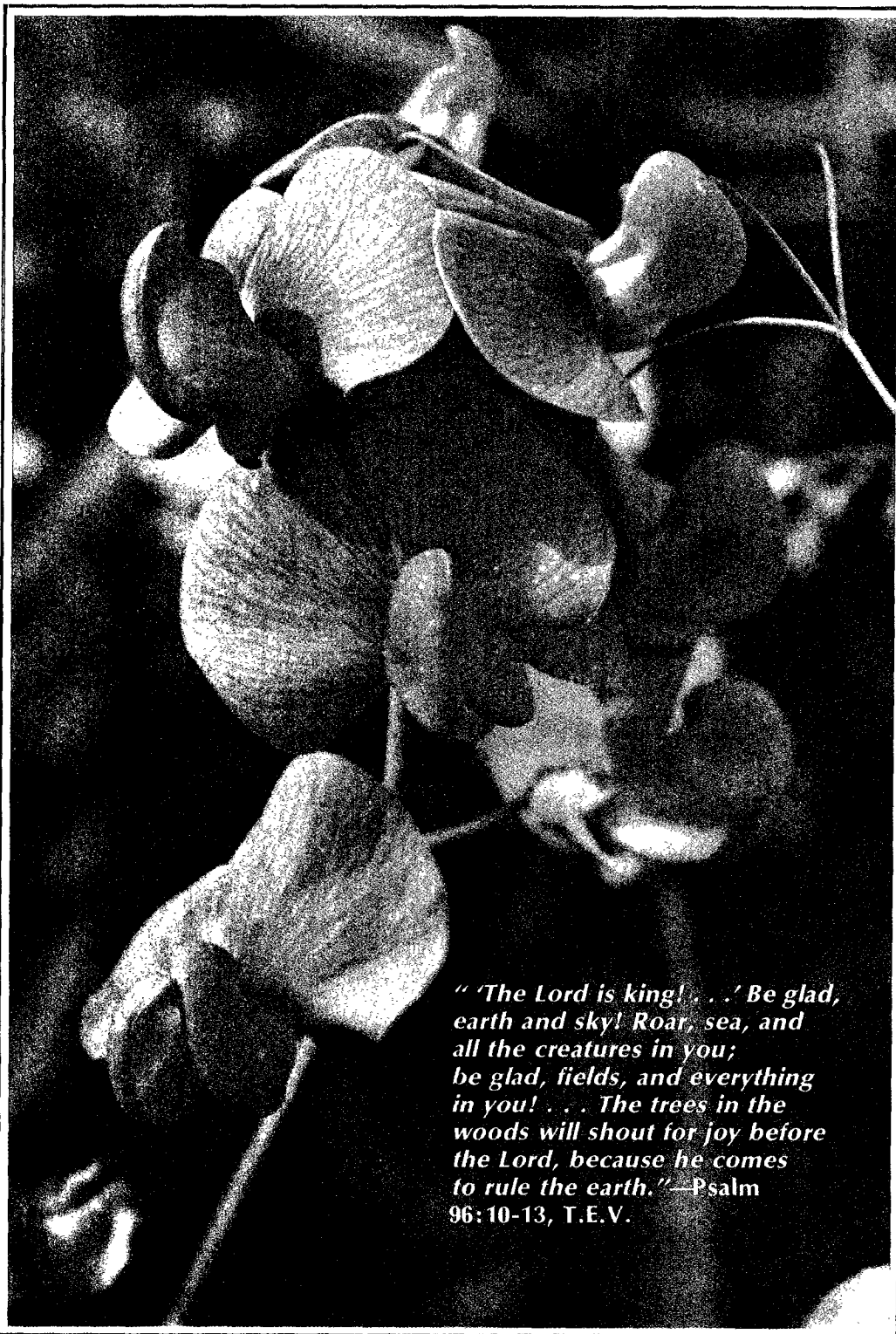


# Review

JULY 4, 1974

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



*"The Lord is king! . . . Be glad, earth and sky! Roar, sea, and all the creatures in you; be glad, fields, and everything in you! . . . The trees in the woods will shout for joy before the Lord, because he comes to rule the earth."—Psalm 96:10-13, T.E.V.*

## An Unforgettable Experience

Some things must be experienced to be understood fully. Words may describe an event vividly and accurately, but the full emotional impact may be felt only by those present.

I experienced an event of this kind recently. It took place in the little Oertlimatt chapel next door to our Swiss publishing house situated on a hillside overlooking beautiful Lake Thun near Interlaken, Switzerland.

For six days I had been participating in an editors' council sponsored by the Euro-Africa Division, with invitees from Northern Europe-West Africa. Fellow workers were present from Austria, Belgium, the German Democratic Republic, France, Italy, Portugal, Spain, Switzerland, the German Federal Republic, Yugoslavia, Denmark, Finland, Great Britain, Holland, Norway, Poland, and Sweden. Between 15 and 20 languages and publishing houses were represented. Everything said at the council was translated into one or more languages. (A complete news report of the council will appear in an early REVIEW.)

Throughout the council the Spirit of the Lord was present in a wonderful way. Earnestly administrators and editorial personnel studied how the books and periodicals produced by our publishing houses may more effectively proclaim the everlasting gospel of Revelation 14. Love—the Spirit that pervades heaven—seemed to possess every heart. No one was conscious of national, racial, or linguistic barriers.

The spirit of love was present not only in the meetings but in all activities, whether eating together in the dining room, walking from hotel to chapel, or enjoying together the wonders of nature—wild flowers, towering, snow-covered mountains, and the blue of lake and sky. Heart was knit to heart. Love for Christ and His message, and a common commitment to fulfill the assignment given to the remnant church, created a unity that the world cannot know.

### The Communion Service

Climaxing the week of study and worship was a communion service at the end of the Sabbath. With solemn joy the council members gathered in the little chapel where throughout the week they had discussed plans, reported progress, and shared ideas. Now the mood was different. The hour of parting was not far away. Soon all would be scattering to their own lands. Some would be returning to crowded conditions and obsolete equipment, some to spacious plants with modern equipment. Some would be returning to countries with few restrictions, some to countries with many. Everyone recognized that never again in this life would these brethren and sisters be together in just this same way.

The chairman of the meeting, C. L. Powers (president of the Euro-Africa Division), made a few comments, then introduced Jean Zurcher, secretary of the division, who presented a short devotional message. And soon it was time for the ordinance of humility, the preparatory service, the rite that reveals that the Christian stands tallest when he stoops lowest, the rite that symbolizes cleansing from the sins that sully the Christian's character as he walks life's dusty highways.

The men filed out and made their way to a small auditorium downstairs; the women retired to a back room overlooking the lake.

Heaven must have bent low to observe the sight of Englishman serving German, of American serving Pole, of Frenchman serving Finn, of Swiss serving Yugoslavian, of Italian serving Frenchman, of Swede serving Dane, and on and on. Every ear seemed to be hearing the words of Jesus: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14, 15).

And then there was the warm embrace—common in many European and Latin-American countries—and sometimes a kiss on each cheek. Of Christians in the early centuries the community said, "How they love one another!" And surely this could have been said of the participants in that memorable communion service at Oertlimatt.

Radiant with Christian love, the brethren and sisters reassembled in the chapel to share the emblems of Christ's broken body and spilled blood.

In some Adventist churches the emblem of Christ's broken body is diminutive in the extreme; it is wafer-thin and of small dimensions. Likewise the emblem of Christ's spilled blood is small in quantity, usually a single swallow served in a slightly-larger-than-thimble-sized glass.

Not so at this service. The size of the bread was substantial, giving participants time for meditation. And the cup containing the juice of the vine was large enough to demand attention. As participants drank they reflected thoughtfully on the wonders of a God who loved them so much that He would give His Son to die for them. They meditated also on the blessed hope of Christ's return in glory, promised in the emblems. For, said Jesus, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). Wonderful thought—Jesus is keeping a vow of abstinence, so far as the fruit of the vine is concerned, until His people can share with Him the joys of heaven!

"And when they had sung an hymn, they went out" (verse 30).

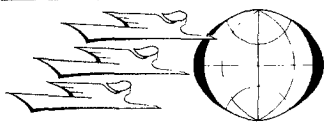
### Unity in Christ

In Christ's prayer recorded in John 17, the Master said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one" (verses 20, 21).

Christ's prayer is yet to be answered in some parts of the world. Here and there His professed followers are divided by misunderstandings, resentment, and bitterness. But of one thing we are certain—Jesus' prayer "that they all may be one" was answered clearly and beautifully during that Sabbath afternoon communion service in Oertlimatt. It was an experience we shall never forget. It was a dramatic illustration of the unique unity that prevails among people of all races and cultures who join the Advent Movement, His remnant church. It was a foretaste of the harmony and joy of heaven.

K. H. W.

# Review



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justice and fairness." This is the back-  
ground for the psalmist's exultant outburst  
featured on our cover.

**Gordon Kainer**, "Grasping for Greatness"  
(p. 4), received his B.A. in theology from  
Union College, Lincoln, Nebraska, in 1960.  
He then attended Andrews University,  
where he received an M.A.T. in 1961. From  
1961 to 1971 he taught Bible at Blue Moun-  
tain Academy, Hamburg, Pennsylvania.  
From 1971 to 1974 he taught Bible, in addi-  
tion to pastoring the church, at Platte Valley  
Academy, Shelton, Nebraska. This fall he  
will take up similar duties at Rio Lindo  
Academy, Healdsburg, California. Elder  
Kainer's article investigates greatness, both  
the earthly and the heavenly varieties.

"**Maranatha Says It All**" (p. 6) is a tribute  
to Evangelist Dick Barron and the two  
nursing students, Constance Beeler and  
Janis Suelzle, who died with him in a small-  
plane crash in April, 1972. Elisabeth Locke,  
who contributed the article, is the author of  
*Comes the Whirlwind*, a biography of Elder  
Barron. Mrs. Locke is working on another  
book manuscript at present, the story of a  
World War II prisoner of war.

**Thomas H. Biggs, M.D.**, "Death Certifi-  
cates" (p. 8), lost his wife in a tragic acci-  
dent soon after their arrival at Kwahu Hospi-  
tal, Ghana, West Africa, in 1973. His ar-  
ticle, written before her death, talks about  
the death of the Son of God. If hatred killed  
Christ, then His love for us let Him die that  
we might have life eternal, that death might  
no longer touch us with its dreadful sorrow.

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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 lit-  
erary requirements. The views presented do not necessar-  
ily represent those of the editors or of the denomination.]

### Luxury or Prudence

The responses to the question in the  
February 21 Homemakers' Exchange trouble  
me. The question concerns making a de-  
cision on whether to buy more expensive  
furniture. I honestly believe that only one  
of the printed responses gave an accurate  
assessment of the problem.

It would be well to apply some guidelines  
to any similar situation. The following are a  
few that one might well consider:

1. Will this decision be pleasing to God?
2. Have I prayerfully considered this problem?
3. Where is my treasure?
4. What are my motives in this matter?

5. Is there a genuine need?

6. What effect would luxury have upon  
my family over the long run?

7. Will an appearance of luxury tend to  
become a stumbling block to my fellow be-  
lievers and neighbors? Am I really my  
brother's keeper, or may I do those things  
that seem right in my own eyes?

8. Does this higher cost reflect a ma-  
terialistic tendency on my part, or will a less  
expensive purchase reflect a Christ-centered  
attitude?

9. What would I do with the immediate  
savings resulting from a lower cost?

10. Would this purchase reflect economy  
over a longer period?

11. Will this purchase be adequate for  
future needs? Will I be satisfied with my de-  
cision several months from now?

As a rule, top-priced appliances and furni-  
ture are not the best buys. Manufacturers  
produce luxury items that appeal to the eye  
and to the materialistic nature while they  
produce similar quality items with the same  
basic material while excluding luxury. Ask-  
ing questions of salesmen who handle these  
products can be most informative.

"If any man will come after me, let him  
deny himself, and take up his cross, and fol-  
low me" (Matt. 16:24). In *Selected Mes-  
sages*, book 2, page 183, we read, "It is  
God's means that I am handling, and I will  
do as Christ would do in my place. I will  
not spend money for luxuries. I will re-  
member the Lord's workers in mission  
fields. They have more need of means than I  
have. In their work they come in contact  
with much poverty and distress. They must  
feed the hungry and clothe the naked. I must  
limit my expenditures that I may share in  
their labor of love."

KIRBY DAVIS

Kirkland, Washington

### Angels Use Our Voices

The pictures and the quotation on the Feb-  
ruary 21 REVIEW were wonderful.

The quotation made me think of another  
from the book *Education*, page 271:

"All who engage in ministry are God's  
helping hand. They are co-workers with the  
angels; rather, they are the human agencies  
through whom the angels accomplish their  
mission. Angels speak through their voices,  
and work by their hands. And the human  
workers, co-operating with heavenly agen-  
cies, have the benefit of their education and  
experience. As a means of education, what  
'university course' can equal this?"

R. E. CRAWFORD

Loveland, Colorado

### Spiritual Power Failure

For several years I have felt that our lay  
activity workers, as well as others of our  
leaders, have been placing the "cart before  
the horse," to use an old expression. For  
over half a century I have been listening to  
our leaders urge and beg our members to get  
out and work for the salvation of their  
neighbors, but with very little real success.  
After more than 100 years the work is still  
far from finished—and all of this time Jesus  
has been anxiously waiting for us to get  
ready.

Before Jesus left this earth, after He had  
given the Great Commission, He said to His  
disciples, "But tarry ye . . . until ye be  
endued with power from on high" (Luke

*Continued on page 16*

## This Week

Our cover scriptural quotation comes  
from the *Today's English Version* of the  
Psalms, which entitles this psalm "God the  
Supreme King." In this majestic song of  
praise the psalmist not only calls upon all  
creation to worship God but gives these  
reasons for His supremacy: "He has saved  
us! . . . The Lord made the heavens. . . .  
He will judge all peoples with justice. . . .  
He will rule all peoples of the world with



# GRASPING FOR GREATNESS

By GORDON KAINER

ONE OF THE MOST widely used adjectives employed by men in describing themselves or their works is the word "great." Slogans such as "Keep America Great," and "See the Greatest Show on Earth," are common. Ancient titles such as "Alexander the Great" and "Antiochus the Great" reflect man's age-old attempts to exalt his own rank or dignity and to

*Gordon Kainer is pastor and Bible teacher at Platte Valley Academy, Shelton, Nebraska.*

magnify the splendor of human achievement.

Within the heart of every rational being there is a desire to attain to some form or degree of greatness. This can be a noble and worthy aim, but, unfortunately, man so often misunderstands what true greatness is.

Ellen White says that "we have our standard, and by it we pronounce one thing great and another small; but God does not estimate according to our rule. We are not to suppose that what is great to us must be great to God, or that what is small to us must be small to

Him."—*Christ's Object Lessons*, p. 364.

Christ's disciples inquired, "Who is the greatest in the kingdom of heaven?" (Matt. 18:1). Answering this question, Jesus called "a little child unto him" and declared that "whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (verses 2, 4). "The only greatness is the greatness of humility."—*The Desire of Ages*, p. 650.

As with man, Lucifer's erroneous convictions as to what constituted greatness prepared the way for his rebellious attempts to fulfill his

egotistical ambitions. Thus it was that the first created being to think selfishly became the first to act selfishly.

Lucifer's declaration, "I will exalt my throne above the stars of God: I will sit also upon the mount" (Isa. 14:13), was sinful because it was selfish. Lucifer and those who rebelled with him came to believe that greatness was a matter of unrestricted freedom and power, as well as outward glory, rather than the possession of the inward graces of self-denying love and humility. When a desire for greatness is prompted by selfishness, it is perverted to self-exaltation. It is this selfish ambition that is the essence of all angelic and human rebellion.

Commenting upon the disciples' desire for the greatest position among them, Ellen White states: "The strife for the highest place was the outworking of that same spirit which was the beginning of the great controversy in the worlds above."—*Ibid.*, p. 435. It was Lucifer's self-centered aspirations, brought about by a misunderstanding of true greatness as revealed in the character of God, that caused him to separate from God. So today, "the reason why we have so few men of mind, of stability and solid worth, is that they think to find greatness while disconnecting from Heaven."—*Messages to Young People*, p. 256.

### True Principles Distorted

Satan's false accusations and eventual uprising against God led to a distorting of the principles of true greatness in the minds of many in the onlooking but now questioning universe. It was imperative on God's part that the issues be clarified. Through Christ, the issue of true greatness forever would be made plain to all beings, fallen or unfallen.

The words spoken by the angel to Mary were significant: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest" (Luke 1:31, 32). In the birth, life, and death of Jesus, the principles of true greatness would unmistakably be demonstrated in human flesh. True greatness was to be wrought out in His life. By His unselfish life and atoning death, Jesus revealed before the watchful eye of the universe that it is God who truly is the greatest, and that all created beings attain to greatness only to the degree that they unite in fellowship with their Creator and emulate His ways.

Ellen White counsels: "Never speak disparagingly of any man, for he may be great in the sight of the Lord, while those who feel great may be lightly esteemed of God because of the perversity of their hearts. Our only safety is to lie low at the foot of the cross, be little in our own eyes, and trust in God; for He alone has power to make us great."—*Testimonies*, vol. 4, p. 608.

As Mary pondered the words of the angel, "He shall be great," she no doubt imagined scenes of earthly glory and grandeur for her Son. In the light of her hopes and aspirations, as well as of many others who shared them with her, there is deep significance to the following words found in Matthew 1:18, "The birth of Jesus Christ was on this wise." That is to say, in contrast to man's earthly hopes and expectations, this is what really happened when "the Word was made flesh, and dwelt among us, (and we beheld his glory, . . .) full of grace and truth" (John 1:14).

"He [Christ] presented to the world a new phase of greatness in His exhibition of mercy, compassion, and love. He gave to men a new interpretation of God."—*Selected Messages*, book 1, p. 260.

When man thinks of glory, his thoughts often turn to pomp, outward splendor, shining magnificence, to exaltation that brings with it power and the praises of men. It was in this perverted idea of glory that the Jewish nation had staked its hopes and dreams. A similar goal is still man's idea of glory. On a vastly greater scale, this was the glory that Lucifer selfishly coveted for himself when he declared, "I will be like the most High" (Isa. 14:14).

### The Greater Greatness

There is a greatness that is greater than that of seeking to be great. It is the greatness of true humility, of serving others. In loving service for others selfish aims disappear. Humbleness of heart will lead to true greatness without the person seeking for or desiring it. True glory is the outworking of the principle of love and not the attaining of a particular position or rank. The greatness of humbleness of heart and forgetfulness of self brings joy to the heart and satisfaction to the soul as nothing else can, for it is a greatness that is far superior to that of seeking to be great.

"Jesus knew the worthlessness of earthly pomp, and He gave no attention to its display. In His dignity of soul, His elevation of char-

acter, His nobility of principle, He was far above the vain fashions of the world. . . . The best circles of human society would have courted Him, had He condescended to accept their favor, but He desired not the applause of men, but moved independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, was all but so many degrees of littleness to Him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility."—ELLEN G. WHITE, in *Review and Herald*, Dec. 22, 1891.

### Blinded by Selfishness

When Jesus was born, the whole religious world was permeated with the idea that lofty titles, worldly recognition, imposing statistics, stately buildings, and outward splendor were marked evidences of true greatness. Should it surprise us then that when Christ "came unto his own, . . . his own received him not" (John 1:11)? The Jews were looking for a glory that was earthly but when the heavenly beauty of the Lord appeared, their selfish hearts saw only, as it were, "a root out of a dry ground." To the Jews there was "no beauty" in the self-denying life of Christ because they had "turned every one to his own way"—the way of pride and self-exaltation.

"To the great mass of mankind, Christ Himself is 'as a root out of a dry ground,' and they see in Him 'no beauty that' they 'should desire Him.' Isaiah 53:2. When Jesus was among men, the revelation of God in humanity, the scribes and Pharisees declared to Him, 'Thou art a Samaritan, and hast a devil.' John 8:48. Even His disciples were so blinded by the selfishness of their hearts that they were slow to understand Him who had come to manifest to them the Father's love. This was why Jesus walked in solitude in the midst of men. He was understood fully in heaven alone."—*Thoughts From the Mount of Blessing*, pp. 25, 26.

To the church comes the warning: "We are not to try to climb up to high positions or to gain the praise of men. Our aim should not be to be the greatest."—*Messages to Young People*, p. 26.

True greatness can be understood and appreciated only in the light of Christ's life on earth. All that man has ever done, is doing, or hopes to do must be judged by this eternal standard. □

# Maranatha Says It All



Dick



Janis



Connie

By ELISABETH LOCKE

TWO YEARS IS 730 days and nights, and may seem a very long time or a very short time, depending on whether we're looking ahead or behind. But then it's not really all that simple, either. For looking ahead gets all mixed up with what has gone before, and laughter and tears thread in and out both ways.

Two years it is since the rainy night in April when a small plane broke apart in a soggy field adjacent to the Walla Walla City-County Airport. The crash abruptly terminated the lives of three people—the pilot, Evangelist Dick Barron, and two Walla Walla College nursing students, Constance Beeler and Janis Suelzle.

Loved ones reeled from the shock and hearts ached. Then as days, weeks, months passed, the anguish softened. Pain gave way to a lonely ache and lengthening emptiness, cushioned always by something more, thank God. Something very precious indeed—*faith!*

During intervening months those close to the three who died have sifted through a mountain of memories. And in the doing, one shining fact comes clear. All three shared many common concerns. They couldn't have known, themselves, how many, and no one would have thought about it if they hadn't died together. But there is no doubt that Brother Dick, Connie, and Janis *believed* in a mutual truth with all their hearts.

For them the two years has made no difference. What they believed and what they were the night of the accident is what God has recorded in His books. For them nothing has changed . . .

*Elisabeth Locke is a pastor's wife and free-lance writer living in Chula Vista, California.*

ended and no replacement came, Jan volunteered another term. It meant delaying her graduation a whole year, but Jan, her heart overflowing with love, stayed on.

Back on campus after her mission stint, a young man remembers Janis:

*Jan discussed her work in Peru with me and she told me how, after seeing so many without clothing after the earthquake, she gave away most of her clothes. She kept only two dresses . . . This is where Janis wished to work someday again . . .*

Jan brought pictures back from the stricken village and she put together a taped program with music. She accepted invitations from churches to give the program, hoping to inspire others to mission service. The same young man recalls:

*Jan had seen a great need for love in the lives of so many people. She wanted to give others a glimpse of this need, to help them to see that Christ is the answer . . .*

Jan left no doubt in the minds of her friends that she intended to return to Peru after graduation. She and these same friends used a special word in greeting and also at parting—*Maranatha*. A girl explains:

*"Maranatha" had come to mean to Jan and those of us who knew her well, "Come, Lord, come soon. There is so much misery and suffering in this world. Help us to be ready and help us show others the way too!" It is hard to put this feeling into words, . . . so deep is the intensity.*

Few of Jan's friends knew of her appointment to fly with Elder Barron and Connie that Tuesday evening. One of her classmates observed her happy excitement when the three rendezvoused before they left for the airstrip.

Could it be that back in her mind Jan dreamed of piloting her own mission plane in the remote highlands of Peru? She hardly had time to talk about her dreams with Elder Barron—yet. She'd barely met him and they were airborne only a few minutes.

Only God knows the bigness of Jan's dreams . . .

## Brother Dick

Brother Dick, as he was known to hundreds of his friends (most of whom he could call by first name), would have understood Janis Suelzle's plans. His trust in God allowed for expansive planning. His

## Janis

In a letter a girl friend remembers Jan:

*Jan was a very warm and sensitive person, and she would often mention that she was lonely. . . . Then gradually a new tone began to shine through. . . . She came to a realization of the fulfillment Christ could offer. . . . She vehemently wanted others to know that Christ loved them too, that they did not need to be lonely any more either. That feeling was so intense it was almost a physical ache . . .*

Jan's spiritual vitalization motivated her to apply for a student mission appointment. It meant dropping out of nursing a few months and working to raise funds to become self-supporting.

Jan's assignment led her to Peru, to a small, remote village that suffered the aftermath of a devastating earthquake. From the first moment Jan knew how much she was needed. She worked totally alone, giving medical treatment to hundreds who came for help. She took little time for rest. When her term



appointment calendar ran ahead of him for two years, and with his own plane he expected to be able to meet more commitments.

The plane had become *his* only three weeks before, and in a most unusual way. As he challenged the unleashed openness of sky, Dick was thrilled as he envisioned a wider scope of service. He was a confident pilot, had several years' flying experience behind him.

Whatever Dick did, prayer was always appropriate, and his prayers were intimate conversations with God, whom he addressed simply as "Father Dear." He prayed about everything. He always asked the Father's blessing before he taxied out on the runway for even a short flight.

Concluding a Week of Prayer at Auburn Academy only three days before the tragedy, Dick told his congregation that he disliked very much telling his friends Good-by, preferring instead to say, "So long . . ."

*That means we'll see our friends again. We don't know just when or where, but as faithful Christians we can meet again around God's throne. That's why we have this intense longing for the coming of Jesus . . .*

During his months of painful illness in 1961-1963, Dick learned that "death is not a thing to fear," and considered each day "a gift from God." Even though he enjoyed general good health for ten years afterward, the back pain never relented, a fact which no doctor questioned after he'd seen X-rays of Dick's lumbar spine. Neurosurgeons were particularly startled that with one entire vertebra missing in his lower back he could walk and carry on a schedule that required more than the usual amount of stamina.

A new evangelistic and communications center under construction at Southwestern College in Texas, is to be a memorial to Evangelist Dick Barron and dedicated to the training of young evangelists.

No memorial could be more appropriate, for Dick and young people enjoyed a unique rapport. Theirs was a relationship of understanding, trust, and love, defying any "generation gap." His ministry inspired young people to dedicate their lives to God's work. To Dick nothing was so important as finishing the work "so we can all go home."

Hours before that last flight Dick and Connie practiced a song to-

gether. They couldn't possibly have known it was the last song they would ever sing on earth, but how could they have chosen a more fitting sentiment than these words?

*. . . I'm His to command when He needs me,*

*I'll answer His call when He needs me . . .*

*So day after day as I go on my way,*

*I am His—*

*His to command.*

### Connie

Connie Beeler's mother, Lorene, her pain mirrored in her eyes, thinks about her youngest daughter:

*Connie always wanted to be a minister's wife . . . and she dearly loved the Barrons. They were her favorite couple.*

Connie's father, Dr. Beeler, nods. Deep lines etch his face. He says quietly:

*Connie would have made a wonderful minister's wife. She was thoughtful of everyone . . . a beautiful Christian.*

On Friday night before her flight of no return, Connie called her parents for their usual Friday night talk. They talked about an hour. Lorene remembers:

*It almost seemed she knew she wouldn't speak to us again. She said she was knitting me an afghan for Mother's Day and just couldn't keep the surprise any longer. She'd even chosen a card—can you imagine, that far ahead?*

Lorene's fingers caress the half-finished afghan, a fluff of soft pink.

Then they talk about Connie's girlhood, how she grew up in central California in a small town surrounded by fields and orchards of growing things. A friendly little curly head, Connie knew everyone around. All through childhood and teen-age she'd participated at her church.

His face twisted with emotion, Dr. Libbey, church youth director, thinks about Connie:

*We could always depend on Connie. She'd do anything we asked, even at the last minute—playing the piano, singing, or teaching . . .*

Martha Libbey dishes up hot food, and without looking up, says:

*Connie grew up with our children, and she seemed like one of ours. How many times she's come to the sink here and helped fix a meal or clean up . . . And she never stopped smiling.*

Letters from Connie's friends

and teachers flooded the Beelers' mailbox for several weeks. One girl friend's letter reflects the sentiment of the other letter writers:

*Connie was more than a sister, more than a friend . . . a shining example of how beautiful a Christian life can be. I eagerly await the day when we shall meet again . . .*

The day the Beelers went to WWC to pick up Connie's things, Lorene says, seemed like an unforgettable collage of surprises. First there were the three yellow roses wilting on the counter. Before going to the airport Connie had taken the roses to a sick friend, only to find the woman had passed away. Connie left the roses in her room where they waited until her parents came.

Then there was the record album—one of Dick Barron's—there on the table. Nothing surprising about it except for the title in bold black letters: "God's Final Call."

The third surprise was Connie's Bible. On the flyleaf she'd written a personal commitment and she'd signed it on May 23, 1969:

*Tonight I rededicated my life to God and made an appointment to meet Elder Barron and Elder Turner at the Tree of Life.*

### Definitely Heavenbound

Thinking back on the horrendous night of the crash, Walla Walla's dean of women, Betty Ann Howard, writes a brief analysis:

*It would not have been easy to give up any of our girls . . . but . . . we think that these two (Connie and Janis) probably had the most positive Christian direction in their lives of any two . . . Oh, they weren't perfect. But the direction so far as I can ascertain, was definitely heavenbound . . .*

Ben Leach, Dick's president for many years, pays tribute:

*I consider Dick Barron to be one of the finest Christians I have ever known. He lived his religion 100 per cent 24 hours a day. Dick Barron stands tall when measured by any rule of character . . .*

For Janis, Brother Dick, and Connie, nothing has changed in the 730 days just past. Their faith, their hope, and their love burn on—brighter than a diamond's luminescent fire.

For the rest of us there's today and tomorrow. And after that an indescribably glorious hereafter!

*Maranatha . . . Say it often. Maranatha says it all.* □

# DEATH CERTIFICATES

By THOMAS BIGGS

FROM A CHRISTIAN physician's viewpoint, I want to analyze the causes that produced the most important death in history. I want to place in perspective the reasons Christ died. His death certificate, if one could be written from the point of view of modern medicine, would make interesting reading. For example, causes of His death could be divided into physical, mental, social, spiritual, legal, judicial, political, historical, cosmic, and heavenly.

I will try to avoid being overly technical about the medical causes of Christ's death. Was it His physical heart that broke, or His mental heart? There was no attending physician, no clinical psychologist, no social worker, no nurses or technicians, no blood pressure recordings, no pulse rate records, blood counts, electrocardiograms, or blood chemistry tests—only a soldier with his spear to determine that He'd finally died. No autopsy was done. His side was pierced with a spear, and blood and water spilled out post-mortem. Some arguments and scientific questions remain unanswered. We cannot be certain about everything, trying to analyze it more than 1,900 years after the event.

Some have written persuasively and at length, maintaining that Christ had a rupture (break) of the myocardium (the muscle wall of the heart), which caused the blood to flow into the surrounding pericardial sac. This would crowd the heart, and heart contractions would

*Thomas Biggs, M.D., is a physician specializing in lung diseases and living in London, Kentucky.*

be ineffectual; blood pressure would drop and circulation would cease. Using this theory, the "water" would be the separated blood plasma or possibly the pericardial fluid normally present between the two layers of the sac. But there is only a small amount of the latter, too little to be visible with the naked eye of the casual observer, especially after its dilution by blood from a cardiac rupture.

A spontaneous rupture of the myocardium, due to mental anguish, cannot be completely ruled out. Cases of this were claimed about the year 1850. Since then, however, records of similar cases of "spontaneous rupture" (without a preceding illness such as coronary occlusion) have not come to the attention of prominent present-day pathologists.

I think the "water and blood"

## trying times

By AL COSSETTA

WHEN CONDITIONS become difficult, workers in the cause of God must not give up. They must stay by their chosen work and find new ways to do their work and new avenues of approach in their efforts to win souls to Christ.

Adversities and trials are often the circumstances needed to bring out the best in workers. They are shock forces that develop strong character and personalities. The true worker is bound to win and, by the grace of God, he will not be deflected from his objective in life. After setbacks he will rise up again and again until he triumphs over trials and adversities.

The secret of success in life is to work diligently and to have a burning desire to win souls to Christ. The worker must not become discouraged or give up when storms of adversities rage about him. He must hang on with the tenacity of a bulldog. When quiet prevails again, he will discover that he has climbed another rung in the ladder of success.

Trying times are not the times to stop trying. Trying times are proving grounds to develop faith and trust in what one believes and professes.

seen after the spear puncture could have resulted as follows: the spear penetrated not merely into the pericardial sac, but on into one or more of the main heart chambers. Blood inside Christ's heart had already settled into two layers, with the watery plasma above and the heavier red cells below, evidence that the circulation had ceased some time before.

Continuing work on the death certificate, I would need lines to list anemia owing to hemorrhage from puncture wounds on His head by thorns. I would include abrasions, contusions, incised wounds on His back caused by scourgings, and the large, penetrating spike punctures on hands and feet.

Blood losses from these wounds plus pain and weariness caused Him to faint after carrying His cross a few rods (see *Conflict and Courage*, p. 325). But the hemorrhage alone does not seem to be the primary cause of death. He could have recovered with care.

Possibly His mental anguish caused severe shock and cardiac arrest. As the second Adam, Christ mentally recoiled from the idea of personal sin. But He was in constant contact with sinful human beings. "The Sinless One must feel the shame of sin. . . . Every sin, every discord, every defiling lust that transgression had brought, was torture to His spirit."—*The Desire of Ages*, p. 111. In Gethsemane, the torture was even worse as the guilt of the sins of the world was thrust upon Him. On the cross he expired from "mental anguish" (*Ibid.*, p. 772).

Today human beings do not die or go into shock from pure mental anguish alone, but Christ bore a



burden no human being has been called upon to bear.

Stress of mind and mental symptoms are real, not to be laughed off. Owing to the great sense of the malignity of sin, Christ was crushed by the weight of the sins of the world. Mental stress from numerous sources weighed heavily upon Him; multiple conditions added or contributed to acute severe strain. The so-called broken heart (see *The Desire of Ages*, p. 772) could easily have been mental rather than physical. "The wrath of God fell upon His beloved Son as Christ hung upon the cross of Calvary in the transgressor's place."—*Selected Messages*, book 1, p. 313.

### Loss of Fluids

Another physical weakening factor was a loss of fluids and minerals from His body. His heavy sweating, His being apparently without food or enough drink for about 18 hours, brought on what medical men call electrolyte imbalance and dehydration—a serious ailment as it makes other stresses less manageable. The quality of "the blood" is thus changed by a shortage of certain specific chemicals and water. The tissues and organs served by the blood likewise become deficient.

As in Gethsemane He was too preoccupied to feel the coldness of the weather, so on the cross He may not have been too conscious of the physical pain after the nails were driven, the cross raised and thrust into the hole prepared for it. Yet all these factors contributed to the shock that developed, whether He was acutely conscious of them or not.

A good coroner would see unusual features and causes in this case. "Shock from crucifixion" would be a modern, but oversimplified, way of describing the condition of His body just preceding death. The cause was more than physical. Mental anguish produced it too. This would have to be called something more scientific, such as neurogenic shock. There was physical torture of unusual degree. The stretching of the ligaments and musculature of the upper extremities, the inability to move about to relieve a cramp, the several hours of sameness of posture—how much roughness He endured!

Today we get aches and pains from a few hours in a cushioned car seat. Who could sit still in a chair for six hours without complaining, much less hang on a

cross! Previous to this, there had been lack of sleep, fatigue, abuse, and shame in court.

If I were called upon today to write the cause of death for a person dying from violence, I would like to put down the names of the persons responsible. So would I do in Christ's case.

Caesar was the emperor in Rome. Pilate had local authority. Annas, Caiaphas, and Herod had power that they misused. Judas led the mob as betrayer. Soldiers were carrying out orders, but indulged in cruel "fun." All their names would appear on the certificate, as responsible either by sins of commission or omission. The abuse He suffered from these people contributed to His anguish. Anyone who has ever been cross-examined by an unfriendly attorney will appreciate how one's peace of mind and physiology can be disturbed by hatred and opposition.

Christ died hours sooner than He was expected to die, and before the thieves on each side died. He had been subjected to more inhumanity in the preceding 24 hours than the two thieves, thus was weaker at the time the nails were driven. Angels of heaven were "indignant" over His maltreatment (see *Patriarchs and Prophets*, p. 65). Yet we recall that He was a healthy young man, undefiled by bad health habits.

### Hatred Killed Jesus

Jesus died from hatred, the hatred of Satan channeled through sinful man. The Jewish leaders wanted Him out of the way, so they could keep their own lucrative positions of power and renown. The mode of inflicting the physical wounds came about from the paganism in the Roman Empire, which controlled Judea.

Soldiers of Rome carried out the

## Frieda's Special Fourth

By ENID SPARKS



FRIEDA WAS A LITTLE pioneer girl. She lived with her parents a long time ago in a log cabin near an Indian reservation.

One day a few days before the Fourth of July, Frieda felt very lonely. She wanted someone to play with her.

"Before long you may have a playmate. Your daddy said there are several Indian families living nearby, and they have children," Mother told her.

This made Frieda happy. She sang this special hymn:

"The Lord is my light, my joy, and my song;

By day and by night He leads me along."

When the Fourth came, Frieda had a new dress and she also had a flag to carry. Mother had made both.

"Oh, Mother," exclaimed Frieda when she saw them, "I'll have a parade. I'll wear my new dress and carry the flag."

"You do that," laughed Mother. "But first you must eat breakfast."

After Frieda had eaten, she began her parade. She marched and marched. Then she felt tired and decided to go back to the cabin.

But when she looked around, she couldn't see the cabin anywhere. There were tall trees all around her.

Suddenly, Frieda felt frightened. "Oh, where am I?" she cried.

Frieda knew she was lost, but after a while she stopped being afraid. She remembered to pray for Jesus to help her and then she began singing the special hymn she liked.

Soon a tall Indian stepped out from

behind a tree. He took her hand and walked with her out into a clearing. Frieda turned and looked around and in the distance saw her own cabin.

Quickly, she turned to the Indian. "Oh, thank you for helping me," she told him. "I hope you will come to see me at home sometime. I live in that cabin."

The tall Indian smiled. "I will," he answered. "I will bring my little girl, Bright Eyes."

How happy Frieda was. "Please bring her to see me soon!" she exclaimed and held out her flag. "Give her this and tell her it is a Fourth of July gift from me."

"I will," the Indian nodded. "Bright Eyes will like your gift. She will like to learn your song too."

For a moment Frieda was puzzled. Then she remembered she had been singing the hymn about Jesus being her light when the Indian had found her. Quickly, she nodded. "I will teach Bright Eyes to sing that hymn and all the others that Mother has taught me."

The Indian smiled and waved good-bye to Frieda.

In a few minutes Frieda was safe in her own cabin again. She told Mother all about being lost and found.

"This has certainly been a special Fourth of July," said Mother as she hugged Frieda.

And Frieda knew that it had. Not only had Jesus answered her prayer when she was lost, but now she was going to have Bright Eyes for a playmate as well!

technical details. Jewish leaders plotted it. Their hatred drove them to it. Satan inspired it. God permitted it as part of a much wider plan, not only to redeem humanity but to set the stage for the eventual fiery destruction of the devil. All those who have been allied with Satan will come to a like end.

### Spiritual Causes

As to spiritual causes, "Christ died for our sins according to the scriptures" (1 Cor. 15:3). Christ's death paid the penalty for greed, covetousness, robbing God of tithes, robbing widows of their savings, adultery, divorce, rebellion against father and mother, blasphemy, worshipping idols, swearing, hatred,

Sabbath-breaking, fornication, homosexuality, slander, criticism, and lies.

Christ's death had a greater purpose than merely to leave a moving story in the Biblical record of a great, selfless man who endured a host of insults and glamourized the wooden cross. He died a most shameful death, equal in shame to the sins for which He vicariously suffered. Pardon alone would be a partial, incomplete remedy. Atonement was man's real need. Repentance, new birth, transformation, sanctification! Resurrection, glorification, fulfillment of the original purpose. Spiritual unity as well as face-to-face unity with God, and restoration of the first dominion.

"He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God."—*Testimony Treasures*, vol. 2, p. 209.

Christ's death had a heavenly purpose. One main cause of His death was His great love for humanity. He proved His love; He gave a demonstration of unselfish, heavenly principle. He justified God's government, and God's way of dealing with the rebellion of Satan. Visions given to prophets of God had brought hope to the devout, and the time had come for these predictions to be fulfilled. The schedule must be kept. Christ had been cast as the central figure in a real-life operation. No stand-in waited to ease His role.

### Man's Substitute

Taking the broad perspective, one sees other causes. It was necessary for Christ to become man's substitute, if indeed man was to be bought back. Yet, He was not forced to do it. The certificate could record that He died of His own free will. He could have "come down" from the cross. But He wanted to become the Life-giver, to heal our diseases, to give us immortality when He would come the second time.

The certificate would mention His great love for the unfallen worlds. He is a farsighted Saviour, wanting to safeguard many and to prove God's justice. The universe must be united, doubts overcome, questions answered. God must make Himself more fully known. This death of our Lord is a paradox—necessary yet avoidable. Necessary, in view of our helplessness. Avoidable, because He was not forced to do it. "Greater love hath no man than this" (John 15:13). Technically He could have left humanity to pay their own penalty. He could have left other worlds wondering! Instead, He gave Himself. Think of His humility!

"With his stripes we are healed" (Isa. 53:5). The Great Physician possessed greater skill than any now living. His wisdom led Him to do long-range planning. He could sacrifice Himself, at the prime of life, in order to ring the death knell of Satan—the murderer and disease producer. By exposing Himself to fatal violence, He would emerge from the tomb having the keys of death, a remedy for all ills.

Christ's certificate has held my interest more than any other in my career. When first I contemplated

## Eternal Dawn

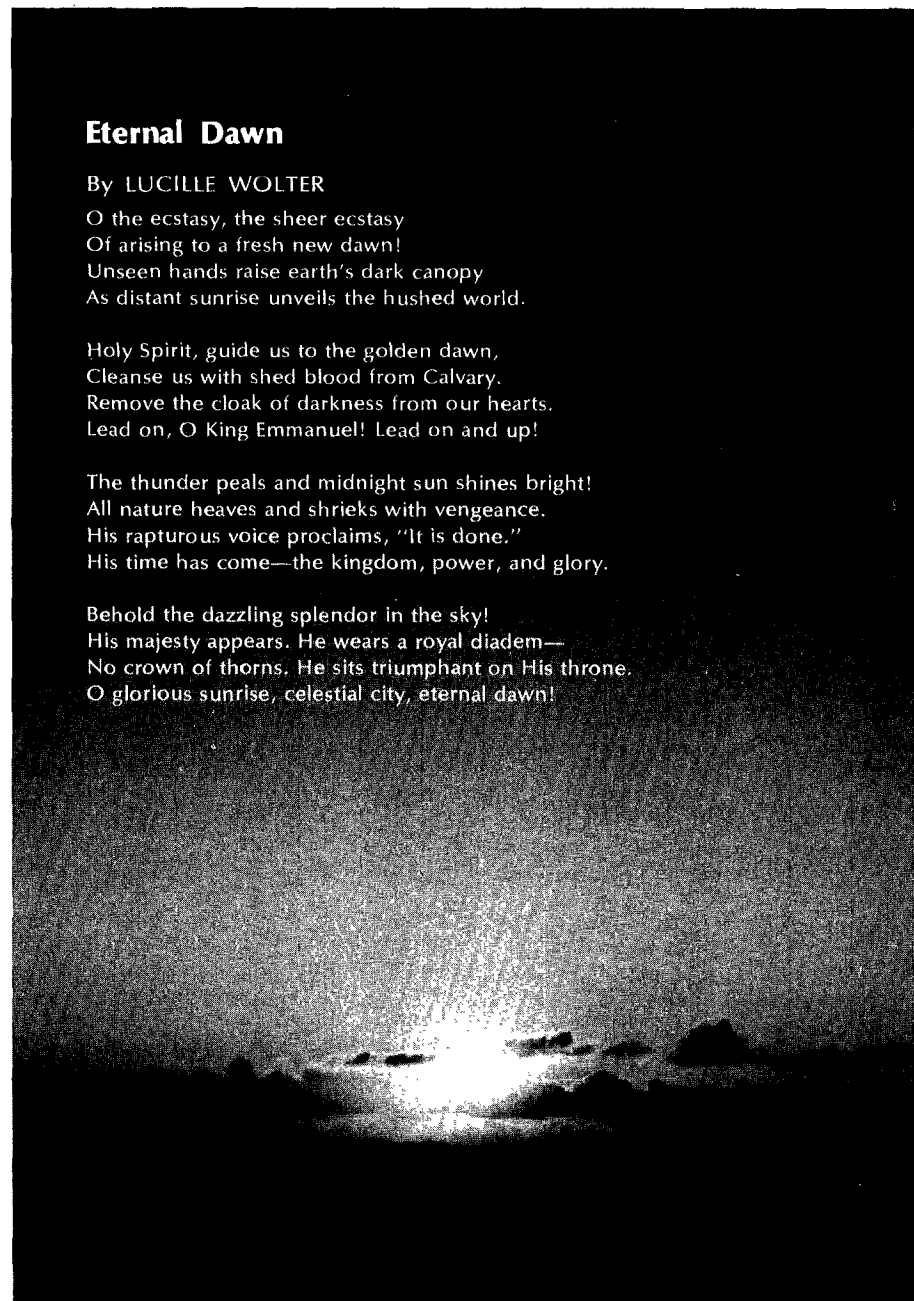
By LUCILLE WOLTER

O the ecstasy, the sheer ecstasy  
Of arising to a fresh new dawn!  
Unseen hands raise earth's dark canopy  
As distant sunrise unveils the hushed world.

Holy Spirit, guide us to the golden dawn,  
Cleanse us with shed blood from Calvary.  
Remove the cloak of darkness from our hearts.  
Lead on, O King Emmanuel! Lead on and up!

The thunder peals and midnight sun shines bright!  
All nature heaves and shrieks with vengeance.  
His rapturous voice proclaims, "It is done."  
His time has come—the kingdom, power, and glory.

Behold the dazzling splendor in the sky!  
His majesty appears. He wears a royal diadem—  
No crown of thorns. He sits triumphant on His throne.  
O glorious sunrise, celestial city, eternal dawn!



it, it seemed I would need but a few hours and a few pages for its writing. But I became intrigued at the far-reaching causes, plus the comprehensive accomplishments of Christ's death. We will spend eternity learning the reasons for Christ's death, comprehending God's plan for the salvation of sinful man.

Take my word for it, but don't take mine alone. Take God's Word. Study the subject for yourself. You need not be a physician to be interested in this death document. You may see new aspects of the case that I have failed to see. Yet, you cannot fail to verify much of it. Look into this case thoroughly.

Other types of death would make interesting subjects. That of Satan—how I'd like to write that in advance! Immediate cause: burning

by fire from heaven. A special fire. Remote cause: rebellion against God's government and law. This in turn was caused by pride, jealousy, vanity, and distrust. The date will be determined by God's wisdom and patience.

Consider the case of a human being who rejects Christ, and dies the second time at the end of the millennium. How would his certificate read? (1) Burning, owing to special fire. (2) Own sins. (3) Absence of name in the book of life, owing to (4) lack of faith, and resistance to Christ. (5) Grieved away the Holy Spirit. A variety of other causes might appear in certain cases. Did he have a false shepherd? Did someone who knew the gospel fail to witness to him? Did older, more mature Christians set a poor example?

There's a lesson in the spiritual death of one who backslides from his first love. His certificate might reveal lack of prayer, too busy to study the Bible, lack of missionary zeal, deficiency of the spirit and grace of Christ, pride of opinion, doubt, and murmuring. Every Christian failure is owing to a lack of faith. (See *Patriarchs and Prophets*, p. 657.) Faith and faithfulness go together, the endurance of the saints is owing to their loyalty to Christ.

Think of the causes of spiritual death of "the old man of sin." Cause: "Crucifixion." It was either crucify the old man, or wound Christ afresh. The choice was influenced by love to God, the foundation of all true religion. "But the greatest of these is love." (1 Cor. 13:13, N.E.B.) □

## When You're Young

By MIRIAM WOOD

### What the Seat Belts Said

A YOUNG FRIEND OF MINE had an interesting experience recently with automobile seat belts. Here is the general outline of the mini-drama:

Caught up in the gasoline shortage on the U.S. Eastern seaboard and wishing to assure myself that I could successfully get to work each day (there's no public transportation in my neighborhood), I bought a subcompact car, 1974 model. Since I've always been a strong booster for seat belts ever since a securely fastened belt saved the life of someone I love, I didn't pay much attention to the new features on the 1974 autos. I was vaguely aware that "a buzzer would sound if you didn't fasten your seat belt" but it came as a distinct surprise to find that I couldn't even *start* my car unless not only *my* belt was securely fastened but also the belt of any passenger in the seat beside me. Well, no problem. I really didn't need the reminder.

A young friend of mine who rides here and there with me quite frequently felt very different about it. She has always disliked the feeling of restriction that seat belts inevitably produce, and despite my gentle remonstrances in the past, she simply refused to "buckle in." Since the car(s) I was driving weren't equipped with buzzers, no particular problem arose, except my uneasiness that her features be rearranged unfavorably by contact with the windshield in case of accident.

I hadn't realized that we were facing a real crisis the first time my passenger seated herself in the new little car. I was already belted in, ready to go. She no sooner seated herself than the insistent buzzing began.

"What in the world is *that*?" the belter exclaimed. "The seat belt," I murmured, holding back a smile.

"Let it buzz!" she commanded airily.

I didn't say anything. I just sat there, the key in the ignition. We didn't move.

"Well, aren't you going to start the car?" she inquired, casting a puzzled look at me.

"I would if I could," I replied meekly, "but this car won't start unless both our seat belts are fastened."

She exploded in disbelief. "Why in the world did you buy such a silly car?"

"Well, I understand that all the new models are like this," I explained.

She sat silently for a few grudging seconds, the seat belt buzzing its insistent message.

"Oh, all right," she finally grumbled. "There's no point in sitting here in the driveway all day."

For the first few trips together, she complained every time she got into the car. I steadfastly defended the system, because I truly believe it to be a good one. After all, while it may be true that each person can technically do with his life what he chooses, if he refuses to protect it properly, he just may not be the one who suffers most because of that negligence. I've noticed throughout my lifetime that the sowers are not always the reapers; at times they may bring home a few meager grains of the bitter crop, but others may carry lifelong sacks of their consequences.

Just yesterday, though, when the Reluctant Belter and I were driving along, she chuckled and remarked, "You know, it's a funny thing about these seat belts. Before I rode in this particular car, I never buckled up. But now, it's become so automatic to get that belt in place, that no matter what car I'm in, I just take care of it the moment I sit down. Guess you'd call me a 'convinced belter.'"

The incident has remained with me, for it seems a kind of microcosm of some features of Christian living. If we place ourselves in an atmosphere where correct spiritual principles are upheld, and where Christlike conduct is displayed by others and encouraged for all, we are bound to form habits and thought patterns that produce the kind of response to temptation that is a great aid in the Christian's battle against sin. This certainly is a strong argument for keeping ourselves in the most favorable environment possible for religious growth. And it is a strong argument for obeying God's commands until it becomes natural for us to do so.

"If we would develop a character which God can accept, we must form correct habits in our religious life."—*Messengers to Young People*, pp. 114, 115.

The new seat belts did more than buzz—they said something.

# What's the Alternative?

Condensation of a morning message presented at the 1973 Spring Meeting of the General Conference Committee.

By ERNEST H. J. STEED

EVERYTHING MAN HAS developed, everything he has organized, believed in, lived, and died for is being challenged. Worldwide rebellion and revolution are calling attention to the question—What's the alternative?

In such a situation, Seventh-day Adventists can either take the stance of being among the defenders of the *status quo*, of setting up programs to meet the assault on tradition and to counteract new heresies, or they can think positively and take the initiative by declaring with enthusiasm, zeal, confidence, and conviction that they have an alternative to offer.

What an exciting alternative we can vigorously proclaim. The solution to tumult, conflict, animosity, and hatred is the return of Jesus, and the alternative is also His glorious kingdom. Such preaching, offering hope and assurance, will vitalize much more than philosophical messages on Freud and the hashing over of problem after problem. This side of the coming of Jesus, men will never solve the world's multitude of problems. People are tired of hearing about problems and are crying out for someone to tell them the answer.

Today some would replace conversion with counseling or sensitivity sessions.

We hold committees, when the answer is already before us in the Bible and the counsel of the Lord.

We become diverted from our primary responsibility by observing trends in the secular and religious world.

The lure of the so-called "good life" diverts our attention. "Satan's

*Ernest H. J. Steed is secretary of the General Conference Temperance Department.*

temptations succeed with the professed followers of Christ on the point of indulgence of pleasure and appetite."—*Confrontation*, p. 71.

We try as church leaders to stem the tide by calling for restrictions, regulations, and rules. But God's answer may be different for "the Word of God does not condemn or repress man's activity, but tries to give it a right direction."—*Temperance*, p. 193.

God has an alternative to the problems and confusion of our world. We are to look beyond this trouble to the beautiful future. We are to lift up our eyes to the soon return of Jesus—God's glorious reward for all who choose to believe the good news and become witnesses to this gospel experience.

The enemy has many alternatives to offer for the natural heart. To the one filled with the spirit of the world they look attractive, but they are equivalent to an illusive drug.

## Living in a World of Illusion

Paul knew about this when he said, "Do not live any longer as the gentiles live. For they live blindfold in a world of illusion, and are cut off from the life of God through ignorance and insensitiveness. They have stifled their consciences and then surrendered themselves to sensuality, practicing any form of impurity which lust can suggest. But you have learned nothing like that from Christ, if you have really heard his voice and understood the truth that Jesus has taught you. No, what you learned was to fling off the dirty clothes of the old way of living, which were rotted through and through with lust's illusions, and, with yourselves mentally and spiritually remade, to put on the clean fresh clothes of the new life which was made by God's

design for righteousness and holiness which is no illusion" (Eph. 4: 18-24, Phillips).

This church, therefore, has one mission, to prepare a people to meet the Lord. We must do this by showing the benefits, the rewards, the attractiveness of this new life. "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. . . . His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them."—*The Desire of Ages*, p. 826.

This is the approach we are to take to combat evil. The Lord Himself taught us this in His meeting with the woman of Samaria.

"He turned the conversation to the treasure He had to bestow, offering the woman something better than she possessed. . . . This is an illustration of the way in which we are to work. We must offer men *something better* than that which they possess."—*Temperance*, p. 132. (Italics supplied.)

Unfortunately, Adventists have sometimes become known for what they don't do rather than for what they do, or what they have to offer.

It is surely right that we don't drink, don't smoke, don't take drugs, and don't gamble, but for years the public have been asking "What do you do?" In other words, what's your alternative?

Temperance has been equated with intemperance. We have too often thought of temperance only as opposing alcohol, tobacco, and drugs instead of recognizing it as primarily offering something better.

Temperance, which means self-control and which is possible only through Christ, is a winning alterna-

tive—assuring the one pursuing it of victory and power to live in harmony with divine love toward the fulfillment of his greatest ideals and desires. With the avalanche of intemperance in our world and the concern of governments, legislators, social workers, and others, over an ever-worsening condition, we must help them to see that Adventists have the answer.

First, in presenting this answer we must see temperance as the foundation, and health as the reward and the result of temperance. Otherwise, we will be preaching a doctrine of salvation by eating and drinking. Social graces, mental development, and physical benefits are likewise results of temperance.

## Oneness With God

God's plan is not to supply life in a vacuum of don'ts. Temperance is a positive plan helping the individual to achieve a oneness with God. It is one of the steps by which men become "partakers of the divine nature," escaping the corruption that comes through lust. This is God's alternative to man's loss of control, to his unholy, intemperate habits that bring despair, disease, and death.

Temperance, therefore, is a vital part of the third angel's message to prepare a people for the return of Jesus.

There was a similar situation at His first coming. John the Baptist was a type of those who would herald Christ's second advent. "He must give a new direction to their thoughts. He must impress with the holiness of God's requirements. . . . Hence, the direction given the parents of John—a lesson of temperance by an angel from the throne of heaven. . . . For this reason temperance finds its place in the work of preparation for Christ's second coming."—*The Desire of Ages*, pp. 100, 101.

Further, the messenger of the Lord says that if temperance was "presented in connection with the evidences of Christ's soon return, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea thousands, from ruin."—*Temperance*, p. 257.

What then is the alternative? It is a beautiful future, offering something better here and hereafter. In this life it offers the restoration of man's self-control through Christ so that man may gain the victory and work cooperatively with God to proclaim the good news. □

(Send questions for this column to The Editor, Review and Herald, Washington, D.C. 20012.)

**Please explain Philippians 1:20-24. These verses seem to teach that when a Christian dies he goes to heaven instead of sleeping until Jesus returns and resurrects the righteous.**

To understand this passage it is helpful to consider the background of the Philippian Epistle or letter. The letter was written during Paul's first imprisonment in Rome. Several years had passed since his arrest in Jerusalem, and his future looked uncertain.

Then, too, Paul's converts, including the Philippian believers, were concerned for their spiritual father; they were concerned over the progress of the gospel. Paul assured them, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel" (verse 12).

It is against this background that Paul gives expression to the personal glimpses of verses 20-24. His life is completely centered in Christ. He is willing to continue his labors for his Lord, or to die, whichever would magnify Christ the more. To live to him is gain, not only to him personally but also to the gospel.

He elaborates briefly on the two alternatives, life and death. If he had to make the choice, he would not know which to choose. From one point of view he would prefer death: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (verse 23).

It is this verse that gives rise to the question, Is the believer united with his Lord at death? That is, does he go to heaven at death? Many Christians have inferred an affirmative answer to these questions from this statement. But this is not its necessary implication.

There are two things that Paul says he desires: (1) to depart, that is to die, and (2) to be with Christ. He is not here stating that the second desire is fulfilled at the same time as the first. That is not a subject under discussion here. In other Epistles he dealt with this subject. For example, in 1 Thessalonians 4:15-18 he makes clear that the meeting with Christ occurs at the time Christ returns from heaven. He explains that the living will not be privileged to meet Him before those who have fallen asleep meet Him. At the coming of Christ they will all be caught up *together* "to meet the Lord in the air: and so shall we ever be with the Lord," he declares (verse 17).

Scripture must always be compared with scripture. One of the clearest passages on the point of when the Christian is united with his Lord is John 14:1-3. The disciples were sad-

dened by Jesus' announcement that He was leaving them. Jesus comforted them by telling them, "I will come again, and receive you unto myself; that where I am, there ye may be also" (verse 3). In other words, He is telling them that the reunion will occur at His second coming. If the reunion had come at death, we would have expected Him to have said, "In a little while you will either be martyred for your faith or die a natural death and at the moment of death, by whichever means it occurs, you will join Me." But this is not what Jesus said.

Since in Philippians 1 Paul would not contradict what either he or his Lord had plainly declared concerning this matter, we must conclude that he expected his desire "to be with Christ" to be fulfilled at the Second Advent.

One further observation should be made. To the one who falls asleep in Jesus it will appear almost as though he meets his Lord at death, because in death there is no consciousness, hence no awareness of the passing of time. As Ellen White says, "Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality."—*The Great Controversy*, p. 550.

**Exodus 4:24 says that the Lord tried to kill Moses. How could this be when He had plans for Moses to lead the people of Israel out of Egypt?**

The text reads, "And it came to pass by the way in the inn, that the Lord met him, and sought to kill him." The story of the incident here involved is briefly told. The problem was that Moses had neglected to circumcise his younger son. Now that Moses was on his way to deliver the children of Israel from Egyptian bondage, God could not overlook such neglect.

The text does not say in what way the Lord tried to kill Moses. Some have conjectured that it was by means of serious illness; others have suggested that Moses might have had an experience such as Jacob had at Peniel (Gen. 32:24-32). Ellen White says, "An angel appeared to him in a threatening manner, as if he would immediately destroy him."—*Patriarchs and Prophets*, p. 255. The threat was averted when Zipporah performed the rite.

True, God had plans for Moses, but Moses needed to meet certain conditions. Without meeting these conditions Moses would have been unfit for leadership. The method God chose to solicit compliance on the part of Moses proved effective.

# Retrieving the Church's Throwaway Children

"THE CHURCH'S Throwaway Children" [Feb. 28] was especially disturbing because our academies and colleges work with them every day. The author called for love, tender love, the kind that gets us involved with these precious jewels, even though many of them are entrusted with years of uncertainty, doubt, suspicion, or shame—the kind of love that sees children through the eyes of God. He is right. Yet . . .

Who really is responsible for their condition? Their parents? But who trained the parents? The schools? Who prepared the teachers that taught the parents? The colleges? Who runs the colleges? The presidents? Hardly, though they and the teachers will be held to account (see *Counsels to Parents and Teachers*, p. 102). Ultimately the responsibility comes back on us as constituents and trustees.

In his "Throwaway Children," Loren Fenton quite incidentally pointed up one of the best ways we can demonstrate our love. It is a practical way, but one that is not popular because it requires a change in our life-style. It is the one used by the boys' ranch he mentioned. God ordained such a method and is very specific about it (see *Counsels to Parents and Teachers*, p. 211). It is work, constructive manual work, the kind that builds skills and self-respect.

Where does the love come in? God's plan tells parents to share their household chores systematically with their children from their earliest years. The children find security in the lessons learned, in responsibility, neatness, order, promptness, industry, integrity, and dependability. They find comfort and peace in being needed, in sharing, in doing things for others.

But what about our "throwaways"? Their homes may have already failed. Their parents are frequently divided. Or perhaps they don't know God. These may be children of the rich or poor, black or white, doctors or laborers, or even ministers. But it is true, the jewels are often dumped off the counter for whoever might pick them up.

Is there really anything that can be done? Yes, indeed, if we will.

## God's Plan Takes Courage

When our schools set out to follow God's plan of balanced education with courage, when our teachers—all of them, at all levels—join our students daily for several hours of fellowship in manual work (see *Counsels to Parents and Teachers*, p. 211), when studies become second to fellowship, integrity, and responsibility, love will bloom. Here is God's recipe: "Labor is a blessing. It is impossible for us to

enjoy health without labor. All the facilities should be called into use that they may be properly developed, and that men and women may have well-balanced minds. If the young had been given a thorough education in the different branches of labor, if they had been taught labor as well as the sciences, their education would have been of greater advantage to them.

"A constant strain upon the brain while the muscles are inactive, enfeebles the nerves, and students have an almost uncontrollable desire for change and exciting amusements. And when they are released, after being confined to study several hours each day, they are nearly wild."—*Fundamentals of Christian Education*, p. 40.

"If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books."—*Ibid.*, p. 41.

"Our teachers should not think that their work ends with giving instruction from books. Several hours each day should be devoted to working with the students in some line of manual training. In no case should this be neglected."—*Counsels to Parents and Teachers*, p. 211.

Recently, a mature graduate student wrote to our top educational leaders around the world, asking for examples of schools that thoroughly follow God's plan of balanced education. Some of these educators were able to point to a few schools, some to none in their jurisdiction. Nearly all expressed deep sorrow that they could not do better. Are these men to blame? Not any more than you or I.

Yet, to our knowledge, schools or colleges that have carefully studied and courageously followed God's plan have succeeded. And they should. Non-SDA schools, colleges, and universities that apply these principles carefully also have success. Among them are Missouri's School of the Ozarks, Illinois' Blackburn Col-

lege, Boston's Northwestern University, and Carolina's Warren Wilson College. At Wilson every teacher works daily with the students as God prescribes.

And many secondary schools are doing it, public and private, from Colorado to Tennessee. Yet they have only a fraction of the instruction given to us. What if we stepped out in courage and wisdom as they have? Some say it can't be done these days. It can and is being done, including some of our best schools overseas. Recently, while visiting one of these in the Orient, I was told by faculty members that the years the college followed God's plan fully were "the golden years"—academically, financially, physically, and spiritually.

## How to Begin

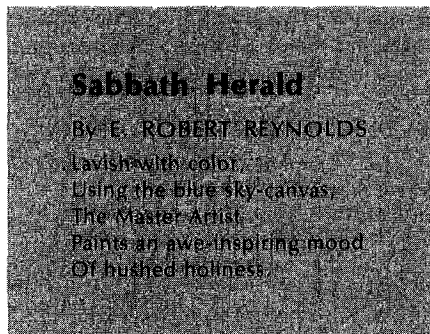
But how shall we begin? Where do we go? When we as members of the church rise up and call for this kind of education, we will get it. When instead of demanding indulgence of our children, we encourage our schools to build sounder values, we will see it done. When we go to our inspired books and study them, we will find how. We know that this is true, for we at the Hewitt Research Center have recently had so many requests for practical application of this counsel that we have again and again run out of our published models for such schools.

Where all teachers in the school or college devote *several* hours each day to manual training as God directs (see *Counsels to Parents and Teachers*, p. 211), a marvelous refining process is set in motion. Discipline problems decrease or stop altogether. Guidance becomes simplified. Career choices become clear. Studies come easier—more is accomplished in less time (see *Fundamentals of Christian Education*, p. 44). Moral tone becomes purer. Manners and other personal qualities become Christlike. Missionary work is preferred to amusements and sports (see *Fundamentals of Christian Education*, p. 290). Teachers become comrades, and students their friends. Self-respect takes the place of ego and selfishness. School costs go down and financial security goes up. Again and again such programs have proved their divine powers of rehabilitation. These are a certainty when we do what God says.

We may not be perfect. The program may have some faults. But it is the faith, intent, and determination of the heart that God is interested in. His biddings become enablings. On the other hand, if we wait until all problems seem solvable, we will never do it at all (see *Patriarchs and Prophets*, p. 290.)

Let's find God and together retrieve our "throwaways." Let's dissolve their encrustations with love, and polish these jewels with the tools God has laid out.

RAYMOND S. MOORE  
Hewitt Research Foundation  
Berrien Springs, Michigan



### Sabbath Herald

By E. ROBERT REYNOLDS  
Lavish with color,  
Using the blue sky-canvas,  
The Master Artist  
Paints an awe-inspiring mood  
Of hushed holiness.



*Christ's Object Lessons—4*

## God Stakes His Honor on a Victorious People

In previous editorials we have been discussing one of Ellen White's basic theological principles, especially as developed in *Christ's Object Lessons*: the gospel commission will be completed and the return of Jesus hastened by the emergence of a quality, Christ-reflecting people who will vindicate the power, mercy, and justice of God.

In the parable "Asking to give," we trace again the theme that Christlikeness is not only a lofty goal but an expectation for which God waits in these latter days. Here we learn that God "gives to us that we may minister to others, and thus become like Himself" (Page 141). This continuing emphasis on a Christ-reflecting, quality people in Christ's teaching and in Ellen White's exposition is as pervasive as the atmosphere we breathe. For example, "The same devotion, the same self-sacrifice, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants" (Page 142).

One of the chief reasons for the delay in the Advent (that Ellen White had already referred to on page 69) is that the "honor of His throne is staked for the fulfillment of His word unto us" (Page 148; see also *The Desire of Ages*, page 671). Essential to the plan of salvation is the emergence of the last generation that will vindicate the government of God; without this distinctive generation the plan of salvation would have failed to prove its efficacy.

The chief reason for the church's courage, that what God expects out of the last generation can be and will be achieved—is the fact that Jesus has already shown us what a man with no advantage over anyone living today can do. "The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive" (Page 149).

### Two Worshipers

The basic difference between the Pharisee and the publican was that the Pharisee was misled by self-confidence into thinking that he was worthy of God's commendations while the publican, in utter self-despair, abandoned himself to God's mercy. The Pharisee's problem has been every man's problem; genuine faith is the only antidote. Even Christians must beware of the subtle danger of self-sufficiency that suggests "that we are secure against temptation" (Page 155). The first line of defense against the Christian's most subtle sin is a "knowledge of ourselves . . . our real condition, or we shall not feel our need of Christ's help" (Page 158).

Faith that makes Jesus the Lord of life daily is man's only refuge. "By faith—faith that renounces all self-trust—the needy suppliant is to lay hold upon infinite power" (Page 159). The time will never come when the maturing Christian will say that he is beyond and incapable of sinning even when he reflects the image of Jesus fully. "Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in

the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ" (Page 160).

The power to resist sin is available to men and women today even as it was for Jesus: "To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen" (Page 163).

### "Shall Not God Avenge His Own?"

The parable of the persistent widow and the unjust judge was given in "special reference" to the "period just before His second coming, and of the perils through which His followers must pass" (Page 164). "It is for deliverance from the power of Satan and his agents that in this parable Christ teaches His disciples to pray" (Page 166).

In response to the evangelically aroused church in the last generation there will be an aroused Satan—"Every manifestation of God's power for His people arouses the enmity of Satan. Every time God works in their behalf, Satan with his angels works with renewed vigor to compass their ruin" (Page 168). Until the world sees and feels the impact of a generation of commandment-keeping men and women of faith, the counter forces of oppression and ridicule will be inactive. The ominous forecasts of last-day persecution will not arise until they feel a distinct threat to their complacency and becalmed conscience.

The chief concern of Christians is that they should be delivered from Satan's power within their lives, and not necessarily from the effects of his wrath in external circumstances. "But before we are delivered from Satan's power without, we must be delivered from his power within" (Pages 174, 175). God can act on behalf of His people without measure when they are glorifying His name: "The Lord will interpose to vindicate His own honor, to deliver His people, and to repress the swellings of unrighteousness" (Page 178). It would be a travesty of honor and fairness for God to give His special power to people who claim only His name and not His character.

In the parables of the lost sheep, the coin, and the prodigal son, Jesus contended with the concept "that before God's love is extended to the sinner, he must first repent." The parable of the sheep taught that God "reveals to us His love in order that we may repent" (Page 189); the lost coin, "those who are lost in trespasses and sins, but who have no sense of their condition. . . . God desires to recover that soul and to retrace upon it His own image in righteousness and holiness" (Pages 193, 194).

The parable of the prodigal son emphasized that no matter how far a person strays God "sets in operation influences to bring him back to the Father's house" (Page 202).

The emergence of the elder brother syndrome is very instructive. Here a member of the Father's house, in good and regular standing, misses the whole point of character development and the main principle of his Father's kingdom. He sees himself a victim of "unrequited service"; in doing so he reveals himself as "a servant rather than a son," his mind resting on "the profit to accrue from his circumspect life. His words show that it is for this he has forgone the pleasures of sin" (Pages 207, 208).

The elder son represents "the Pharisees in every age" who are "working, not from love, but from hope of reward" (Page 209).

"Self-righteousness not only leads men to misrepresent God, but makes them coldhearted and critical toward their brethren. The elder son, in his selfishness and jealousy, stood ready to watch his brother, to criticize every action, and to accuse him for the least deficiency. He would detect every mistake, and make the

most of every wrong act. Thus he would seek to justify his own unforgiving spirit. Many today are doing the same thing" (Page 210).

God is urgent, yet waits. He longs for His people to taste the joy of living as fully and as freely as Jesus did. He is eager to supply all the power that a person needs to live victoriously. He is willing to have His power and love tested by men and women of faith. H. E. D.

(To be continued)

## Letters

Continued from page 3

24:49). They followed through with that counsel of their Lord, and before the century was up Paul could say that "the gospel . . . was preached to every creature which is under heaven" (Col. 1:23). And it was preached with such power that immediately after Pentecost "about three thousand souls" "were added unto them" (Acts 2:41); "and a great company of the priests were obedient to the faith" (chap. 6:7).

From experience, the enemy knows that if he allows us to receive the Holy Spirit, many souls will be enticed from his army to join the army of the Lord. He knows that "the preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit," that "This is the only effectual teacher of divine truth."—*The Desire of Ages*, pp. 671, 672. Therefore he does what any wise being would do—he encourages us to try to do our work without the Holy Spirit. And after all these years we know something of the success he has had!

My reason for this letter at this time is the editorial, "Spiritual Power Failure" (Feb. 14). The last three paragraphs were right to the point. I feel that the author and the rest of the REVIEW staff should be encouraged to go all out with this theme.

LEWIS R. OGDEN

Ephrata, Washington

### Who Is a Missionary?

Seventh-day Adventists have their own clichés, but there is one I wish they could dispense with—the term "missionary" as synonymous with "foreign missionary." The implication is that only if one is overseas (and in this day of jet travel the world has shrunk so that really there is little comparison with the world 75-100 years ago) can he truly be a missionary, or someone with a mission.

Mrs. White often speaks of missionary work, referring to work done in our cities. There is a great deal of missionary work right at home.

ELAINE G. NELSON

Fresno, California

### Eyes Opened

"Let's Talk About Health" (March 14) on the importance of breakfast opened my eyes. I tried following the advice to eat a big, nutritious breakfast full of protein, whole-grain cereal with milk, and fruit—minus the sweets, of course. It really worked. I found that I had more vitality and a better attitude toward everything. I also did better on my quizzes in school.

M. SHULTZ

Silver Spring, Maryland

### Dropouts

In your article on the many dropouts from our church (Feb. 28), I don't think you mentioned any of the causes that come to my mind.

(1) Poor example set by elders; (2) marrying outside the church; (3) not attending our schools; (4) not being kept busy.

Of course, even if all these additional conditions were met, there is no guarantee that there would be no apostasies, but their number would be minimized.

MRS. CHARLES A. WATSON

Decatur, Georgia

### The Living Bible

In the REVIEW of January 17, 1974, I read a letter by a reader who wrote about the dangers of *The Living Bible*. I fully agree with her. I think more should be published about this matter.

EDITH MCNETT

Roaring Branch, Pennsylvania

► We have cautioned concerning this Bible (see Feb. 15, 22, 1973). The *Living Bible* is a paraphrase or a commentary on the Bible, not a translation.

### Weekly Rave Letter

We get so much from the REVIEW that a weekly "rave" letter would be in order!

The static over "Allegory of Arnion" was a surprise. I hadn't really planned to read it, but thought I'd try it the first night and judge the children's reactions. They wanted the second part that night! It was real discipline to read only one a night. Our pastor liked it so much he read it for Week of Prayer at school and our nine-year-old enjoyed it again.

We read "For the Younger Set" each week on either Friday or Sabbath evening worship. The children enjoy it and this will educate them to like the REVIEW in future years, we think.

MARY E. MILLER

Vernon, Vermont

### Special R by F Issue

Just a great big thank you for the special Righteousness by Faith edition of the REVIEW.

This issue is outstanding and I think it will be very helpful to our laymen in soul-winning and also in understanding their position before Christ.

R. H. AMMONS

Charlotte, North Carolina

I have just completed reading from cover to cover the Righteousness by Faith special issue. Not only have I read it from cover to cover, but I have taped it in order to share it with others, including two blind brethren in Minnesota. If any of our sightless brethren

would like a copy, I shall be glad to "dud" off a copy either on a cassette or a reel. Send either a 7" reel of tape 1 mil., or two cassettes, either 2 C-90's or 1 G-90 and 1 C-60 and I will send a copy as soon as possible.

Let me again repeat that this special issue should be in every SDA home and it should be read and re-read.

ARTHUR F. GAY

Baldwin Park, California

I must write this letter. Through the years the REVIEW has been read practically from "cover to cover" and I have advocated it be read, next to the Bible and Spirit of Prophecy, above anything else. It has meant much to me. But the Righteousness by Faith special issue is the ultimate in excellence and worth. The Holy Spirit must have led in every step of its production. The authors selected, the truths they have presented, the appeals made, the revival this REVIEW will surely help hasten are, without doubt, His work.

Last evening, Friday, I read Elder Vandeman's article and I sensed something compelling was happening. Today, Sabbath, I finished reading the articles. I can never again be the same. As I read, beginning last evening, I made a short running commentary of my reactions and decisions, with a high point or two from each article that will help me remember these important truths and attain the goal.

Thank you for this inspiring issue. I pray with you "That this special REVIEW may help ignite a mighty spiritual revival that will result in quick completion of the gospel commission."

AURELIA KERTESZ

Jacksonville, Oregon

What a joy it was to receive the special issue on Righteousness by Faith.

NIGEL A. BUXTON

Loma Linda, California

I certainly did very much like the special Righteousness by Faith issue.

LORENEE AMBROSEN

Dodge City, Kansas

### Angels on Vacation?

The editorial "Angels on Vacation?" (Jan. 10) is the most helpful article I have ever read regarding hard-to-understand tragedies, illness, and death.

One of my loved ones, only 21, was killed only a few days ago when his car hit ice and left the road. And I would like to send clippings of "Angels on Vacation?" to other members of the family and some friends; they'd find it comforting too, I'm sure.

HARVEY HANSEN

Clearwater Lake, Wisconsin

A LITTLE BOY lives in an eternal now. For him, going to bed is the ultimate anguish. The procedure seems to serve no purpose but to tear him away from the excitement of being alive at that very time of day when he has both Daddy and Mommy with him.

Over the course of his brief three years, our Torsten developed three lines of defense against going to bed: prevention, protest, and postponement.

Prevention came first. Whenever things began to look bedtime-ish, Torsten would become very affectionate or very clever, or very cheerful or very energetic, or combinations of all these—anything that might possibly entertain his parents enough so that they wouldn't want to make the fatal announcement: "It's time for bed, little chap."

The battle lost, he would turn to protest, kicking, howling, or crying, occasionally to hysterical lengths. That too always failed, and then came the postponement phase in which he exhibited his enormously creative talent for thinking up excuses to get out of bed.

"I forgot to give you a kiss, Daddy," he would chirp sweetly from the shadows of the hallway. What father can resist that?

## Old Stand-by Excuses

And there are always the old stand-bys—a drink of water and its consequences. Or he needs his baby blanket; oh yes, and his teddy bear needs one too. When one excuse is stomped out, another one crops up.

Perhaps older and wiser parents don't have these problems, and after all, it's not all that bad except for one simple fact: going to bed was obviously something good and necessary for Torsten, but something he hated with a screaming passion.

We decided that unless something special was added to the process of going to bed, Torsten would never enjoy it. Our solution was to make going to bed a major event, a family ritual, encompassing all the necessary and pleasant things we could reasonably accomplish every night.

We created what we called the Happy Time List (Thank you,

*Ron Graybill is research assistant for the Ellen G. White Estate.*

# Putting Torsten to Bed Happy

By RON GRAYBILL

An established nightly ritual involving the entire family, with Torsten at the center of activity for a few minutes, helps make going to bed a happy occasion.



Madison Avenue). In large, hand-printed letters we wrote out everything we would do together each evening at bedtime. Then we taped the list at 3-year-old eye level on his bedroom door.

We began with all the excuses for getting up. Instead of putting him to bed and battling him over whether he really had to have a drink of water or go to the bathroom or blow his nose, we listed them all and set out to do them religiously each night in an atmosphere of excitement and fun. Either by rote memory or with the aid of his Sesame Street education, Torsten can "read" the Happy Time List. He is, of course, profusely praised for such a marvelous skill.

"Kiss and hug for Mommy," he announces, his tiny finger sweeping off the edge of the paper as he whirls to fulfill his instructions.

"And what is next?" we ask eagerly, pretending to have forgotten.

"Brush teeth every day!" he shouts. Then he dashes for his little chair and lugs it into the bathroom to make him tall enough for the sink. We even got him a Snoopy electric toothbrush for Christmas in an effort to make going to bed as happy as possible. (I still haven't figured out how to make him quit swallowing toothpaste, however.)

Next the list demands that we have Ling-Ling (the Panda) and Dapper Dan sitting securely in their proper places and supplied with their own baby blankets for adequate psychological security.

### Cozy Time or Three Songs

After just enough water to fulfill the letter of the law we put on his night clothes and he chooses either to have "cozy time" or "three songs by Daddy." Cozy time is simply the privilege of spending five minutes on Mom and Dad's bed with one of them whispering and kissing in the dark. Three songs by Daddy means I take my battered guitar into his dimly lighted bedroom and sing folk songs, nursery songs, or Sabbath songs at his request. Right now he's big on "When He Cometh" and "Puff the Magic Dragon," a welcome change from "The Fox Went Out on a Chilly Night," which he used to demand with a frequency that threatened my mental health.

I usually try to begin with the most rowdy song (during which he leaps up and down on his bed) and end with the quietest (during which I hope he gets drowsy.)

Finally, the whole family "says

Amen" together by his bedside, and again he is praised for his "beautiful prayer" ("Help me not to run into the street and get smashed by any cars"). I try to inspire him to thank Jesus for something, but everything so far is prefaced with "help me."

And so, usually, Torsten goes to bed happy. He has taken care of the essentials of sanitation and preparation, he's had companionship, attention, entertainment, and

especially

## FOR WOMEN

By BETTY HOLBROOK

### Parents Are People . . . Children Are Too

"PARENTS STAND in the place of God to their children."—*The Adventist Home*, p. 320. A child's first glimpse of God is through Mommy and Daddy, who, so far as the child is concerned, know everything, care for every need, "heal" bruises, and guide tiny feet. Isn't it logical, then, that a child's concept of God is usually based on how he feels toward his parents, and almost unaware carries this concept into adulthood? If Mother and Dad are loved and know how to love, this can be a wonderful experience.

Attempting to fill our role of standing in the place of God, we as parents often become dictatorial (benevolently, so we think). We become authority figures, sometimes by strict command (shouting?), sometimes through tears, at other times by incessant nagging—the kind that Solomon describes as the drip, drip, drip of water. We begin thinking and feeling that children are a kind of robot, and if we program the tape just right they will run, jump, or curtsy at our every wish and command. It takes too much time, ingenuity, and patience, we think, to teach them to make their own wise decisions.

Our Sabbath school teacher recently drew some vivid word pictures of Revelation 4. He pictured the throne with the 24 elders around it and the four beasts full of eyes. We could see it in our minds—the 24 elders who do not rest day or night and are continuously saying "Holy, holy, holy, Lord God Almighty." As he described it we imagined seeing the robots giving out their programmed praises. But then he asked, "Would God really create beings like this? What satisfaction would He get from creatures who automatically

praise. He's asked Jesus to help him in the ways that seem important at the moment.

We could probably put Torsten to bed without the list on his door, but the list makes him feel that this is his time to run the show. He knows what is going to happen and when, he gets to make his own demands on Mommy and Daddy, and going to bed becomes just the last part of a secure and sacred family affair. □

sang out His praises? Or what satisfaction would we get if when we opened the door to our home we tripped a lever that would set off a robot that would say, 'Good evening; how are you? You're great. You're wonderful.'" And on and on.

No, we aren't gods, nor are our children robots. We're people, and so are they. Could it be that the mother who complains that someone else's daughter is more like a daughter to her than her own is actually treating her daughter like someone to be pressured and programmed rather than to be dealt with like a real person?

There was a time when the parental role was regarded as an imperative rule. Then the pendulum swung to the other extreme and the emphasis was placed on being pals to our children—one of the crowd. It's good at times to shed our dignity and play hide-and-seek or some other games with our little ones, but there is something more to parenthood than just being permissive pals, more than autocratic authority. Like our relationship with God there must be the give and take of real friendship, of respecting and being respected, of loving and being loved, but knowing who ultimately is in command.

It's really a matter of acceptance and making that acceptance felt that gives a child the deep inner feeling that he is loved. It's good to tell a child that he is loved, but it's more important to make him *know* it, and the two things are not always synonymous. It has to be demonstrated so that the child feels it, because only then can he open up and share his feelings and problems.

I can't remember my father saying, "I love you" to me. Nor was he one to shower us with hugs and kisses. But I do remember the doll house he built for me. Everything had to be just right, and I stayed by watching every nail go in, each stroke of the paintbrush—and asking endless questions that Daddy answered patiently. I remember, too, going to the neighborhood fair with Dad. We walked hand in hand watching the merry-go-round and the ferris wheel, and always we would end up with an ice-cream cone before our walk home. That was acceptance—love. Dad was a person, and best of all, he treated me like one. I'm grateful for that.

*A pastor in Brazil tells the story of how a young woman possessed of 37 demons found deliverance.*

# The Liberation of Giani

By MARIO VALENTE

FOR ALMOST SEVEN years Gerenides Maria Boff, born in Sananduva, Brazil, and called Giani by her family since childhood, was demon possessed.

Her troubles began when she was 14. The girl friend of a young man with whom Giani had become acquainted became jealous and wrote Giani a letter to induce her to give him up. Before mailing the letter the girl had a spell cast upon it in a spiritualist center so that Giani might be influenced to do what the letter demanded.

The day that she received the letter Giani became nervous and irritable. Her family, concerned about her health, took her first to a hospital where her illness was diagnosed as nervous exhaustion. For two years different treatments were tried unsuccessfully; the family money began to run out.

Giani's mother decided, after receiving advice from a friend, to take her daughter to a voodoo center in another city, where many others had been supposedly cured. For a whole year she went biweekly to the center to be treated by a spiritualist. Finally the chief of the center told Giani that her cure would be complete when she returned for the last treatment in 90 days.

On their way home they went by the house of Giani's boy friend. The boy's mother, who had been opposed to the courtship of the two, had a curse placed upon a glass of milk, which she served Giani. When Giani reached her home, she vomited quarts of milk, as she was to do periodically during the entire time of her devil possession.

Giani's condition deteriorated. Upon returning to the voodoo center she was given her final treatment and pronounced cured. Home

once more, Giani's condition again worsened. For months her parents tried other places and persons who were supposed to expel demons and work cures. She would seem better for a short time and then return to her sickly condition.

## Committed to Mental Hospital

Finally, an occultist told Giani's family that she was insane and upon his advice Giani was committed to the State mental hospital. She doesn't remember being admitted to the hospital, but the first night there she tried to escape. She looked at the barred windows and thought, If my head will go through the bars, my body will too. Dressed in a hospital gown, she escaped through the window out into the drizzling rain. She started running through the streets and found herself on a busy thoroughfare. As she tells the story, the spirit that possessed her sought to end her life by throwing her on the ground, to be run over by passing cars.

Before she could be run over, however, a man dressed in white picked her up, placed her on the sidewalk and disappeared without a word. Three times she was thrown down to be run over, and three times she was rescued by the same man dressed in white. She finally hailed a taxi that took her to the hotel where her family was staying. She was recommitted to the hospital, where she stayed for several months, receiving medication and shock treatments.

Since there was no improvement, Giani's family removed her from the hospital and again visited spiritualist centers, churches of many denominations, and witch doctors, in search for a cure. Although often pronounced cured, she would again become worse.

A friend, Mrs. Clari, who was not an Adventist at that time, but knew about the church, invited Giani's mother to take the girl to an Adventist church. On Sabbath, May 27, 1972, Giani arrived at our church in Caxias do Sul. That Sabbath I preached on the second chapter of *The Great Controversy*. During my sermon Giani became possessed by the evil spirit and had to be taken out of the meeting. The demon remarked, "I hate that voice. It irritates me."

Every night three church members went with me to pray for Giani at the home where she boarded. We sometimes prayed until two, three, five, or even six o'clock in the morning. During the first month we went to the home to pray for Giani both morning and evening. After that, because of physical exhaustion, we went only in the evenings. We did not know when we began that she was possessed of 37 demons. At first we had thought her release would be a simple matter.

As the church prayed and fasted the struggle became more intense. Now Giani needed five men to hold her down and even then she was able to struggle free at times. One night she threw a man six and one-half feet across the room. Another time the demon took her and threw her nine feet without her touching the floor. The devil then told me he wanted to tear out my eyes. I reprimanded him, saying: "We are here, not in our own name, but in the name of Jesus; not in our own strength, but in the strength of the Son of God. Keep quiet and leave because if you touch one of these servants of God you will have to deal with the angels that are here and even with the Son of God. Jesus will not permit you to do anything to any of His children."

The demon became quiet and calm.

We were praying when the first demon left Giani. He gave such a loud and dreadful shriek that the house shook. In spite of the feeling that shriek gave us, we felt the presence of the angels of God at our side. We went into Giani's bedroom and found her thrown on the floor, unconscious.

One night we placed *The Great Controversy* on Giani and the demon said, "Why do you Adventists publish this book? Aren't there many others to publish?" Then Giani advanced fiercely on the book and bit into it so hard that she left teeth marks.

During this time the enemy was not content with attacking only Giani, but also visited members of the church. One couple had to leap from their bed because the enemy was shaking it so violently. Another person awakened during the night feeling a strange presence in the room. He tried to shout but his throat was bound and nothing came out. After praying several times the presence left and the person was free again.

One Tuesday I went to the city of Porto Alegre. That night when we prayed for Giani the evil spirit said to me, "I know that you went to Porto Alegre. I tried to kill you on the highway, but couldn't. You are a thorn in my life. All the others (referring to the other churches where Giani had gone for help) gave up; only you don't quit!"

Carlos Peter had started tape recording when the demons spoke through Giani. One night he and his wife were sleeping when a brilliant light awakened them. They prayed and went back to sleep. The

following night Carlos was at Giani's house and a demon told him, "Last night I went to your house. I tried to get those tapes and the tape recorder, but I couldn't. When I tried to put my hand on the tapes, I saw a band of light around your house and I fled. I live in darkness, and for this reason I couldn't get your tapes. I can't stand the light."

#### Demon Attacks Bible

Another night we were praying and talking about the power of Jesus. I opened the Bible to Matthew 4, which speaks of the temptation of Jesus, and the enemy became so irate that through Giani he tried to shut my Bible with foot-stomping and blows. Finally she tore my Bible at Matthew 4 and threw it six feet, breaking a small vase. I asked for the broken pieces as a memento to show in churches. The devil became angry when the pieces were given to me and said through Giani, "This little vase is mine. You want it so that you can show it in the churches but you will not get to show it. When the vase was broken my power was also. It is very important to me." I replied, "It is to me too." Finally I put it into the car in an envelope. That week my car was broken into. My umbrella, a flashlight and the envelope with the broken pieces of the vase were taken.

Many times during the 88 days before Giani was freed from the last demon, one of them would taunt and ridicule one person present or another, saying that they belonged to him. The devil would then mention sins such as novel reading, listening to popular music,

or wearing makeup, and would say that because the person did not give these up, they belonged to him. Such encounters caused many of the church members to renew their consecration to God and to give up the sins the devils mentioned.

Some spirits resisted for five to eight nights before they gave up. Many left while we were singing hymns. One of them said, "I can't stand these hymns and prayers any longer. You have very strong weapons against me. I hate you."

On Tuesday, August 22, at 11:39 p.m. the last demon left Giani. This final struggle had taken 33 days. When she was finally freed, Giani prayed, "Dear Jesus, I thank Thee for all Thou hast done for me, for having cast out the enemy from my life. Now I am free to serve Thee, to help others to escape from the grasp of the enemy. I thank Thee very much, with all my heart. Amen."

Giani was baptized and became a member of the Seventh-day Adventist Church in September following her liberation; her mother was baptized in December of the same year.

Four months after the struggle was over, Giani told me, "There are hours in which I cannot really believe that I went through all this and am now free. It seems a dream that I am free, that I have so many friends, and that I am an Adventist. I will never forget what Jesus did for me. I am happy in Jesus. In Him I found peace, happiness, and I am preparing to see my Saviour's face and to live with Him." □

#### Translator's Postscript:

I had the privilege of being present for Giani's baptism. I have heard her testimony. Since she was freed from the grasp of the enemy, she has not had a single attack. She is an active and consecrated member of her church. Her health and happiness continue to improve.

I am personally acquainted with all of the people mentioned in this story. I saw the marks on Pastor Mario's hand where he was bitten, leaving a permanent scar. Brother Carlos also carries a scar from this experience. They still have the copy of *The Great Controversy* with the teeth marks in it. I have seen the torn pages of Matthew 4 in Pastor Mario's Bible.

More than 50 persons have been baptized as a result of Giani's experience. There is not a more consecrated or dedicated church group in this state than the one at Caxias do Sul. HARRY BENNETT, JR.



After seven years of demon possession during which Giani and her parents sought help from spiritualist centers, mental hospitals, doctors, and various churches, she was liberated at last. On the day of her baptism Giani and some of the Seventh-day Adventist church members who prayed for her release posed for this picture. They are (left to right): Carlos Peter, Giani, Natalina Almeida, Ignacio Orvalino Bussmann, and Mario Valente, church pastor.



## Ann Landers' Column Buries Health Center in Mail

By CLARENCE A. MILLER

WHEN ANN LANDERS warned St. Helena Hospital and Health Center in Deer Park, California, to have plenty of Five-Day Plan to Stop Smoking brochures and applications on hand, health center directors had no idea of the coming avalanche of requests for details about the program.

Within four weeks after they received the letter, more than 3,000 requests for information flooded the

*Clarence A. Miller is president of St. Helena Hospital and Health Center.*

health center offices because of a letter she printed in her worldwide column telling about the Five-Day Plan offered by the health center. (The column is reprinted on the next page.—EDS.)

According to Alan Rice, director of health center programs, they normally receive and process only about 400 inquiries monthly. But with more than 3,000 additional inquiries the health center staff was completely swamped until extra help was acquired.

At the height of the response period, one day's mail brought 1,126 letters, not

to mention the telephone calls and telegrams received.

"Having this many responses to our program," says Assistant Director Terry Hansen, "is the kind of 'problem' we enjoy."

Director Rice feels that the enormous number of requests came as a result of Ann Landers' being the most widely read newspaper columnist in the world. Her column appears in more than 800 newspapers, giving her a potential daily readership of 54 million.

And we can't forget, says Rice, that there is a growing concern by individuals with the problems connected with smoking and that the Five-Day Plan of the Seventh-day Adventist Church has become well known throughout the world.

Requests came from as far away as Puerto Rico, Venezuela, Canada, and Mexico, and from every State of the U.S. Bankers, psychologists, physicians, factory workers, housewives, librarians, and even a university student working on a term paper wrote to the health center requesting information on the Five-Day Plan.

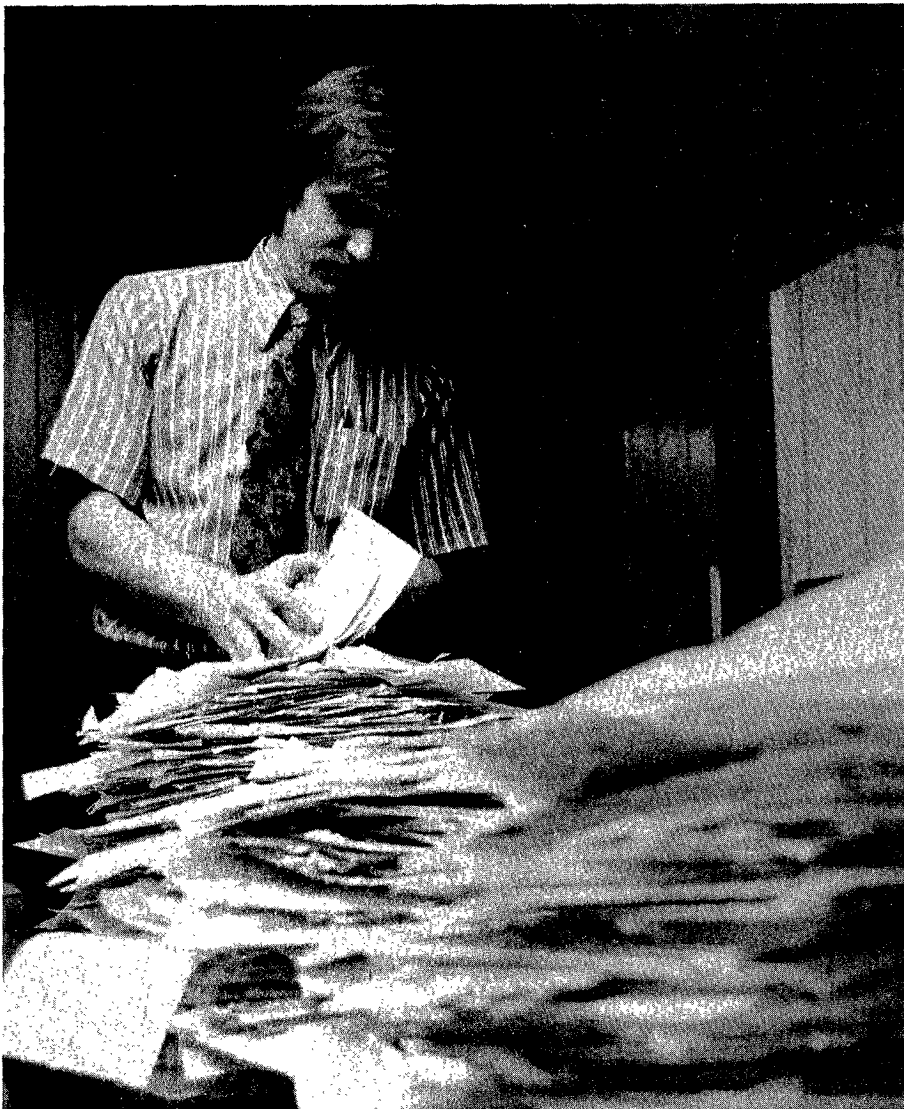
Most of the inquiries just asked for an informational brochure, but some unusual requests were received, such as the one asking the health center medical director, Herschel Lamp, to write to the inquirer's son telling him that his hair was falling out because he was smoking; or the 13-year-old who didn't know whether or not he was "hooked," but wanted information on how to quit smoking at home. Or another, who also wanted help with quitting on his own because he was a prisoner.

### Help Sent by Mail

To those who said they were unable to participate in the live-in program but wanted help in kicking the habit, the health center sent a special packet containing the health center's brochure, an insert thanking them for their interest and telling them to contact their local Seventh-day Adventist church or any of the Seventh-day Adventist medical facilities that were listed for them, and a supplement of *These Times* entitled, "How to Stop Smoking Without Gaining Weight." The four-color supplement graphically illustrates diseases correlated with smoking and outlines the principles of the Five-Day Plan.

To send immediate replies to all who wrote, part-time workers were hired. Volunteers from the retirement center of the hospital came to help send out the packets of information that included a four-color brochure telling about the health center's programs, entry dates, and a reservation card.

According to Mr. Hansen, health center Five-Day Plans normally fill only about a week before they begin, but because of Ann Landers' column, the seven plans offered during May and June were filled to capacity—23 in each plan—weeks ahead of time. Health



Thousands of letters poured into St. Helena Hospital and Health Center in reply to a letter in Ann Landers' column describing the center's program designed to help people stop smoking. Terry Hansen, above, assistant director of the health center programs, says, "The problems created by this enormous response are the type of 'problems' we'd like to have all the time."

center directors even added an additional program in May and an extra one in each of the summer months to accommodate the large number of people who responded.

By June 2, 27 persons who first heard about the smoking-cessation program through Ann Landers had successfully completed the program, and 53 others will have completed it by September.

These 80 participants will join nearly 1,600 others who have completed St. Helena Hospital and Health Center's

Five-Day Plan to Stop Smoking, which claims the distinction of being the only on-going, live-in program of its kind in the United States, with a long-term success rate among the highest for any program designed to help smokers kick the habit.

In addition to the Five-Day Plan, the health center offers four other live-in programs: weight management; executive health care; respiratory rehabilitation; and alcohol detoxification and rehabilitation.

It is through these types of programs, believes St. Helena Hospital and Health Center president Clarence Miller, that God would have us carry out a part of the medical ministry. Ellen White said that health institutions are needed, "in which successful medical and surgical work can be done. Those institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice" (*Medical Ministry*, pp. 26, 27). □

## ANN LANDERS

# Ex-Smoker Says Anyone Can Quit

DEAR ANN LANDERS: You have printed several letters in your column about smokers, how they hate the habit and wish they could get unhooked, but never have you printed a letter with a solution. This may be your first.

I started to smoke when I was 17. I was on my own in the business world and thought if I smoked I'd look older. For a few years it was eight or ten cigarettes a day, usually when I was with someone I wanted to impress. Gradually I realized I was smoking more than I had intended. I found myself lighting a cigarette every time I had a cup of coffee, or whenever I reached for a telephone. By the time I was 21, I was hooked.

I coughed, hacked, and burned holes in my best suits. I even burned a hole in the dining room table. I must say my wife was wonderful. She never nagged me to quit because she was smart enough to know that each person must make that decision himself.

Last November some friends from Reno came to spend the weekend. Edna mentioned something about an acquaintance who had been a nicotine freak for 38 years, how she had gone to a clinic in California, checked in on Sunday and left the following Friday—total cost, \$375. Edna said that woman was a chain-smoker, thoroughly addicted, but five days at "that place" produced the miracle. I sent for the literature at once.

On December 2, I left for St. Helena's Hospital and Health Center. When I arrived at the gate I was smoking. Then I saw a sign, "You are entering a non-smoking area. Deposit smoking materials here." I put out my cigarette and tossed it (along with the rest of the pack) into the trash can provided for that purpose.

The next five days were rough, but they were fascinat-

ing, too. I met men and women from all over the country. We exercised vigorously, ate vegetarian meals, drank countless glasses of fruit juice (no liquor allowed), listened to lectures, watched films, and took steam and sauna baths to ease the withdrawal symptoms. Then there was "Frank," that horrible-looking, cancer-ridden lung floating in a bottle of alcohol. He managed to turn up in the dining room, the lecture hall, wherever I happened to be.

Although St. Helena's is run by the Seventh-day Adventists, no one tried to sell us religion. I was impressed by the dedication and the quiet dignity of the personnel. They truly believe in what they are doing but they apply no pressure to persuade the guests that theirs is the only way.

On Friday, December 7, I walked out of St. Helena's feeling very good about myself. "Keep in touch," said Dr. Herschel Lamp, the director. "We want to know how you get along."

From that day to this I haven't had a cigarette. Easy? Of course not! There are times when the craving is so strong I must excuse myself from a meeting and go wash my face with cold water. (They taught us to do this during moments of crisis.) But I have kicked the habit, Honey, and if I can do it, anyone can.

Please print this letter and tell the tobacco junkies who want to quit where to write for information. Thank you. —Free At Last.

DEAR FREE: The address is: St. Helena's Hospital and Health Center, Deer Park, California 94756. All I can say is, God bless them and thank you for writing.

## NICARAGUA

### SMC Students Carry On Work Among Miskito People

A new day is dawning for Seventh-day Adventist work among the historic Miskito Indians occupying the towns and villages of northeastern Nicaragua. For many years the work progressed slowly. Churches raised up by pioneering laymen through the years have gradually penetrated into other villages, where more churches have been raised up.

At present another chapter of the story is being written by the faculty and

students of Southern Missionary College, Collegedale, Tennessee, who organized and operate a mission station, manned by college students and nurses, among the Miskito Indians. Each year the group completing a term of service at the mission station is replaced by a new group.

Nearly three years ago the first group of student missionaries and nurses arrived in the district of Tasbaraya, in the heart of the Miskito jungle, a district where there was no Seventh-day Adventist work established. Here they lived and operated a clinic. The nurses were kept extremely busy, sometimes working until

late at night. Hundreds came from near and far to be treated. Patients the nurses were unable to take care of were taken to a hospital many miles away.

A Sabbath school was started, and Bible studies became a regular feature of the students' work. The women were given lessons on health, nutrition, child care, and other subjects designed to improve their living standards and general welfare.

The work by the Southern Missionary College students and nurses in the jungles is making very favorable impressions for the cause of God all over Nicaragua. This was evident on the



### HUSBAND-AND-WIFE TEAM RETURN TO COLOMBIA

For Gabriel and Doris Arregui, their work is their life. No nine-to-five schedule or overtime pay for them. They are available whenever people need their help. Their headquarters is in the picturesque town of Zaragoza, Antioquia, Colombia. Elder Arregui is the district pastor and operates the mission launch OFASA on the Nechí River. Mrs. Arregui, a nurse, takes care of patients both on the launch and in her little clinic behind the church. She also helps her husband in giving Bible studies.

When Elder and Mrs. Arregui were on furlough in California recently, a druggist and other friends donated 250 pounds of medicines and vitamins, which they were able to take back to Zaragoza with them. The airline companies kindly transported these supplies free of charge.

Some of the people who come for medical care bring as payment a papaya, a pineapple, coconuts, yucca, or even an egg. In return, they receive help not only for their physical but also for their spiritual needs.

JUNE TAYLOR  
Editor, The Messenger

occasion of the inauguration of their newly built clinic in Tasbaraya on August 1, 1973. The minister of health and sanitation, with a number of his associates, was present on the occasion and brought a message of congratulations from the President of the Republic. Representatives came from Protestant, Catholic, and government institutions dedicated to Indian welfare.

The minister of health and a Roman Catholic bishop in their inauguration addresses commended the work of the student missionaries. Other speakers were H. H. Schmidt, president of the Southern Union Conference, and Frank Knittel, president of Southern Missionary College.

A few days later one of the country's leading newspapers devoted two full pages to informing the nation of the new clinic and the work the Seventh-day Adventist students from Southern Missionary College are doing for the Miskito people.

SULLIVAN PARRILLA  
Church Elder  
Puerto Cabezas Church

### CALIFORNIA

### Mission Has Top Priority at Loma Linda University

One of Loma Linda University's main reasons for existing is to provide mission personnel for overseas and here in the United States, according to G. Gordon Hadley, associate dean of the School of Medicine.

Speaking at a mission symposium at the annual School of Medicine Alumni Postgraduate Convention, Dr. Hadley proposed that one way more interest may be generated in the mission program is for an alumni-sponsored fund to provide travel expenses for medical students to spend some time overseas on mission electives.

"Loma Linda University is currently involved in projects in India, Afghanistan, and South Vietnam. We have also been approached by two other countries to help in medical education," Dr. Hadley says.

William Wagner, associate secretary of the General Conference Department

of Health, says that most alumni are in favor of the Seventh-day Adventist Church's mission program, but it is hard to get them to go overseas for full terms of service.

"The number of alumni serving overseas has stayed approximately the same," Dr. Wagner says, "but the medical work is growing, and we need more workers."

"Short-term missionaries help, but we need people who are willing to donate a large part of their lives to mission service."

The Loma Linda University open heart surgery team is one example of a service that the university is providing to overseas missions, according to Joan Coggin, associate professor of medicine.

Dr. Coggin, coleader of the LLU heart team, says that the primary purpose of the team's travels is to provide a highly specialized service that cannot be obtained by the nationals of their country.

Heart surgery is not the only specialty area adaptable to such short-term service, according to Dr. Coggin. Teams composed of orthopedists and ophthalmologists could easily work at mission hospitals for short-time periods like the heart team.

A report of a new program initiated by Carl Bauer, assistant professor of medicine, was presented at the mission symposium.

RICHARD W. WEISMAYER  
Editor, News Publications  
Loma Linda University

### VIETNAM

### Government Accredits Saigon School of Nursing

The School of Nursing at Saigon Adventist Hospital has become the first nongovernment nursing school to receive official accreditation from the Republic of South Vietnam.

The three-year diploma school, in operation for several years, received accreditation as the result of work done by several Vietnamese and expatriate school and hospital officials over a period of years.

Vernon Small, hospital administrator, says now that the school is accredited the nurses will be able to obtain official registration and be able to function in any hospital in the nation.

Mary Waldron, current director of the School of Nursing, was responsible for the final efforts made to complete the accreditation formalities.

The school now operates in facilities formerly used by the Third Field Hospital of the United States Army, the largest military hospital in South Vietnam. The nurses' dormitory is the former barracks used by enlisted men, and the classrooms are former hospital wards. The enrollment is about 30 but it is expected to grow now that accreditation has been obtained.

D. A. ROTH  
Assistant Secretary  
Far Eastern Division

## NIGERIA

### Dozen Nursing Students Graduate at Ile-Ife

A dozen young men and women completed their nursing training recently at the Adventist Hospital Nursing School, Ile-Ife, Nigeria. Paul Sundquist, Northern Europe-West Africa Division youth director, delivered the consecration message. J. D. Johnson, Bible teacher, church pastor, and district leader for Ife, delivered the baccalaureate address.

B. J. Powell, hospital administrator; Lucila Deles, director of nursing services; Lasun Ajao, acting principal of the nursing school; and M. T. Oliverio, hospital medical director, took part in the commencement exercise.

The aim of the class was "Success Through Service." J. A. Adeniji, West Nigerian Mission president, addressed the graduates, pointing out that true success comes only through service to God and to humanity.

J. A. ADENIJI



Titi Adeniji, left, receives a first prize for scholastic achievement during the graduation exercises at the Adventist Hospital Nursing School in Ile-Ife. Giving the award is B. J. Powell, manager of the hospital.

## MICHIGAN

### Cuneiform Tablet Collection Donated to AU Museum

The sixth largest collection of cuneiform tablets in the United States has been deposited at the archeological museum on the campus of Andrews University, Berrien Springs, Michigan. It has been kept previously at Hartford Theological Seminary Foundation in Connecticut since being brought to America about 60 years ago.

The collection, consisting of about 3,000 baked clay tablets dating from about 2,000 B.C. to 500 B.C., is from southern Mesopotamia.

According to Siegfried Horn, curator of the archeological museum at Andrews, approximately 100 tablets were studied while the collection was in Hartford, but reports on only four were published. Andrews University has been given full rights of publication; the Hartford Seminary retains only the property rights to the collection.

The cuneiform collection is of particular importance to Andrews, Dr. Horn notes, because the Seminary is beginning a doctoral research curriculum and needs research material. Both teachers and students will make use of the collection. Also, it is expected that visiting scholars will work with the material, which will make possible contacts with persons doing similar work at other universities.

Carney Gavin, assistant curator of the Semitic Museum at Harvard University, is working on the seal impressions found on the tablets, and these will be published in an Andrews publication.

The Neo-Babylonian tablets in the collection will be studied and published by William Shea, assistant professor of Old Testament at AU.

OPAL YOUNG  
Communication Officer  
Andrews University

## MOZAMBIQUE

### Orderly Youth at Congress Surprise City Officials

On May 3-5, for the first time in the history of the Mozambique Union Mission, a youth congress was held. The congress took place in the city of Lourenço Marques at the *Parque de Campismo*, a campsite for tourists on the outskirts of the city.

It was the first time that city officials had given permission to a private religious organization to make use of the camp's facilities, which included an open auditorium. Because of current events, they were worried about demonstrations by the young people. Adventist leaders assured the officials that Adventist youth were different, which surprised them. After the congress they told the Adventist leaders they never had such quiet and orderly youth on the premises of the park. Nothing had been destroyed.

The theme of the congress was *Maranatha*, an Aramaic word meaning, "Come, Lord Jesus." Leo Ranzolin, of the General Conference, challenged the 400 Mozambique youth in attendance to love, announce, hasten,

and be ready for the second coming of Christ.

João dos Santos, union youth director, was in charge of the activities, which included an audio-visual presentation on Friday night, films, workshops on youth problems, and a special program on Sabbath afternoon by the different groups represented.

One of the features of the congress that drew headlines from the local newspapers was a special blood donation to the city. The youth gave 25 liters of blood (approximately 50 pints). The officials pointed out that it was by far the largest quantity of blood given at one time in the history of Lourenço Marques. Another group of young people went to the military hospital and offered small gifts to the patients in a gesture of friendship and kindness.

Arturo Schmidt, Ministerial secretary of the Euro-African Division, spoke to the youth and took charge of one of the workshops. Elder Schmidt challenged the young people to help him with the Five-Day Plan to Stop Smoking and evangelistic meetings, which began right after the congress.

This first youth congress to be held in the Mozambique Union Mission will be followed by three more regional congresses, according to Henrique Berg, union president.

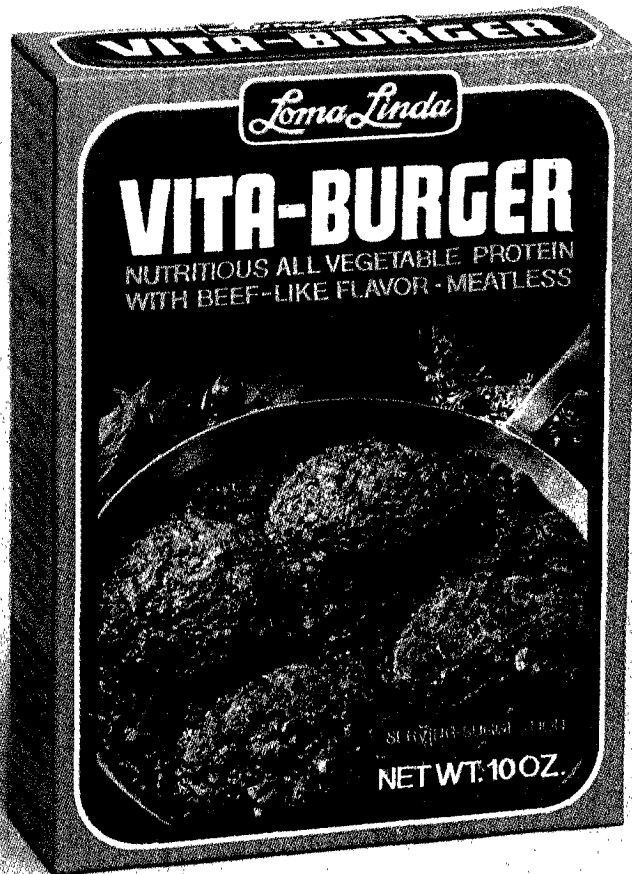
LEO RANZOLIN  
Associate Secretary  
Youth Department  
General Conference



During the youth congress Myriam Berg, wife of the Mozambique Union Mission president, led a children's Sabbath school.

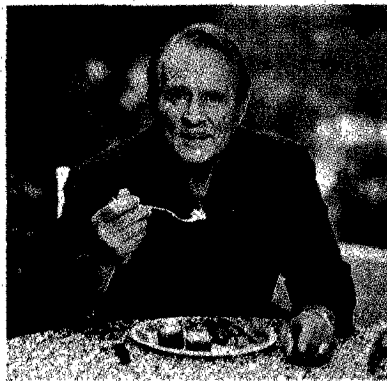


Leo Ranzolin, at podium, General Conference associate youth secretary, makes an appeal to young people at the youth congress. *Maranatha*, "Come, Lord Jesus," was the congress theme.



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# NEWS NOTES

FROM THE WORLD DIVISIONS

## Australasian

► The Australasian Division Executive Committee has approved the purchase for the mission field of US\$6,705 worth of health-education materials and equipment from division health department funds, to be used in a Pacific-wide health education program.

► Avondale College has just completed its annual Appeal for Missions Ingathering campaign, collecting US\$21,875, which is a record for that college.

► As a part of the division's training program for Pacific Island workers, Colin Unobo, a Papuan pastor who is at present lay activities, Sabbath school, and communication secretary for the Sepik Mission, is to visit Australia for a month to attend Sabbath school councils, observe office procedures and departmental administration, and attend the division departmental advisory committees.

► Following the visit of V. W. Schoen, of the General Conference, and G. W. Maywald, of the Australasian Division, to the Western Pacific Union in 1973, the Solomon Islands delegates returned to their field fired with zeal for a greater lay-evangelism thrust. Now the Malaita Mission reports that by the close of 1973 they had exceeded their aim of 200 new members for that year by 22, with 94 of these being won by laymen.

► During May the Western Pacific Union Mission celebrated the sixtieth anniversary of Adventist Missionary G. F. Jones's landing at Viru Harbour on New Georgia. It was on May 14, 1914, that this pioneer first made contact with the headhunters of the Solomon Islands. There are now 8,889 baptized members in the Solomon Islands.

► Drelly Ibi, a pastor working with seven lay evangelists in the jungle villages of Guadalcanal, recently had the thrill of seeing these seven laymen present 73 persons for baptism.

M. G. TOWNEND, *Correspondent*

## South American

► Mario Pizarro and Juan Medina were ordained on February 9, in Temuco, Chile. Elder Pizarro is pastor of the Osorno church, where 180 persons were baptized last year as a result of an

evangelistic campaign by Walter Cameron, Chile Union evangelist. Elder Medina is pastor of the Punta Arenas church, the southernmost church in the world.

► The Brazil Publishing House has printed 250,000 copies of *The Great Controversy* in paperback, to be sold by colporteurs.

► In the South American Division can be found 43 works of Ellen G. White, printed in 50 volumes in Spanish and published by the Buenos Aires Publishing House or the Pacific Press, and 40 works in 43 volumes in Portuguese, printed by the Brazil Publishing House. There are also two small booklets printed. Some of the most important books have been printed in special editions for sale by colporteurs.

H. J. PEVERINI, *Correspondent*

## North American Atlantic Union

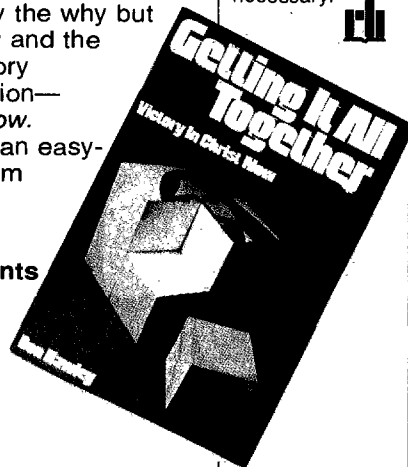
► Mini-constituency meetings were held recently in the Northern New England Conference. On May 11, one was held in the Rochester, New Hampshire, district with A. J. Hess, auditor of the Atlantic Union Conference, as guest speaker in the Portsmouth and Rochester churches on Sabbath morning. In the afternoon members from both

do you still have some of the pieces missing?

### GETTING IT ALL TOGETHER/Don Hawley

What's the difference between a Christian and a Christian? That depends on what kind of Christian. There are those who go through the motions only, and there are some who really know what it means to have Christ in the heart. The author feels he has experienced in himself both kinds of Christianity—and the latter is so great he has no desire for the former. In this booklet he sets forth not only the why but also the how and the when of victory over temptation—in Christ—now. He writes in an easy-to-follow idiom that "tells it like it is."

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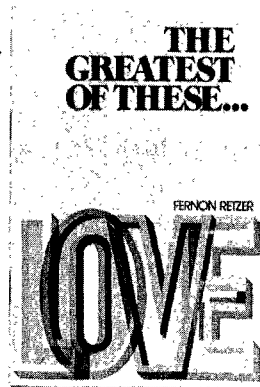
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### THE GREATEST OF THESE/Fernon Retzer

Ellen G. White says, "The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day."—*Review and Herald*, July 21, 1904. Elder Retzer has made it convenient for all to do this. This small volume contains thirty translations of 1 Corinthians 13. A different version may be read each day of the month. By so doing—"obtain comfort and strength" (*ibid.*).

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new insights into an old favorite!



churches met to hear about the progress of the work in Northern New England and to ask questions about the operation of the conference. Other meetings were conducted in Dixfield, Maine; Bellows Falls, Vermont; and West Lebanon, New Hampshire.

▶ Nearly 22 tons of books have arrived at the Southern New England Adventist Book Center in South Lancaster, Massachusetts, in recent weeks. This was the largest order ever delivered and included only three books, *Steps to Christ*, *The Desire of Ages*, and *The Great Controversy*.

EMMA KIRK, *Correspondent*

## Canadian Union

▶ A recent two-week evangelistic crusade was the third held in Golden, British Columbia, during the past year and a half. Membership has grown from 12 to 48.

▶ Wochelo, the girls' club of Canadian Union College in Lacombe, Alberta, has been raising funds to carpet all the rooms of the girls' dormitory. Carpeting for each room will cost approximately \$100. The girls have set their goal at \$8,400.

▶ Better Meals for Less Money nutrition schools recently were conducted at the Rocky Mountain House and Sylvan Lake churches in Alberta.

▶ A Five-Day Plan to Stop Smoking was held recently for ten inmates of the Collin's Bay Penitentiary in Ontario.

THEDA KUESTER, *Correspondent*

## Central Union

▶ Porter Memorial Hospital in Denver, Colorado, held open house recently at the completion of the first stage of its large construction program. The new power plant has increased its capacity for the hospital's energy demands.

▶ Women of the Bethel church's Health and Welfare Society in Kansas City, Kansas, recently engaged in volunteer service for the American Cancer Society, making cancer pads in various sizes for use in the area.

▶ Lowell Dunston and eight church members from the district assisted the tornado victims in Broken Bow, Nebraska. The little town of Arcadia suffered the most damage, and the group spent 85 hours assisting in this town. Elder and Mrs. A. H. Liebelt, of Grand Island, spent one day helping to feed a group of people left homeless.

CLARA ANDERSON, *Correspondent*

## Columbia Union

▶ Steve Hudnall and Charles True, of the Cumberland, Maryland, church, have conducted two Five-Day Plans, one in the Allegheny Health Center, with the Allegheny Lung Association assisting, and the other in the church fellowship hall. The church also sponsored a nutrition school under the direction of Mary Erhart.

▶ Jack Blanco, professor of religion at Columbia Union College, has accepted the position of academic dean of the college. He succeeds Colin Standish, who has become college president.

▶ More than 100 non-Adventists attended a buffet at the close of vegetarian cooking classes held in Frederick, Maryland. Kenneth James, registered dietitian, directed the classes.

▶ The Springfield, Ohio, congregation formally opened its new 270-seat church building recently. Construction costs totaled \$172,000.

▶ In an all-day conference-wide youth rally, more than 2,000 persons participated in the launching of a precrusade campaign for meetings to be held in Canton, Ohio. Staff will include a number of academy and college youth under the leadership of Auldwin T. Humphrey, Allegheny West Conference youth leader.

CHARLES R. BEELER, *Correspondent*

## Lake Union

▶ The Grand Rapids Central church in Michigan officially opened its Community Services center on May 5, with representatives on hand from the city, Social Services, Red Cross, and Salvation Army.

▶ The Logansport, Indiana, church conducted its first Five-Day Plan to Stop Smoking, in April, in the conference room at the National Bank of Logansport.

▶ Winfield and Cora Stubbs, members of the Sharon church in Inkster, Michigan, for 43 years, celebrated their fiftieth wedding anniversary on March 30.

GORDON ENGEN, *Correspondent*

## North Pacific Union

▶ The Lents church in southeastern Portland, Oregon, was dedicated recently. This was the second dedication of the church, this time because of extensive additions that in effect made it a new building.

▶ A compilation of vegetarian recipes containing no dairy products, eggs, or "harmful leavening," and not in the category of refined foods has been released in book form by the Walla Walla General Hospital Auxiliary. The recipes, titled "Nature's Harvest, Health Seekers' Recipes," have proved to be of major value in the hospital's community outreach. The compiler was Darlene Prusia.

▶ Ground was broken recently for a \$390,000 church building in Gladstone, Oregon. Construction of the sanctuary is scheduled to begin immediately.

CECIL COFFEY, *Correspondent*

## Northern Union

▶ W. G. Larson, Sabbath school secretary of the Northern Union Conference, assisted by Mrs. Larson, conducted 15 Vacation Bible School workshops in the union during April.

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▶ Three dark counties in Minnesota have been chosen for evangelism preparation, and families in the churches have been asked to help saturate these counties with *Signs of the Times*.

▶ Nineteen members were added to the Bismarck, North Dakota, church at the close of an evangelistic series by G. D. O'Brien.

▶ A Voice of Youth series entitled "Christ and the Sanctuary" has just concluded in Sioux Falls, South Dakota.

▶ Gene Rhodes, Ted Butler, Jim Dalton, and Don Hensel, all literature evangelists from Iowa, recently achieved the goal of \$1,000 worth of sales in one week.

L. H. NETTEBURG, *Correspondent*

### Pacific Union

▶ Pacific Union College students Jo-lean and Carolyn Wesner are student evangelists in Wales for the summer.

▶ Seventh-day Adventist students in California have been in the news during the spring clean-up month. Fresno Adventist Academy students, for example, "adopted" the Emergency Housing Center as a school project. Besides conducting a walkathon to raise money for the center, the student body spent time recently cleaning up the grounds.

▶ St. Helena, California, church youth were praised for their efforts in helping to clean up a minipark and the railroad right of way in town.

▶ Rio Lindo Academy students were noted for cleaning up Clear Lake, a nearby town. Because of the academy students' work, the Clear Lake Chamber of Commerce enlisted the help of Scouts and 4-H Club members to complete the clean-up project.

SHIRLEY BURTON, *Correspondent*

### Southwestern Union

▶ Recruiting is a way of life at Southwestern Union College. Seven representatives from the college faculty are spending this summer encouraging college students to enroll in the newest member of the Adventist college family.

▶ An accreditation team for the Southern Association of Secondary Schools and Colleges recently visited the campus of Southwestern Union College. The college received accreditation in 1971 and expects an extension of its accreditation this fall.

▶ A new, paved, 2,600-foot runway recently was dedicated at Southwestern Union College, Keene, Texas. The development, which cost nearly \$20,000 in the past three years, was sponsored by the Southwestern Union Conference

Adventist Pilots' Association. J. J. Aitken, general field secretary of the General Conference, spoke at the dedication ceremony. E. K. Walter, union Ministerial secretary, is president of the Adventist Pilots' Association.

J. N. MORGAN, *Correspondent*

### Loma Linda University

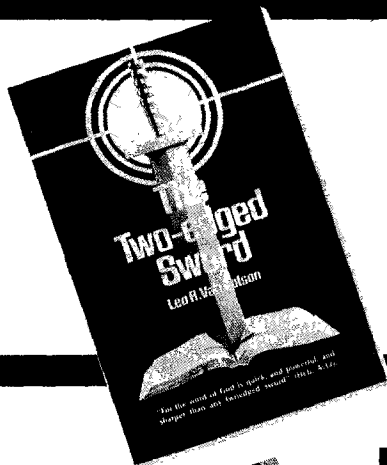
▶ More than 700 graduating seniors received their diplomas Sunday, June 9, during commencement exercises on the Loma Linda campus of Loma Linda University. Commencement speaker was Helen Ward Evans, chairman of the department of English at Walla Walla College.

Because of different curriculum schedules in some of the university's eight schools, a number of seniors had already completed their academic requirements and graduated in absentia. This raises the total number who received degrees from LLU this past academic year to more than 900.

Graduating students during the 1973-1974 year, by school, include: School of Allied Health Professions, 167; School of Nursing, 75; School of Education, 42; School of Health, 127; College of Arts and Sciences, 266; School of Dentistry, 70; and Graduate School, 53. The School of Medicine will graduate approximately 140 seniors in September.

JERRE IVERSEN, *Communication Officer*

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### THE TWO-EDGED SWORD/ Leo Van Dolson

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### THE QUEST OF A JEW/ Samuel S. Jacobson

The author tells about the steps that led him from being an orthodox Jew to becoming a Seventh-day Adventist Christian. He sets forth the arguments that persuaded him to make this change, bolstered with quotations from Scripture and the writings of Judaism. An excellent booklet to place in the hands of Jewish friends. **Paper 50 cents**

# Why Be a Vegetarian?

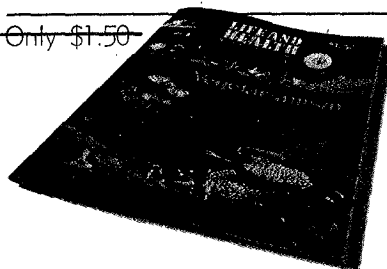


Now, as never before, the question of vegetarianism looms large on the minds of families everywhere. Some homemakers are questioning: Can a vegetarian diet supply the nutritional needs of a growing family?

We would invite you to look at LIFE AND HEALTH'S first supplement, entitled "Vegetarianism," which answers many of the questions that either you or your friends and neighbors may have on the subject of vegetarianism. It has beautiful full-color illustrations from its attractively designed cover to the last page and is full of information. Order today through your local Book and Bible House or Adventist Book Center.

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# Revival changes tone of annual church business meeting

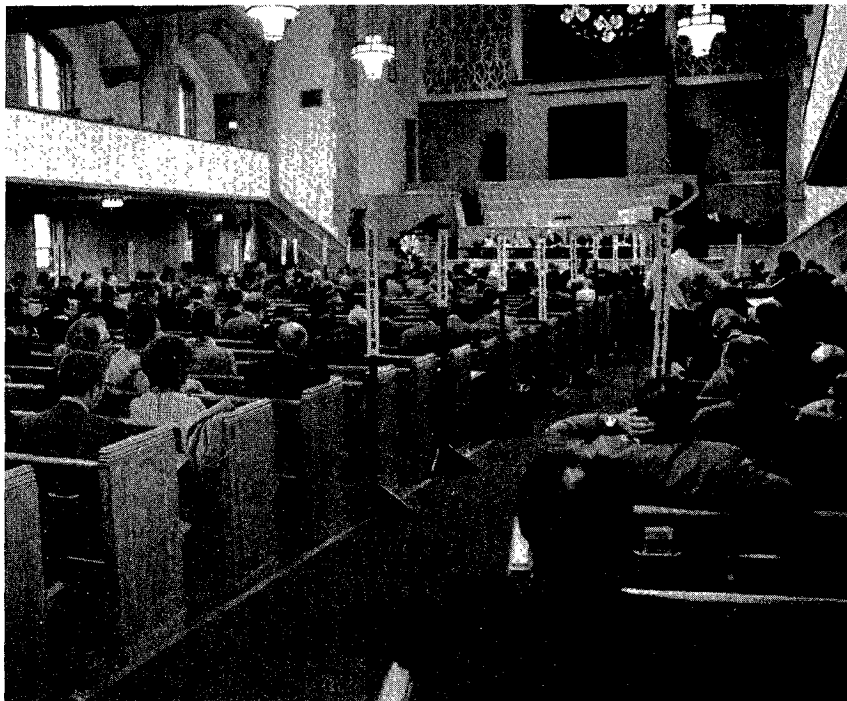
WASH., D.C.—Regular agenda items were postponed as delegates to the 1973 Annual Council discussed how the Seventh-day Adventist Church can fulfill its mission.

First indications of the unusual mood and direction that were to characterize this church business meeting came during the keynote speech by General Conference president Robert H. Pierson.

Drawing attention to the discrepancies between what the church preaches and practices, Pierson encouraged the 350 world delegates to recommit their own lives to Christ. Daily devotional sermons kept the subject of revival and reformation before those attending the two-week council.

During discussion sessions, talk centered around questions such as, What can be done to hasten Christ's return? Have our efforts and priorities been right? What have we done that has delayed the Advent?

The questions became more



In 1973 the Annual Council of the Seventh-day Adventist Church was held at the Takoma Park church across from the General Conference headquarters.

pointed: Do we think in terms of committees, institutional problems, budgets? How much time do we spend with spiritual matters? Are we bringing people into the church or the kingdom of God?

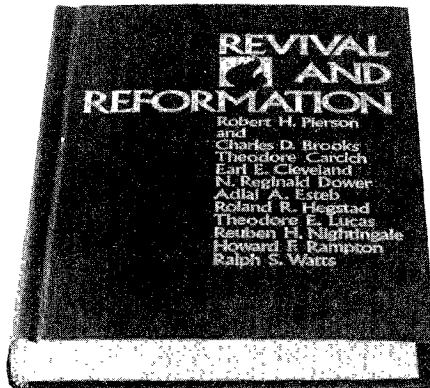
The unique message of the Adventist Church can best be told by church members living their religion. Dedication to Christ and individual commitments to active witnessing will be emphasized during the coming months.

The sermons that led to greater commitments by those attending Annual Council have been published in book form so that every

church member can share the dynamics of this exceptional meeting.

In *Revival and Reformation* you will read of the place of Bible study and prayer in revival, sharing your revival, growing and changing into a new person through Christ. Order *Revival and Reformation* from your Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131.

The price is \$4.95, but until August 31 the introductory offer of \$2.95 is in effect. When ordering, include \$.30 postage for the first book and \$.15 for each additional, and tax if applicable.



Regular price ~~\$4.95~~  
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## Literature Requests

When only name and address are listed, send general missionary supplies.

### Africa

North Ghana Mission, P.O. Box 74, Tamale, Ghana, West Africa.

Victor I. Enene, Rivers/South East Mission of Seventh-day Adventist Church, P.O. Box 111, c/o 17 Hospital Road, Port Harcourt, Rivers State, Nigeria, West Africa: tracts, magazines, books.

### Australia

Eileen Bazley, P.O. Box 124, Monto, Queensland, Australia 4630: clean copies of *Life and Health*, *Liberty*, *Listen*, *Insight*, Memory Verse Card booklets, Voice of Prophecy books of the month, also primary Sabbath school lessons and exercises.

### Burma

Pastor Victor Kipzanang, 34 Park Lane, Bahan, Rangoon, Burma: charts, magazines, books on preaching, biographies of preachers, *Bible Commentary*, Spirit of Prophecy books, *One World*, Christmas cards, and Bible games.

Lang Sawmmang, SDA Mission, Tiddim, Chin Hills, Burma: Bibles, denominational books, songbooks, periodicals, tracts, prophetic charts, colored church bulletins, Memory Verse Cards, flannel board visual aids.

A. Thankuma, SDA Mission, Kaptel B.P.O., Tiddim, Chin Hills, Burma: Bibles, *Hymnals*, Spirit of Prophecy books, *Signs*, *These Times*, *Life and Health*, *Review*, *Little Friend*, Memory Verse Cards, Christmas cards.

### Papua New Guinea

N. D. Tosen, Principal, Mount Diamond Adventist School and Agricultural Centre, P.O. Box 1753 Boroko, Papua New Guinea: For library: 4 sets *Encyclopedia*, books, particularly *Destiny* and *Panda Series*, Spirit of Prophecy books.

### Philippines

Pastor Hus S. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs*, *Life and Health*, *Listen*, *MV Kit*, children's devices, Spirit of Prophecy books (mailed at book rate), but no quarterlies.

Leach A. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I. Same as above. Mrs. Soledad G. Almocera, Northern Mindanao

Mission, Cagayan de Oro City, P.I.: same as two above.

Consolacion Bela Isuga, P.O. Box 467, Iloilo City, P.I. K-421: MV books and equipment, *Insight*, Bibles, Bible games, songbooks, child evangelism materials.

S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: textbooks, library books for grades 1-6, Spirit of Prophecy books, Bibles, youth books, songbooks, Chapel records, taped songs (cassette), *Signs*, *Listen*, *These Times*, *Life and Health*, *Little Friend*, colored magazines.

Fortunato Buaquina, Oroquieta City, P.I.: Bibles, books, magazines, songbooks, catalogs of birds and animals, *Review*, *These Times*, *Signs*, *Liberty*, *Listen*, *Life and Health*, *Guide*, Sabbath school materials, pictorial materials for Bible studies.

A. Limosnero, Dumingag, Zamboanga del Sur, P.I.: *Modern Sabbath School Reporting*, *Sabbath School Manual*, *Illustrating Songs for Tiny Tots*, Visualized Bible texts, *Branch Sabbath School Organizational Manual*, *Investment—the Miracle Offering*, children's books, felt visual aids, colored pictures, storybooks, old Christian Home calendars, *Thompson Bible Commentary*, *One Thousand Five Illustrations*, *Bible Dictionary*, Bibles, songbooks, prophetic charts, Better Life Picture Roll, Chapel records, colored slides with films (by series), *Signs*, *Message*, *These Times*, *Life and Health*.

Edmundo Galabit, Sta. Felomina St., Pulupandan, Negros Occidental, P.I.: tracts, *Review*, *Signs*, books, visual aids, Bibles, Christmas cards, Sabbath school and MV materials.

Eufrocina L. Ciencia, SDA Multi-grade School, Southern Nueva Vizcaya Dist., Acmaguer, Bambang, Nueva, Vizcaya, P.I.: Bibles (new), *Hymnal*, magazines, *Little Friend*, *Primary Treasure*, Chapel records, Sabbath school supplies, children's books, colored pictures, audio-visual aids, *Psalms for Tiny Tots*, denominational books.

Silvano P. Penales, Katipunan, Zamboanga del Norte, P.I., c/o Pastor B.C. Calahat: Bibles, *Listen*, *Review*, *Signs*, *Liberty*, *These Times*, songbooks, prophetic charts, *Why I Became a Seventh-day Adventist*, tracts, Spirit of Prophecy books, quarterlies.

## Deaths

**FRANZ**, Lucile Berthold—b. Sept. 29, 1888, Thompsonville, Mich.; d. May 15, 1974, Angwin, Calif. She studied at Emmanuel Missionary College and taught church school in Michigan for two years. In 1910 she married Charles Oliver Franz. They served as self-supporting missionaries in Cuba for four years. Then they joined a group that established a boarding school for black youth at Hillcrest, Tennessee. During the next 36 years she and her husband served in four local conferences and the Southern Union Conference. Survivors include her son, Clyde O. Franz, secretary of the General Conference; and two daughters, Mildred Duge and Maisie Duge.

**KRUFT**, Kathryn—b. March 28, 1898, Parkersburg, W. Va.; d. Dec. 28, 1973, Phoenix, Ariz. Survivors include her son, Robert, Jr.; five grandchildren; three brothers, J. D., R. L., and William H. Snider; and four sisters, Mrs. Burgess Ross, Mrs. B. E. Wagner, Mrs. Glen Bee, and Mrs. Samuel Barretta.

**LOSEY**, Leon Bird—b. Feb. 26, 1887, Dawson, N. Dak.; d. April 8, 1974, Loma Linda, Calif. Elder Losey began denominational work as a minister in 1921 in the Upper Columbia Conference. For three years he was principal of Granger Academy, following which he was educational and MV secretary of the Upper Columbia Conference for three years. For two years he was principal of Auburn Academy, Auburn, Washington. From 1930 to 1939 he was principal of a school in the Southern Asia Division. After his return to the States, he was dean of men at Walla Walla College for 12 years. Survivors include his wife, Harta; daughter, Gladys Hailey; a granddaughter; and a brother, Don.

**MEYERS**, Grace Avis Helm—b. Jan. 22, 1891, Willow Lake, Neb.; d. May 9, 1974, Denver, Colo. In 1917 she married Eddie H. Meyers, and together they spent ten years as missionaries in South America. Survivors include two children, Vivian Kemper and J. Edward Meyers; three grandchildren, Gwen Forrester, and Brenda and Ed Kemper; two sisters, Winifred Evey, Helen Drago; and a brother, Cecil Martin.

**RAMOS**, Juan P.—b. June 23, 1901, Peru; d. April 18, 1974, N.J. He was a minister for 36 years in his native land, part of which time he was president of the Peru Mission. Survivors include his wife, Catalina; five sons, Irwin, Dany, David, Henry, and Joel; two daughters, Anita and Raquel; and four grandchildren.

**SAXTON**, Homer F.—b. Aug. 15, 1888, Brewster, Neb.; d. April 30, 1974, Portland, Oreg. While attending Plainview Academy, Redfield, S. Dak., he taught violin. He married Ethel Currier, who died soon afterwards. In 1919 he graduated from Union College and married Olive Boutelle, who died in 1967. He taught Bible at Union College for five years, then taught at Walla Walla College for five years. In 1967 he married Lottie A. Westermeyer. Survivors include a daughter, Myra Fern Kearney; son, William; six grandchildren; three stepchildren; two step-grandchildren; a brother, Claude Saxton; three nieces; and one nephew.

## Coming

Church Lay Activities Offering	July 6
Disaster and Famine Relief Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Lay Preachers' Day	September 7
Church Lay Activities Offering	September 7

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## Editors Meet to Sharpen Skills

Editors of more than 50 Seventh-day Adventist publications met in council on the campus of Pacific Union College from June 27 to July 1. The council had as its objective to sharpen editorial skills and focus.

High on the agenda were such discussions as "Reaching the Non-Christian World," "Imaginative Writing, Pro and Con," "Developing Editorial Vocation, New Writers, and Present Staff," "Dealing With Sensitive or Controversial Topics in Journals," and "Are We Talking to Ourselves?"

Workshops were a part of the program each day, with those attending divided according to interests. These included book editors, journal editors, and union paper editors.

Primary in the emphasis of the council was the instruction given the church's writers and editors by Ellen G. White many years ago: "The great object of our publications is to exalt God, to call men's attention to the living truths of His word." M. CAROL HETZELL

## U.S. Federal Income Tax Deductions

The House Ways and Means Committee is working on a revision of the total tax structure. Strong opposition from the public, it seems, has forced them to back away from an earlier proposal to phase out Federal personal income tax deductions for charitable contributions. However, this issue could be revived at any time.

The prompt response of the citizens to this piece of legislation and the action of the Congressmen gives evidence of the effect of public opinion on lawmakers W. MELVIN ADAMS

## Red Cross Mentions Adventist Help

P. F. Pedersen, Columbia Union lay activities secretary, reports that Seventh-day Adventists were prominently mentioned in the opening report of the recent national convention of the American Red Cross in Minneapolis, Minnesota.

The report, a multimedia presentation, was given by Frank Stanton, chairman of the American National Red Cross and former president of the Columbia Broadcasting System. Seventh-day Adventists were mentioned in connection with the Xenia, Ohio, tornado. While the entire report centered around the Red Cross, Elder Pedersen felt they made a special effort to recognize volunteer organizations who worked closely with Red Cross personnel.

Elder Pedersen, who represented the Seventh-day Adventist Church at the convention, adds, "I got a sense of the bigness and dedication of thousands of Red Cross workers, both volunteer and paid." V. W. SCHOEN

## Canadian Leadership Changes

A. N. How, president of the British Columbia Conference for the past seven years, is the new secretary of the Canadian Union Conference. Carl Klam, formerly union secretary-treasurer, remains union treasurer.

Filling the vacancy in the British Columbia Conference is A. W. Kaytor, president of the Alberta Conference for the past eight years.

## Arizona Re-elects Conference Staff

Nearly 300 delegates representing the 5,500 members of the Arizona Conference met in triennial session on April 14 and re-elected John V. Stevens as president. Thomas H. Bledsoe was re-elected as secretary-treasurer; all departmental leaders were re-elected.

A most significant action of the session was to place in trust \$1 million for Thunderbird Academy. Interest from the trust is to be used to complete the rebuilding of the academy and hold down tuition costs. Other actions called for a recommended second tithe, participation by church members in the small literature program, and better church identification.

Eight new churches were added to the sisterhood of churches, bringing the total to 47, and five new elementary schools were recognized. School enrollment in the conference's 19 schools is up 30 per cent, while church membership has grown by more than 1,200 members. JEFFREY K. WILSON

## Disaster and Famine Relief Offering

On Sabbath, July 13, in Adventist churches in North America and in many other divisions, an offering for disaster and famine relief will be received. In addition to helping victims of the increasing number of disasters, SAWS (Seventh-day Adventist World Service) is faced with helping to alleviate unprecedented world famine. The offering means life to many people, including children.

Indicative of the interest of church members in this humanitarian service is a letter received from a woman, evidently single, perhaps widowed.

"I have been reading about the terrible famine in India and Africa. I know it's not much toward relieving the great need, but maybe this \$1,000 will help some. I don't want to wait till the offering in July. In the bank it doesn't help to relieve hunger. May our Lord soon come." C. E. GUENTHER