evenings of December 20 and 23 the choir joined similar services in other parts of the city.

A. J. JOHANSON, *Correspondent*

North American

Atlantic Union

► Burdened with a large debt over the years caused by the renovation of the church and the building of South Lancaster Academy and Browning Elementary School, South Lancaster church members rejoiced recently at a victory supper held to celebrate not only the reaching and exceeding of their Ingathering goal but also the liquidation of the church debt. Church members had raised a total of \$33,000 during 1973.

► Luis Badillo, theology graduate from Atlantic Union College, who recently attended Andrews University, has been assigned to serve as associate pastor in the Rochester, New York, Bay Knoll church.

► Edward Best, lay activities leader of the Staten Island, New York, church, and president of the Brooklyn-Staten Island laymen's federation of the Northeastern Conference, recently introduced a plan to place *The Great Controversy* and *The Desire of Ages* in 12 libraries. The first set was presented to the Montgomery branch library by John F. Guy, director of lay activities of the Northeastern Conference. The Brooklyn-Staten Island Federation hopes eventually to place a copy of these important books in every home in the area.

► H. A. Uhl, New York Conference stewardship secretary, is conducting a stewardship revival program in Auburn and Union Springs. The two churches hope to erect a new church school to serve the district.

► Two hundred fifty ministers from the five conferences and the Bermuda Mission of the Atlantic Union attended a pastors' seminar held in Camp Berkshire, Wingdale, New York, January 6-10. The seminar was organized and conducted by the Academy of Adventist Ministers, which is sponsored by the General Conference Ministerial Association. J. L. Dittberner, Atlantic Union Conference president, was general coordinator.

EMMA KIRK, *Correspondent*

Central Union

► After practicing medicine in Denver, Colorado, for 42 years, A. O. Moon retired December 28, 1973. He was director of Porter Memorial Hospital for 29 years and was a member of the board of directors from 1930-1970.

► The Norfolk, Nebraska, church is building a new Community Services center, which officially will be opened in May, 1974.

► Eighty-four Union College students from the Central Union area are on the Dean's List released for the first semester of 1973-1974. Twenty-one attained a grade point average of 4.00.

► Seventeen persons were baptized during a three-week evangelistic series

in Fort Lupton, Colorado, conducted by Les Fowler, Colorado Conference evangelist, and Ray Flemmer, pastor. The series was preceded by a group canvass by conference literature evangelists.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Three baptismal services, in which 11 joined the church, followed meetings held in Elkins, West Virginia, by Kenneth McComas, of Staunton, Virginia.

► The Ohio Conference has named J. G. Henderson and Helen Haynes as Literature Man and Woman of the Year, with deliveries of literature worth \$27,500 and \$17,500, respectively.

► The Takoma Park, Silver Spring, and Sligo churches in Maryland recently coordinated a Festival of Praise. Following the festival, bags of groceries were delivered to more than 130 families.

► Laymen on the Line, a series of nine meetings focusing on Christian life and witness, was recently presented by laymen of the Sligo church, Takoma Park, Maryland.

► The Leesburg, Virginia, company of Adventist believers was recently organized into a church, with a membership of 40.

► Seventeen persons were baptized recently in the York-Hanover district of the Pennsylvania Conference.

► Mrs. Ruth Jenks, of Maryland, has joined the Mountain View Conference staff as a Bible worker.

► Six families of literature evangelists of the Mountain View Conference recently handed out 800 *Steps to Christ* and 1,100 Gift Bible enrollment cards in the city of Rainelle, West Virginia. Within ten days 63 requests for Bibles and study guides were received.

CHARLES R. BEELER, *Correspondent*

Lake Union

► At a recent annual meeting, the constituency of Battle Creek Sanitarium Hospital in Michigan considered a special study commission's recommendation to revert the ownership and operation of the San to the Lake Union Conference. Under this plan, the hospital would coordinate many of its activities with Hinsdale Sanitarium and Hospital in Illinois, which is owned and operated by the Lake Union Conference.

► John Wall, a businessman in the Detroit, Michigan, area, takes time from his business to win souls. Five persons were baptized recently at the Troy, Michigan, church because of his efforts.

► Thirty-three of Michigan's church schools participated in a definite way in the recent Ingathering program. Three of the schools went over the \$2,000 mark. Seven more collected

more than \$1,000 for an average per school of more than \$1,400.

► Eighteen persons, mostly young married couples, were baptized by Sal LaRosa of Three Rivers, Mendon, and Sturgis, Michigan, during 1973.

► More than one thousand well-wishers greeted Adventist physician Elwin B. Johnson and another local physician, James E. Mahan, as they were honored recently by the Allegan, Michigan, Lions Club. By special proclamation the mayor designated the day as Drs. Mahan and Johnson Day, and cited them for their long and untiring efforts in behalf of the health and welfare of citizens of the Allegan area. Their combined years of service add up to more than 75.

GORDON ENGEN, *Correspondent*

North Pacific Union

► The new associate MV director for the Oregon Conference is James Robertson, formerly pastor of the Brookings church.

► Elford Radke, until recently manager of the Adventist Book Center in Bozeman, Montana, has joined the Oregon Conference headquarters as auditor-accountant.

► Dennis Smith, pastor of the Port Orchard-Poulsbo churches in the Washington Conference, was ordained at a recent service in Seattle. Participating were E. R. Walde, president of the North Pacific Union Conference, James E. Chase, president of the Washington Conference, and other conference officials.

► According to a recent survey conducted on behalf of the North Pacific Union, most of the School of Medicine students at Loma Linda University who are from the Northwest plan to return to this area for practice. Upon graduation, some will continue their training by specializing and others will serve for a period in the mission field.

► Additional plans for evangelism in the Oregon Conference have been made following the arrival of J. Lynn Martell, who has joined the Oregon Conference evangelism team. He has been conference evangelist in Wisconsin and has served in Alaska.

CECIL COFFEY, *Correspondent*

Northern Union

► Bedford, Iowa, church members recently witnessed their first baptismal service since the formation of the new church three months earlier.

► When a Five-Day Plan to Stop Smoking was presented by request on the radio in the Alexandria, Minnesota, area, more than 100 persons quit smoking.

► Telephone evangelism began January 9 in Bottineau, North Dakota, through a program entitled Dial-A-Prayer, which is available as a 24-hour service to the community.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► "He's Everything to Me" was the theme of the winter Week of Spiritual Emphasis at Thunderbird Adventist Academy in Arizona. Connie Proctor, campus religious vice-president, coordinated the week.

► Members of the youth class of the Phoenix, Arizona, Central church have delivered a new sofa and matching chair to the student lounge at the Adventist Indian Mission School in Holbrook, Arizona. They also purchased 50 Bible concordances for the students' use during Bible study.

► Members of the Cloverdale, California, church last month celebrated the dedication of their new sanctuary on the Redwood Highway. Leslie Hardinge, Glendale City church pastor, not only began the interest through evangelistic meetings but also built the church pews and pulpit furniture as gifts to the new church. Fred Ramsey is the current pastor.

► Randy Horning, a 1972 graduate of Pacific Union College, has been selected by the Northern California Conference to head the small-literature program of the publishing department.

► Television newsfilm crews were a familiar sight at the Fresno, California, Central church during 1973 when stations connected with national networks visited to interview church members and guests—and even staged an Ingathering scene.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Georgia-Cumberland's membership stood at 12,624 at the end of 1973, reports Everett E. Cumbo, executive secretary of the conference. Baptisms for the year totaled 739, and the net gain in membership was 839.

► Students of Georgia-Cumberland Academy conduct a weekly 15-minute radio broadcast moderated by Roger Bothwell, campus chaplain. Time for "Spotlight on GCA" is donated by Station WBES for the program, which has been aired each Monday since March of 1973. Bothwell reports that recently a disc jockey at the station requested Bible studies. Said he, "Seeing these kids here each week—I want what they have."

► Greeneville, Tennessee, church members have distributed nearly 5,000 copies each of *Steps to Christ* and *The Great Controversy* in their city, and they plan to mail the books to 15,000 homes in the county as well. The church name and address was stamped in the front of each book, and inserted was an advertisement for the local Voice of Prophecy broadcast and Bible course. The project was reported to the public by both radio and newspaper. *The Desire of Ages* will be distributed to homes in the city in three or four months, at which time the people's interest in the previous books will be evaluated.

OSCAR L. HEINRICH, *Correspondent*

Health Personnel Needs

NORTH AMERICA

Coordntr., Sch. of X-ray	Nurse, CCU
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Cytotechnol.	Nurse, LVN
Dietitians	Nurse, med.-surg.
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EKG technol.	Painter
Food-prod. superv.	Pers. mgr.
Housekpr., exec.	Pharmacist
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Newly Published

PACIFIC PRESS PUBLISHING ASSOCIATION

I've Got This Problem With Sex . . ., by Dan Day (32 pages, \$.30). The author faces squarely the problems young people have with sex, giving forthright, Bible-based answers. His Christ-centered solutions set forth correct standards by which the young can properly orient themselves in our mixed-up modern society.

"Mom, I Can't Decide," by Robin Worthington (32 pages, \$.30). Children learn how to make intelligent choices through experience, and they are bound to make mistakes as they learn. But mistakes often can hurt, and a parent wants to shield his children from pain. How then can a parent know which decisions to leave up to the youngsters? Robin Worthington helps answer that question in this Uplook book. The lively, informative booklet is easy to read, has many amusing anecdotes, and has a Christian message.

To New Posts

FROM HOME BASE TO FRONT LINE

John William Ash III (WWC '65, AU '67), returning as teacher, Taiwan Adventist Academy, Ta Chin, Taiwan; **Connie Martelle (Hartzell) Ash** (WWC '65, AU) and son left Portland, Oregon, August 28, 1973.

Robert Duane Brenneman (LLU '59), returning as secretary-treasurer, North Zambia Field, Kawambwa, Zambia; and **Phyllis Yvonne (Kline) Brenneman** (LLU '59, '73) left New York, January 18, 1974.

Edward Peter Rolita, returning as physician and business manager, Taffari Makonnen Hospital, Dessie, Ethiopia; and **Lilli (Yanke) Rolita** left San Francisco, January 20, 1974.

Jerry Lee Wiggle (LLU '56), returning as treasurer, Korean Union Mission, Seoul,

Korea; **Mitzie Lois (Smith) Wiggle** (LLU '56) and daughter left San Francisco, December 28, 1973.

James Willard Zackrison (LLU '57, AU '59), returning as president, Honduras Mission, Tegucigalpa, Honduras; **Alta Lucille (Taylor) Zackrison** (LLU) and son crossed the border at Laredo, Texas, January 9, 1974. Two other children will remain in the States to finish the school year.

STUDENT MISSIONARIES

Dallas Dean Eichele (UC), of Bismarck, North Dakota, to serve as a teacher, English Language School, Seoul, Korea, left Los Angeles, December 31, 1973.

Albert Delano Frederico (LLU), of Baldwin Park, California, to serve as a teacher, English Language School, Djakarta, Indonesia, left Los Angeles, January 7, 1974.

John Earl Jackson (PUC), of Lincoln, Nebraska, to serve as a teacher, English Language School, Phnom Penh, Cambodia, left San Francisco, January 9, 1974.

Garry Wayne Losey (WWC), of Portland, Oregon, to serve as a teacher, English Language Center, Seoul, Korea, left Portland, Oregon, December 30, 1973.

James Allen Van Arsdale (PUC), of Hanford, California, to serve as a teacher, English Language School, Pusan, Korea, left Los Angeles, December 31, 1973.

Paul Dennis Wilcox (PUC), of Angwin, California, to serve as a teacher, English Language School, Djakarta, Indonesia, left San Francisco, December 23, 1973.

Deaths

MANSSELL, Ernest Price—b. Aug. 23, 1889, Minneapolis, Minn.; d. Jan. 13, 1974, Washington, D.C. He was a successful colporteur at the age of 15, and 14 years later he led the West Virginia Conference in book sales at a time when the Columbia Union Conference led the world field in book sales. In World War I he was a conscientious objector, first in the 13th Cavalry and subsequently in the Quartermaster Corps. In 1919 he married Edith Eleanor Windsor. He studied at Emmanuel Missionary College in 1919. From 1920 to 1923 he was publishing secretary for the New Jersey Conference. He was publishing secretary for the Rio de Janeiro Mission from 1923 to 1927. In 1927 he was appointed director of the Pernambuco Mission, a post he held till 1930. Then the Mansells accepted a call to Portugal. They initiated new work in the Madeira Islands, where he served as mission director until 1934. In 1933 he was ordained, and the following year he opened work in the Azores Islands and served as mission director until 1940. The Mansells were called to do pioneering work in Portuguese East Africa in 1940, but on the way they were captured by the Imperial Japanese Army and spent three years in internment camps. They finally reached Portuguese East Africa in 1947. From 1947 to 1953 he was director of the Mozambique Mission. After his retirement he was called to pastor churches with a significant Portuguese constituency in the Central California Conference. Survivors include his wife; two sons, Donald, an associate book editor at the Review and Herald Publishing Association, and Charles, of Anchorage, Alaska; six grandchildren; a sister, Lillian Virginia Shaner; and a brother, Donald Lee.

MORLAN, Charles Clyde—b. Aug. 1, 1884, Plano, Iowa; d. Jan. 8, 1974, Loma Linda, Calif. He attended Stuart Academy in Iowa and graduated from Union College. His first denominational work was as publishing secretary of Southern California Conference. In 1912 he married Naomi Small, who died in 1943. In 1917 he became lay activities secretary, and assisted in the

Book and Bible House. In 1938 he was ordained and devoted his time to pastoring churches. In 1946 he married Anne Plaine. Survivors include his wife; a daughter, Dorothy DeVoe; two grandchildren; and a sister, Ethel Johnson.

PETERSEN, Naoma Louise Draper—b. Aug. 25, 1916, Claremore, Okla.; d. Dec. 12, 1973, Hendersonville, N.C. She entered the service of the church as a church school teacher, and for many years was an office secretary in the following conferences: Oklahoma, Missouri, Southwestern Union, Colorado, and Nebraska. In 1957 she married Elder N. C. Petersen, who survives. Other survivors are two sisters, Pat Borenstein and Ann Arndal; and a brother, Mark Draper.

SHIDLER, George Willard—b. Sept. 1, 1913, Mitchell, S. Dak.; d. Jan. 17, 1974, National City, Calif. He was a member of the Pacific Union Conference committee of hospital administration and of the Paradise Valley Hospital board. Survivors include his wife, Bernice; daughters, Gayle Sanborn and Glenna Owens; six grandchildren; his mother, Grace Shidler; and a brother, Bert.

Coming

Christian Home Week	March 9-16
Sabbath School Visitors' Day	March 16
Educational Day and Elementary School Offering (Local Conference)	March 30
Thirtieth Sabbath Offering (Afro-Mideast Division)	March 30
Missionary Magazine Campaign	April 6
Church Lay Activities Offering	April 6
Andrews University Offering (Alternates with Loma Linda University)	April 13
Literature Evangelism Rally Day	April 20
Home Foreign Challenge	April 27
Community Services Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering (Alternates with North American Missions)	May 11
Spirit of Prophecy Day	May 18

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Righteousness by Faith Special

The May 16 issue of the REVIEW AND HERALD will be a 28-page four-color special devoted exclusively to the subject of righteousness by faith. A large press run is being planned in order to make the number available not only to regular subscribers but to English-language-reading Adventists throughout the world. It is expected that the issue will be used both inside and outside the church to focus attention on Christ and His saving power.

Publication of this special represents a first in the history of the REVIEW. Even though the subject of righteousness by faith was given strong emphasis at the General Conference session of 1888, this is the first time the church paper has endeavored to provide a full, well-balanced presentation of the subject in a single issue.

The special will be off the press April 15. Orders should be placed through Adventist Book Centers. Quantity rates are available.

Students Begin Vacation Canvassing

Pedro Camacho, publishing secretary of the South American Division, recently reported that in the city of São Paulo, Brazil, there are more than 160 student literature evangelists working. Eighty young people from the River Plate College in the Argentine are also devoting their vacation period to literature evangelism, as are an additional 100 young people from Inca Union College in Peru.

Each year almost 4,000 young people from Adventist colleges and academies around the world share their faith the literature way while earning scholarships during the vacation period. D. A. MCADAMS

White Estate Takes Major Actions

At a recent meeting of the Board of Trustees of the Ellen G. White Estate, action was taken requesting the General Conference to call Robert W. Olson, chairman of the religion and Biblical languages department at Pacific Union College, to serve as an associate secretary of the White Estate.

Provision was made at the 1972 Annual Council for bringing into the White Estate staff at its office in Washington, D.C., a third associate secretary to join D. A. Delafield and Paul Gordon. Dr. Olson's responsibilities will be varied and broad.

In another board action, C. D. Henri, a vice-president of the General Conference, was elected to the 11-member Board of Trustees to fill a vacancy created by the resignation of F. L. Bland, who recently retired.

With the Spirit of Prophecy taking on ever-increasing significance, it is appropriate that such men as Elders Henri and Olson should be drawn into the White Estate.

A. L. WHITE

Loma Linda Names President-Elect

In Loma Linda, California, on February 25, the Board of Trustees appointed Viggo Norskov Olsen as president-elect of Loma Linda University. This vacancy in the presidency of the denomination's largest and most complex center of Christian education was created when David J. Bieber requested reassignment and accepted the post of vice-president for development and planning at the university.

The 57-year-old Olsen served as pastor-evangelist for about ten years in Denmark; as a Bible teacher for eight years in Europe; and as president of Newbold College in England for seven years. Since going to Loma Linda University in 1968, he has served as professor of church history, chairman of the department of religion in the College of Arts and Sciences, and for the past two years as dean of the college and provost of the La Sierra Campus. He was the third person and the first one from overseas to receive the Bachelor of Divinity degree from the Seventh-day Adventist Theological Seminary. He also earned a Doctor of Philosophy degree from the University of London in church history, and a Doctor of Theology degree from the University of Basel, Switzerland. He has authored two scholarly books.

It is quite apparent that he has earned the respect of faculty and students at Loma Linda University by his gentle, soft-spoken, personal way of showing concern for and interest in people and their spiritual well-being.

Dr. Olsen will assume his new responsibilities about July 1. NEAL C. WILSON, *Chairman*
Board of Trustees, Loma Linda University

Regional Members Set Record

The North American Regional Department reports that the largest number of persons ever added to regional membership by baptism and profession of faith in one year occurred during 1973. The total was 7,458, which is an amount equal to 9 per cent of the total membership.

A goal of 8,000 new members has been set for 1974. H. D. SINGLETON

People in the News

Lawrence D. Longo, named Alumnus of the Year by graduates of the Loma Linda University School of Medicine. A 1954 graduate of the School of Medicine, Dr. Longo is professor of physiology, gynecology and obstetrics, and also a research scientist in the field of fetal physiology at Loma Linda University.

Desmond B. Hills, appointed secretary of the communication department, Trans-Africa Division, in addition to his responsibilities as youth director. The new communication department in Trans-Africa is a consolidation of the Radio-TV, Bible correspondence school, and public relations departments.

Winifred C. Wild, 64, died February 14, 1974, in Spain. Her husband, W. A. Wild, was secretary of the Southern European Division for 12 years.