

Review

APRIL 11, 1974

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



Pioneer Memorial church at Andrews University. Story on pages 4, 5.

"Go . . . and Tell"

Kansas City, Kansas

Tucked away in the fifth chapter of Mark's Gospel are three verses that contain a thrilling story. "As Jesus was getting into the boat, the man who had had the demons begged him, 'let me go with you!' But Jesus would not let him. Instead he told him, 'Go back home to your family and tell them how much the Lord has done for you, and how kind he has been to you!' So the man left and went all through the Ten Towns telling what Jesus had done for him; and all who heard it were filled with wonder" (Mark 5:18-20, T.E.V.).

The Ten Towns (Decapolis in the King James Version) had an interesting and unique history. When Alexander and his conquering armies swept through Palestine and Syria a few centuries before Christ's birth, a strong Greek influence had been established in Decapolis. The Ten Towns continued stubbornly Greek. Although Jews also lived in these cities they were decidedly Greek in culture. They enjoyed considerable autonomy in local administration. Greek temples, Greek gods, Greek coinage, and Greek customs prevailed. The ruins of these cities today give evidence of their importance in Jesus' day.

When Jesus came to Decapolis there was something prophetic about His visit. The Master's first contact with Greek culture foretold future conquests for His gospel. Not alone were the Jews to be the recipients of God's grace—the good news was for a wide world far beyond the frontiers of Judaism. The Greeks must hear. Europe must hear. The world must hear. Christ's visit to the Ten Cities was one of the first steps toward a worldwide movement.

Freed Man Returns Home

To follow up this initial penetration, to strengthen the stakes of the lengthening cords, Christ sent a man whom He had freed from an evil spirit. This man who had experienced such great deliverance was to return to his home a living miracle, an ever-present testimony of the power of Christ's gospel. Those who had known the man before his remarkable deliverance, who had seen him running fierce and wild in the wastelands of the area, could witness firsthand the power a Stranger from Galilee had exerted in their midst.

What an unlikely prospect for a pioneer missionary to a new culture—a man who but a few days before had been a raving maniac, the dread of the area! But God must begin *sometime* with *one!* To take the gospel into the Greek areas of the Ten Cities, Jesus selected a man whose life had been *marvelously altered* (God's M.A. degree, incidentally!) by the power of His Word.

What a fantastic story! Did you catch even the trace of a lesson for you and me living centuries later and probably thousands of miles from the land of the Ten Cities? Listen.

The Lord had to begin *somewhere*, *sometime*, with *someone!*

Centuries later, in your day and mine, the Lord, through His servant, has written, "A revival and a reformation must take place, under the ministration of the Holy Spirit."—*Selected Messages*, book 1, p. 128.

This revival and reformation must begin *somewhere*, *sometime*, with *someone!* Why should it not be in *your home*, *right now*, and with *you!*

The community in which you live, those neighbors of yours whom you see most every day, must hear God's last-day message and be prepared for the coming of Jesus. It must come *sometime*. He must use *someone!* Why should you not be His messenger *right now?*

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

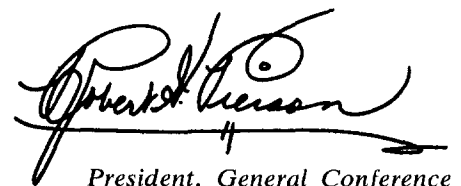
These dear ones need an arm of love placed about them. They need the voice of hope speaking to them. They need to feel the cords of love drawing them. They need *your* arm, *your* voice, *your* love. They need *your* Friend, *your* Counselor, *your* Christ! *You* may be the only one who can help them.

"Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with Him in His moral vineyard."—ELLEN G. WHITE, in *Review and Herald*, March 13, 1888.

The Lord used a life transformed by the power of His Word. You and I must likewise be transformed by the message God used to make us Seventh-day Adventists. Doctrine is of prime import, but *doctrine alone is not enough*. Our lives must reveal to the world *the power of Christ* at work; our distinctive doctrines describe the kind of people that God wants to set before the world.

"Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*Gospel Workers*, pp. 112, 113.

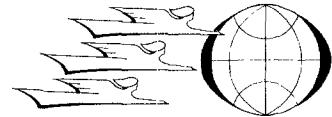
The Saviour must begin His great work *somewhere*, *sometime*, with *someone!* Shall it not be in *your home*, *now*, with *you?*



Robert H. Benson

President, General Conference

Review



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This Week

Our cover this week features Pioneer Memorial church at Andrews University. AU is celebrating its centennial this year. Opal Hoover Young, who edits the alumni journal *Focus*, writes about the celebration of this important anniversary, the history of AU, and its present and future plans.

Because this centennial is a significant landmark in the history of Adventist educa-

tion, readers will not want to miss this informative article.

"Rescued!" (p. 7) is an eyewitness story of starvation in a Philippine internment camp during World War II. W. L. Wilcox, who is circulation manager of the Indonesian Publishing House, vividly portrays the terrible suffering that was endured, the miracles that saved lives, and the rescue that came when hope was almost gone.

Our rescue has already been accomplished and yet we continue in the way of sin, ignoring our way of escape. We need to be reminded that imprisonment in sin is real but the door to our prison has been opened; with Christ we can be free.

Our monthly feature (p. 17) for young adults was written by Richard W. Coffen, book editor at Southern Publishing Association since 1972. A graduate of Atlantic Union College, he obtained his M.A. in Systematic Theology at the SDA Theological Seminary. In "The Apples of Sodom" Elder Coffen graphically compares the sins of that age with those of ours.

L. L. Bock, an associate, secretary of the General Conference, takes us to an exciting moment in Cambodia in this week's lead news report. Adventist health and welfare work in this war-devastated land has never been more needed and appreciated.

Robert J. Hastings, editor of *The Illinois Baptist*, and author of *A Nickel's Worth of Skim Milk*, authored the short feature, "Virtue Needs No Press Agent."

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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.]

Sunday Laws

Re "The Energy Crisis and Prophecy" [Dec. 13, 1973]:

The editor appears to be properly cautious on this sensitive topic: However, if he were the owner of a service station that would now be closed from before sundown on Friday until at least Sunday midnight, he might realize that a precedent inimical to religious freedom has already been established. Can such religious discrimination be endorsed in the name of an energy crisis? Reduction in the sale of gasoline might be necessary, but to avoid discrimination it must be spread over seven days instead of having one particular day singled out. The present Sunday regulation has religious overtones. Have not many large city churches been anxious for years because automobiles, motor homes, and campers have been carrying their members

far out into the open spaces on Sundays while attendance at their meetings has diminished?

C. A. WHITE
White Rock, British Columbia, Canada

Now

Today is the day when we should unite behind the call of our General Conference president [Jan. 3]. This is the hour God has waited and longed for: A united, dedicated people searching to see if they might not be the living proof that "there is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, p. 250.

May each of us be so close to our God that the still "small voice" may be like a thunder in our ears so we may do nothing else than what He would have us to do. "As for me and my house, we will serve the Lord."

OTHO F. EUSEY
Leominster, Massachusetts

Nearly Right

"Comet Kohoutek" [Jan. 17] has indeed captured the imagination of the entire world. From a very personal standpoint, it caught mine since I am of Czech descent and Lubos Kohoutek's name immediately impressed me. You were nearly right in your phonetic pronunciation of the name, but it is actually "Kuh-hoe-tek" (with a hard k and t and the accent on the first syllable). It means "little rooster."

ELSIE ENGLAND
Orlando, Florida

Responsibilities and Temptations

Re the comment, Church leaders "go along with the people with money" ["Truly Lead," Letters, Jan. 17]: I find as a general rule people with money are people who are able to organize their thinking logically and at the same time often are able to understand both sides of a question and reach an understanding with others.

Personally, I find that by asking why, instead of merely telling what I see to be mistakes, always trying for Christian courtesy, I can usually get a hearing. I have neither money nor a college degree.

Our leaders carry awesome responsibilities and encounter terrible temptations. They need the constant prayers of each of us.

WILLIAM K. REICHARD
Deer Park, Washington

Can't Save

I should rather go without physical food than the REVIEW. I can scarcely wait when it comes, first to scan its pages, then to read it from cover to cover. Save for Sabbath reading? Nice to do so, I guess, but I eagerly devour it shortly after the mail brings it to me.

The reports from the Annual Council have been outstanding, especially the call to renewed consecration, dedication, and reformation!

EDNA VAN WAGNER
Albion, Indiana

"COLLEGE ON A STUMP"

Andrews University Observes Its Centennial Year

By OPAL HOOVER YOUNG



The first administration building at Berrien Springs, Michigan, was built in 1903 at a cost of \$8,000 for lumber. After the move to Berrien Springs, Battle Creek College became known as Emmanuel Missionary College.



This physical education class at EMC was photographed at the turn of the century.



Students arrive at Birch Hall for the fall school term in the early 30's.



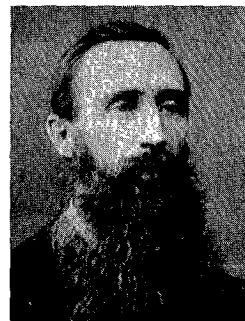
"THE BOARD and the faculty . . . would greatly prefer to leave Battle Creek and go out in the woods and start a school on a stump."

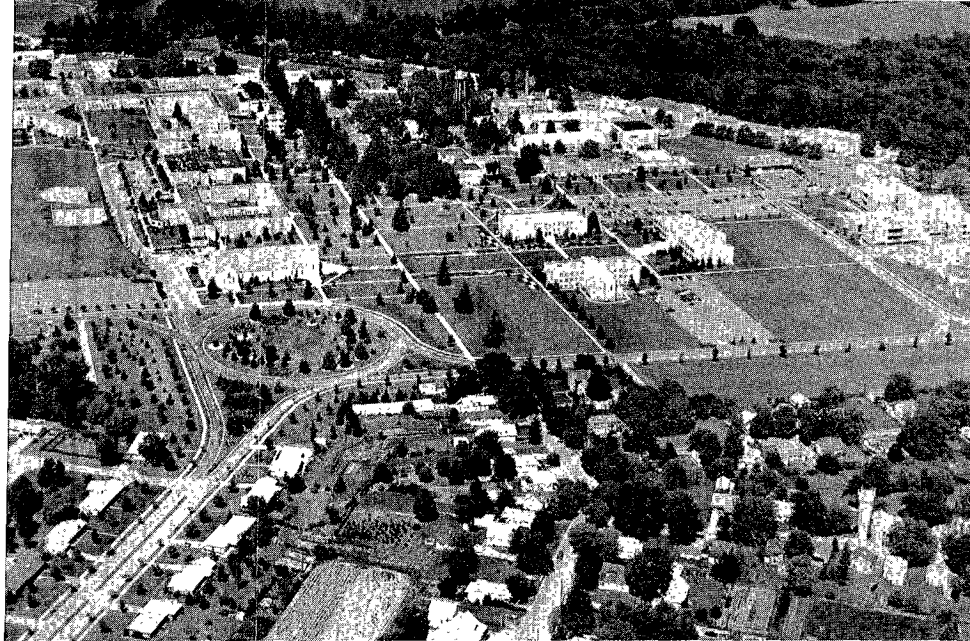
The words were those of Alonzo T. Jones, a leader at Battle Creek College, forerunner of Andrews University; they were uttered in desperation as a result of the years of trial and error and failure to bring about in the Battle Creek situation the reform and purpose in education desired by its leaders.

And so, after a bicycle trip over dusty roads, E. A. Sutherland and P. T. Magan, president and dean, respectively, of Battle Creek College, gave their last \$5.00 for an option on a tract of land in Berrien Springs. The college was moved in 16 freight cars and relocated on the 272 acres of wooded land to begin a new "school on a stump."

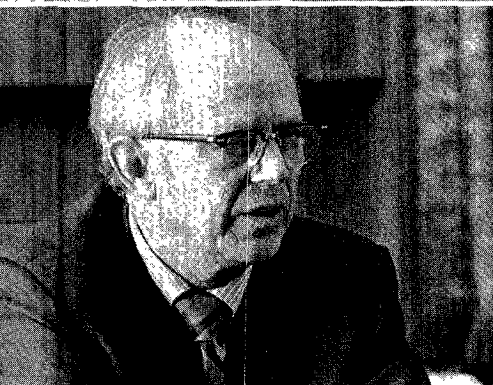
The story of the growth of that school is the story of the advance of the Seventh-day Adventist educational idea, an idea that began in a residential building in Battle Creek, Michigan, more than 100 years ago and that has encircled the world with educational institutions including kindergartens, ele-

Opal Hoover Young is editor of Focus, Andrews University's alumni journal.





One hundred years of growth can be seen in the two photographs at left: Battle Creek College in the year of its founding, 1874, and the institution, now known as Andrews University, as it is today. The campus comprises 1,321 acres, and the university plant is valued at \$20 million.



Richard Hammill has been president of Andrews University since 1963. The most recent building project completed under his administration is a new science complex, above, built at the cost of \$3 million, with businessmen of southwestern Michigan contributing more than a third of the sum. It houses the departments of biology, chemistry, physics, mathematics, and engineering. Below, the founders of Andrews University, then known as Battle Creek College, one hundred years ago were Goodloe H. Bell and James and Ellen White.



mentary schools, academies, colleges, and two universities.

The year 1974 marks the anniversary of the founding of the first major institution in an educational system that was to offer young men and women an education in the framework of the Adventist philosophy of educating the whole man—*spiritus, mens, corpus*, as the Andrews University official seal reads.

1974 also marks the 100th anniversary of the first Adventist missionary sent to foreign soil—John Nevins Andrews, who went to Switzerland in 1874 with the Advent message, and whose name the university at Berrien Springs bears.

During its Centennial observation, Andrews University is holding three university-wide convocations of several days each, stressing the Centennial theme: Seeking Understanding of God's Creation, Developing Excellence in the Whole Man, and Inspiring Commitment to God and Man.

The objective of the Centennial as stated by the university is "to examine the university's heritage in order to (1) stimulate spiritual commitment and intellectual growth, (2) assist in charting the university's course for the future, and (3) help interpret the purposes of the university to students, alumni, members of the Seventh-day Adventist Church, and the community."

Besides the general convocations, the university will hold various Centennial Conferences in special-interest areas. Outstanding persons will come to Andrews as guest speakers during the scheduled convocations and conferences, which include mission, art, life,

evangelism, and family life. The final convocation, "Inspiring Commitment to God and Man," will be held January 9 to 11, 1975.

Growth With God

In the 100 years since the founding of Andrews University, the small patch of woodland has expanded to a campus comprising 1,321 acres. The holdings on campus have grown from a few student-faculty constructed buildings (with corners not so square) to a plant valued at \$20 million that operates on a current annual budget of \$12 million. The student body has grown from a handful of students at the turn of the century to 2,276.

The university curricula have expanded to offer courses leading to B.A. degrees in 30 areas, B.S. degrees in 28 areas, professional degrees in four areas, and diplomas in eight areas (two-year terminal curricula).

The School of Graduate Studies offers M.A. degrees in eight areas, the M.B.A. degree, the M.Mu. degree, the Fifth-year Diploma in Education, the M.A.T. degree in 13 areas, and, beginning June, 1974, the Doctor of Education degree.

The 286 students enrolled in the Theological Seminary at Andrews may seek the Master of Divinity degree, the Master of Theology degree, the Doctor of Ministry degree, and, beginning June, 1974, the Doctor of Theology degree.

Andrews University has a nursing department extension campus at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. Also, extension schools are conducted each year in various parts of the

world by the graduate school and the seminary.

In keeping with one of the ideals of education sought by A.U.'s founders—teaching students a trade—a Center for Occupational Education is located on the Andrews campus, which gives certificates in 26 areas, offering trades, vocations, and saleable skills in one-year programs.

Looked on askance perhaps by educators as to the quality of education offered at the college in its first years, A.U. now has every academic program fully accredited. Andrews also holds membership in many educational and professional associations.

In its beginning years, the school had but few "professors" who had degrees for advanced study in their teaching disciplines, and the school was referred to by some persons as the "college without a degree." Whatever the founders may have lacked, however, in degrees or in building prowess, they made up for in dedication to a cause. And they laid a strong and lasting foundation for Christian education at Andrews.

A century later, more than half of the faculty hold the Ph.D. degree, and numerous others are studying toward the doctorate—and they are still dedicated to a cause. The university faculty comprises 179 teaching faculty (an enviable 1:13-faculty:student ratio) and 34 non-teaching administrators. A supporting staff includes 41 laboratory school supervisory instructors and 319 other full-time staff including industrial and service workers.

A.U. faculty and students alike humbly recognize that they are privileged participants in a great idea that came from God through His messenger to the Adventist people. They are aware that God has kept His hand over the school that He ordained to fill the great purpose of preparing a people to help spread the gospel to all the world, according to the various and individual talents given by the Holy Spirit.

Optimistic Outlook

Conscious of God's leading through the 100 years of growth, A.U. looks to the future with confidence for a continuance of God's blessing.

After reading a description of the acreage at Berrien, Mrs. Ellen G. White wrote urging the community by all means to buy the very place that the committee had decided to purchase. Said the REVIEW AND HERALD, "This helped to give heart and hope to the whole enterprise." She forecast the future of the school with these words: "Although there may be few students at first, do not be discouraged, the school will win its way."

One of the most cosmopolitan universities in the United States, A.U. enrolls students yearly from most of the States of the Union and the District of Columbia, and from approximately 65 other countries and U.S. territories. They come from all the world and return to all the world as alumni of A.U. to serve the needs of the church and the peoples of the

world. Currently, A.U. has more than 1,000 alumni serving in countries other than the U.S.

Yes, as was forecast by Mrs. White, one of the founders, Andrews is winning its way. The school has continued to operate in the black since 1953; and despite predictions of lean enrollments in colleges and universities for the fall term of 1973, A.U. has had an increase of 7 per cent in its enrollment. Andrews holds a place of high esteem in the community, as is evidenced by the more than one million dollars the businessmen of southwestern Michigan raised to help build the recently completed science complex.

Recognition is due to the campus businesses and industries (they kept the struggling institution afloat during the Depression days) for their help in providing employment for students, many of whom could not attend Andrews otherwise. They employ 1,500 students with yearly earnings of more than one million dollars. Many undergraduates earn more than half their school expenses working in college industries, in campus businesses, in the service departments, and in academic departments. Many other students receive financial aid through grants and loans.

A Future Look

But regardless of spiritual purpose, of material growth, and of intellectual attainment, an institution must look to the future and to continued growth. Growth prevents stagnation. But it also brings increased needs and demands. Looking to the remaining years of the 70's, according to Dr. Richard Hamill, president of Andrews University since 1963, future plans include a \$1.25 million library expansion; a \$1.25 million secondary school (laboratory school for teacher training), a \$300,000 heating plant, and a \$3 million fine arts center.

A centennial is an enlightening experience for the university as a whole, say some of the students and teachers. "It helps us put the picture all together, to look back over the way in which God has led us, and to soberly consider the future and the part this university and its students and faculty should play in the over-all plan and purpose of Seventh-day Adventist Christian education.

"In the case of Andrews University, the Centennial view has made clear that small beginnings with God do not stay small, that a university may be started 'on a stump.' "



The 1898 graduating class of Battle Creek College presents an ample mix of men and women.



RESCUED!

By W. L. WILCOX

MONTHS HAD PASSED. The situation in the internment camp at Los Baños in the Philippines was fast becoming unbearable. Little by little the food supply was diminishing. Worms and small black bugs were busily consuming the rice supply for the internees. Since these creatures had become part of the rice, no effort was made to pick them out when it was prepared for consumption. Thus, as the prisoners received their portion of rice, a large quantity of cooked worms and bugs became a part of the camp diet.

If the internees were so fortunate as to receive a banana, the peelings were fried and eaten. To supplement their diet, some would search under rocks and in other likely places each morning for slugs, worms, and any creature that crawled. Others would pick leaves from the various trees growing in camp, boil them, and attempt to eat the hard, fibrous portion in order to gain some physical nourishment.

However, most of these efforts accomplished little in adding strength to emaciated bodies that

daily needed more food. All the approximately 1,200 internees were suffering from a nutritional disease known as beriberi. Since no medicine was available to help them, and there was no extra vital energy left in their bodies to ward off sickness, many who became ill were soon in their graves.

Invariably as groups of internees gathered together to discuss some new camp rule or talk over the latest rescue rumor, the conversation would turn to the all-important subject of food. Those who had previously taken scant interest in the preparation of food became avid collectors of recipes. Hunger pains gnawed constantly in everyone's stomach, even after a meal. All in camp were gradually starving to death.

Shoes were wearing out, and tattered clothing hung loosely on bodies that had lost as much as one hundred pounds. Since there was no place to buy clothes and nothing was ever issued to the internees, they had to make do with the garments brought into the camp months previously.

It was December, 1944, when God began to reveal His power in behalf of the internees of Los Baños. Just when it seemed all hope was gone for surviving the

terrible ordeal of prison life, a miracle took place.

Early one morning, at about four, a message went through camp like wildfire. The guards were leaving Los Baños in a short time! Everyone jumped out of bed and into his clothes, and rushed outside to look down into the barracks where the guards lived. There much activity could be seen. Soldiers were running hither and yon. A bonfire was consuming all documents. And before dawn the prisoners watched their guards march out of their barracks, down the road, and disappear in the distance. What joy flooded every heart!

A Respite From Famine

Before that day was over, Filipino benefactors brought food to the camp. Many of the prisoners ate more than their weakened stomachs could digest, and some became ill. However, soon the human system was able to accommodate a proper amount of nourishment again, and within a week many felt their strength gradually returning. However, at the end of seven days the soldiers came back to take up their duties once more as guards around the internment camp and cut down the food supply again.

It wasn't long before even greater

W. L. Wilcox is circulation manager of the Indonesian Publishing House, Bandung, Java.

restrictions were imposed upon the prisoners. The slender food allotment was reduced drastically until finally only 300 grams of unhusked rice was issued every two days to each internee. As time went on, suffering and deaths in camp rose sharply. Seventh-day Adventists in Los Baños formed prayer bands. Many fervent prayers were offered that somehow a miracle of deliverance would take place. But as weeks dragged by, the situation became desperate. Almost every day someone succumbed to the inevitable result of an inadequate diet. Only God could save His people from sure death.

Then, when all hope seemed to have vanished, God worked the greatest of all miracles for the salvation of the prisoners of Los Baños.

For many weeks, each morning at seven, and each evening at six, all of the prisoners had had to line up in front of their barracks to be counted. On February 23, 1945, just as they were taking their places

for the early morning roll call, something unusual happened. As the gong for this roll call broke the stillness, another sound captured the attention of the internees. It was the roar of nine friendly planes. Then, suddenly, the sky in front of the camp seemed to be full of blossoming parachutes. Watching gave place to shouts of joy as the realization dawned upon the internees that they were being rescued. Instantly rifle and machine gun fire forced the prisoners to seek shelter. Soon however, amphibious tractors drove through the ten-foot-high double barbed-wire fence and, upon being loaded with eager ex-prisoners, drove down to the beach and out across Laguna de Bay to freedom. What a miracle that all the prisoners were rescued alive and from deep inside enemy territory!

A More Glorious Deliverance

As I think of this personal experience, one far greater and more wonderful comes to mind. As verily

as the internees of Los Baños were prisoners, we are in earth's prison house of sin. Because of the lack of God's Word, millions are perishing without the hope of rescue, though deliverance is close at hand. Today we who have the needed "food" to give ought to be dispensing God's Word with an eagerness akin to that of the benefactors at Los Baños.

But, best of all, one of these days it will be not the thunder of planes or the explosion of shells, but rather the trumpet of the archangel that we will hear. Jesus Himself has promised that "he shall send his angels with a great sound of a trumpet" (Matt. 24:31).

Then as we look up into the heavens, a glorious sight will dazzle our eyes. Not the sight of parachutes floating down from the sky, but rather the brilliance of thousands upon thousands of angels. Above all, in the center of this vast throng will be seen our wonderful Saviour.

Then, instead of shouting for joy because of deliverance from the prison at Los Baños, there is heard a solemn declaration of triumph from those ready to meet their Lord: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

How foolish the prisoners in Los Baños would have been to refuse the means provided for their escape from the terrible conditions of camp life. As they were traveling across the lake in the amphibious tractors, the soldiers broke open their K-rations and passed around candy bars and other delicacies. What happiness flooded their hearts as the rescued prisoners realized they would not have to be concerned about their food and clothing anymore. They knew, too, that shortly they could be together with their loved ones whom they had not seen and from whom they had not heard for several years.

How much more wonderful to realize that as we are caught up with the Lord, we will never more have to be concerned about sickness, death, and heartache, and that we will be with our loved ones forevermore! How sad to think that there are those who will not avail themselves of the salvation God has provided!

The coming of Jesus is going to be as real as the rescue of the prisoners from the Los Baños internment camp. But how much more wonderful and glorious this last event of our world's history will be!

FOR THE YOUNGER SET

The Pink Dress

By ETHEL R. PAGE

MOTHER, I ASKED ARABEL to go to the birthday party with me tomorrow. She's so timid I was afraid she wouldn't go alone."

"I'm glad you thought of that, Sharon. You can help her enjoy the party too."

Arabel belonged to the new family that moved into the house at the end of the block a few weeks before. She was about Sharon's age, a shy, quiet child with a sweet face. Her parents could not afford expensive furnishings and clothing, but everything in their house was clean and neat. Arabel could not help feeling the difference between her appearance and that of her new schoolmates. Sharon tried to help make her feel comfortable and take part in everything.

When it was time to go to the party, Sharon came downstairs wearing a pretty pink dress mother had made, and shoes to match. She sat by the window to watch for Arabel. In a few minutes she saw her coming.

"Oh dear!" she exclaimed aloud. "Arabel is wearing the same dress she wore to school today! She hasn't any good ones, I suppose. I'm so sorry. She'll feel worse at the party than at school."

Suddenly she sprang to her feet. "Mother," she called, "please meet Arabel at the door." Then she ran to her room. Quickly she slipped off the pink dress and shoes and put on the dress she had worn to school that day.

When she came back, mother looked at her in surprise, but Sharon put her finger to her lips. Mother understood and smiled approval.

"Hello, Arabel, it's time to go."

Mother watched the girls skip hand in hand down the walk, chattering like good friends. She was proud of Sharon for what she had done completely on her own.

Several hours later Sharon came home. "It was such a lovely party, Mother! I'm so glad Arabel was there. The girls were all so friendly to her. She soon forgot she was a stranger. She's jolly and lots of fun when she isn't timid. When we sang some songs, we found out that she has a beautiful voice. I'm going to ask our junior choir leader whether Arabel can be a member."

"That'll be a wonderful thing to do, Sharon. I'm glad you're trying to help her."

Sharon sat thinking a few minutes. "Mother, would you care if I give Arabel my new pink dress, so she can have it to wear to parties and church? I've never worn it and nobody'll know I gave it to her."

"I don't object, if you're sure you want to do that."

"And the shoes too?"

"Yes, the shoes too."

That is how it came about that one morning there was a surprise package on Arabel's doorstep. She never did find out who left it there.

The Glory of the Empty Tomb

By ERNEST LLOYD



THE TOMBS OF THE GREAT of earth are dear to our hearts. It was once my privilege to visit the tomb of Abraham Lincoln. That was an impressive occasion for me. Why do we stand with heads uncovered in such a place? And why the moistened eyes? We remember the simple greatness and goodness of the one entombed.

There is one tomb, however, that has imperishable glory because it is *empty*. It is the tomb once occupied by our Lord Jesus Christ. It was impossible for that tomb to retain Him. No number of Roman guards, no amount of stone and cement, no earthly power could keep Him locked in the tomb when God the Father sent His angel to open it. He who sustains the universe by the might of His power would have no difficulty in opening a little tomb. Then, too, our Lord had to come forth from the grave to *complete* His wonderful and everlasting gospel.

What a glorious day that was for the human race when Christ stepped forth from the tomb! The risen Christ! The living Saviour! Alive for evermore! And He said, "Because I live, ye shall live also." He went into the grave to overcome death for us. He fulfilled the prophecies in the Old Testament, as well as His own, regarding His earthly life, and the moment the time came for Him to step out of the tomb, He did so as the Conqueror of death. The grave could not detain Him, and no other grave can now remain forever closed. "Behold, I am alive for evermore . . . ; and have the keys of hell and of death" (Rev. 1:18).

In the evening of that day when the Lord Jesus arose from the grave, He appeared to His disciples in a familiar room where they had gathered for fellowship. They were troubled and fearful because of what they had heard through the day. As the Lord appeared, His first words were: "Peace be unto you." That was more than just the

customary greeting of the times. He desired above all else that His disciples possess peace, the peace that filled His own soul. He desires the same for us today. He had no houses or lands to leave to His disciples. Moreover, He knew that material things could not give true peace. His gift is the greatest of all—the gift of abiding peace.

Many peace plans have been offered and urged for the settlement of man's troubles, but the best peace plan of all is our Lord's plan—His gift of peace through reconciliation with Him. He brings peace by bringing us to the source of His peace—His Father—and making us one with the Father. Thus we come into harmony with the true law of His life, which is to live not by the perishing things around us, but by His words of life, the eternal words of truth. He gives us peace of mind and soul by bringing us into harmony with the Father's everlasting will. "Peace I leave with you, my peace I give unto you." This is the peace that becomes the antidote to all dismay and fear and despondency. This is the peace that turned the disciples' fear into gladness, and in this spirit they went forth in their service for the Saviour of mankind.

Our Lord's resurrection message is for every one of us in these days of confusion, fear, and perplexity. As we gaze down "the shadowy avenue of the future," who would not shrink from the dark possibilities that it conceals, if he could not hear that Voice that says: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Blessed the man, the woman, who knows the peace that comes through fellowship with our living Lord, and who goes forth unafraid in the daily routine of duty, with a heart filled with hope and assurance. Concerning the future, our Lord left these comforting words: "I will come again, and receive you unto myself; that where I am, there ye may be also" (verse 3).

Ernest Lloyd, who for years was editor of Our Little Friend, is now retired and lives in Deer Park, California.

Three Men at Calvary

By JAMES JOINER

(A meditation based on *The Desire of Ages*)

JOHN LINGERED in the gloom at Calvary along with the women from Galilee. They could not bear to leave the body of Jesus to be roughly handled by insensitive Roman troops, and be buried in disgrace. But what could they do about it?

The gloom that covered the disciples of Jesus on that blackest of all Fridays was thick. Jesus' death had brought anguish to their hearts that cannot be described. Despite His predictions, they had not really believed that He would die. Their future seemed dark and filled with despair.

John, youngest of the disciples, had been one of the first two to follow Jesus. He had cherished the association with his Master, and was usually found closest to Jesus. When the disciples, terrified by the mob that took Jesus from Gethsemane, "all forsook him, and fled," John must not have gone very far. For soon he was following the crowd, and he, unlike Peter, entered the judgment hall, where he was recognized as a disciple of Jesus.

Where were the other disciples on Friday afternoon? We are not told. They doubtless felt much like John—crushed in spirit. Never before had they felt such a need of His presence. Even His body was precious to them. They greatly desired that He might be buried with honor. But what chance was there?

In the first place, Jesus had been falsely charged and condemned for treason against the Roman government. Persons put to death for this offense were taken to a special burial ground for criminals.

Also, the disciples were poor. They did not have enough money to honor their Master by a dignified burial.

Moreover, the disciples had no

James Joiner is an editorial consultant at the Philippine Publishing House.

influence with Pilate. Neither could they expect to obtain any favors from the Jewish leaders.

Had God provided for this time of need? Did He see? Did He know the problems? Did He care?

Yes, He whose eye is on the sparrow was very much interested. And at the appointed time His plan unrolled more clearly.

Two Leaders of Israel

Two leaders in Israel were as interested that honor be shown Jesus in death as were the poor discouraged disciples. These two men were Joseph of Arimathea and Nicodemus. Neither had openly accepted Jesus while He was living. They knew that such a step would exclude them from their place in the Sanhedrin, and they hoped to protect Jesus by their influence in the councils of that important body.

For a time Joseph and Nicodemus appeared to succeed, but the priests saw through their efforts and began to ruin their plans. The two men were absent when Jesus was condemned and delivered to be crucified.

Now that Jesus was dead, these two leaders no longer concealed their feelings. They stepped forward boldly. When most of the disciples feared to show themselves openly as followers of Christ, these two leaders in Israel stood out. They were men of wealth and influence; they were acquainted with Pilate; and they were determined that the body of Jesus should have an honorable burial.

Joseph bravely approached Pilate to ask for the body of Jesus. Calling for the centurion in charge at Calvary, Pilate heard the events related and Joseph's testimony was confirmed. Then Pilate granted Joseph's request.

While John and the others were troubled about burying Jesus with honor, Joseph was returning with the permission to take the body of Christ. Joseph owned a new tomb, hewn in a rock. This he had planned

to save for himself. It was near Calvary, and he now decided to use it for Jesus.

Meanwhile, Nicodemus was concerned about the embalming of the body of Christ. He brought a costly mixture of spices for that purpose. Actually, the most honored person in all Jerusalem could hardly have been shown more respect in death than was our Saviour, thanks especially to the care of these two men. They could do for their Master what it was impossible for the poor disciples to do, and their wealth and influence protected them, in a large measure, from the malice of the priests and rulers.

Nicodemus had come a long way from that night in Christ's early ministry. Perhaps it is significant that to Nicodemus were spoken those beloved words, no doubt the most quoted of all Bible texts: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Apparently it was John, with Joseph and Nicodemus, who gently and reverently took the body of Jesus from the cross with their own hands, and wrapped it in linen for burial. Through their tears they carried their Master to the new tomb Joseph had prepared. They folded His bruised hands over His breast.

Soon the Sabbath hours arrived, and the long, shameful day was over. Jesus was at rest. Four thousand years before, the Father and the Son had rested on that first Sabbath after their work of Creation. And the hosts of the universe rejoiced. Now Jesus rested from the work of redemption. And even though the disciples were brokenhearted, the hosts of the universe could see the glorious accomplishment for what it really was—and again there was joy in heaven.

When the prince of darkness inspired the people to mock and to kill Jesus, he did not achieve the victory he had expected. Rather, the devil sealed his own doom—forever. Jesus understood. To the glorious results of Calvary He looked forward when He cried out, "It is finished."

And so the Sabbath passed. And as the darkest hour turned into dawn, despite all the forces of evil that hoped to keep Jesus a prisoner in the tomb, He came forth, the mighty Conqueror. "I am the resurrection, and the life," proclaimed the Saviour of every person who will accept Him.

But not yet did the disciples know the good news. Mary Magdalene, first to come to the tomb, hurried to tell the disciples, "They have taken Him away." Peter and John hastened to see, and John saw. He looked at the place where he, with Joseph and Nicodemus, had tenderly placed Jesus late Friday afternoon. Then he had looked

through the tears of a broken heart. But now he saw in a different light.

Somehow in observing the careful folding of the graveclothes John knew that Jesus was alive. He recognized his Master's hand. And he would never be the same again—nor would the other disciples who "saw, and believed." John saw

the evidence of the hand of Jesus immediately, unlike Thomas, who waited till he could put his finger in the nailprints.

If only today, in our tears and discouragement, we could discern the touch of the Master's hand. Then we, like those early disciples, might "turn the world upside down"—for Him! □

Let's Talk About Health

By RALPH F. WADDELL, M.D.

NOISE

"WHEN EVERY OTHER VOICE is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God."¹ It is in peace and quietness the mind is better able to comprehend truth and is in a more receptive attitude to appreciate the great gift of life.

In 1956 the late Pope Pius XII appealed from the Vatican—"Silence is beneficial not only to sanity, nervous equilibrium, and intellectual labor, but also helps man live a life that reaches to the depths and to the heights. . . . It is in silence that God's mysterious voice is best heard."²

Noise has invaded the universe. It is taking its toll in tension, frayed nerves, and unwieldy tempers. Screeching factory whistles, wailing sirens, and ceaseless traffic once concentrated in cities have now permeated the suburbs and rural areas stretching along super-highways in all affluent countries. Noise is almost everywhere.

The unit of noise measurement is the decibel. It represents the smallest degree of difference of loudness ordinarily detectable by the human ear, a range beginning with 1 for the faintest sound up to 150 decibels. The scale is logarithmic in that each measure of 10 decibels represents a tenfold increase in loudness. In other words, 120 decibels is ten times louder than 110 decibels and 100 times louder than 100 decibels.

A University of Wisconsin study found 45 decibels to be an acceptable home level. This level is frequently exceeded by home appliances, such as the vacuum cleaner and garbage disposal unit, which turn out 88 decibels each. Even the electric toothbrush is guilty of 80 decibels.³ One should be able to fall asleep in a bedroom with a noise level of 35 decibels, whereas a burst of 70 would be almost certain to wake up a person who was sound asleep. Noise levels of 130 decibels or more usually produce pain. Sustained levels of 85 decibels gradually produce hearing loss.

Studies of the Institute of Labor, Hygiene, and Occupational Disease have clearly demonstrated distinct cardiovascular morbidity in factory

workers. They have shown loud noises and vibrations can so derange neuroflex mechanisms and provide unfavorable cardiovascular reactions as to produce chemical agents which affect muscular elements of the blood vessel walls and myocardium.⁴

Eldridge and Parrack observed that when men are exposed to sounds of approximately 150 decibels certain reactions occur, such as a vibration involving the skull, jaws, thoracic wall, and large muscles. Dizziness, weakness of the knees, unsteady gait, headache, and nausea frequently follow. Fatigue, irritability, and a sense of fear and apprehension develop, but soon disappear when the noise stops.⁵

Watkin-Thomas and Yates describe an elderly office worker who moved from a quiet apartment to a noisy environment. Previously he had been a good-natured and kindly man, but shortly after his change in living quarters his disposition dramatically deteriorated in an unaccountable way. He did not improve until he moved back into a quiet atmosphere. These investigators also found that in a telephone exchange wrong numbers were observed to decrease by 42 per cent when noise levels were lowered from 5 to 3.5 decibels.⁶

Mecklin reports that in the Bronx of New York City four boys were at play, shouting and racing in and out of an apartment building. Suddenly, from a second floor window came the crack of a pistol. One of the boys sprawled dead on the pavement. The killer confessed to police that he was a night-worker who had lost control of himself because the noise made by the boys prevented him from sleeping.⁷

Sound pollution may adversely affect human health in more ways than any other kind of pollution, according to LaPlace of New York City. He states that more than 16 million Americans now suffer some degree of hearing loss caused by excessive noise, sounds having a sustained intensity of 95 to 100 decibels. Besides deafness, noise produces a number of other serious physical reactions, including rises in blood cholesterol and blood pressure, dilation of the pupils, constriction of blood vessels, and abnormal brain waves.⁸

Modern music with its amplified sounds is literally deafening. A typical rock discothèque puts out 115 decibels, and with highly amplified equipment the reading goes even higher. Dr. Alexander Cohen of the United States Public Health Service visited a band playing in Cincinnati to record their noise levels, which reached between 105 and 115 decibels. Two boys, still in their teens, were already permanently partially deaf. Listeners required an hour to recover normal hearing after a concert.⁹

Though some must live in the midst of great cities, much can be done to reduce noise pollution in our homes. Floors may be covered with noise-absorbing material. Heavy drapes may be hung over windows closest to sources of outside noises. Stairs may be covered with rubber treads. Electrical appliances should be mounted on foam rubber whenever possible so as to reduce vibration and amplified noise. Central air conditioners, by making it possible to keep windows closed, reduce outside noise coming into the house by 10 decibels or more. Mechanical appliances that may run at night should be installed as far from bedrooms as possible.¹⁰ Cultivate quietness about the home by speaking softly, turning down the radio, television, and phonograph.

"In the beginning God placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul."¹¹

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The Work Begins Down Under

By DUANE S. JOHNSON

WHEN J. N. ANDREWS, first Seventh-day Adventist missionary, left Boston for Europe in 1874, Ellen White urged the church to spread the message widely, and made particular mention of the continent of Australia (*Life Sketches*, p. 209). Ten years later the General Conference session in Battle Creek, Michigan, took an action to send S. N. Haskell to Australia.

In the summer of 1885, the Haskell family, accompanied by the families of J. O. Corliss, M. C. Israel, William Arnold, and Henry Scott, sailed from San Francisco, settling in the city of Melbourne, Victoria.

The first Sabbath school in Australia was held July 4, 1885. By August, J. H. Stockton and two of his children had joined the Sabbath school. They became the first new Adventist church members in Australia. On April 10, 1886, the first Seventh-day Adventist church in the Southern Hemisphere was organized, with a membership of 55; by May the church recorded a membership of 90, and within five years a membership of more than 200.

Meetings were begun in Ballarat, Victoria, and other centers, including Adelaide. Soon a tent mission (evangelistic effort) was conducted in Hobart, Tasmania.

Elder Haskell left his associates and went to Auckland, New Zealand, in October of 1885 to cultivate an interest created by literature that had been sent from America.

While crossing from Melbourne to Auckland by boat, he asked the captain where he might find lodging in Auckland. The captain suggested a boarding house operated by Mr. and Mrs. Edward Hare. Elder Haskell hired a room and found the Hares to be earnest Christians.

Duane S. Johnson is an associate secretary of the General Conference.

In Auckland he found several who had received SDA publications from friends or relatives in the United States. Haskell also discussed the message with other residents of the boarding house. He spent time in his room in earnest prayer for those he was eager to reach with the truth. Within a few weeks Mr. and Mrs. Hare and a few others in Auckland were meeting on Sabbath to worship and to study the Bible.

Edward Hare wanted to share his new-found faith with his own family, so he and Elder Haskell journeyed 150 miles north to Keo, where Joseph Hare, his father, and other members of the large family lived. The Word found fertile soil. Within three weeks of Elder Haskell's arrival in Keo, he returned to Australia, but already a group had decided to observe the Sabbath.

Hare Family Baptized

About three months later Elder Haskell spent two weeks in Keo. While there he baptized 15 people, including Joseph Hare and some of his eleven boys. He also organized a Sabbath school.

Edward Hare, fired with the message, left his boarding house and began selling literature. He was the first canvassing agent in the Australasian Division territory, and he blanketed North New Zealand with *The Great Controversy*.

Edward's brother, Metcalf, was impressed by the health message and soon crossed over to Australia. There he became business manager of the school and helped to promote the health food work. He later went to Loma Linda, California, to work in the same line. His two sons, Robert and Milton, became physicians.

Robert, another of Joseph Hare's sons, learned of Healdsburg College, and before Elder Haskell returned to Keo in March of 1886, had left for Healdsburg, where he was bap-

tized and studied for the ministry. His ministry in California, articles and poems in the REVIEW AND HERALD, and leadership in the work are well known. His son, Eric, pioneered missionary work among the Karens in Burma.

Elder Haskell, who had been sent by the General Conference on a world-girdling missionary journey during 1889 and 1890, proposed that Ellen G. White visit the newly entered field of Australia. At the General Conference session in 1891, a call, which was accepted, was presented to Mrs. White and W. C. White, her son. They were accompanied by Elder and Mrs. George Starr and several of Mrs. White's assistants.

November 26, 1891, Mrs. White's sixty-fourth birthday, was celebrated on the ship *Alameda* one day short of reaching Samoa. When the *Alameda* arrived at the Auckland pier, Edward Hare and other members greeted Mrs. White and her party. After a look around the city, she spoke to an eager congregation in the first Seventh-day Adventist meetinghouse built south of the equator.

A. G. Daniells had arrived in New Zealand in November, 1886, and after a baptism at Keo, organized the church with 30 charter members. By May, 1887, a Sabbath school of 78 had been organized in Auckland and the yet-unbaptized Sabbathkeepers began to erect a church building in the suburb of Ponsonby. In that church Mrs. White spoke on her favorite theme, the love of Jesus.

On December 16, 1891, the party reached Melbourne. Beginning December 24, the first Australian Conference was held in Melbourne. It considered establishment and support of a denominational training school, for by this time there were 450 Sabbathkeepers in Australia and Tasmania.

The conference appointed committees to develop plans, decide on a location, and organize an interim workers' training school. Toward the end of 1892 the Australasian Bible School was opened in two large rented houses in George's Terrace on St. Kilda Road, Melbourne.

The Australasian Bible School operated in these rented buildings from 1892 until 1895. Avondale School for Christian Workers was acquired and developed at Cooranbong between 1896 and 1899. In 1911 the name of the college was changed to Australasian Missionary College, and in 1964 changed to Avondale College.

Robert H. Pierson, president of the General Conference, was the baccalaureate speaker at the Avondale College graduation in November, 1973, when 146 graduates marched down the aisle to receive their diplomas and certificates in theology, education and teaching, science, commerce, home economics, food production-quality control, secretarial science, and accountancy.

Another thrilling chapter could be written about the development and work at Carmel College, outside Perth in Western Australia. A church member, Charles E. Ashcroft, donated land for a boarding school. This holding of land was gradually enlarged until it totaled 138 acres. On this were developed dormitories, an administration building, and eventually a Sanitarium Food Factory.

The story and development of Longburn College, in New Zealand, is equally inspiring.

At the end of 1973 a total of 133 graduates from Longburn, Avondale, and Carmel applied for service in denominational institutions and conferences, and of that number 110 marched down the aisle toward a definite appointment to church work. About 20 miles from Rabaul, New Guinea, the Sonoma Training College for workers and students from the islands graduated 73 who have that same objective in view.

Avondale, Carmel, and Longburn spawned scores of evangelists, missionaries, and administrators to man the work in home bases as well as mission lands. George Burnside, a veteran of modern-day evan-

gelism, is one of the best-known in the South Pacific. O. D. F. McCutcheon has served eight years as an evangelist and 28 years as administrator in the islands of the South Pacific.

E. R. Streeter and his wife, Bert, who took their training at Avondale, served with distinction in Southern Asia for more than 40 years.

J. F. Colheart, who held evangelistic campaigns in large cities throughout Australia and New Zealand, has more recently been blessed as an evangelist in Britain and Scandinavia, and is now Ministerial secretary of the Northern Europe-West Africa Division. Ray H. Kent, after successful evangelism in Australia, was called to South Africa for continuing evangelism.

J. B. Conley and N. C. Burns are men who served a lifetime of successful evangelism in India, Australia, and New Zealand. William Johnson is Bible teacher at Spicer Memorial College in India, and John Oaklands is a missionary in Chile. There are medical missionaries, too, such as G. H. A. McClaren in Hong Kong, R. W. Sinclair in Saigon, B. C. Robbie in Singapore, R. R. Standish in Penang, Malaysia, and Muriel Howe in Hong Kong.

Spirit of Prophecy Counsel

The leadership in the Australasian field took the counsel of the Spirit of Prophecy in the establishment of the medical work, in the manufacture of health foods, and in the operation of vegetarian restaurants and retail stores. This

has sparked an emphasis on healthful living.

Those who have led out in the Sanitarium Health Food Company are G. T. Chapman, B. O. Johanson, W. L. Kilroy, and presently F. C. Craig. The magnitude of the health food ministry in Australia and New Zealand may be visualized as we realize that more than 900 Seventh-day Adventists are full-time employees, and an additional 600 serve on a temporary or part-time basis in the work of the Health Food Company. Sixty-three health food shops were operated by the church to serve 8.3 million customers during 1973, and the 13 health food factories processed 29,000 tons of high-quality health foods. The gross income during 1972 exceeded \$43 million.

Seventh-day Adventist literature played an important role in pioneering the work in Australasia. William Arnold, whose family accompanied Elder Haskell to Melbourne in 1885, devoted himself to selling books, while Henry Scott was occupied in organizing the equipment to print literature. By early January, 1886, a 16-page monthly (which eventually became a weekly), *The Bible Echo and Signs of the Times*, was being published.

Today the Signs Publishing House at Warburton, near Melbourne, is publishing one million copies of a special edition of the *Signs of the Times* on the second coming of Christ for use in connection with "Impact '74—Christ to Every Door." The Australasian Division is also placing an order with the publishing houses for 250,000 copies of *The Great Controversy* to be distributed during 1975.

The mission spirit is strong throughout the division. This is particularly true at the new Sydney Adventist Hospital, where 98 per cent of the workers are members of the Seventh-day Adventist Church. Among the medical missionaries who give leadership in that institution are H. E. Clifford, medical director, who served for a number of years in the Trans-Africa Division, and Rose-Marie Radley, director of nursing service, who has served in Hong Kong.

In the Australasian Division, the church has accepted and tried to follow the inspired counsel; and to the extent this has been done the prophetic word is confirmed: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20). □

Continued next week



During year-end meetings at Australasian Division headquarters, R. R. Frame, left, division president, and L. C. Naden, former president, discuss the outreach of the Advent message into the islands of the South Pacific. Division membership is now passing the 110,000 mark.

The Three Angels' Messages in Their Historical Application

Throughout the centuries of Christian history, commentators have variously applied the three angels' messages. For example, in the seventeenth century the British scholar Thomas Brightman applied the first angel's message to the preaching of Wycliffe, that of the second to the preaching of Huss, and that of the third to the preaching of Luther. In the eighteenth century among other applications was the interpretation that the angels were then flying in the work of missionary and Bible societies. This interpretation was held also by some in the nineteenth century. There were other applications, among them the recognition that the messages proclaimed judgment anticipating the Second Advent.

But among those who passed through the spring and autumn disappointments in 1844 were those who began to see a specific application in the events then transpiring. One of the first to write out the new view was James White, in 1874. Prior to 1844 Adventists had already applied the first angel's message to the preaching of an imminent Advent by William Miller and his associates. But the second and third angels' messages were not understood until after the events of 1844 and subsequent years.

Elder White wrote, "All classes of second advent believers agree, that the angel brought to view in the 6th, and 7th verses of this [Rev. 14] chapter, represents the advent message, to the church and world."—*A Word to the Little Flock*, pp. 10, 11.

The next step was to see in the events of the summer of 1844 the fulfillment of the second angel's message. Elder White explained: "The work of the second angel, was to show to the advent host that Babylon had fallen. And as a large portion of them did not learn this fact, until the power of the MIDNIGHT CRY waked them up, just in time for them to make their escape from the churches, before the 10th day came on; it follows, that the second angel brought us to the 7th month, 1844."—*Ibid.*, p. 11.

The Midnight Cry Gives Impetus to the Advent Movement

(Midnight Cry is the name that was given to the call that began to be made in the summer of 1844, "Behold the bridegroom cometh on the tenth day of the seventh month." It resulted from a study of the typical meaning of the Jewish festivals and from the conclusion that Christ would come on the Day of Atonement, which in 1844 would have been celebrated on October 22, according to the old Jewish reckoning. The term "Midnight Cry," to which the Adventists assigned a special eschatological fulfillment, was adopted from the parable of the ten virgins [Matt. 25:1-12]. The preaching of the Midnight Cry gave fresh impetus to the Advent Movement and resulted in a widespread expectation of the Second Advent on October 22.)

Babylon was understood as representing the Protestant churches, who in their rejection of the Advent message became characterized as fallen. Many who had espoused the Advent message had been disfellowshipped from their churches.

The third angel's message at this period (1847) was not yet fully understood. Concerning it Elder White said, "The third angel's message was, and still is, a WARNING to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of, during the second angel's cry.

"And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly has. I cannot agree with those who make two messages of the cry, 'Babylon the great, is fallen,' and the voice, 'Come out of her my people'; for every sermon that was printed, or preached on this subject, contained them both in one message. The 12th verse reads, 'Here is the patience of the saints: here are they that keep the commandments of God,' etc. Where did you see them, John? Why, 'here' during this third angel. As the patient waiting time has been since the 7th month 1844, and as the class that keep the sabbath, etc. have appeared since that time: it is plain that we live in the time of the third angel's message."—*Ibid.*

Summarizing, then, in their historical application the three angels' messages represented successive messages:

1. The first, the preaching of the imminent Advent by William Miller and his associates in 1844 and before.
2. The second, the preaching in the summer of 1844, including the preaching of a definite time (October 22), which resulted in a rejection of the message by the popular churches and the ousting from membership of those who continued to espouse the Advent message.
3. The third, the light that came after the disappointment, which led eventually to an enlarged understanding of the sanctuary, the Sabbath, and related doctrines.

The fact that these messages were to come in chronological sequence is indicated in Scripture. Of the second it is stated, "And there followed another angel, saying" (Rev. 14:8); of the third, "And the third angel followed them, saying with a loud voice" (verse 9).

Another early writer on the three angels' messages was Joseph Bates. After quoting the first angel's message, he said, "I believe it is not denied by any adventist that this was their work from 1841, '44."—*A Seal of the Living God* (1849), p. 33.

After arguing that it is the voices not of angels that are heard in these messages, but of men, Elder Bates continued, "William Miller was the leading man, and all who preached the same doctrine and from the same chronological charts, was of the same faith, or oneness of the message. Therefore it was represented as an angel message. We all know that there were hundreds engaged in this message; so the same with the other angel that followed, saying, Babylon is fallen, 8th verse; and again with the third angel following them, saying, with a loud voice, &c., 9th verse, who does not know that these were men."—*Ibid.*

In our next editorial we shall develop further the historical application of the three messages. The events clustering around 1844, in which the pioneers of our church saw a striking fulfillment of the three angels' messages, gave them strong confidence that they were being led step by step by God and that the message of the third angel was indeed the message God wanted them to espouse and to proclaim.

D. F. N.

To be continued

God Used a Child A True Easter Story

By CLOVIS O. OLMSTEAD

"I WANT TO WEAR my new Easter dress to church. Rita and Jimmy are wearing their new clothes to church. Why can't I?"

"Well, we don't go to church, so you'll have to wear yours to the Easter egg hunt," I replied as patiently as possible.

"No," Kathy urged. "They're wearing theirs to church, and I want to wear mine to church."

"Kathy," I said, "I'll buy you something real, real pretty—something really nice, if you'll just wear your Easter dress to the egg hunt next Sunday."

Clovis O. Olmstead, mother of two children, is a secretary in the Soil Conservation Service at Fort Worth, Texas.

"No." Kathy wouldn't budge. "Rita and Jimmy are getting to wear their new clothes to Sunday school."

"But, honey, if we went, it wouldn't be to Sunday school. It would be to Sabbath school."

"All right," my 6-year-old daughter was really desperate, "let me go to Sunday school with Rita and Jimmy. Their mother and daddy will take me too."

Here was the problem. I had been brought up in a Seventh-day Adventist home, and had attended church school all the way through high school and a year of college. I had been avoiding the SDA church and all the people I used to know ever since my husband finished Union College at Lincoln, Ne-

braska, and we had moved back to Fort Worth, Texas.

But when Kathy suggested she go to Sunday school on Easter morning, my sense of in-bred SDA principles came up to block this possibility.

"No, Kathy. Saturday is the Sabbath—not Sunday. If you can't go to Sabbath school, you're sure not going to attend Sunday school."

"Let's go to Sabbath school, then," Kathy pleaded.

Wearily, I told her, "I don't want to, and I'll buy you a super new tricycle if you'll just wear your new outfit on the Easter egg hunt."

"NO! I want to go to church. You're supposed to wear your new Easter dress to church!"

This argument had been going on for three long days. It was now Thursday before Easter. I could not pacify Kathy by all the things I would buy her, and, finally, I gave up.

"George," I told my husband that night, "I can't do anything with Kathy. I've promised her gifts up to \$50 worth. She still demands and pleads to wear her Easter outfit to church."

"What are we going to do?" asked her daddy.

"Well," I answered, "I will not send her to Sunday school, because it isn't the right day to keep."

"No, we can't do that." George was perplexed at how to solve the situation.

The Song of the Waters

By JEANINA COLLIER GLASS



THE SMALL MOUNTAIN STREAM flowed smoothly past me as I stood with drooping heart under the pines. Completely unresponsive to its placid beauty, engrossed in lowering thoughts, I started along the meandering streamside path.

Some distance later a change trickled into my thoughts—no longer flowing was this stream; it was fairly dancing along with a gay bubbling melody. Rippling and sparkling in the sunlight, playing in the shadows, joyous, full of fun and laughter!

The realization thundered into my heart—it's the rocks! They make the music!

Rocks. I had been stumbling over the rocks in my life. But why, if this little stream could sing its way over them?

The answer was there in the song of the waters. Resistance—so much resistance I had, and the stream had none. No pride to uphold, no bruised ego to salve. Just a gentle give.

O my Father, let the rocks filter out my selfishness, let my life be a joyous song of praise to Thee, a melodious blessing to those who walk by my side.

Then I said, "We might as well get our clothes ready to go to Sabbath school this Sabbath. That's the only thing I can think of to do."

George, always ready to go a long way to keep peace in the family, said, "All right, we'll just go."

When we started looking over our clothes to get something ready for the dreaded event, we realized how few nice "churchy" clothes we had on hand. We had dropped out of church, and had not attended in the past 15 years. Nevertheless, we cleaned and pressed our nicest clothes. Sherry Lynn, our oldest daughter, who was in the tenth grade at high school, had a few appropriate outfits. Kathy had her "new Easter dress," George owned one suit, and I, who had a thing for blouses, sweaters, and skirts to wear to work, found a venerable, seasons-old dress that was fairly appropriate for the occasion.

It was an effort, but nine-thirty Saturday morning before Easter Sunday, 1961, found the Trammell family presenting ourselves at the door of the little Seventh-day Adventist church on Hemphill Street. We saw several old friends and enjoyed the contact more than we had thought possible.

The pastor was Joe Crews. He preached a powerful sermon that left me feeling quite uncomfortable.

Mrs. O. J. Bell, who was the church Bible instructor, was so friendly, so happy to see us, that it made me feel guilty for coming on Easter. I told her, "We didn't come to church to show off our new clothes." In fact, I said this to several of my old friends. They would all reply, "No? I'll bet you did too!"

Troubled About Church

For some reason this bothered me for them to think we had attended church for that reason. Later during the following week, George and I talked over many things about the church visit.

Finally, I said, "George, I don't want them to think we went to show off our Easter clothes, because we certainly don't have any. So, we'll have to go again to prove that wasn't why we went." George agreed to this.

We didn't attend the next Sabbath, but the one following found us back at the SDA Sabbath school again. It seemed that God was speaking through Elder Crews right to me. Again we enjoyed the fellowship of many friends we had avoided for years. Something drew us back the next week.

Elder Crews preached a sermon

that third visit that would melt a heart of stone. I know, because my hard heart broke on the rock of Jesus' death for our sins.

He made an altar call that day. I whispered to my husband, "Will you go down front with me?" He didn't answer and didn't even move. Then I knew I must go alone, because at all cost, no matter what, I must go.

My rebirth was complete. I couldn't wait to be rebaptized. We had been out of the church so many years that Elder Crews thought it wise to have Mrs. Bell study with us. In July, Elder Crews came to see us and spoke to us about baptism.

"I want to wait and be baptized

with my husband," I told him, even though I was eager to renew my baptismal vows.

George disagreed, "No, don't wait for me. I want to study on my own, and be sure I'm not just doing it because you are!"

So, I was baptized. Some six weeks later I was overjoyed to witness the baptism of my husband, George; my older daughter, Sherry; my sister, Jeanne; and her two boys, Tony and Mike. What a thrilling day that was!

I bowed my head and my eyes overflowed with tears of joy that God had given me an adamant, red-headed daughter who *insisted* on wearing her new Easter outfit to *nowhere but church!* □

especially

FOR MEN

By WALTER SCRAGG

Kiddie Power

MINIATURE PEOPLE mingled with normal full-grown adults. Dressed the same, affecting the same mannerisms, they nonetheless seemed a race apart. Yet they were neither dwarfs nor pygmies, simply the artist's rendition of the children of the Renaissance.

In an age before there were terms such as *preschoolers*, *preteens*, *earl-teens*, and *teens*, a child entered the adult world, competing for jobs, social status, and a place to live as early as six or seven. Child mortality reached appalling heights. Parents completed their duty when their offspring donned their scaled-down garb and moved out into a very cruel world.

It's a long way from the streets of sixteenth-century London to a 1974 schoolhouse. And surely no one would want to march adult-child relationships back over the road they have come.

Every few years, it seems, a new theory on child training emerges and achieves fantastic popularity. The pendulum swings between permissiveness and punishment; rigidity and relaxation.

Right now the pendulum has a strange cant to it. An antichild sentiment is sweeping North America. Child-abuse cases are crowding the courts as never before in recent years. Societies for nonparenthood are flourishing. Even the 700,000 annual legal abortion rate has more than merely an element of antichild feeling.

Of course, nobody thinks the race is in danger. We aren't yet at zero-growth population. But what is clear

is that many potential parents don't want to place themselves under the tyranny of kiddie power. They don't want their lives to hinge around the whims of uncontrolled brathood.

As the swing continues through this extreme, it's refreshing to know that the Christian regards children as neither an end in themselves nor a burden to be avoided at all costs. In the Christian context children are a joy, a delight, a responsibility, a hope for heaven. "You, fathers, again, must not goad your children to resentment, but give them the instruction, and the correction, which belong to a Christian upbringing" (Eph. 6:4, N.E.B.).

All of which brings me to the scriptural adage: "Train up a child in the way he should go: and when he is old, he will not depart from it." Or in the New English translation: "Start a boy on the right road, and even in old age he will not leave it" (Prov. 22:6).

Discovering the "right road," the "way he should go," may confuse and bewilder the secular parent but need not faze the Christian. While a whole generation wonders whether it's better to Spock than to spank, the Adventist Christian may follow the balanced view of Bible and the Spirit of Prophecy.

Translators of the wise man's saying suggest that one meaning inherent in the text is "train up a child in a way appropriate to him." This suggests that different methods exist for differing children. I could fill the rest of this issue of the *Review* with quotations from Ellen White supporting individualized reactions to different children.

Under the bewildering barrage of books and sages that suggest their ways are best, we may be tempted to dance to the latest piper. Surely we'd be wiser to take the basics first: The Bible, *Child Guidance*, *The Adventist Home*, and *Messages to Young People*. After the sound, solid counsel it isn't surprising when the hollowness and vapidness of much of the other advice turns the Adventist parent off.

is true that "rat race" can picture contemporary society, it also appears equally valid that modern civilization finds more time for play than ever before. However, excessive leisure leads to a proliferation of abortive attempts to find happiness for hollow minds in silly amusements.

Paul called the people of the last days "lovers of pleasures more than lovers of God" (2 Tim. 3:4). And when Americans spend \$105 billion a year in leisure pursuits, something is drastically wrong.

Human beings have a fourfold nature, and recreation or amusement should help refresh all four aspects of the whole man—physical, mental/emotional, social, and spiritual.

Ideally, recreation should build up all four factors equally at the same time, but since we are not ideal and live in a less than ideal world, we should consider the hierarchy of good, better, and best.

Good recreation builds up one factor without detracting from the other three. *Better* recreation builds up two factors without detracting from the other two. *Best* recreation builds up three factors without detracting from the other aspect.

For example, the heavy-equipment operator should seek recreation that would involve himself mentally/emotionally, or socially, or spiritually, but not physically. The "think tank" man will likely desire recreation that strains him physically, or socially, or spiritually, but not mentally. The personnel manager who deals with people all day will likely pursue recreation that challenges him physically, or mentally/emotionally, or spiritually, but not socially. Whereas the counselor, who endures great emotional drain in dealing with people all day, will likely turn to recreation requiring physical or spiritual exertion but not mental, or emotional, or social.

The Big Negative

Amusements that no longer rejuvenate but tear down the individual physically, mentally/emotionally, socially, or spiritually have lost their innocence and are a big negative.

Uncharitableness—indifference toward those in need—marks a world in which two thirds of the people go hungry. We revel in making a mile-long banana split with 33,000 scoops of ice cream, 10,000 bananas, 255

gallons of topping, 95 gallons of whipped cream, 155 pounds of chopped nuts, and one cherry (made at the St. Paul, Minnesota, Winter Carnival, Jan. 28, 1973)—unaware that someone dies of starvation every eight and a half seconds. We often forget that God holds us responsible for distributing food in this world. Churches may legislate days of fasting, imposing an artificial behavior on its members, while forgetting that the fast God blesses results from generosity in feeding the hungry (see Isa. 58:5, 6).

God considered this matter of charity so vital that He instituted, in addition to the tithe for the Levites, a tithe for the poor: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. 14:28, 29).

Apples of Sodom Versus the Fruit of the Spirit

Today the same vices that characterized ancient Sodom are gradually shaping our age into an eschatological Sodom. John the revelator described our present age—when the Spirit is withdrawing from our planet, when the Scriptures are finishing up their work, and when Babylon, the great city, is falling into grossest apostasy—as spiritual Sodom (see Rev. 11:8).

As appealing as these sins may appear—like the apples and melons of Sodom—their experience ultimately disappoints. Pride, with all its promise of self-glorification, ultimately leaves the individual on the defensive—nursing bitter feelings. Luxury, with all its promise of lasting security, ultimately draws the individual into miserliness. Superfluous leisure, with its promise of amusement, ultimately leads to broken hopes in an abortive pursuit of lasting happiness.

While modern Sodom's fruit is ripening for God's judgments, Christian young people are hastening the maturing of another kind of harvest. The world will soon see the dramatic difference. On display in living color will be the fruits of the Holy Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (see Gal. 5:22, 23). □

Virtue Needs No Press Agent

By ROBERT J. HASTINGS

IF YOU ever eat at Bishop's Buffet in Rockford, Illinois, look for the sign in the rest-room.

It reads, "No heavily perfumed deodorants are used to cover up odors in our washrooms. Bishop's washrooms smell clean because they are clean."

What I'm about to say is not an advertisement for anybody's restaurant. It's merely a reminder of a simple truth that any thinking person would agree with.

And here is that truth: Virtue needs no press agent. Integrity is its own best salesman.

When anyone tries too hard to boost himself, one wonders why he needs such a massive dose of deodorant. If he's clean, or intelligent, or witty, or knowledgeable, or capable, is it not self-evident?

If a birthday gift amounts to anything at all, then a lot of fancy wrapping and ribbon is unnecessary. If a flower is fresh and in full bloom, then artificial perfume is needless. If a friend is genuine and loyal, then flattery to hold him is a mockery. Virtue needs no press agent.

On one of her TV shows, Julie Andrews said, "You can never be happy trying to be somebody that you aren't." Which is another way of repeating the sign in the washroom. Virtue needs no press agent.

New Agreement With Khmer Officials Signed

by L. L. BOCK

ABOARD AN Air Viet Nam DC-3 airliner, Ralph Watts, Jr., president of the Southeast Asia Union Mission, and I had just left the Saigon airport en route to Phnom Penh, the capital of the Khmer Republic (Cambodia). My attention was fixed on the bomb-pocked terrain below, while Elder Watts intermittently answered my many questions and speculated whether the Khmer Republic would be ready to sign an important agreement affecting the work of the Seventh-day Adventist Church. He was deeply concerned about the future.

Elder Watts and other church leaders had over a period of months sought official recognition for Seventh-day Adventist World Services, Inc. (SAWS), and other church programs. The attitude of the government was encouraging, but there was no assurance that full recognition would be achieved. Final talks with officials were being continued by the newly appointed director of the Adventist church in Cambodia, Helton Fisher, and Gary Wagner, student missionary in charge of the English-language school. We would learn the outcome of these talks when we landed in Phnom Penh.

As our DC-3 circled the Phnom Penh airport and then touched down on the runway, Elder Watts fidgeted. Then as our plane approached the gate, his searching eyes brightened as he exclaimed, "It looks as though we are to receive the VIP treatment!" There to meet us were a number of government and army officials, and in their midst was Student Missionary Gary Wagner.

As soon as our passports and baggage had been checked, we proceeded by government limousine to meet our first appointment and participate in the carefully scheduled program for the day. After some preliminary talks with two cabinet ministers and other officials, Elder Watts joined Loeung Nal, undersecretary of state for the ministry of refugees and social action, in signing an agreement that not only permits but strongly encourages the Seventh-day Adventist Church to carry out its mission—a mission of offering the people in the Khmer Republic relief and hope.

The assistance Adventists have been giving in the past has been mainly in the form of blankets, clothing, and food.

However, a recent study by a World Vision medical team revealed that 60

L. L. Bock is an associate secretary of the General Conference.

per cent of the Khmer Republic's refugee children between the ages of 1 and 6 are seriously malnourished and that a number are dying from a nutritional disease called kwashiorkor.

The government, knowing the effective health education programs of the Seventh-day Adventists, is continuing to plead with church leaders for help. It is hoped that soon the church will be able to step into the area of nutri-

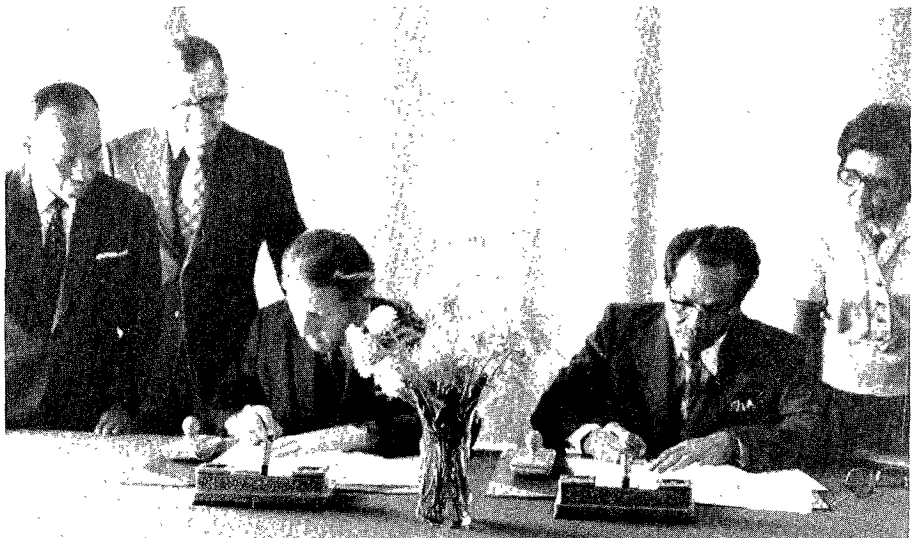
tion and health education to help relieve some of the major health problems confronting the refugees.

Following the signing of the agreement, our four student missionaries, Elder Watts, and I were honored at a special vegetarian luncheon arranged by the Khmer Republic. It was at this gathering that one of the officials pleaded for the church to open up medical work in his country. He said, "It seems to me you have favored other countries."

As Elder Watts continued to look after some of the details involved in the visit, Gary Wagner and I were taken on a tour of one of the several refugee camps. While authorities are doing all within their power to accommodate these masses of displaced persons,



Above, Ng Gan Theow and Helton Fisher, both missionaries to Cambodia, unload a shipment of relief supplies from SAWS. Right, quilts, made by Community Services workers in North America, are gratefully received by Cambodian refugees. Giving out the bedding is R. B. Grady, lay activities secretary, Southeast Asia Union Mission.



Signing an agreement between the Seventh-day Adventist Church and the government of the Khmer Republic are Ralph Watts, Jr., seated at left, president of the Southeast Asia Union Mission, and Loeung Nal, Khmer Republic undersecretary of state. Present for the signing of the papers was L. L. Bock, second from left, a General Conference associate secretary.

we saw critical needs. It gave us some solace to know that on that day a SAWS shipment of clothing was arriving via boat on the Mekong River, making a grand total for the year of 93,304 pounds, or 126 bales. The shipments were sent from the San Francisco SAWS depot and were contributed by Seventh-day Adventist Community Services in the United States and Canada.

As we left Phnom Penh for Bangkok, we were sad for the hardship, heartache, and uncertainty that continue to

plague these wonderful people. But we were happy for the events of the day—the warm reception, the gracious hospitality of Khmer officials, and the leading of God in opening further the doors to Adventist work.

We were also encouraged by the important work being carried on by Pastor and Mrs. Helton Fisher, Pastor and Mrs. Ng Gan Theow, and our student missionaries, Gary Wagner, Stephen Dunn, John Myers, and John Jackson—a small band indeed, but mighty through the power of God. □

BRITISH COLUMBIA

New Conference Office Has Open-Area Design

The new conference office in British Columbia was opened recently. The main office is of the open-area design, with office secretaries' desks situated in the center aisle and the departmental offices on either side. Office spaces are formed by portable, color-keyed dividers and filing cabinets.

Besides office space, the complex includes a counseling room, a chapel seating 250, dining-banquet area seating 200, and a fully equipped kitchen.

All of the 13,500 square feet of floor area, with the exception of the kitchen, washrooms, and storage area, is carpeted. Total construction cost was \$285,000.

W. E. ROGERS

Communication Secretary
British Columbia Conference

WASHINGTON, D.C.

News Magazine Cites Two SDA Hospital Programs

The February 18 issue of *U.S. News & World Report* listed programs at Porter Memorial Hospital, Denver, Colorado, and Kettering Medical Center, Dayton, Ohio, among ten examples of cost-controlling measures being taken by hospitals across the country. Many of the techniques described in the article—seeking to reduce costs without adversely affecting treatment for the patient—are also in use at other Adventist hospitals.

At Porter, according to the article, a shared service arrangement with a neighboring hospital saved new construction costs of \$700,000 and resulted in strengthened programs at both institutions. Porter assumed sole responsibility for pediatrics patients who had formerly been cared for at both hospitals; nearby Swedish Medical Center now provides the obstetrics service that had formerly been divided between the two health-care centers.

A \$274,000 saving over two years' time is attributed to the innovative "verticare" program at Kettering. In order to encourage patients and physicians to make use of outpatient treatment programs, less costly than conventional inpatient care, the hospital has worked with Blue Cross and industrial leaders in Ohio to provide insurance coverage for outpatient services under specified conditions.

Adventist hospitals, like all others, are caught in a spiral of inflationary costs and economic uncertainties. Adventist church members will be encouraged by this evidence that Seventh-day Adventist hospital administrators and staff are in the forefront of the national effort to meet these challenges, striving to continue the advancement of the church's distinctive health work.

R. L. PELTON

Associate Health Secretary
General Conference

VOYAGE INTO INNER SPACE

Climb aboard a blood cell, and take a fantastic imaginary trip through the human body.

From the waves of pulsating blood to the strange landscape of the skin are wonders you never dreamed existed. If you survive a battle between the white blood cells and the dangerous microbes, you may still be crushed between two grinding teeth. Lawrence E. C. Joers, who wrote this unusual book, is a hospital administrator and a doctor with a busy practice. Obviously he's in a good position to know what makes you tick inside.

A mixture of science and adventure that will keep you fascinated for hours.

\$2.95

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Wright Center Is Added to Conference Service Plan

The Eddie Wright Memorial Community Service Center in Orlando, Florida, brings to 25 the number of service centers operated by Adventist Volunteers in the Florida Conference without charge to the public.

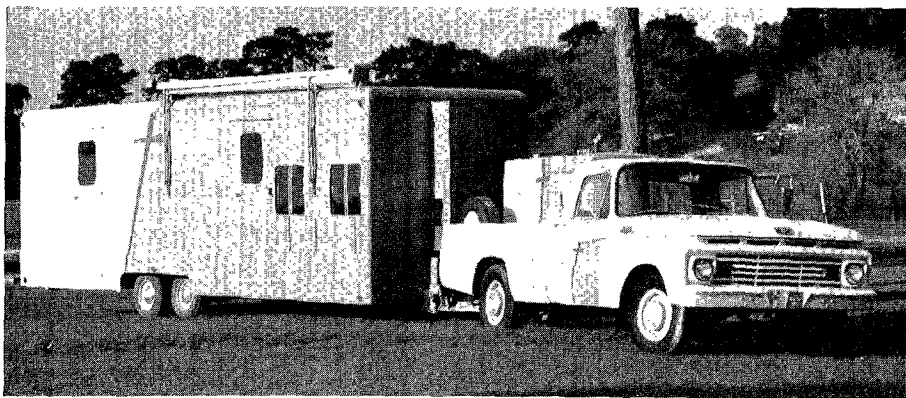
The Orlando center has been dedicated to Edward (Eddie) Wright, R.N., a 1947 graduate of the Florida Sanitarium and Hospital School of Nursing. He and his wife, Sue, and mother, Helen, formerly operated the Wright Nursing Home, which was recently dedeed to the Florida Conference, completely renovated, and made into the Community Service center.

When one enters the building, one comes into a spacious lobby, with a reception desk and administrative offices on the left. A colorful auditorium-classroom comfortably seats 100 persons. A modern dental suite and several other auxiliary rooms provide ample space for consultation, tests, examinations, and diagnostic procedures.

The entire center lends itself to the teaching of healthful living. Provision is made for cooking and nutrition classes. Facilities are also available for home nursing and first-aid instruction, family planning consultation, Five-Day Plans to Stop Smoking; the taking of blood pressures, diabetic screening, sickle cell anemia detection, and urinalysis. The center is set up for an immunization program in case of an epidemic.

Since the center is within a few minutes' drive from Florida Conference headquarters, S. L. Dombrosky, conference lay activities director, has also found it convenient for the training of clinic workers from elsewhere in the State. On November 25 nearly 100 people attended such a class for clinic workers.

Recently 24 nurses took a specialized course in disaster nursing. On December 16 a group of laymen met to study



The Florida Conference runs 16 Community Service vans, including this multi-phasic unit.

wilderness survival and refresh their knowledge of first aid.

Much of this is possible because of the hundreds of dollars contributed regularly by interested Florida Conference laymen.

Beginning in 1971 with 12 vans (remodeled bread trucks), the Florida Conference now has 16 attractive, well-identified Community Service vans, which tour the State as "entering wedges" for the gospel. One of these vans is equipped as a multi-phasic unit, with X-ray equipment and limited laboratory facilities in addition to the stockpile of welfare items.

The conference vans go to rural communities and metropolitan shopping centers in the State. Volunteers on a van care for welfare needs, take blood pressure readings, and perform various screening tests. They give attractive health brochures to interested persons. They refer anyone with questionable screening test results to his own physician for diagnosis and treatment. These things are all done in cooperation with local health authorities.

Through its Community Service centers and vans, from 1971 (when the program began) to 1973, the Florida Conference has been able to take 114,605 blood pressures, to do 12,608 urinalyses,

and to perform hundreds of other screening tests. Nearly 10,000 persons have been referred to their family physician for diagnosis and any needed treatment. Approximately 200,000 pieces of health literature have been given to the public.

Food, clothing, and cash given to this program by appreciative friends are taken to the Community Service center for distribution in times of need arising from disaster, unemployment, or illness, because Seventh-day Adventists believe in aiding those in need.

All 16 vans and 25 Community Service centers are on the alert to cooperate with the Red Cross and other officials in case of disaster, and all volunteers manning the vans and centers are trained in first aid.

ILENE HALL
PR Secretary
Orlando Central Church

CALIFORNIA

Adventist Heritage: A New Journal Is Born

The first issue of *Adventist Heritage*, a new semiannual magazine sponsored by the division of religion at Loma Linda University, has been printed, featuring important aspects of our denomination's growth from a small company of believers, before the Great Disappointment, to a twentieth-century organization of world dimension. While the focus in this new publication will be on Seventh-day Adventists, other adventist groups also will be included from time to time.

Adventist Heritage seeks to nourish an interest in Adventist history. Since Adventists generally emphasize looking toward the Second Advent, they have often overlooked their past experiences. Yet, as one editor points out in the first issue, Adventist history deserves attention, for it contributes to a sense of heritage and self-identity. Seeing the development of Adventism in its historical and cultural setting provides additional insight into the significance of these events. And glimpses of the personalities of the pioneers make them seem more real and personal to those living a century later.

The articles cover many varied top-



The twenty-fifth Community Service center operated by the Florida Conference is the Eddie Wright Memorial Health Survey Center, which was opened recently in Orlando.



Adventist Heritage is a new magazine telling the story of the church's development.

ics. In the first issue David T. Arthur portrays some of the dilemmas facing Adventists immediately following the great disappointment of 1844. Another article, "Dr. Jackson's Water Cure," by Ronald L. Numbers, shows the interest of early Adventists in health at the time of Ellen White's 1863 vision about healthful living. "The Utopia Park Affair" discusses a group of blacks in Harlem, called the United Sabbath Day Adventists, and the establishment of regional conferences.

How Seventh-day Adventists have related to war is the subject of several articles. "When Seventh-day Adventists First Faced War," by Peter Brock, details the origins of the debate during the Civil War. In a coming issue one of the founders of the Medical Cadet

Corps will present a pictorial essay of this solution to the problem during World War II. And in "The Perils of Prophecy" Gary Land discusses what happened when some categorically applied the prophecies of Armageddon to the events of World War I.

In addition to exploring the major issues of the times, *Adventist Heritage* will offer personal accounts of some of the persons who have influenced the development of our church. The next issue will have an account of the pre-Adventist days of John Byington, who was elected first General Conference president. Another article will portray Annie Smith, Advent poetess and hymn writer (the sister of Uriah Smith). The journal will also reprint an account by John Greenleaf Whittier, nineteenth-century American poet, of his experience at a Millerite camp meeting.

Articles for the journal are contributed by both professional historians and free-lance writers. The list of contributing editors includes representatives from the faculties of most SDA colleges.

Preparation of the journal itself is scattered geographically. The editorial work is done in Michigan, Maryland, and Illinois, the typesetting and layout in Florida, and the printing and publishing in California. Three editors share the editorial responsibilities: Gary Land, of the history department at Andrews University; Ronald L. Numbers, assistant professor of humanities of the School of Medicine, Loma Linda University; and Jonathan Butler, now attending the Divinity School at the University of Chicago and soon to join the faculty of Union College. Bill Kirstein, a graphic design artist in Orlando, Florida, does the layout and art work. Then the copy is sent to Loma Linda for printing.

While *Adventist Heritage* promotes careful research and balanced presentation, the format of the journal appeals to the general reader. Each issue contains numerous photographs, etchings of persons, and events of the time.

For information, write *Adventist Heritage*, Box 341, Loma Linda, California 92354.



Ole Kjaer, chief cook at Kurbadet in Oslo, Norway, and Henning Karstrom, specialist in nutrition, cooked vegetarian meals for university students four consecutive days.

NORWAY

Adventist Chef Invites 2,000 Students to Dinner

Ole Kjaer, the chief cook at Kurbadet, Oslo, Norway, together with a group of enthusiastic young men, arranged a campaign for vegetarianism for the students at Oslo University. For four days, beginning January 21, the group was permitted to use the big kitchen at the main restaurant for students. Vegetarian dishes were prepared and served in the students' cafeteria, where it is estimated that approximately 2,000 students eat their dinner each day. During the four-day campaign, 25 per cent of the students chose vegetarian dishes.

A special pamphlet was prepared for the occasion, and plenty of health literature was distributed to the students. One hundred and twenty-six students have enrolled in a special cooking course, where they will be taught how to prepare palatable vegetarian dishes.

Leiv Hannestad, business manager of the restaurant, said there was great enthusiasm among the students for the treat, and many of the students came to him afterward and asked him to continue serving vegetarian foods. That the restaurant agrees to do so is shown by the fact that vegetarian meals are now served twice a week.

ADRIAN KROGSTAD
Communication Secretary
East Norwegian Conference



NORTH PACIFIC BOOKMEN GATHER AT AUBURN

More than 100 literature evangelists and their leaders recently assembled for the North Pacific Union Conference literature evangelists institute at Auburn Academy, near Seattle, Washington.

They have set as their goal one copy of *Bible Readings* to be sold with every unit of sale. Later, a well-developed program of follow-up is looked forward to as an effective means of winning more souls through literature evangelism.

Pictured from left to right above are North Pacific Union district publishing directors: Stewart Rhoda, Eugene Petrie, Ray Ammon, Marvin Creelman, Ron Rigby, Warren Pancake, Clair Faust, William Patten, Roy Johnston. M. R. Lyon (not pictured) is union publishing secretary.

V. L. BRETSCHE
Assistant Manager, Review and Herald Publishing Association

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► Strategically situated just across the road from the entrance to the Lae Botanical Gardens, the Papua-New Guinea Union Mission headquarters in Lae was seen by Her Majesty Queen Elizabeth II, and members of her family, as they passed by on February 25 to lay a wreath in the war cemetery.

► A link with the early days of Seventh-day Adventist medical work in Australasia was severed recently with the death in America of Dr. Florence Keller, 99. Dr. Keller was the mother of Dr. Frances Harding, now a well-known American physician, and formerly of Sydney Adventist Hospital. Dr. Florence and her husband, Dr. Martin Keller, spent almost 20 years of service in New Zealand, leaving that country in 1920 to join the staff of what later became known as Loma Linda University.

► For the first time in its history, the division publishing department has broken the million-dollar barrier in sales, with total sales valued at US\$1,583,372.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Three well-known Italian workers have reached the age of retirement: Silo Agnello, president of the Italian Mission for seven years; Mario Vincenzelli, secretary-treasurer for 16 years; and Riccardo Bongini, also a mission president for several years. These men will be greatly missed, but will continue to be a source of inspiration and counsel for the younger workers.

► A new church seating 250 persons, with adjacent rooms for Sabbath school, Dorcas, and church school, was dedicated in December at Vila do Conde, a few miles north of Oporto, Portugal. The land and buildings were a gift from a lay member, Amadeu Mendes, a wholesaler in fabrics, who rejoiced with other church members to see a baptism of nine persons on the dedication day.

► The new publishing secretary of the South German Union is Siegfried Matussek, who entered the colporteur work the day after his baptism in 1954. The West German Union has appointed Gerhard Brand as publishing secretary. He left a position of leadership in industry in 1961 to become a full-time literature evangelist and has been publishing department secretary for two local conferences.

EDWARD E. WHITE, *Correspondent*

Far Eastern

► Some Saigon Adventist Hospital personnel go to prison every Sabbath morning before church to conduct Sabbath services. As a result, some eight to 14 American prisoners in the Saigon Chi Hoa Prison attend a branch Sabbath school and Bible study each week. Ten have already completed the Voice of Prophecy Bible course. The prisoners are given Bibles and copies of such books as *The Great Controversy* and *The Desire of Ages*.

► The daughter of the governor of Nusa Tenggara Timur, Indonesia, has enrolled in Indonesia Union College as the result of the 1973 field school of evangelism conducted by the college. Governor El Tary and his wife attended the opening night of the field school and then welcomed the Adventist team into their home. During this visit, Boaz Dompas, director of the field school, told the governor about the college. Mrs. El Tary appeared at Indonesia Union College during registration in January with one of her daughters, who enrolled in the secretarial-science course.

JANE ALLEN, *Correspondent*

Inter-American

► From February 17 to 21 a Five-Day Plan was held in Basse-Terre, capital of the island of Guadeloupe by Philippe Augendre, editor of the French *Life and Health* magazine, and Dr. Chipmodine, native of the island. Of the 25 who attended faithfully, 21 stopped smoking.

► A Jesus Crusade conducted by D. George King and L. Bailey in Madras, St. Ann, Jamaica, was brought to a close by a baptismal ceremony.

► Seven Seventh-day Adventist youth in Antigua were invited to Government House to meet Princess Anne and her husband, Capt. Mark Phillips, on their visit to the island during their Caribbean honeymoon tour.

► The Barbados Government Department of Education ordered five temperance films on alcohol, tobacco, and drugs through the East Caribbean Conference temperance department to be shown in all the public schools on the island.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► The Nepal Health, Education, and Welfare Service has been authorized to open a primary school in temporary quarters on vacant land at Banepa.

► A new edition of 3,000 copies of the Burmese *Health and Longevity* is ready for distribution. The final checking of the manuscript of the new Burmese *Church Hymnal* is completed. The translation of Ellen G. White's books *Messages to Young People* and *Counsels on Stewardship* into Burmese also is completed.

► On December 22, 1973, I. Kanagarayan Moses turned the first sod for the new church building at Matale, Sri Lanka, where Errol de Silva is church pastor.

► During March, S. James held revival meetings in Nagpur, Aurangabad, and Bombay, India, in connection with temperance rallies.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► The lay activities secretary of the Matabeleland-Midlands Field, G. C. Mhlanga, reports 500 in attendance at a recent parents' meeting in Rhodesia. Guest speakers presented such topics as "Relationships in the Family," "Family Planning," "Cleanliness in the Home," "Dress," "Family Altar," and "Sabbath Observance." A prominent African chief attended the meetings and stated that he would be pleased to see such meetings conducted yearly in his area.

► The South African Union announces the production of an Afrikaans youth magazine, *Kontak* ("Contact"). It is to be published monthly. The first issue appeared April 6.

► An administrative council was held recently at Pumulani on the shores of Lake Malawi for 30 overseas and African workers. R. E. Clifford, secretary of the Trans-Africa Division, was one of the guest speakers.

► Inter-school temperance contests in Rhodesia for 1973 were held at Inyazura Secondary School. Students from the following schools took part in the contest: Hanke Junior Secondary School, Inyazura Secondary School, Karriwe Primary School, Lower Gwelo College, and Solusi College. The students participated in oratorical, art, and essay divisions.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Through the generosity of Randall R. Butler, father of Pioneer Valley Academy's history teacher and owner of a clothing store in California, the PVA Clarions have new choir outfits. Mr. Butler's donation of blazer suits for the young men and matching material, which the young ladies made into dresses, has been valued at more than \$3,000.

► Metropolitan Evangelist R. C. Connor recently conducted a series of meetings in the Grand Concourse church of the Greater New York Conference. Forty-two people responded to the appeal of the Holy Spirit and were baptized into church membership.

► Four senior premedical students at Atlantic Union College have been accepted into the fall class at Loma Linda University. They are Steve Bielinski and Daniel Dobalian from Massa-

Continued on page 26



**GOD
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Computer-age mazes and Christian faith.

Described as a man in touch with contemporary thinking, Dr. Jack Provonsha now reveals in book form a new spiritual perspective that makes sense. Known for a classroom pace and probing that leaves students startled at his frankness, he capably deals with the tensions which exist between faith and reason in the computer age. In his new book, *God Is With Us*,

Provonsha dynamically communicates to his readers, as he does his students, an intelligent alternative to spiritual suicide.

God Is With Us is available in paperback at \$3.50. Order from your Adventist Book Center or ABC Mailing Center, P.O. Box 31776, Omaha, Nebraska 68131. Add 30 cents for mailing. Tax if applicable. **rh**

If Savannah Robinson says

**“The Message Magazine”
really works, maybe you
should find out why.**

Savannah Robinson, of Huntsville, Alabama, is a wife, part-time career woman, and the mother of seven children. She gets things done with the efficiency of a computer and the charm of Miss America. THE MESSAGE MAGAZINE is an important part of her busy life.

“I love people,” Mrs. Robinson declares. “I make time to serve my neighbors and friends. And MESSAGE is my tool. One day I was baking rolls, and my neighbor stopped in to see what smelled so good. When I told her I got the recipe from MESSAGE, she became a regular monthly reader. There’s so much to interest the whole family in MESSAGE.”

Mrs. Robinson tells enthusiastically of a woman who used to live next door to her. Her son was in prison, and she was extremely depressed. She really appreciated Mrs. Robinson stopping by to chat and leave MESSAGE each month. They always had prayer together. Then an evangelist came to town, and the Robinsons invited their neighbor to attend the meetings with them. Personal Bible studies followed, and the lady next door became a Seventh-day Adventist.

The Robinsons feel that MESSAGE is not just something for adults. They encourage their children to use the magazine for witnessing among their friends and to earn scholarships by selling MESSAGE during summer vacations. Personal evangelism is a part of their daily life.

“We have worship in the morning and the evening, and sometimes at noon if anyone is home,” Mrs. Robinson says. “We mention each child by name in prayer, and we always pray for all our friends who are reading MESSAGE. We know it works because we’ve seen it.”

The MESSAGE 1974 campaign is here. The Robinsons will be sending subscriptions to business men, professional people, neighbors, and relatives.

What will you do?

**THE MESSAGE MAGAZINE:
YOUR SILENT WITNESS FOR CHRIST**



chusetts; Daniel Burishkin from Colorado; and Kenneth Nelson from California.

▶ Student emergency medical technicians at New England Memorial Hospital, Stoneham, Massachusetts, have completed the 81-hour training course for EMT's and are now State and Federal certified emergency medical technicians. The EMT program, coordinated by the U.S. Department of Emergency Medical Services, is the first level of training in the emergency medical technician's career.

EMMA KIRK, *Correspondent*

Canadian Union

▶ A new church was organized recently in the southern part of Calgary, Alberta, making the third Adventist church in this well-known "stampede city." Marvin Suiter, Alberta Conference treasurer, organized a group of ten charter-member families into the Mountain View church.

▶ Within the past few weeks John W. Popowich, pastor of the Creston church in British Columbia, has been a guest speaker at the Lions' Club, the Rotary Club, and twice at the Kiwanis Club. He is already booked for return speaking engagements at each of these clubs. Says Pastor Popowich, "What a chance to give these businessmen a glimpse of our total worldwide work!"

▶ An It Is Written evangelistic crusade began March 1 in the Rutland, British Columbia, church.

▶ The first evangelistic campaign held in the recently constructed Hopewell Hill church, in the Maritime Conference, resulted in the baptism of six adults and two young people.

▶ Ed Teranski, pastor of the Rutland district in British Columbia, was interviewed on Radio CKOV prior to the beginning of a Five-Day Plan to Stop Smoking.

THEDA KUESTER, *Correspondent*

Central Union

▶ Regular Sabbath services are held at the City Park Manor Nursing Home once a month because of a Christmas program presented there by the Park Hill church in Denver, Colorado.

▶ Twenty-six were baptized at the close of a series of evangelistic meetings in Longmont, Colorado, by H. V. Reed, executive secretary of the Central Union Health and Hospital Services. His associates in the series were Paul W. Schmidt, youth director of the Colorado Conference, and K. C. Taylor, pastor of the Longmont church.

▶ John K. Griswell, Jr., pastor of the St. Louis-St. Charles, Missouri, district, reports 51 persons baptized in 1973. Laymen in his district are busy laying plans for evangelism this year. The Ingathering reported for the district was \$18,300, an amount much larger than the amount reported last year.

CLARA ANDERSON, *Correspondent*

Columbia Union

▶ Members of the Trinity Church of the Brethren in Sidney, Ohio, invited the Jackson Center Adventist church to show them how to prepare vegetarian meals. An average of 35-40 attended each evening.

▶ The physician's-assistant curriculum has been added to the program at Kettering College of Medical Arts, Kettering, Ohio. Clinton W. Trott is director of the curriculum.

▶ Eradio Alonso is the new Spanish evangelist and assistant ministerial secretary for the New Jersey Conference.

▶ The Elizabeth Spanish church led the New Jersey Conference in Ingathering with per capita of \$52.51. Haris Fernandez is church lay activities leader.

▶ Rafael Gonzales, of New Jersey, delivered \$60,000 worth of literature to Spanish people during 1973. He was named Literature Evangelist of the Year for the New Jersey Conference. Jessie Saunders, of the Allegheny East Conference, worked in the inner city of Baltimore, Maryland, and delivered literature worth \$24,000.

CHARLES R. BEELER, *Correspondent*

Lake Union

▶ During the past two years Michigan pastors have baptized nearly four out of every ten graduates of Faith for Today's Bible correspondence school living within the State. This is slightly better than the average for the entire North American Division, which amounted to three out of every ten during the same period.

▶ John Finley, 90, and Jimmy Escoe, 11, represent the oldest and youngest persons to which Ingathering Jasper Wayne awards were presented in the La Grange, Illinois, church.

▶ Almond, Wisconsin, Sabbath school members, under the leadership of Delilah Petersen, Investment secretary, raised a little more than \$1,600, a per capita of almost \$44.

GORDON ENGEN, *Correspondent*

Pacific Union

▶ More than 6,000 persons were baptized or joined the church on profession of faith in the Pacific Union during 1973.

▶ Douglas Schultz is the Southern California Conference's new associate youth director. The Schultzes have served in Oregon since 1966.

▶ James L. Kyle, Jr., is pastor of the new Soul church associated with the Watts, California, Community Services center.

▶ Ground was broken last month for a 350-seat sanctuary in Camarillo, California.

▶ A loaf of good bread was the subject of Simi Valley Adventist Hospital's recent "Bread Basket," one of a series

of recurring food festivals held on occasional Sundays. Erma Landis, dietitian, demonstrated how to make a loaf of whole-grain bread from start to finish in 1 1/2 hours. Tasty samples of other whole-grain breadstuffs were displayed, and free recipes were distributed. The showing of the filmstrip *The Great Grain Robbery* completed the afternoon's agenda.

▶ New to the Bible work of the Waianae-Waipahu district, Hawaii, is "retired" Benjamin Leialoha.

SHIRLEY BURTON, *Correspondent*

Southern Union

▶ More than 40 adults have been meeting for the past two years at a Korean branch Sabbath school in Atlanta, Georgia. The Georgia-Cumberland Conference recently organized a Spanish company in the Atlanta area.

▶ W. H. Patsel and Noble Shepherd opened evangelistic meetings March 2 at a public auditorium in Dothan, Alabama.

▶ Twenty-six students from Memphis Junior Academy, in Tennessee, recently raised \$340 for Faith for Today in a 31-mile bike-a-thon.

▶ Pledges for the 1974 *Liberty* magazine campaign in the Georgia-Cumberland Conference totaled \$34,774, an increase of nearly \$13,500 over 1973.

▶ Several thousand pieces of literature were distributed at a recent fair in Fort Myers, Florida. In addition, 215 individuals signed up for stop-smoking clinics.

▶ The Palmetto, Florida, church stationed a Community Services van in the local shopping center and administered 160 blood pressure checks to residents.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

▶ The Texico Conference staff plans to have a new office building in the near future. The building that has served for the past 27 years was sold last month, and the new owners will be taking possession before the end of this year. The new conference office will be located on four-and-one-half acres of property, facing the south freeway near the 45th Street exit, Amarillo, Texas.

▶ Members of the New Orleans Spanish church are happy to be meeting each Sabbath in their own building, in the Gentilly area of New Orleans. Through the Lord's leading they were able to purchase at a small fraction of the original cost a church that seats approximately 450.

▶ The new Texas State constitution will contain a paragraph on the right to work, a principle that heretofore had been respected in the State by statutory law. This action is a victory for persons in Texas who believe it is within the rights of every individual to earn a livelihood without having to join or support a labor union.

J. N. MORGAN, *Correspondent*

Health Personnel Needs

NORTH AMERICA

Clin. Coord., Phy.	Nurses, M.S.
Asst. Program	OR technician
Housekprs.	Orderlies
Industrial engr.	Painters
Inhal. therts.	Pharmacists
Med. technols.	Pharm., chief
Nursing Instructors	Phys. ther.
Pediatrics	Radiol. technol.
Medical-Surgical	Receptionists
Comm. Health	Secrs., med.
Nurse aides	Sec., ward
Nurses, A.S.	Soc. wrkr., MSW
Nurses, B.S.	Speech therts.
Nurses, L.V.N.	Stationary engr.

Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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

To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

J. A. Arroyo, secretary-treasurer, Northern Mindanao Mission, formerly pastor, same mission.

S. J. Balansag, president, Northeastern Mindanao Mission, formerly departmental secretary, same mission.

A. G. Bofetiado, president, Southern Mindanao Mission, formerly pastor, Davao Mission.

U. M. Camagay, secretary-treasurer, Southern Mindanao Mission, formerly pastor, North Mindanao Mission.

E. R. Caspe, auditor, Northern Mindanao Mission, formerly associate auditor, same mission.

A. B. Gayao, educational secretary, South Philippine Union, formerly teacher, Mountain View College.

Daniel Kunihira, dentist, Okinawa Medical Center, Japan Union Mission.

A. D. Lazaro, secretary-treasurer, Davao Mission, from same position, Southern Mindanao Mission.

B. P. Moralde, president, Davao Mission, from president, Northern Mindanao Mission.

K. Nakanishi, elementary educational supervisor, Japan Union Mission, in addition to being child evangelism secretary.

C. P. Ranario, president, Northern Mindanao Mission, formerly president, Northeastern Mindanao Mission.

T. R. Rojas, president, Western Mindanao Mission, formerly secretary-treasurer, Northern Mindanao Mission.

Takishi Shiraishi, director of youth activities, Japan Union Mission, in addition to the same post in North Japan Union Mission, formerly pastor, South Japan Mission.

Shigeharu Suzuki, dean of men, Saniku Gakuin Senior High School, Japan Missionary College, from Japan Publishing House.

M. Yamagata, pastor, North Japan Mission, formerly Bible teacher, Japan Missionary College.

R. R. Yap, stewardship secretary, South Philippine Union, formerly pastor, same union.

FROM HOME BASE TO FRONT LINE

Edward T. Moon (LLU '59), returning as food factory manager, Adventist College of West Africa, Ikeja, Lagos State, Nigeria, left New York, January 22, 1974.

Bill Tol (SMC '69), to serve as minister/pilot, West Kalimantan Mission, Pontianak, Indonesia; **Carol Evelyn (Johnson) Tol** (SMC '70), and two children, of Calhoun, Georgia, left San Francisco, February 15, 1974.

Earl Walter Witzel (LLU-LS), returning as farm manager, Northeast Brazil College, Belém de Maria, Pernambuco, Brazil; **Merna (Yeatts) Witzel** (LLU '62), and three children left San Francisco, February 17, 1974.

Myrna L. (Jensen) Wright and son, returning to join **Burton L. Wright**, teacher at Solusi College, Rhodesia, left New York, September 12, 1973.

NATIONALS RETURNING

Lee Buddy, to serve as a teacher, South Caribbean Conference, Port-of-Spain, Trinidad, left the United States, January 11, 1974.

Roland Thomson, to serve as industrial arts teacher, Caribbean Union College, Port-of-Spain, Trinidad, left the United States, September 3, 1973.

STUDENT MISSIONARIES

Betty Jo Bishop (UC), of Englewood, Colorado, to serve as a nurse, Mwami Hospital, Chipata, Zambia, left New York, June 5, 1973.

Douglas William Herrmann (PUC), of Adelphi, Maryland, to serve on the Kasai project, Lelengele, Zaïre, left Washington, D.C., January 31, 1974.

Jeffrey Charles Taylor (CUC), of Orlando, Florida, to serve as a teacher, English Language School, Seoul, Korea, left Orlando, Florida, December 31, 1973.

Camp Meeting Schedule

Atlantic Union	
Greater New York	
English	June 27-July 6
Spanish	July 6-12
New York	June 28-July 6
Northeastern	June 28-July 6
Northern New England	June 27-July 6
Southern New England	June 28-July 6

Canadian Union	
Alberta	
Bowden	July 5-13
Beauvallon and Peace River	June 28-30
British Columbia	July 12-20
Manitoba-Saskatchewan	
Clear Lake, Manitoba	July 11-14
Saskatoon, Saskatchewan	June 28-July 6
Maritime	July 26-August 3
Newfoundland	July 26-28
Ontario	
Oshawa	June 28-July 6
Quebec	
Montreal	June 15

Central Union	
Central States	June 20-29
Colorado	June 21-29
Kansas	May 31-June 8
Missouri	June 11-15
Nebraska	June 7-15
Wyoming	August 6-11

Columbia Union	
Allegheny East	June 27-July 6
Allegheny West	June 30-July 6
Chesapeake	July 11-20
Mountain View	July 5-13
New Jersey	
English	June 21-29
Spanish	June 30-July 6
Ohio	June 21-29
Pennsylvania	June 13-22
Potomac (two sessions)	June 16-22
	June 23-29

Lake Union	
Illinois	June 19-29
Little Grassy (Southern Illinois)	August 14-17
Indiana	June 14-22
Lake Region	June 27-July 6
Michigan	
Escanaba	June 14-16
Grand Ledge	July 18-27
Wisconsin	
Portage	July 25-August 3
Camp Wahdoon	May 17-18

North Pacific Union	
Alaska Mission	July 26-29
Idaho	June 7-15
Montana	July 5-13
Oregon	July 12-20
Upper Columbia	June 7-15
Washington	July 4-13

Northern Union	
Iowa	June 14-22
Minnesota	June 14-22
North Dakota	June 14-22
South Dakota	May 31-June 8

Pacific Union	
Arizona	July 18-27
Central California	August 1-10
Hawaiian Mission	
Hawaii	September 6, 7
Kauai	August 30, 31
Maui	September 13, 14
Molokai	September 20, 21
Oahu	September 26, 27
Nevada-Utah	July 1-6
Northern California	
Fortuna	July 21-27
Philo	July 22-27
Paradise	August 19-24
Vallejo	August 19-27
Southern California	
Frazier Park	July 3-7
Newbury Park	July 26, 27
Lynwood	September 25-28
Lancaster	October 5, 6
Pomona	October 25, 26
Southeastern California	
Anaheim	October 9-12

Southern Union	
Alabama-Mississippi	May 24-June 1
Carolina	May 31-June 8
Florida	May 24-June 1
Georgia-Cumberland	May 22-25
Kentucky-Tennessee	May 31-June 8
South Atlantic	June 6-15
South Central	June 7-15

Southwestern Union	
Arkansas-Louisiana	June 7-15
Oklahoma	July 12-20
Southwest Region	June 21-29
Texas	June 7-15
Texico	June 14-22

Coming

Andrews University Offering	April 13
(Alternates with Loma Linda University)	
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	May 11
(Alternates with North American Missions)	
Spirit of Prophecy Day	May 18
Christian Record Offering	May 18
Bible Correspondence School Emphasis	June 1
Church Lay Activities Offering	June 1
Inner-City Offering	June 8

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—*Colporteur Ministry*, p. 132.

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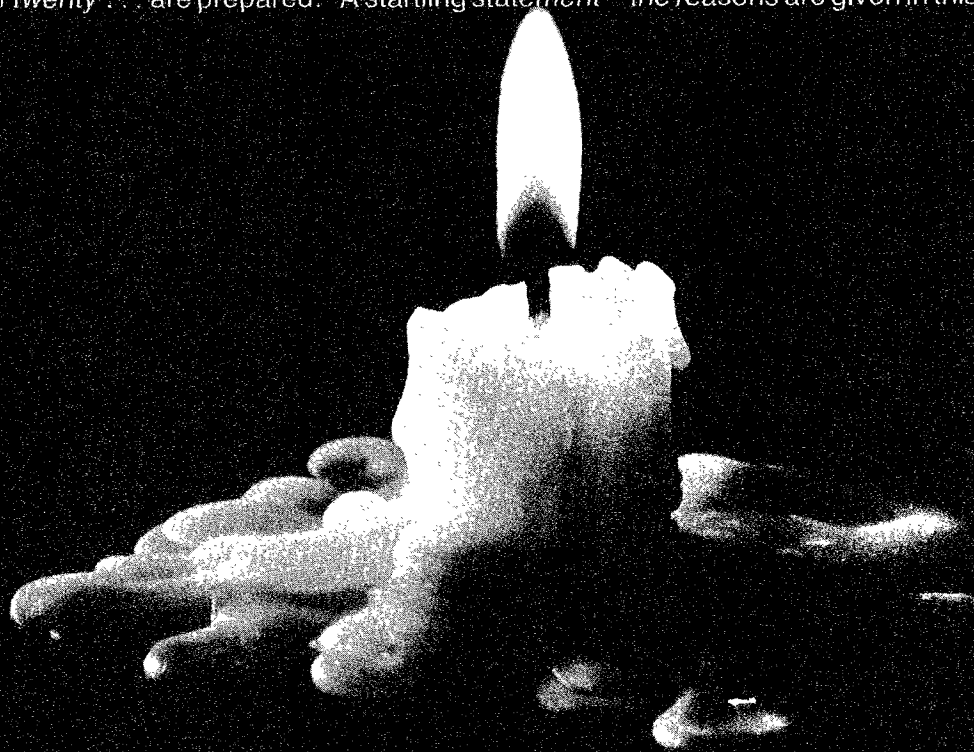
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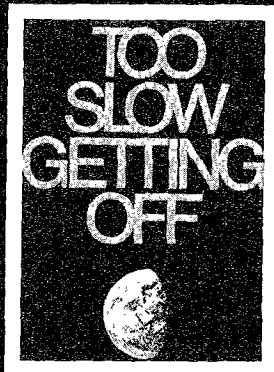
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TOO SLOW GETTING OFF


Marjorie Lewis Lloyd

In a straightforward and uncomplicated way the author deals with the major problem within the church that has been delaying the return of our Lord, and points the way to a practical, personal solution of the problem. How can those who look for His coming so relate to Him—now—that they can confidently look forward to being ready for Him when He appears?



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Seventeen Centurions in Haiti

During 1973 every pastor except one of the North Haiti Mission's 18 districts was a centurion. This one pastor did not reach his goal because he was ill. One pastor baptized more than 500 persons, three baptized more than 300 persons, six baptized more than 200 persons, and seven baptized more than 100 persons during the year. As far as we have been able to discover, this is a record unequaled by any conference or mission in the world. N. R. DOWER

So. African Medical Center Opens

A new Adventist medical center has been opened in the town of Bethlehem in South Africa. The ground floor accommodates four specialists, the second floor is devoted to a day hospital, and the third floor houses nurses.

This medical center is the first medical institution in the South African Union and will prove to be a great blessing to the work of the church.

The chairman of Adventist medical services in the union is P. H. Coetzee. DESMOND B. HILLS

Adventist Home Has Unique Influence

A letter from Elbio Pereyra, field secretary of the South American Division, tells a gripping story.

"In one of our churches in Brazil the pastor and the church board met and agreed to offer the members a study course in family life. *The Adventist Home* by Ellen G. White would be the textbook, and they were to use the *Adventist Home* study guide. The board members were distressed, however, because there was no one in the church qualified to be the instructor.

"One of the board members spoke up, 'There is a very good and able woman in this town who could teach the course, but she is a Roman Catholic; in fact, she is an ex-nun.'

"The board members asked, 'How can we ask a Roman Catholic to teach a course about *The Adventist Home* in a Protestant church?'

"Finally after much discussion they agreed to investigate. Several members of the board visited her and gave her a copy of *The Adventist Home* and the study guide, but she seemed as perplexed as the Adventist leaders when she was invited to teach the class. She did not, however, refuse them at once. 'Give me a day to think about it,' she requested, 'and to take a look at the book and the guide.'

"The next day when the brethren returned, the woman was decisive: 'If you will have me, I will help you by teaching the course!'

"The attendance was good, and halfway through the lessons the woman had to admit to her Adventist friends that she was convinced they taught the truth. When the course was finished she requested baptism and is now a baptized believer. Her husband, who had also become interested in the message taught in *The Adventist Home*, is preparing for church membership."

D. A. DELAFIELD

New Manager for Christian Record

The General Conference Committee on March 21 elected F. G. Thomas as the new manager of the Christian Record Braille Foundation, Lincoln, Nebraska.

Elder Thomas brings to the Christian Record a wealth of administrative experience in the Trans-Africa Division, a background in publishing and printing, and a sympathetic understanding of the problems and needs of the blind and visually handicapped.

Readers of the REVIEW AND HERALD may recall that at the 1973 Annual Council A. W. Kaytor was called to fill this post and he accepted it. Immigration problems made it impossible for him to implement this action.

C. D. HENRI

Literature Sales Total \$34 Million

During 1973, 9,179 literature evangelists sold almost \$34 million worth of Adventist literature. \$5 million more than was sold in 1972. More than \$20 million dollars' worth of that was sold by colporteurs outside North America.

In the Euro-Africa Division, Edouard Naenny, publishing secretary, reports that there was an increase of 109 book evangelists in 1973 over 1972, and the literature they sold during 1973 amounted to \$4,669,248, to make it the top division outside North America. (The South American Division came next, then the Inter-American Division.)

Eleven of the unions in the Euro-Africa Division reached their sales goals in 1973, and the division goal for 1974 has been set at \$5 million. In 1973, a total of 490 persons were baptized into the church who were first contacted by literature evangelists. Therefore, bookmen in the Euro-Africa Division, with MISSION '74 in mind, have set a goal of 500 baptisms in 1974.

D. A. MCADAMS

Work Opened in Gambia

Another country has been entered by official workers of the Seventh-day Adventist Church. Gambia is a small country on the west coast of Africa. The work there is being sponsored by the neighboring Sierra Leone Mission. Although plans to build a health-care institution have not yet proved successful, several laymen have moved there. Daniel Cudjoe and his family have begun regular work. A Sabbath school has begun, and attendance is growing. Literature evangelists are distributing books and periodicals throughout the country.

The Sierra Leone Mission, in lengthening its cords and strengthening its stakes, asks an interest in our prayers for the establishment of a strong work in this small country.

D. W. HUNTER

