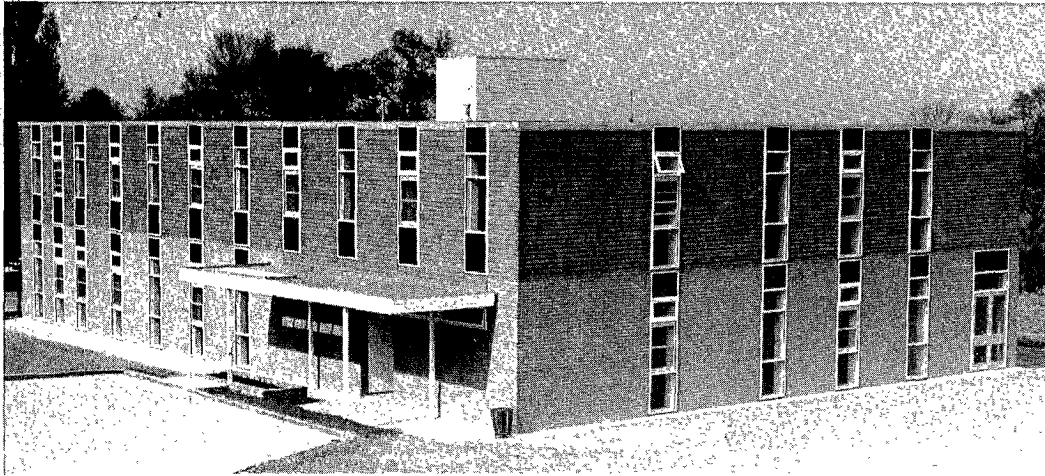


# Review

JULY 11, 1974

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



The new Ellen G. White Research Center, Europe, occupies part of the main floor of the new library at Newbold College in England. During the official opening of the center on April 21, Arthur L. White, right, secretary of the Ellen G. White Estate, explained Harry Anderson's painting of the Albury Park Prophetic Conference to Hedwig Jemison, assistant secretary of the White Estate at Andrews University, and Paul Steiner, European research center curator. Below, Elder White watches as R. E. Graham, Newbold College president, greets Elder Steiner.



## Ellen G. White Research Center Opens in Europe

By ARTHUR L. WHITE

WITH THE OPENING of the new Ellen G. White-SDA Research Center at Newbold College, England, April 21, students in Europe now have more ready access to Ellen G. White materials and other church documents for their research. Prior to this, the only such centers existing were *Continued on page 16*

## "Here They Are"

Nandi, Fiji Airport

In the fourteenth chapter of Revelation is an inspired picture of the Saviour's second advent. Here our Lord is pictured, seated upon a white cloud, holding in His hand "a sharp sickle," with which "the earth was reaped" (verses 14, 16). It is a scene that should stir the heart of every believer in the Advent.

Just prior to the appearance of Jesus at His second coming the revelator depicts three angels proclaiming three messages to the world. These messages are well known to every Seventh-day Adventist. The first announces the arrival of God's judgment. The second depicts churches torn with confusion. The third warns against the reception of the mark of the beast.

Verse twelve of this chapter reveals the quality of people the three angels' messages gather out from the world and prepare for the Lord's return. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Here Jesus introduces His chosen ones. "Here are they," He announces. "They are an obedient people. They have loved Me enough to bring their lives into harmony with My commandments. They maintain the faith of Jesus."

How long the Lord has been waiting for this great day! Centuries ago He promised He would return for His people, "that where I am, there ye may be also" (John 14:3).

Since the day of His promise He has looked forward to the hour when He could fulfill His word. He sent His twelve disciples to herald abroad this blessed news. He called into existence His remnant church to proclaim His present truth, to make ready a people who would love and serve Him with all their hearts and keep His commandments—a people with the faith of Jesus.

### Commandment Keeping Enrages Satan

Satan is not pleased when men and women keep God's commandments. He is especially angry as he witnesses God's last church preaching the commandments. He knows well the words of Jesus, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

The law reveals where we come short in our relationship with God and with those about us. "By the law is the knowledge of sin" (Rom. 3:20). The law points out sin. It does not save us. However, it points us to One who can!

The commandments are like a mirror. They show us where our spiritual face is dirty, but the mirror (the law) does not cleanse our dirty face from sin. The Decalogue only points us to the cleansing agent—the blood of Christ that will "cleanse us from all unrighteousness" (1 John 1:9).

When Jesus points to a commandment-keeping people at His second advent, He vindicates His claim that it is possible for man, with Christ's help, to live a life in harmony with the precepts of Heaven's law. Satan contended it could never be done. Jesus, pointing to the redeemed, declares triumphantly, "Here they are!"

Those who are saved at His appearing not only live

in harmony with God's law but they have a faith like Jesus' to keep them from falling. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This is indeed "the everlasting gospel" the revelator mentions in Revelation 14:6.

Men were saved before the cross through faith in a Saviour to come in the future. Since the cross we are saved through faith in a Saviour who has already died for our sins. But whether it was before the cross or since, there is only one way into the kingdom. This is through Jesus. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

### Preparation for the Advent

Only the person whose life is in harmony with the commandments of God and who believes in Jesus is covered with the robe of Christ's righteousness and will be ready for his Lord's return. The Lord's messenger declares, "How earnestly should we strive to perfect a character that will enable us to stand before the Son of God! Only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with 'power and great glory.' It means much to be an overcomer. The besetments of the enemy and all his evil agencies must be firmly resisted. Every moment we must be on guard." —*Sons and Daughters of God*, p. 368.

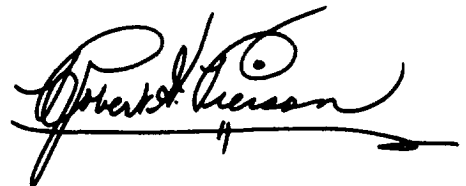
"The religion of Christ in the heart will gain for its possessor a complete victory over those passions that are seeking for the mastery. Said Christ: 'Seek ye first the kingdom of God, and his righteousness; and all these [needed] things shall be added unto you.' This promise will never fail. We cannot enjoy the favor of God unless we comply with the conditions upon which His favor is bestowed." —*Testimonies*, vol. 4, p. 610.

"He loves the things that God loves; for his life is bound up by the golden chain of the immutable promises, to the life of Jesus. His heart is drawn out after God. His prayer is, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' In the immutable standard he sees the character of the Redeemer." —ELLEN G. WHITE, in *Review and Herald*, June 21, 1892.

"When Christ is in the heart it will be so softened and subdued by love for God and man that fretting, faultfinding, and contention will not exist there." —*Testimonies*, vol. 4, p. 610.

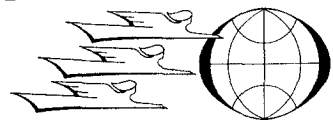
When God's people reach this standard they may look for the Saviour to come.

By our sincere acceptance of the righteousness of Christ, let us hasten His coming.



President, General Conference

# Review



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124th Year of Continuous Publication

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## This Week

Our cover describes the opening of the first Ellen G. White research center outside of the United States. Located at Newbold College, England, in the new college library, which was dedicated on the same day (see p. 17), the center represents an important step in the history of our church, making possible serious research that was formerly almost impossible for a great number of Europeans.

Edward E. H. Vick, "Worship God" (p. 4), received his Ph.D. degree from Vanderbilt University. After serving as assistant professor of historical theology at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, he returned to his homeland, England, where he pastored churches in Oxford and Cambridge, prior to his present duties as a theology teacher at Nottingham.

Grace Fields, "Meditations on a Family Clock" (p. 11), is director of social service at Blythedale Children's Hospital, Valhalla, New York. Miss Fields received an A.B. degree from Andrews University in 1942, an M.S.S. from New York University Graduate School of Social Work in 1958. She has worked as a secretary in the General Conference Lay Activities Department, a script writer for Faith for Today, a copy writer in an advertising agency, and social worker in the Veterans' Administration Hospital, Brooklyn, New York.

The picture of the beautiful antique clock that accompanies Miss Fields's article is of the family heirloom she describes.

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## Letters

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

### Memory Bank

I have wished our Sabbath school superintendents might start a program of memorizing, that is, that they would encourage our people to store in their memories many of the fine old hymns and selections of Scripture against the time when we may not have our Bibles and hymnbooks available. The song leader could choose one hymn each month to be memorized. It could be sung at first with the book, after that without the book. He could encourage the members to memorize it at home. Songs especially showing God's love and care could be chosen. All the verses should be memorized.

Such Scripture passages as Psalms 23, 121, and Hebrews 10:35-39 should be memorized. The congregation could help choose portions. Repetition will help to fix these passages in the memory.

CATHERINE WILES  
Canyonville, Oregon

### Jesus or TV

Thank you for the excellent article, "Changing Channels" (Jan. 31). We don't have a TV in our home, but during Christmas vacation TV was available to us to turn off or on at will. I am ashamed to admit that I watched it much more than I should have. It is a struggle.

It is easier to turn a knob, sit down and do nothing than it is to sit down, pick up the Bible and really study. Can we meditate, think of the glory and majesty of God, after we have spent hours watching TV? Can we pray without seeing images from the screen in front of our eyes, blocking out thoughts of Jesus? If we can't, then how can we have Jesus for a close Friend when we can't even talk to Him without other things crowding Him out? Is television my friend? Or is Jesus my Friend?

JAN NASH  
Fletcher, North Carolina

### Salvation of Infants

Your comment (Bible Questions Answered, April 4) about infants was of great interest to me. Our Janna Lizabet died at two and one-half months. Broken hearts puts our feelings too mildly.

I'm a third-generation Seventh-day Adventist, with a somewhere-gotten idea that babes who died would be in heaven if their parents were. Well, I was beyond grief. The idea that Janna's salvation was dependent on me was overwhelming. Of course, just minutes of reasoning tells one that Jesus is our salvation—even a babe's.

In *Selected Messages*, book 2, pages 258-261, Mrs. White uses Luke 18:16, Jeremiah 31:15-17, Romans 8:28, and 2 Timothy 1:12 as Scripture comfort to mothers who are bereaved. An empty-armed mother herself, her words have been a wealth of comfort to me (page 260). Even motherless infants will be in heaven. I can live today in complete love and trust, for my Jesus guards our jewel (page 271) in love more than I can comprehend until that glorious resurrection morning.

RUTH G. CALKINS  
Tustin, Michigan

### The Age of Vicarious

Re "The Age of Vicarious" (Feb. 14).

Television is not the innocent electrical appliance some folks take it to be. We all would benefit by controlling the TV instead of letting it control us.

The author did not mention radio, but I think his warning applies to this medium as well. The author woke me up and the radio, which was one of my weaknesses, has since conscientiously remained off.

BARBARA C. LARSEN  
Greenwich, New York

### Camp Meeting Season

I hope that those making arrangements for the camp meetings will read *Testimonies*, volume 6, pages 87 and 88.

There are several statements in this passage to which I want to call attention: (1) "There should be less preaching and more teaching," (2) "There must be less sermonizing and more tact to educate the people in practical religion," and (3) "As we approach nearer the end, I have seen that in these meetings there will be less preaching and more Bible study. There will be little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures."

We need to become of one mind to work together as one in finishing the great work the Lord has set before us. There is a vast

*Continued on page 10*

I. "WITH REVERENCE let the saints appear, and bow before the Lord." Who is God that we should worship Him? Who are we that we worship God? We cannot worship a phantom, or an unreality; we cannot worship an unknown God. This would be idolatry. Who is this God we worship? He is not the God of our dreams, one whom we can manage, who looks with a grandfatherly eye on our weaknesses and passes them by with a smile. That is not God. Nor is He the God of our ideas: the philosophers' God drawn in to make a theoretical system hang together, the "most real being" of a Kant or the Guarantor of a Descartes. Nor is He even the God of dogma—the God of the theologian or creed when wrapped up in a veil of tradition or explication. We can never explain God.

No, He is not the God of our dreams—but the God who shatters those dreams and from the debris builds up His purpose and His goal. We tend to want a God we can manage, who will keep quiet when we want to speak, and when we want to sin, who will not embarrass us with thoughts of pride and guilt. We want a God we can manage. But this is not the God of the prophets and the apostles, the God of our Lord Jesus Christ. God is *worshiped*, not managed or manipulated.

He is not the God we can think about and leave it at that. God shatters every syllogism. "For my thoughts are not your thoughts." God is God, neither Uncle Bill nor a fiction of any other kind. God is God. And when we know that God is God there is only one thing to do—to fall in trembling adoration before the great mystery of self-sufficient Being and all-merciful Love.

God is God, man is man: when man comes appropriately before God there is encounter, there is demand, and purification.

But who is this God? This God is the God of our Lord Jesus Christ, the God who is made known in Jesus Christ, since Jesus Christ is God, one with God in purpose and will. "God was in Christ" (2 Cor. 5:19).

A. *God is a God who acts: to judge, to save, to purify.* Before and over and above what we do, God acts. The Biblical and the de-

*Edward E. H. Vick, Ph.D., teaches theology at Nottingham, England.*

# Worship God

votional literature of the church is replete with psalms and hymns of thanksgiving, and of praise for His guidance. God acts: He created the world, protects the world, upholds the world, directs history.

Above all, God acted in Jesus Christ—this was God's central act. What we know about God is known from this point. We must always keep close here, for there is no other way to God. Nor apart from Jesus Christ do we know God. God was in Christ.

B. *God is a God who acts in face of sin:* but we are always to remember that sometimes God acts in silence. God can do what we cringe to do: look upon sin and suffering and needless death and despair. He can look at Belsen and Auschwitz and Buchenwald; He can look over the battlefields of history; He can look at the brothel and the saloon and the broken home, neglected and sad. He can also look at my proud and wicked heart, that outwardly appears pious and religious. Your heart, too. God can look at it all—for He has acted in face of it all. "God was in Christ, reconciling the world unto himself."

C. *God is a God who acts in face of sin to judge, to save, to purify:* God judges us in our best; God saves us in our worst; God purifies us into His best. "God was in Christ . . . not imputing their trespasses" (2 Cor. 5:19).

## God Is Love

Who is this God? It is summed up in the words "God is love." Unfortunately, the word *love* has become sentimentalized and made to stand for something quite different from what it should. There is a stalwartness about love that is overlooked when it is described only in terms of our desires and wants. There is no power more shattering than the love that will not let us go. God is love. How inexplicable and strange. Before this love we can only wonder and adore. Feeble words are not enough. We must fall and worship. Worship God. The God we worship

is the God of love. God who does the unexpected and the unexplainable. His actions are wonderful, mysterious, powerful. He is a God who stooped. For the creatures He had created for happiness and joy twisted His gifts as they came fresh from His hands. He stooped, for there was no other way, and gave Himself to reconcile man to Himself, on a Roman execution hill. That is God. And can we come and mumble carelessly our paltry praises to a God like that?

But there is another question to be asked in order to understand what worship should mean. We have asked, Who is the God whom we worship? Now ask:

Who are we who worship? God says: "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). "Thou knowest not": we are blinded, never having had the pride fully shattered. But can we face the picture of ourselves? Could we stand these words: "Confess that you have all these things from God; whatever good you have is from Him; whatever evil, from yourself. . . . Nothing is ours but sin"? Man's very being is corrupted; man is a sinful being. His "nature" is sinful. When we speak of sin we must insist on the truth that sin is not merely "something in man" but that it is the very existence of man apart from God—that it means being opposed to God, living in the wrong, perverted relation to God.

So we answer the question "Who are we?" by saying that we are estranged from God, cut off from Him, sinful at the very core of our being; we cannot get back to God unless God calls and forgives us. I shall ask you three questions: Do you recognize yourself as a sinner? Do you dare as a sinner to come before God? If you do not recognize yourself as a sinner why do you come before God?

The hour of worship is a time of assurance of God's willingness to

accept the sinful. The fact that within the activity of the church there is an hour of worship is evidence that God is ready to speak that word of forgiveness to us who are sinful. God is here, to shatter the illusions of the self. God is here and acting to save and to sanctify: that is one reason why there is such a thing as the worship service. It is evidence that God wants us to come, that He will accept us; that when forgiven we can bring to God our answer of praise and thanks. We bring before Him our need for repentance and forgiveness, and then the joy that it has been received and we have repented and been forgiven. We can bring to God our offering of worship because He has acted on our behalf and has helped us to a knowledge of Himself.

But our verse has another couplet:

II. *His high commands with reverence hear, and tremble at His word.* God's commands are "high" commands.

I am troubled by the Christian's desire for simplicity and straightforwardness. Take this desire for simplicity and think about it. It is expressed in such thinking as the following, even if only in the subconscious mind. "Give me a religion that I can put down on a post card or can summarize in five points. Give me a religion I can manage. Give me a list of duties and commands. Fix up the answers to the questions about belief and life in such a way that I need never be confused, so that I can be absolutely certain and make strong assertions. Then I will be a happy Christian." But God's are "high"

commands: what we sometimes think of as keeping God's commands is only the beginning, and, I am afraid, for some of us, not even that. An act of worship, a way of worship, a day of worship can so easily become a means by which in the name of love and service to God we set our own works and pride of performance in the foreground. It is a hard saying. But only as we hear the hard saying can we render acceptable worship.

#### Are We Hearing the Commandments?

"His high commands with reverence hear": I would like to ask a frank question: Are you a commandment hearer? "God's high commands," "Commandments of God." The one place where we come to hear God's commands is at the hour of worship. We come to be directed. We may rightly expect that God's commands will there be declared. God's commands? What are they? To you, today? We cannot keep unless we hear. We cannot hear unless we tremble at His word, the word of the God we have discussed.

Let us not confuse what we sometimes call "Sabbathkeeping" (that is the setting aside of a particular day for a particular purpose) with commandment keeping. We can be so-called Sabbathkeepers and not commandment keepers. This business of commandment keeping is wider and broader than we may yet have dreamed. There are many Adventists who have not begun to learn what keeping God's commandment is: it is a way of life, characterized by the fact that at every point we are responsible to His call and demand. It is a continued response to the all-demanding word of the Lord to the disciple: "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

God's commands! They may, even now, be directions for this week's life; for a new way of life for you and your family; directions for a decision that has to be made, money soon to be spent, a marriage contemplated, the choice between service or self, the matter of schooling, of forgiveness to a friend, a command to have courage in suffering, the ways the hours of leisure will be used, or many another such imperative appropriate to your personal life.

Hear! Listen to God's word to you. What does it speak? Avoid that evil! Avoid the place of temptation! Seek out that friend! Humble that proud heart! Don't scurry around and rush about so much

but give Me a chance to be heard sometime! Don't worry, be at peace! Perhaps His command to you is the simple word of a hard directive: Listen! To your baby's prattle, to the song of the bird, to your mother's love and care. Listen to the words you are speaking. Listen for My voice where before you never expected it. Listen and obey.

The church is the fellowship of worship. It is the *church* that assembles for worship. God's church exists. God raised up His church. The church is God's creation. That God's church is, that it exists today, is a sign, an assurance that *God is*, that God has acted and continues to act to save and to sanctify. He makes Himself known in many ways. But the church is the place where He discloses Himself and is known.

Suppose there were no church. This would mean that there would have been no continuing faith in the world. So when the church comes to worship, each one of its members comes in recognition that God saves His people individually, but as members one of the other. The church is the special place where God's company of people is, and it is here within the fellowship of the church that God wills to be known. So we worship Him, one with the other, as one belonging to the other. Never let us neglect the fellowship of the church. "No man is an island, No man walks alone. . . . We need one another."

Only those who have bowed with reverence before God can know what Christian fellowship is. But how often within what is called the fellowship of the church, a brother's problems are never known, young people's hopes never shared, the burdens of another never lightened.

Finally, the service of the Lord is a joyful one. We come to the hour of worship in repentance for our sins, we experience the healing of forgiveness and the word of the Master, "Son, daughter, thy sins be forgiven thee." Then comes the assurance that we are no longer estranged from God. The Christian knows, and assurance is far deeper than emotion, that with God giving Himself to him in grace, all things are possible. Thus the worship of the church, faithfully directed by him who is called to the vocation of ministry and faithfully responded to by him who comes to hear, is the instrument through which the high commands of God come to be known, and also through which grace to fulfill those commands is given. □



# Four Ingredients of a Model Revival

By B. B. BEACH

"ADVENTISTS ARE nothing else than normal, all too normal, average citizens." This sweeping and captious statement is found in a recent book written by a former Adventist. We are told that Seventh-day Adventists are tied up with the current consumer society and, like others, are treading the mill of goods-getting.

We are not impressed by the arguments and views of this author. It is, however, a healthy exercise in self-criticism to ask ourselves whether Adventists are actually living in vibrant expectation of the coming Lord. No one doubts that the Second Advent is central to Adventist theology, but does it determine the Adventist life-style?

Adventists teach that since 1844 men have been living in the time of final judgment. However, if Adventist living is not fully in harmony with this teaching a credibility gap must inevitably develop, and time of judgment can become the judgment of time.

*B. B. Beach, Ph.D., is secretary of the Northern Europe-West Africa Division.*

## Life Sketch of Allen Leslie Ham

Allen Leslie Ham, General Conference vice-president from 1955 to 1958 and field secretary from 1950 to 1954, died May 16 at the St. Helena Hospital and Health Center, in Deer Park, California.

Elder Ham was born October 13, 1889, in Minneapolis, Minnesota, and was reared in a Seventh-day Adventist home. He began his ministry in 1912 in the Washington Conference. From 1914 to 1942 he served as a church administrator in the southern part of China. Following World War II (during which he was interned in Hong Kong for six months as a Japanese prisoner of war) he became president of the Southern Asia Division, where he served from 1943 to 1950.

Elder and Mrs. Ham were outstanding missionaries and did much to build up the work of the church in different countries of Asia.

Funeral services were held in the Elmshaven church in the Napa Valley, with R. R. Figuhr, former president of the General Conference, officiating. He was assisted by W. B. Ochs, who served concurrently with Elder Ham as vice-president.

Elder Ham is survived by his wife, Nina Wilcox Ham, and three children, Mrs. Doris Strickland and Mrs. Beatrice Reinke, both of California, and Dr. Lyle C. Ham, of Oregon.

Secularism and religious apathy are licking at the flanges of the church; so is false revivalism. Satan has always used a two-pronged approach to weaken the church internally: trying to freeze the church into inaction by introducing the dry-ice of indifference and endeavoring to reduce the church to smoldering cinders in the wildfire of fanaticism. Neither ice cubes nor ashes make effective witnesses to Christ's soon coming. In both cases the result represents really a capitulation to the diseased spirit of the age.

The second advent of Christ is not only a message to be proclaimed but it must be a spur to righteous living for Adventists facing their coming Lord. Ellen G. White emphasizes that the solemn fact of Christ's soon return is "to be kept not only before the people of the world, but before our own churches" (*Fundamentals of Education*, p. 336).

Is there today a need for a revival of Adventism among Seventh-day Adventists? There is an element of danger in talk about revival. It can become a slogan, to

which leaders and members pay lip service. But in the long history of God's people authentic revival never began as a public relations exercise or as a way for leaders to tell others, in effect, "Look how righteous I am." In the Sermon on the Mount Christ condemns religious practices predicated on proclaiming one's religious piety "with a flourish of trumpets . . . to win admiration from men" (Matt. 6:2, N.E.B.). In this case the only result is admiration, not Adventism.

### Revival Brings Verve and Vigor

On the other hand, revival is needed to give verve and vigor to the Advent message and Adventist witness. Revival means bringing back to the original life, strength, and warmth. That which is only potential becomes powerful, that which is implicit becomes explicit, and that which is dormant becomes dynamic.

The reformation launched by the 25-year-old King Hezekiah around 700 B.C. presents some of the basic ingredients of a model revival. First of all, there was an awareness of the times and the human predicament. Hezekiah and the people of Judah realized that apostasy had separated them from the blessing of God. As a result, they were under the judgment of God. War, disorders, and even captivity were the nation's lot. It is precisely such an understanding of the times and the church's condition that is needed today, an awareness that mankind is living in the solemn time of judgment. Such experiential knowledge will make the Second Coming an integral part of practical daily living.

Second, the "church" became the center of the members' life. Hezekiah "opened the doors of the house of the Lord" (2 Chron. 29:3). Worship had fallen into disuse. Adoration, communion, music, and sacrifice were now raised to a high level of worship. It is revival in worship that quickens the attitude of expectancy, as the worshiper communes with his coming Lord. Great joy filled the worshipping hearts and daily lives of the children of Judah. In a similar way, today, the joy of the blessed hope



F. C. WEBSTER  
Assistant to the President  
General Conference

must burst forth with refreshed gladness in worship and witness.

Third, during Hezekiah's reign a wave of repentance started in Jerusalem and swept from village to village and home to home. There was sorrow for sin. The people sanctified themselves and made sin offerings, as atonement for their Godward sins, and peace offerings to express gratitude and brotherhood. They turned away from habitual sin and threw into the brook Kidron the "uncleanness" found in the Temple of God (verse 16). In a parallel fashion, revival today involves repentance from sin and a deliberate avoidance of being squeezed into the mold of worldly "normality." Sanctification means a quality of life that is different from the run-of-the-mill human existence. It means appropriating by faith the righteousness of Christ made available through His once-and-for-all sacrifice on the cross. It is precisely Christ's righteousness that makes it possible to be properly robed in expectation of His coming.

### Revival Brings Commitment

The final transformation has to do with liberality. As a result of the reformation begun by Hezekiah, a spirit of consecrated service and generosity filled the people. They brought their tithes and offerings in such "abundance" (verse 35) that the priests could not fully cope with the volume of the offerings.

Revival means commitment. It means that the coming Lord makes a decisive impact on a Seventh-day Adventist and his material possessions. He cannot be an "average citizen" working on the plan of addition, simply getting the good life as advertised on television. His goal is no longer material affluence, but missionary influence. He works on the plan of multiplication, God blessing his liberal giving in a climate of mission and expansion.

The characteristic mark of Seventh-day Adventists must never be "normalcy" or "conformity," but "peculiarity" and "purity." Adventists are called to be nothing less than peculiar citizens, that is, "people claimed by God for his own" (1 Peter 2:9, N.E.B.). They look "forward to the happy fulfillment of [our] hopes when . . . Christ Jesus will appear" (Titus 2:13, N.E.B.). Therefore, it becomes essential that every Adventist who "has this hope before him purifies himself, as Christ is pure" (1 John 3:3, N.E.B.). □

# Squawkers

By MARYE TRIM

FOR THE YOUNGER SET



"Nobody likes to listen to squawkers," the camp pastor told the girls and boys gathered around the campfire. "Two or three unhappy people can spoil all the fun by their complaining and squawking." After he finished his story, not another squawk was heard in the camp.

A HUNDRED LAUGHING, shouting girls and boys tumbled out of buses and cars at the junior campgrounds. For months they had been waiting for this day. Now they were actually here. Leaders and counselors began to direct the milling crowd into orderly lines for registration and assignment to cabins and tents. By noon, everyone had found his place and unpacked his luggage. What a buzzing, busy group it was!

The days were filled with activities—hiking over the hills, boating, horseback riding, nature study, games, swimming. There was never a dull moment. Best of all, the juniors enjoyed the stories as they sat around the campfire in the evenings. It seemed everything had been planned perfectly to make each camper excited and happy.

But in spite of this there were several who found something to complain about. Joe had been placed in a tent when he would rather have been in a cabin. Becky didn't like one of her roommates. Somebody else got the particular horse Bob wanted to ride, so he sulked all day. Their counselors tried to help them out of this complaining attitude, but their words had little effect.

The third evening it was the camp pastor's turn to tell a campfire story. He told about something that had happened in an Eastern city.

"Thousands of starlings had chosen the City Hall for a roosting place. To keep the great building clean was cost-

ing the city thousands of dollars. Many ways of scaring them away had been tried, but everything failed.

"Then somebody thought of a clever plan. He trapped one of the starlings. As it squawked and screamed to get loose, a tape recording was made. Loud-speakers were set up at different points of the building. At roosting time the tape was turned on. The loud squawking started up all over the place, a terrifying sound. The birds went into a panic and took to the air in great flocks. Some ventured back the next night, but when the squawking began they hurried away. Every day there were less. Soon the building was deserted and the starlings never returned. They just couldn't stand the squawking. Nobody likes to listen to squawkers.

"Some of us have been wondering whether that squawking starling who made so much fuss had wandered out here to our campground. We have been hearing some unpleasant squawks now and then. This can ruin our camp. If it continues, we may have to pack up and fly away like those starlings did. Two or three unhappy people can spoil all the fun by their complaining and squawking."

For a few moments the group sat silent. Then the song leader stepped up and soon had everyone singing lustily, "In my heart there rings a melody of love." After several choruses, they separated in high spirits. Not another squawk was heard in the camp.

# Let's Talk About Health

By RALPH F. WADDELL, M.D.

## Hospitals and Health

HAVE YOU EVER BEEN admitted to a hospital as a patient? If you haven't you have missed an experience. In years gone by, hospitals were frequently thought of as places of last resort, places to go to die. Not so today. They are an integral part of modern medical science's contribution to optimal health and abundant living.

Annual physical examinations are an essential aspect of preventive medicine. Scientific sleuthing ferrets out incipient diseases and problems before they develop into major entities. Not infrequently the nature of these investigations requires brief periods of hospitalization. The person who can enjoy the expertise of highly qualified clinicians and quality care in a modern Christian institution is fortunate.

It was the writer's recent privilege to be admitted to the Loma Linda University Medical Center for a brief period of tests and observations, a part of an annual checkup. Kindness and compassion were personified in every contact from the moment of admission to discharge.

"We thank you for not smoking in this building" serves as a gentle reminder of the administration's consideration for its guests. It should also provoke serious thought among those afflicted with the habit. Every detail of care, from admission through to being bedded down in Room 7210, was marked by genuine Christian courtesy, thoughtfulness, and procedural efficiency.

### Nature of Tests Explained

Full disclosure is expected these days. Loma Linda's competent staff take time to explain what they are doing. For instance, shortly after my arrival a neatly uniformed young man came into the room and introduced himself as John. He then said he was from the clinical laboratory and would like to take a small sample of blood. He told of the tests they proposed to do and the reasons for them. He withdrew blood painlessly, thanked me, and wished me a pleasant evening and a good night's sleep.

That first evening at least six physicians, technicians, or other health workers came in for specific purposes. Each introduced himself and explained where he was working, what he wished to do, and why. Although all were friendly and manifested a personal interest in patient comfort and peace of mind, each gave evidence of high professional standards and technical excellence.

The following morning when I was wheeled into surgery a sweet little nurse came alongside and said, "I'm Pam; I'm your surgical nurse and I'll be here with you throughout the entire procedure. If there is anything

you need for your comfort I will help you. If your nose itches I will scratch it for you." Throughout the procedure the surgeons and attendants kept me fully informed as to what they were doing. The surgeon explained the nature of any unusual sensations before they were produced.

Frequent visits of God-fearing praying chaplains add tremendously to the impact produced by Adventist hospitals. A few words of encouragement, a genuine smile, and an empathetic look followed by a short appropriate prayer carries a message not to be found in a non-Christian environment.

Loma Linda University Medical Center is truly a genuine Seventh-day Adventist health-care institution. This excellent facility was initially founded in 1905 with the opening of a school of nursing. By 1910 a medical school was operating amidst an era of turmoil. In an effort to improve standards of medical education, the authorities were closing schools throughout the nation. It was an inauspicious time for the opening of a new school of medicine! Loma Linda, however, was bound to succeed, for it was divinely



## To Receive

By MARIE VAN SCYOC

So easy to give, so hard to receive,  
With pride that is stiff-backed and straight,  
And the difficult lesson we have to learn  
Is that humbleness is great.

So easy to do, so hard to accept,  
With prickles up our spine,  
We are anxious to serve and labor for love,  
But to be served is also fine.

There is virtue in giving, virtue in service,  
And though it's a blow to pride,  
There is virtue in taking and being served.  
It is virtue to step aside  
And let the other person work,  
To let him do his part.  
It's a virtue to say "I thank you,"  
From a truly grateful heart.

The flowers constantly take of the sun,  
The grass takes of the dew.  
Why is it so hard to receive from the Lord  
The blessings He'd give to you?  
So easy to give, so hard to receive,  
And pride is hard to break.  
Virtue is not always in giving  
But in learning how to take.



established with the instruction "Make it especially strong in the education of nurses and physicians."

To date nearly 18,000 young people have graduated from the schools comprising Loma Linda University. Many have demonstrated their professional competence and Christian witness throughout the world. One in five of the nearly 5,000 graduates from the School of Medicine have served as overseas medical missionaries sometime during their professional careers.

### Citadel of Professional Competence

When hospitalization is indicated it is a privilege and tremendously gratifying to have access to such an outstanding citadel of professional competence, staffed by dedicated clinicians of international renown, men who are known not only for their scientific acumen and skills but pre-eminently for their avowed determination to assist our Creator in making man whole.

The dedication of administrators and the entire staff is summarized in a brochure provided patients on admission. "Being a patient at Loma Linda University is a unique experience. This hospital is different for two reasons. Besides being a university hospital, it is a church-related institution, operated by the Seventh-day Adventist Church. To promote health, Adventists, for over a century, have worked to develop sound preventives and remedies for disease. . . . Saturday is observed as the weekly day of worship. Some nonemergency institutional procedures may be postponed on that day. However, your needs as a patient are met at all times."

In another section the brochure states, "The dietary service features nutritious meals that emphasize the use of fruits and vegetables, and entrees that are high in protein but low in fat." This is a very desirable approach, pointing out the positive features of an Adventist dietary without creating hostility.

Because of God's love for mankind and His church, He has provided for the establishment of 329 Adventist health-care facilities around the world. These are all dedicated to the proposition "To make man whole," and as such they are ideal centers for acute care, as well as annual physical examinations if hospitalization is necessary. Seventh-day Adventist hospitals are recognized as being providers of excellent health care. Fortunate indeed is the community served by such an institution and the family attended by physicians, dentists, nurses, and other health workers trained in Loma Linda, for truly it is one of the world's outstanding clinical and educational centers.



## The Snare of Abusing the Good

For more than seven eventful centuries the brazen image, the symbol of healing made by Moses, had been religiously preserved. It was a visual reminder of God's power to heal, manifested on behalf of His disgruntled people, sweltering in the Arabah desert, on their way around the territory of Edom.

Plagued by venomous snakes, thousands suffered agony and death. By command of God, Moses made and held aloft a bronze serpent for all to see. Those who looked in faith and penitence were instantly healed (see Num. 21:8, 9).

But long before good King Hezekiah ascended Judah's throne this bronze—or brazen—serpent had become a snare. Encouraged by such idolatrous leaders as Hezekiah's father, the infamous Ahaz, men and women made a god of the symbol. They venerated and worshiped it. They "did burn incense unto it" (2 Kings 18:4).

"They called it Nehushtan" (N.E.B.). Some scholars believe this to have been the name of the snake-god venerated by a branch of Baalism; others that it was the down-to-earth term by which Hezekiah in his righteous indignation referred to it, meaning simply "a thing of bronze."

Because it was abused, Hezekiah destroyed it. Despite the risk of public indignation, Judah's crusading hero ground it to powder so that no relic remained.

Abuse had converted a perfectly good thing, designed as a symbol and reminder of God's mercy, into a delusive snare.

The Nehushtan episode has a moral for today. It reminds us that spiritual snares are not limited to the kind of bad and disgusting things that any self-respecting Christian would naturally shun. Good things abused can be just as spiritually corrosive as blatant idolatry.

### Heathen Have No Monopoly on Idols

Idols are by no means the monopoly of benighted heathen. Nor are they necessarily wood, stone, or—like Nehushtan—metal.

They can be, for instance, our family, our son, our daughter. It is not unusual for fond parents to indulge in idolization, which so often results in spiritual loss for the children.

Homes are often more than one's "castle." They too can become one's god. So can money—the love of which is so basic an evil. So too can television, which is assigned so large a place in the average person's daily schedule that things of God, and even God Him-

self, become minimized, beclouded, and even alienated.

Happy is he who, aware of the demands for veneration by so much that of itself is by no means bad, can sincerely pray:

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee."

— WILLIAM COWPER

God does us great honor, and manifests His love in the most marvelous way, by insisting that He will be happy with nothing less than His children's undivided devotion, and that the concerns of His cause, and our pursuit of His kingdom, be given top priority.

R. D. V.

## The Church's Teaching Authority

On January 31 appeared an editorial by us entitled, "Is There a Teaching Authority in the Adventist Church?" While in general our intent was understood, some readers raised certain questions that indicated we had probably attempted to handle too large a subject in too short a space. It is doubtless true also that some may not have deeply pondered this topic before, so that some of the ideas expressed may have appeared somewhat new.

In our editorial we tried to distinguish between the teaching authority of the Bible, which is supreme, and matters of policy, concerning which a church rules, but which are subject to change. These latter, one who joins the church should be willing to follow, but they should not be placed on the same level as the authority of the Bible. We stated that for an organization to function successfully, matters of policy need to be agreed upon and followed by the constituents of that organization. These policies are based on Bible principles, of course, but the Bible does not spell out the details, for example, of how often church elections should be held, who should constitute the church board, what should be the tenure of office, and a host of other details. We spoke also of the authority of the church in such matters as settling differences between brethren (Matt. 18:17; 1 Cor. 6:1-7). Perhaps considering all of these facts at once led us to be too brief and thus we did not distinguish sufficiently between them.

It may interest our readers, especially those who found difficulties in our presentation, that in a sense they are repeating church history. Whether to have a formal organization or to let each one independently follow the teaching authority of the Bible was sharply debated in the early days of the Seventh-day Adventist movement. The Millerites, out of whom the pioneers of the church came, looked with disfavor on any form of organization. Influenced by them, our pioneers too resisted organization and continued to affirm strongly that "the Bible and the Bible only" should be the Christian's creed and that they had no creed but the Bible. Seventh-day Adventists still assert this, but they find in the Bible itself endorsement to organization.

Speaking of the situation in 1853, James White said:

### View From Mount Hope

By BERNARDINE KORTENBACH

One day these green-carpeted reluctant resting places—  
Silent except for wind and solitary weeping—  
Will reverberate with joy, glow with radiant faces,  
When those who have wept meet once again with those  
now sleeping.

“As a people we are brought together from divisions of the Advent body [the Millerites], and from the various denominations, holding different views on some subjects; yet, thank Heaven, the Sabbath is a mighty platform on which we can all stand united. And while standing here, with the aid of no other creed than the Word of God, and bound together by the bonds of love—love for the truth, love for each other, and love for a perishing world—‘which is stronger than death,’ all party feelings are lost. We are united in these great subjects: Christ’s immediate, personal second Advent, and the observance of all of the commandments of God, and the faith of his Son Jesus Christ, as necessary to a readiness for his Advent.”—*Review and Herald*, Aug. 11, 1853.

### Need for Organization

But it soon became apparent that some form of organization was needed. Concerning this the *SDA Encyclopedia* says: “At first it was largely the strong leadership of such pioneers as James White, Ellen G. White, and Joseph Bates that held together the scattered Sabbathkeeping Adventists. However, with the rapid increase in the number of adherents in the 1850’s, several problems arose that brought into sharp focus the need of the church for a name and a corporate existence: the legal problems of holding church property (originally owned by individuals); the growing need for selecting, directing, and supporting a ministry; and the necessity of controlling personal ambition, fanaticism, and offshoot movements. The ordination of ministers was not an immediate problem among SDA’s because the first ministers had been ordained already; what caused concern in the 1850’s was the problem of self-appointed preachers who went out with more zeal than ability and consecration, and without being responsible to any church body—for the Sabbathkeeping Adventists had no organized church body.”—Pages 929, 930.

In the fall of 1853 Ellen White made a strong plea

for gospel order, that is, organization based on New Testament models (see *Early Writings*, pp. 97-101). In December, James White wrote a series of editorials in the *REVIEW AND HERALD* on the same subject. But it was hard to break down the opposition.

Finally in 1860 James White made a strong plea for the church to organize so that it could hold property legally. Ownership of the publishing house was still in White’s name (see *REVIEW AND HERALD*, Feb. 23, 1860).

To such organization Roswell F. Cottrell was strongly opposed. He said, to “make us a name” and to have any legal organization would be to become part of Babylon; legal corporation would be union of church and state.

In the autumn of 1860, ministers from five States met at Battle Creek and adopted a constitution for a legal association as well as the church name Seventh-day Adventist. This date should be given as the one for the organization of the Seventh-day Adventist Church. Often one hears the date 1863 being given, but this was the date the General Conference was organized.

At the time of the organization of the General Conference, a constitution was drawn up and adopted. Its nine articles set forth who the officers should be, what their duties were and the length of their tenure. At the same meeting a constitution for State conferences was recommended, spelling out in considerable detail the operation of State conferences. The preamble to the General Conference constitution read as follows: “For the purpose of securing unity and efficiency in labor, and promoting the general interest of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof.”—*Review and Herald*, May 26, 1863, pp. 204, 205.

D. F. N.

To be continued

## Letters

Continued from page 3

need of more studying of the Scriptures together in small groups as a church, for Sabbath school is not adequate. We must pray together, talk of the love of Christ together, study together, and then work together.

GARY PEHRSON  
St. Peter, Minnesota

### Don’t Blame the Teachers

I have been a member of two Seventh-day Adventist churches, neither of which had fellowship facilities. Get-togethers of various sorts are held in public places. In both areas we were asked not to come back because of destructive behavior on the part of our Adventist children! In both there were parents disgruntled with the church schools because they felt the principals or teachers were not maintaining adequate discipline.

I believe that it is not the job of the school to make Christian ladies and gentlemen out of the little terrors that are produced in the home. Parents deplore the fact that so many children go out the back door of the church when they grow up, but what have they done to keep them in it? We have the example of Samuel and Sister White’s comments

about his handling of his children, or lack of it, to consider. Our homes are the training-ground for those Christian ladies and gentlemen and we cannot blame anyone but ourselves if there is a defective product.

I’d like to suggest church courses in child behavior and what constitutes acceptable behavior for parents of all children in our schools. These courses ought to be based on a study of the book, *The Adventist Home*.

I am not a teacher but I feel sorry for all the flack our church school teachers catch for problems that 99 out of 100 times are not their making.

If parents could watch their child in school for a day through a two-way mirror unobserved, they’d go home a much humbler person, or continue to lie to themselves more vigorously about where the true source of the problem is.

THOMAS F. HINRICHS, M.D.  
Arvada, Colorado

### Woman’s Dress

I pray for the time when our young ladies will all dress like the ladies they are, so that they may use their healthy charms and influence only to bless others and influence them for the kingdom of God.

For the young men I pray a parallel prayer.  
WILLIAM REICHARD  
Deer Park, Washington

### Subtle Change

I appreciated the strong stand taken in Editor’s Viewpoint, Jan. 31, “Responsibility of Leaders.”

I truly believe that the SDA Church is the remnant church that has the last warning message for this generation. But in recent years I have noted a change. There seems to be a spirit of compromise with worldly customs, standards, and ways. Particularly in some of the smaller churches reverence is a stranger.

M. D. MACEY  
Pulaski, Virginia

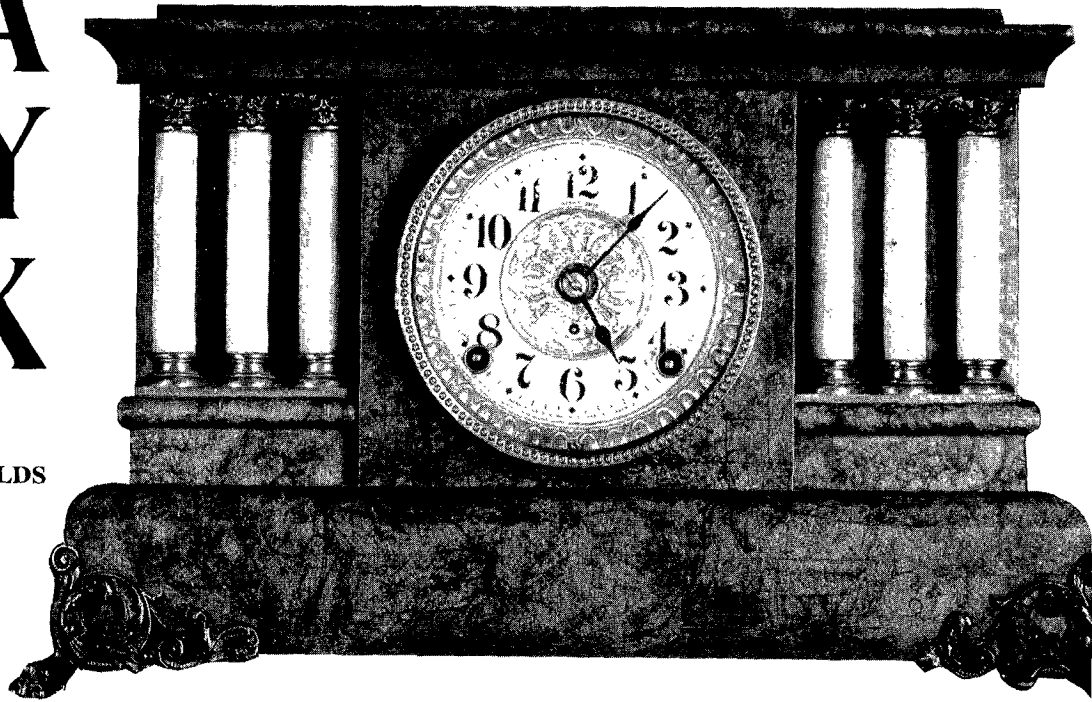
### Every Day as Last

How fortunate for us that E. E. Cleveland’s angel accompanied him to that fateful “Delta Flight 523” (April 25). His eyewitness account of those three tragic deaths is not exactly bedtime story material, but the gruesome details serve to emphasize the reality of death and the closeness of the end. As our own visit to “the valley of the shadow of death” always seems to loom far in the distant future, Cleveland’s closing statement, “We should live as if every day were the last day on earth for us,” needs to be brought home.

GINNY HILL  
Lincoln, Nebraska

# MEDITATIONS ON A FAMILY CLOCK

By GRACE FIELDS



I PLACED THE Seth Thomas 8-day mantel clock, circa 1900, carefully on a wall shelf particularly selected for this family heirloom. The tick was audible throughout the living room, and the clear, musical strike throughout the apartment. How different were its signals from the ones to which I was accustomed—Bulova and Timex watch time, news time, time for this or that product to slim, relax, or stimulate. They were also different from the radio clocks in the bedrooms, preprogrammed for wake-up signals, and from the clock on the kitchen range, which turns the oven on and off, and the one on the clothes dryer with an activated buzz to get permanent press items removed on cue. These latter are all actuated by electric current.

Not so the clock on the high shelf. Once a week it has to be wound by hand, one spring for

*Grace Fields is director of social service at Blythedale Children's Hospital in Valhalla, New York.*

timekeeping, the other for striking. For the next week it faithfully strikes and ticks. It turns nothing off, turns nothing on. It does not sell, advise, or demand. It simply tells the time.

But in the week this clock has been with me, life has not been the same. The strike of that clock has taken me back as far as I can remember. Those steady, dependable, musical tones have made me revisit my childhood and have vividly recreated for me memory patterns of my beloved family.

My mother believed that order was heaven's first law. She accepted the dictum that of no talent would God require a stricter account than of time. That clock figured in the order that prevailed in our household. There was a time to rise, time for morning worship, for each meal, for evening worship, and for going to bed. The reference point for these mutually agreed upon appointments was the clock, not the evening news, the Lawrence Welk show, or any person, or experience from the out-

side world. We could all see and hear the clock and plan our activities accordingly. I owe much to that clock and the family that kept it functioning accurately for helping me to incorporate some sense of order, some value of time, some capacity to equate time with activity and accomplishment!

I smite nostalgically at how my mother's preoccupation with being prepared for Sabbath overrode her accuracy about time. Friday afternoon time signals were not left to this trusty clock. They were adjusted to the needs of her constituency as mother perceived them.

"It's just two hours until sundown," she would call out.

We would automatically look around to see who had undertaken a project she thought was too big for the time available. She made unconscious adjustments to quicken our concern, usually so busy herself with household preparation that she really couldn't bother to look at the clock. Consequently, my sister might get a 45-minute time

signal, my father an hour time signal, and I a 20-minute signal, all within a 15-minute period, and in any order at all. We teased her for her inaccuracy and sometimes ignored the signals, but we knew then, and I know even more deeply now, that she gave the warning signals because she loved God and she loved us.

A pathetic evidence of my parents' interdependence was that mamma could never keep the clock going after daddy died. She lacked his rapport with anything mechanical. The clock was a wedding present, and for 56 years it had struck off their moments and years together. When their clock was nine years old, time took on a new significance to them. They espoused Seventh-day Adventism, and knew that "time was short." No one could have made them believe that 50 years later that clock would be of use to anyone on earth. As I wind this clock and think of their hopes and faith, I long to incorporate the imperative of God's time schedule as realistically as they did into the priorities of their lives.

We must have been a very time-oriented family. Perhaps this was because my father was a blue-collar man. He punched a time clock. The Pacific Press whistle blew at seven, twelve, one, and six-fifteen. Thus the hours were marked when daddy was busy at his printing press. To me those hours seem very long now. No doubt they seemed long to him then. I never heard him mention it. Our clock always kept time with those whistles. I think about this when I carefully adjust its hourly strike to the hourly *New York Times* news report. When our family went to Tennessee, the clock was synchronized to match the whistle of the Southern Publishing Association. When daddy went to work is somehow more vivid to me than when I went to school, though I must have been sent off by the same clock. Apparently the fact that school didn't have a whistle made a difference.

### Stalwart Family Treasure

As compared to this stalwart family treasure, my electric clocks seem like gadgets lacking real substance. A momentary power failure, and their accuracy is upset. They make no decisive pronouncements as the hours pass, nor do they tick to mind the passing seconds. On the other hand, the old Seth Thomas clearly chimes out the hours at the same level night and day, with or without hearers.

As I reminisce about this clock that has marked the life and times of my family, I am thankful for the joyous memories that temper tragic and lonely ones. Its tick is a dim intimation of the continuity of all my days, for my times are in His hands who controls the clock of the universe. More regularly than the old Seth Thomas strikes the hours, the sun rises, the sun sets, the stars appear, and all the planets and galaxies pursue an on-time course.

Help me, Timekeeper of the universe, to order my days with accu-

racy and dependability. Give me a timely message, and let me state it with clarity and beauty, that it may be of benefit to those who hear. And, Master Clockmaker, take charge of mobilizing and energizing me. I cannot run eight days or even eight hours without Thy enabling power. I cannot run on humanly supplied current. Too often this power has failed me. Let the continuity of Thy love and order prevail in my life, and reset me by Thine own time signal when I falter or frantically run ahead of Thy schedule. □

especially

## FOR MEN

By WALTER SCRAGG

### Little Lady in Green

SHE BUSTLED OUT of the cavernous approaches to the air terminal gates. It was Memorial Day weekend. My wife and I stood sixty-first in a long queued up line to go through the electronic friskers. But the little woman in green wanted nothing to do with queues. A May memory of Saint Patrick's Day, she swept by in green hat, suit, stockings, and shoes. Darting green eyes offered no apology as she dragged her collapsible luggage carrier to the head of the line, nudged her way into number three slot, offered curt explanations to those behind her, and soon vanished into the gate area.

"Wish I had that kind of nerve," I griped to my wife. Then sensing a possible misjudgment of motive I sidestepped a little with, "Perhaps she's late for her plane."

Twenty minutes later we passed benign metal detectors and phewed our way into the waiting area. Our woman in green sat ensconced by the exit gate. Busily she collapsed her carrier into a bundle of rods and wheels and triumphantly surveyed us all.

Yet moments later she had fidgeted herself upright and gained number one position for boarding.

Two hours later in Miami we had our final glimpse. Portable carrier re-assembled, she was directing a quiescent husband in the collation of her luggage. Then she vanished into the night in—would you believe?—a bright-green coupe.

Little woman in green, I feel so sorry for you. Impatient with life, captive to bubbling pressures, running a race with who knows what hidden competitors.

That day there rested in my attaché

case a book that pushed our green dynamo more starkly into my consideration, *Type A Behavior and Your Heart*. \* I had been asking myself, Am I a type A? Am I risking heart disease, already a victim of "hurry sickness?"

Type A suggested that more than half the men in the United States fell into the dangerous category of the aggressive, competitive, time-conscious personality whose free-floating hostilities actually pre-conditioned them for heart disease. In a sudden moment of self-illumination I knew the reason for my hostility toward the green lady: I envied her triumphant march. Perhaps I might even have been better off matching her disregard for convention instead of simmering at our drawling progress.

Look at it this way. We're proud of the health record of Adventists as shown by researchers. It's good to know that our health habits put us ahead in the longevity race. But what do you think would happen if Loma Linda University decided to survey 3,229 Adventist males for Type A characteristics? Have we only succeeded in diet and addiction problems? Or have we discovered that Christ was offering far more than mental resignation when He said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34).

Has our knowledge of Christ given us a different perspective on life and its urgencies and pressures? Would we startle the world with a high proportion of successful but relaxed and long-living Type B's?

"All who choose Christ's kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. . . . God does not bestow help for tomorrow. He does not give His children all the directions for their life journey at once, lest they become confused. . . . The strength and wisdom imparted are for the present emergency."—*The Desire of Ages*, p. 313.

\* *Type A Behavior and Your Heart*, Meyer Friedman, M.D., and Ray H. Rosenman, M.D.

# Speaking Terms With God

By CLARK B. MC CALL

BILL ASSURED ME that Christians are "squares" and that the "swinging life" is the proper way to "make the scene." The Christian religion, for Bill, is a "fairy tale" and sin, a neurosis left over from the "dark ages."

"When I get out of this hospital I'm going to start a rock group," he said, with emphasis. As hospital chaplain it was not difficult for me to discern that Bill was a modern hedonist. For him, life was measured by the hours of pleasure he enjoyed. But his playboy bravado was a convincing disguise that hid his spiritual restlessness. The problem was that Bill was afraid to admit it.

Consequently, our hospital conversation was, in the language of Paul Tournier, a "dialog of the deaf." I didn't pick up the truth hidden between Bill's lines of calculated skepticism.

This experience reinforced an old lesson that our surface judgments are often inadequate because many people hide their true feelings behind the front of pretense. Explaining this defense mechanism, John Powell, a Christian psychologist, said: "I am afraid to tell you who I am, because if I tell you who I am, you may not like who I am, and it's all that I have."

If Bill had opened his heart he might have said: "I grew up in a Christian home. I attended church because it was expected. I mouthed the theological explanations. Yet I never discovered the reality of God. I'd like to find Him. I want more than the 'I saw Him in a sunset' bit. I want to know He really cares for me."

If Bill had truly communicated, I might have realized that his feelings were not much different from those of many Adventist youth who hunger for a meaningful encounter with a heavenly Father who is more than a logical explanation for the universe. Although they may accept the "explosion in a print shop" argument for a divine Designer, they hunger for a personal encounter with a Person who talks back.

The pain in Bill's feet later that evening was not unexpected. The anesthetic for his minor operation was wearing off. However, the penicillin shot, though normal procedure, produced an unexpectedly severe reaction.

When I returned to his hospital room the following

*Clark B. McCall is the pastor of the Kerman, California, Seventh-day Adventist church.*

day the happy-go-lucky playboy philosopher had vanished. Instead, a very pale face, mixed with sobriety and humility, tried to smile at me.

"Pastor," Bill half whispered, "last night God and I made the scene together. My foot got infected real bad. I got real hung up on the penicillin. I guess I'm allergic to the stuff. The fever nearly blew my head off. And so I prayed. I said, 'God, if You're really up there, won't You please come down here and help me. I promise to work for You.' Then you know what happened? Just like that the fever left me. My head cooled off. My foot stopped throbbing."

A short time later Bill began to attend the Seventh-day Adventist Church.

Thoreau observed that "most men live lives of quiet desperation." This inner desolation reveals a broken connection in a fellowship that should exist between man and his Maker. Karl Barth called it man's "incurable Godsickness." Reaching out for a relationship with God is as instinctive in man as the homing instinct in the bird.

Today some social scientists are explaining away man's religious impulses. They look upon man as one more physico-chemical animal with no possibility of independent spiritual reality. B. F. Skinner is at the forefront of those who would manipulate and condition men like rats or pigeons.

In their overreaction to this trend it is natural that some would swing the pendulum to another extreme, confusing religious experience with emotional excitement. They test their direct experience of God by inner feelings of ecstasy.

Furthermore, man's inner instinct to worship takes a bizarre twist, such as with "mind-expanding" drugs that promise an extrasensory experience in making contact with nonphysical reality.

## Theory Versus Fellowship

While the Adventist Christian may reject such dangerous substitutes for genuine encounters with God, he is not immune to the subtle deception of exchanging a theoretical knowledge for an actual fellowship with God. Most educated people in the world today know something about Abraham Lincoln. Yet how many have ever enjoyed communion with him?

Although human beings do not commune with God as they would with one another, the human record is clear that a real fellowship with God is possible. Millions have found through experiences such as Bill's, for example, that God may be found during trial and affliction. The unusual answer to a prayer that seems to defy natural law has given many supplicants fresh evidence of a close proximity of a God who cares.

But those who achieve a deep fellowship with God realize that such experiences are the product of a mutual exchange.

On one hand the Bible pictures a heavenly Father who pursues the lost much as a lover courts his prospective life partner. This heavenly wooing draws man to his Lover. A. J. Cronin has described his attempt to escape the persistent pursuit of God in these haunting words: "If my conscience troubled me, I buried it beneath a mass of worldly interests. While I never openly disowned Christianity—I was too much of a coward to do so—I conveniently forgot about it. I had reached the supreme goal of egoistic existence.

"With such a history at this late stage of self-deception and self-indulgence, it might seem inconceivable that I should have sought peace of mind and soul in returning to my childhood faith. . . . Yet it was not strange to me, for in truth, however much I beat against them, its bars had always enclosed me, and in-

termittently in my heart, sounding quiet through the tumult of the world, I had heard the echo of that voice which would not be denied. And even while 'I fled Him, down the nights and down the days, . . . and under running laughter,' I still could hear the beat of those pursuing feet, that secret whisper, 'Rise, clasp my hand, and come.'

"It was not an easy step to take, and one bitter to self-love. For years I had gone on in pride and self-complacency. But that growing interior desolation was irresistible in its compulsion. I stumbled forward, my last defenses beaten down, yielded to the craving in my soul. And by whatsoever means it was accomplished, my period of rebellion against heaven was ended. . . . I had made the immense discovery of why I was alive."

But, on the other hand, the Bible makes clear that "Ye shall . . . find me, when ye search for me with all your heart" (Jer. 29:13). This element of human earnestness cannot be overemphasized. Such disciplined dedication requires time and a planned program of daily communication with God.

Just as we would expect the ruler of a nation to outline the circumstances and the conditions surrounding a visit to his office, so God has designated channels. "Through His own appointed channels the Lord will impart a knowledge of Himself to every seeker."—*Christ's Object Lessons*, p. 125.

#### Four Avenues Open

At least four avenues are open by which we may add to our theoretical knowledge a tangible awareness of His personal presence:

**Nature's revelation:** The skeptic sees nature as "red in tooth and claw," cruel, relentless, indifferent to moral issues. The Christian admits that "marred by the curse of sin, nature can bear but an imperfect testimony regarding the Creator."—*Testimonies*, vol. 8, p. 256. Yet, Ellen White points out: "Though sin has marred the form and beauty of the things of nature, . . . they still speak of God. In the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but from the beauty of natural things, and from their wonderful adaptation to our needs and our happiness, we may learn that God still loves us, that His mercy is yet manifested to the world."—*Ibid.*, pp. 256, 257.

An urgent need rests upon those living amid a mechanical, materialistic world to spend more time reflecting upon the revelation of God in His natural creation.

**Protection of Providence:** A sense of God's presence is experienced by those who watch for evidence of His influence in daily affairs. Many undoubtedly need to cultivate an awareness of the divine hand that guides and preserves our footsteps every moment. "God speaks to us through His providential workings and through the influence of His Spirit upon the heart."—*Steps to Christ*, p. 87.

**Cycle of prayer:** The cycle of prayer with its supplication leading to providential interventions provides the evidence that God does care for us. The psalmist pleaded, "Oh, put God to the test and see how kind he is! See for yourself the way his mercies shower down on all who trust in him" (Ps. 34:8, T.L.B.).

Commenting on the observations of those who have tested the surety of God's Word, Ellen White said, "Thus through faith they will come to know God by an experimental knowledge. They have proved for themselves the reality of His word, the truth of His promises. They have tasted, and they know that the Lord is good."—*Testimonies*, vol. 8, p. 321.

**The Word of God:** "The whole Bible is a revelation

of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character."—*Ibid.*, p. 319. As we study the character of Christ as revealed in the Scriptures we become better acquainted with God. "All that man needs to know or can know of God has been revealed in the life and character of His Son."—*Ibid.*, p. 286. The results of reflection and copying the life of Christ produce the actual process of sanctification. We are assured that "the soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of the Scriptures."—*Christ's Object Lessons*, p. 60.

#### Grass Roots Perspective

As a pastor I have a grass-roots view of how Satan seeks to program Seventh-day Adventists. He realizes there is one vital step God's people must take before their wilderness wanderings are over: man must be restored into the image of God. I am becoming increasingly convinced that the fast-paced life many believers live is a programmed plot of the devil.

Many Adventists are overwhelmed with a schedule filled with good activities. From their first waking moment the day is filled with a list of worthy projects for the home, the church, and the school. Yet they never seem to keep up with it all. It seems to be Satan's studied effort to keep God's people in the rut of routine. Spiritual growth for most seems relegated to a hasty glance at the Sabbath school lesson before falling off to sleep.

As the days melt into decades we may look back on years filled with missionary activities. And yet for all of our accomplishments we discover the likeness of Christ has not yet been reproduced in His people. The problem may lie in the area of our personal priorities.

If we are to see Jesus in our lifetime it is time to re-evaluate our schedules. We might seriously consider these questions: What is the dominant concern in my daily life? Is it to develop the character of Jesus or to get through an eight-hour job? Is it to invent devices for getting through an overstuffed schedule, or to meet an unchangeable daily appointment with God?

Someday God will have a people who are willing to take the time to become better acquainted with Him. The hour of television viewing in the evening will have been exchanged for the hour of prayerful meditation in the morning.

Whatever the readjustment, it will not come easy, for Satan fears this type of fellowship with God more than any other change God's people may make in their personal schedules. Those who really want Jesus to return, though, will permit no diversions to keep them from their communion with God. The incentive of fellowship with the heavenly family is all they will need to keep this appointment faithfully until Jesus returns.

Perhaps you feel the hunger for a deeper and fuller friendship with your heavenly Father. You desire more than all else for a tangible sense of His presence in all of your daily activities. This was the way Enoch walked with God. "Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life."—*Testimonies*, vol. 8, p. 329.

Such a relationship calls for disciplined planning and systematic travel along the four avenues God has suggested. God has always been willing to restore man into His likeness if he would demonstrate a reciprocal response to His invitation for friendship. Those who seek will know the joy of friendship with God and the truth of this challenge: "The knowledge of God that works transformation of character is our great need."—*Ibid.* □

## Far East Engages in Adventure Evangelism

By JANE ALLEN

IF THE AMOUNT of enthusiasm for evangelism generated throughout the Far Eastern Division during the first months of this year is any indication, great things for the Lord should be accomplished in the months ahead.

Target 80 is a long-range plan for revival in the Orient. The first phase of this plan is called the Bold Adventure.

Although the Bold Adventure has been planned for many months, it wasn't until members of a special task force actually visited each union of the Far East during January, February, and March, that it was officially launched.

Workers from each respective union attended the first meetings, which centered on the Spirit of Prophecy and were presented by Paul Gordon, associate secretary of the Ellen G. White Estate, R. S. Watts, Sr., general field secretary of the Far Eastern Division, and Paul H. Eldridge, division president.

After three days of concentration on the Spirit of Prophecy, Elders Watts and Gordon moved on to another union, while Elder Eldridge stayed over to introduce the Bold Adventure task force—representatives from the division plus Evangelists Glenn Coon and Steve Marshall, from the United States. The division representatives included Bruce Johnston, evangelist; B. E. Jacobs, youth director; W. V. Clements, Sabbath school secretary; and R. C. Williams, Ministerial Association secretary.

*Jane Allen is an editorial assistant at Far Eastern Division headquarters in Singapore.*

Rallies were held for every union, beginning in the North Philippines, then moving to Cebu City for a combined meeting of the South and Central Philippine unions, and on to Korea, Japan, South China Island, Southeast Asia, West Indonesia, and East Indonesia.

"The over-all plan of the Bold Adventure," explains Elder Clements, "is the involvement of every church member in Spirit-filled witnessing."

One of the specific goals to be reached by the General Conference in 1975 is to double the number of churches in the Far East, which may seem like a gigantic task, if not an impossible one, to accomplish in the next year and a half. The plan, however, is not necessarily to raise up brand-new bands of believers and build new church structures. Rather, each existing church will branch out by establishing a Sabbath school, a company, or in some cases another church. The Sabbath



**A. C. Segovia, president of Mountain View College, challenges a group of teachers to become involved, along with their students, in actively sharing their belief in Christ.**



**At the close of Spirit of Prophecy meetings in Cebu City, Philippines, R. S. Watts, Sr., drew delegates from the South and Central Philippines around him for a consecration service.**

School Department suggests that some Sabbath school classes form the core of new companies or of branch Sabbath schools.

Thus, by 1975, it is planned that there will be twice as many places in the Far East where people may attend Seventh-day Adventist meetings. The opportunities for individual involvement in soul winning will be increased. The influence spread from twice as many churches, or companies, or Sabbath schools, then, will mean greater possibilities for baptisms.

The first rallies now past, leaders on the union levels are conducting similar meetings in the missions, and the response has been the same as that of the first round of meetings—tremendous. A. A. Villarín, Sabbath school and lay activities secretary in the South Philippines, reports he has completed four series.

"It is very evident that the time is ready for something big to take place in our churches today," he states. "I found a tremendous reception from each group of workers."

Looking at the total concept of Target 80, P. H. Eldridge, missionary for almost 37 years and president of this territory for eight years, says, "Projecting our plans several years into the future is bringing a new dimension of enthusiasm to both workers and church members. What could be more exciting than a total evangelistic program that envisions completing the work in the Far East?" □

### MEXICO

## Winning, Keeping Members Emphasized at Lay Congress

More than 800 lay workers from all parts of the Republic of Mexico met in the tropical city of Minatitlán, April 17-20, for a union-wide lay congress. V. W. Schoen, A. H. Riffel, and Xavier Soto Valle, lay activities secretaries for the General Conference, Inter-American Division, and Mexican Union, respectively, were the speakers and instructors. Velino Salazar, president of the Mexican Union, was also present, along with the presidents and lay activities secretaries of all the local fields.

Attendance at the evening meetings was approximately 1,500, and on the weekend 3,000 people attended the Sabbath services.

Laymen in the Mexican Union have set a goal of winning 10,000 people to Christ during 1974. In this congress, emphasis was placed not only on winning new members but also on holding them in the church.

The congress was brought to a close by an Operation Maranatha visitation of a large part of the city of Minatitlán. Prayer was offered in every home visited, and *El Centinela* magazines were distributed.

XAVIER SOTO VALLE

## Ellen G. White Research Center Opens in Europe

Continued from cover

those in Washington, D.C., and at Andrews University in Michigan. Researchers will no longer have to travel to America to examine important church documents.

Leaders from three world divisions of the church (Northern Europe-West Africa, Euro-Africa, and Afro-Mideast) were present at the cutting of the ribbon and other opening exercises. The research center draws the two European divisions together in a united undertaking developed in close cooperation with the General Conference and the Ellen G. White Estate. Each is making a substantial investment in the project, which was proposed in October, 1972, and authorized by the 1973 Annual Council.

The dedication ceremonies were held with those of the opening of the college library building in which the center is housed. In attendance were church leaders, faculty, staff, students, and members of the Adventist community. Activities began in the college chapel in Salisbury Hall. Taking part were R. E. Graham, Newbold College president; Alf Lohne, Northern Europe-West Africa Division president; C. L. Powers, Euro-Africa Division president; R. Unnersten, Northern Europe-West Africa Division treasurer; B. B. Beach, Northern Europe-West Africa Division secretary; Jean Zurcher, Euro-Africa Division secretary; O. Bremer, Euro-Africa Division associate secretary; M. E. Lind, Afro-Mideast Division president; and Arthur L. White, Ellen G. White Estate secretary.

Dr. Beach addressed the audience, delineating the mission of the library in

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



**An 11-member supervisory committee was appointed by the Ellen G. White Estate to oversee the operation of the new research center in Europe. Committee members (identified elsewhere on these two pages), left to right, are R. E. Graham, B. B. Beach, Jean Zurcher, C. L. Powers, O. Bremer, Arthur L. White, A. J. Woodfield, Paul Steiner, Alf Lohne, and R. Unnersten. Not pictured is J. F. Coltheart, evangelist of the Northern Europe-West Africa Division.**

the college structure and outlining the unique position of the Ellen G. White-SDA Research Center to the work of the church throughout Europe. Elder White recounted the development of plans for such centers, of which this is the first, and told of preparing the materials. The hymns sung were written by the early Seventh-day Adventist hymn writers Annie Smith and F. E. Belden.

The audience then walked to the brick-faced, two-story building, and proceeded to the door of the research center on the main floor, set apart from the library proper. Elder White cut the ribbon, declared the center open, and offered the dedicatory prayer. Elders Zurcher and Lohne both spoke, and then Elder Graham in-

troduced Paul Steiner, center curator.

The group moved into the first of two combined office and reading rooms to face a veiled picture on the wall across the room. Hedwig Jemison, assistant secretary of the Ellen G. White Estate at Andrews University, Berrien Springs, Michigan. He then removed the veil, revealing Harry Anderson's painting of the Albury Park Prophetic Conference of 1826, held in the library of Henry Drummond's Albury Park villa, which is only 30 miles from Newbold College. (This is described in *Prophetic Faith of Our Fathers*, volume 3, page 262.) This painting is permanently loaned to the European research center by the Review and Herald Publishing Association.

The unveiling of the picture marked the close of the formal ceremonies, but during the open house that followed, visitors examined exhibits of the types of materials available for use in the research center. Elder White, who has worked with the materials in the White Estate for 45 years, showed visitors the new vault and pointed out the location of the various files. These included:

1. The microfiche reproduction of the issues of the REVIEW AND HERALD, *Signs of the Times*, *Health Reformer*, *British Present Truth*, et cetera. These microfiche files of church periodicals will be backed up by original copies whenever these can be supplied.
2. The Ellen G. White Estate document file. This subject file, which has been built up during the past 70 years, is a rich source of materials relating to Ellen G. White and her work, and denominational history.
3. The question and answer file—answers to significant questions that come to the Ellen G. White Estate.
4. The Ellen G. White biographical file, noting her activities, travels, and writings throughout her life.
5. The obituary record, a small file

## African Chief Rejoices in Prison

Several years ago a missionary physician shared with me the testimony of a well-known African chief and political leader who for some reason had been jailed. While in prison he read two Ellen G. White books given to him by a physician friend. Then he wrote of his appreciation as follows:

"My knowledge of God and of the redeeming grace of our Lord Jesus Christ goes much deeper now than ever before. I want to regard my incarceration as a real blessing. It has afforded me an opportunity for greater and complete self-knowledge, self-conquest, and self-realization. Looking back on the past four years of my trials and tests, I am grateful to God for everything.

"In regard to the books *The Great Controversy* and *Life at Its Best*, I would say that the style of the writing is magnificent. One needs no exertion of will in approaching these two books. The contents are irresistible and fascinating."

The Ellen G. White books help us all to understand God and ourselves better—whether we are Adventists or not.

D. A. DELAFIELD  
Associate Secretary  
Ellen G. White Estate



noting the location in the REVIEW AND HERALD of the obituaries of Seventh-day Adventist workers and prominent people. This guides the researcher to the REVIEW obituary, where he can find biographical data.

6. The 20,000-page Ellen G. White manuscript and letter file.

Each of the files mentioned above has a card index electrostatically reproduced and furnished by the White Estate. These indexes also embody a library listing and subject index of a large file of non-Ellen G. White documents.

### Visitors See Equipment

Of interest to the visitors were the pieces of equipment that make possible the use of the microfiche copies of materials. There are two microfiche readers that project on a screen the documents being read in natural size or just a little smaller.

A reader-printer not only projects on the screen a particular page being studied, but will also provide a printed copy of that page in ten seconds at the touch of a button. The cost per copy is reasonable and compares well with other means of document duplication.

The documents and indexes were sent from the General Conference archives and the Ellen G. White Estate office and arrived in England in late February. The better part of another year will be required to fill out the various files to the point of completeness that is desirable.

Elder Steiner, the curator, and Mrs. Hedwig Jemison spent a week before the center opened unpacking the materials and placing them in their proper files. Mrs. Jemison's experience at the Andrews University research center was of great value to the opening of the European center. She stayed another three weeks to assist students using the materials and to familiarize the curator with the intricacies of the center's holdings.

Elder Steiner, who has devoted much of his life to educational work in Europe, is a man well versed in denominational teachings and proceedings. He was educated in Europe and speaks fluent English, German, and French. By September 1 he will have completed his work with the Euro-Africa Division as director of the Home Study Institute and will take up his activities at the research center. He will spend a few weeks at the center during the summer assisting students in research work.

The center will be under the immediate direction of the Ellen G. White Estate, working in close cooperation with the General Conference archivist and the leaders of the two European divisions. A supervisory committee of 11, appointed by the White Estate in close counsel with the divisions, will make decisions about the operation of the center.

The opening of the Ellen G. White-SDA Research Center, Europe, is a significant event in Seventh-day Adventist history and is a step that will mean much in making it clear to everyone that ours is indeed an international church. □

# Newbold College Dedicates New Library Building

By A. J. WOODFIELD

IT CAME as a mild shock to the congregation assembled at Newbold College in England on April 21 to learn that they were taking part in the dedication of the first Seventh-day Adventist library to be erected by the church in Europe.

B. B. Beach, secretary of the Northern Europe-West Africa Division, observed that since Europe leads the world in its zeal for books (the average Englishman reads three books for every one read by his American cousin) it is high time for such an event as this, a European effort to close what he called "the Adventist library gap." Certainly the opening of Newbold College's library building meets an urgent need as far as the college itself is concerned.

Newbold College serves most of the educational needs on the college level of the Northern Europe-West Africa Division. Founded in 1901, the college was intended as a training center for workers in Britain and the overseas areas to which the British Union sent missionaries.

Little is known of the library facilities in the struggling little schools that met in North London, but there are still books on Newbold library shelves bearing labels proclaiming that they formed part of the library of Stanborough College. The library assembled in 1905 in the now demolished Stanborough House, the first provincial home of the British training college, could not have been very large or impressive, for its successor in the building later erected specifically as a boarding college on Stanborough Park was only as large as a lecture room in the present college building. But the library grew when the college removed to Newbold Revel in the Midlands in 1930.

Nevertheless, when in 1940 war hustled the students into the temporary quarters of Packwood Haugh, there were still only about 4,000 books on the new shelves. Nor did the removal to Binfield, Berkshire, in 1946 do much to increase the limited book accessions or improve the barely tolerable overcrowding. Into what had been a millionaire's country home were crammed college lecture rooms, the college dining hall, all the academic and business administrative offices, and the sleeping quarters of the women students. So the library had to be content with a former drawing room and alcoves designed for the display of delicate *objets d'art*.

In 1953, when Newbold developed into a senior college and began to serve an entire division, the expansion of its library became urgent. Three years later Salisbury Hall was opened to accommodate all the academic and business

A. J. Woodfield is librarian at Newbold College. □

activities of the school, but even then there was no library building, though there was a seemingly generous provision for better library and study facilities. However, the college became increasingly aware that its academic work was hampered by its small library and reading room.

Strenuous efforts were made to obtain larger and larger appropriations from harassed administrators, who performed miracles of sacrifice to respond to needs they realized only too keenly. Thus Newbold's book holdings began to multiply to their present modest total of some 20,000 volumes. Simultaneously the area available for reading and study decreased, until once more something had to be done.

### The New Building Is Begun

In 1972-1973, the brethren boldly undertook the erection of the present building, which will allow nearly doubling existing holdings. Their confidence in Newbold's future caused them to plan the new library in such a way that it can be doubled in area as the need arises.

The new college building is on two floors with fully controlled access by way of a constantly manned issue desk. Book stacks are open to readers on both floors, and provision is made for quiet discussion of academic matters in the main foyer and on the second floor. For the first time in Newbold's history there are well-appointed offices and rooms for the librarian, librarian's secretary, catalogers, repairers, and the handling of reserve and rare materials. There is, in addition, the area occupied by the Ellen G. White-SDA Research Center, Europe, and the Heritage Room collection of early denominational items and records.

The inauguration of the new library began with a civic opening on April 19. The high point of the weekend's celebrations were the spiritual exercises. Arthur L. White, grandson of Ellen G. White, reminded the college of the importance of the writings of Ellen G. White as he reviewed the manner in which Mrs. White's testimonies brought the infant church through its disappointments and guided it into its worldwide mission. On Sunday the main act of dedication was performed. (See cover story.)

Newbold is proud of this new extension of its campus facilities, grateful to God for His guidance, and grateful also for the dedicated administrators who have responded to His leading by erecting this historic building. It is the earnest prayer of those responsible for its use that it will be the means of better fitting for service the young people from the 25 to 30 countries represented at Newbold. □

# VertiCare: A Broadened Medical Ministry

By MARDIAN J. BLAIR and  
J. DONALD DIXON

A NEW ORGANIZATIONAL concept of cooperative medical ministry has been established in the Northwest under the title VertiCare. It is designed to offer health-care services in the full context of medical ministry, utilizing all available resources in effecting a successful program. The emphasis is on outpatient or walking care, as the name indicates. VertiCare's first group practice facility, to accommodate ten physicians and four dentists, is scheduled to open soon. A second center, to accommodate three physicians and one dentist in an underserved rural area outside the Portland, Oregon, area, is scheduled to open in the early fall.

VertiCare is a corporation operating as a part of Northwest Medical Foundation, which itself is a new concept for centralized operation of health institutions in the Northwest.

Briefly, VertiCare offers these approaches to a broadened medical ministry:

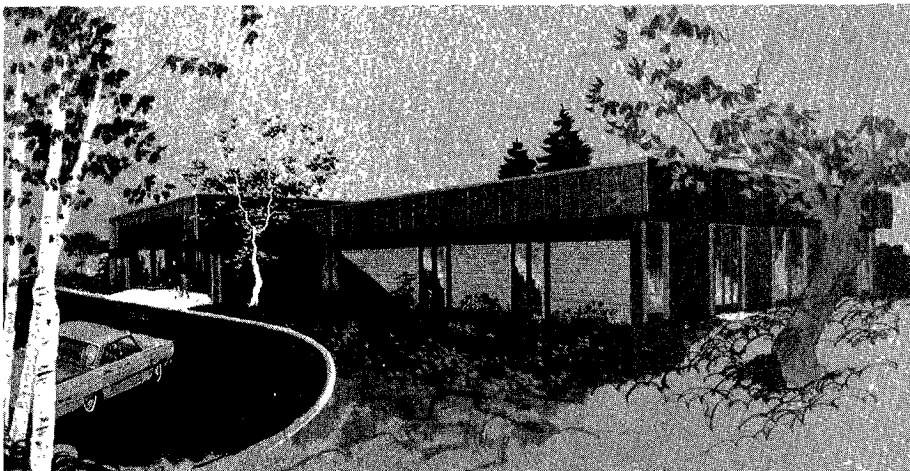
1. It actively seeks to increase the accessibility of health-care delivery by establishing and maintaining a network of ambulatory care facilities to include all necessary diagnostic and treatment services, but not be limited to them.

2. It has developed a program for recruiting physicians and paramedical personnel to locate in areas where adequate medical services are lacking.

3. It works to prevent illness and reduce cost of medical care where possible through a program emphasizing preventive medicine, health education, and other concepts of health maintenance.

4. It seeks ways to offer more and

*Mardian J. Blair is president of the Northwest Medical Foundation; J. Donald Dixon is executive vice-president of VertiCare Corporation.*



VertiCare's first group practice facility can accommodate ten physicians and four dentists.

better health care to those with little or no income.

5. It cooperates with and utilizes the services of other existing agencies for the delivery of health care.

6. It is responsive to needs and opportunities that come as the church seeks to further extend its medical ministry. At the heart of the whole plan is the close association of the physician with both the over-all and day-to-day objectives of the church. He becomes an integral part of the organizational "right arm," without having his professional independence lessened.

In a typical arrangement, VertiCare provides the facility, equipment, all personnel (except physicians), and total management services. Physicians practice in the facility as free-standing health professionals, organized into their own professional corporation. The two corporations—VertiCare and the VertiCare Medical Associates (physician professional corporation)—function cooperatively through a contract. While the two organizations are related by contract, they become in actuality an operational entity. There is a sharing of common goals relating to the medical ministry, and physicians have the opportunity to participate in these goals as part of the church's organized medical work, yet be professionally independent.

Lenard H. Heffner, M.D., a Loma Linda University graduate of 1964, has joined with VertiCare in the dual role of vice-president for medical affairs of VertiCare (the management corporation) and president of VertiCare Medical Associates, the physician group associating in practice with VertiCare.

With the medical environment becoming increasingly complex, and with the accelerating trend toward group practice, the concept of VertiCare is right

for the time. The program is designed to meet other trends and changes, such as prepaid health programs and the pending development of national health insurance.

As stated, the central figure in most of this program is the physician. Some aspects of the program seek to lessen financial risk factors so that a physician can be independent, but doesn't have to "go it alone." How to incorporate all necessary resources for adequate health care, reduce these risk factors, and assure a private-practice climate for the physician have been among the leading subjects considered by VertiCare during the two years of its formation.

Answers have been found, providentially, it is believed. With a Portland-based headquarters, VertiCare is reaching into surrounding towns and communities as well as into areas having inadequate health-care services right in the city. Clinics are being built; others are on the drawing board. Physicians and other health-care professionals are showing strong interest in the program. Community leaders are asking for VertiCare services. Adventist church members are demonstrating approval and stand ready to assist. The church leadership has shown optimism in the plan and has supported VertiCare by formal actions. And pastors and lay leaders alike see VertiCare as another big step in uniting the minister and the physician, as they lead the church in a cooperative medical ministry.

VertiCare truly represents a broadened medical ministry. □

## POLAND

### Handbook on Theology Published by Adventists

The Polish Publishing House in Warsaw, Poland, has just published a 900-page handbook on Adventist theology, *Nauki Pisma Swietego (Teachings of the Bible)*, by Zachariasz Lyko, secretary of the Polish Union Conference. The book represents 20 Adventist doctrines in lecture form.

The book is believed to be the only publication of its kind in the country, outside of the Roman Catholic works. Some 4,000 copies of the book have been printed and will be distributed chiefly among the Roman Catholic clergy.

The Polish Publishing House is planning to publish the eighth edition of *Steps to Christ* by Ellen G. White. It will be the seventh edition published since World War II.

All the books and magazines of the Polish Publishing House are published by the state printing presses. A recent book entitled *When Will the World's End Come?* had to have some 600 extra copies printed, since interested pressmen and other employees took several hundred sheets of the printed book before it was bound.

RAY DABROWSKI  
Managing Editor  
Polish Publishing House

## NAD Health Council Meets at Madison Hospital

"How to Promote Health Evangelism Effectively Among Our Fellow Men" is what the 1974 North American Division of Seventh-day Adventist's Health Advisory Council sought to determine at its recent annual meeting at Tennessee's Madison Hospital.

The approximately 75-member council was directed by Ralph F. Waddell, secretary of the General Conference Health Department. He was assisted by his associates, Eldon E. Carman,

Mazie Herin, J. Wayne McFarland, Ray L. Pelton, Ella May Stoneburner, Carl Sundin, and William Wagner. Hosting the convention was Volney Dortch, Madison Hospital Administrator.

"Health Care—An Ideal Approach to Meaningful Evangelism" was the theme of the three-day conference.

The council time was spiced with actual community participation. Dr. Waddell appeared on WSM TV's Channel 4 Noon Show to answer questions relative to the medical work. Dr. McFarland spent 90 minutes on the Teddy Bart radio talk show answering questions by Mr. Bart and telephone in-

quisitors concerning how to stop smoking.

Dr. McFarland also spent an hour on a morning TV talk show and taped an interview on how to stop smoking for evening release on WLAC TV.

The groundwork to the interest had been laid by a timely front page article in the Nashville *Tennessean* the day before the convention. A *Tennessean* reporter had enrolled in the recent Madison Hospital Five-Day Plan to Stop Smoking and had written a 54-column-inch article about the plan.

VIRGIL K. LEWIS  
Public Relations Director  
Madison Hospital

# Reflections of a Happy Missionary

By A. R. JOHNSON

EVERY NOW AND THEN a man stops to take inventory—to sort out the whys and wherefores of his life. On such occasions a flurry of events pass through the mind's eye in a swirl of thoughts and recollections, condensing into moments the happenings of half a lifetime.

In my reflections it seems that college days, medical school, and specialty training were completed only yesterday. These were followed by a period of nine busy years in private practice in Bakersfield, California. In viewing reruns of these and subsequent years certain significant events come into focus. One of these events occurred early in 1971 when my wife, Faith, and I spent ten weeks helping in several of the mission hospitals of the Trans-Africa Division. Our interest was primarily in the eye conditions of the people there.

Thereafter I was never quite the same—the afterglow remained. Restless nights were often filled with the idea that perhaps part of my future, at least, would be in Africa. Finally, placing our lives and possessions in God's hands, we made an unreserved commitment to go where He would call. That same week we received a letter from the Trans-Africa Division inviting us to work in Lesotho. I was to care for the ophthalmic needs of the country, as well as assume the duties of medical superintendent of our Maluti Adventist Hospital.

The "call" was too attractive to disregard and I promptly accepted it. With definite assurances of providential guidance we disposed of most of our possessions, departed our central California home, and flew to a mission station situated farther from our former home than any other station on the face of the earth.

And what of life in the year and a half since we took up our new work in Lesotho? Have we been languishing in some foreboding, faraway place, counting the days and months until our three-year term was completed, so we could make a triumphal re-entry into the affairs of civilization as "returned missionaries"?

No, far from it! Rather, this period of service has convinced us that God has a unique and specific place for each of His children, and that our place is in Africa. It is, we believe, for God to decide how long we shall stay here. Busy? Yes, but I found the way of life less tense than

*A. Richard Johnson is an ophthalmologist and is medical superintendent of the Maluti Adventist Hospital in Lesotho (Basutoland), Africa.*

in America. Of course, as the sole eye surgeon in a landlocked country of a million people, I have my hands full. The problems of looking after the administrative affairs of a 175-bed hospital, the staff, and medical call rotation leave few moments for many little things.

Reminiscences include not only how my own life-style has changed, but that of my family as well. There's Heather, our youngest, kinetic and personable. She celebrated her first birthday the day we arrived at the mission. She knows no other home than Maluti, and no other life than mission life. Without memories of friends or relatives left behind, there has been no sacrifice on her part. Her entire constellation is within her grasp.

Douglas, 10, and Rhonda, almost 13, speak frequently of their friends in the States, and wish they could see their grandparents. But when asked whether they would like to return permanently now to the U.S., they are likely to reply, "Only for a visit."

Faith has her hands full teaching the children their lessons by correspondence. She also has devoted considerable energy to branch Sabbath school work and evening Bible studies. Many firm decisions for Christ have resulted.

Cheryl, our oldest daughter, is studying at Helderberg College, situated about 750 miles southwest of the mission, down near the tip of the Cape. Helderberg College will be receiving a part of the Thirteenth Sabbath Offering overflow that was taken the last Sabbath of 1973. We visited the school not long ago and felt grateful that our pioneers had established this institution many years ago to serve the educational needs for this portion of Africa. Though the spirit of the college is excellent, some of the buildings leave much to be desired. One of the more ancient structures is the girls' dormitory. I'm told on good authority that it was built with chicken wire, newspapers, and cement plaster almost 40 years ago. It still stands, but the cracks and other irregularities in the structure are an ominous sign that a minor disaster could occur with the slightest earth tremor. There are no provisions for heating in the winter, and the loose window frames allow the cold south wind to further chill the rooms. Cheryl lives there. Next year Rhonda will be there as well.

I join with Helderberg College and the Trans-Africa Division in thanking our Adventist supporters around the world for their part in the Thirteenth Sabbath Offering of December, 1973, which helped provide some of the greatly needed improvements at Helderberg. □

# NEWS NOTES

FROM THE WORLD DIVISIONS

## Euro-Africa

► Peter Kunze, of the division treasury, will be employed temporarily half time by the Southern European Union Mission until the appointment of a full-time secretary-treasurer is made.

► Arturo Schmidt is finalizing plans for an autumn evangelistic campaign in an airatorium in Madrid, Spain.

► A. Vontzalides, now studying at Newbold College in England, has accepted a call to return to his native land, Greece, to do evangelistic work.

► During the past year Spain added 248, Portugal 208, and Italy 169, to their number of believers. South France baptized 132 new members, with a net gain of 55 for the year.

EDWARD E. WHITE, *Correspondent*

## Far Eastern

► The baptism of 12 persons in the Southern Philippines recently was the direct result of one man's listening to a doctrinal program on DXCR, the radio station of Mountain View College, reports Pat Batto, volunteer worker at the station. Formerly a member of the Adventist Church, this man was touched by one of the programs. He gathered his family, now grown with families of their own, and announced that it was time to go back to church. Their response? "This is what we've been waiting to hear you say."

► The Philippine Publishing House held its fourteenth national sales and publishing council May 19 to 23 at the Hotel Maguindanao, Davao City. More than 200 Adventist Book Center managers and publishing department secretaries from Luzon, the Visayas, and Mindanao attended the four-day meeting, which is held every two years. Emphasized was the 1974 sales goal of 10 million pesos (US\$1,492,537). Last year's sales exceeded 8 million pesos.

JANE ALLEN, *Correspondent*

## Inter-American

► The North Mexican Mission, largest mission in the Mexican Union, conducted its first Five-Day Plan to Stop Smoking in Monterrey, May 27-June 1. More than 700 persons registered, and most of these were successful in overcoming the smoking habit. Many are now attending an evangelistic campaign in the city. Professor Miranda, of Montemorelos College, and Vernon W. Foster, of Conoga Park, California, led out in the plan. In addition to appearing on TV in the city, Dr.

Foster and Pedro Arano Molina, mission president, video-taped a Five-Day Plan to Stop Smoking which was aired nightly at 9:45 the first week in June.

► V. W. Schoen, General Conference lay activities secretary, spent six weeks in the Inter-American Division visiting all seven unions in the company of A. H. Riffel, division lay activities secretary. With the help of local leaders, 16 lay activities congresses and rallies were conducted. Laymen in Inter-America have set a goal of winning 40,609 new members.

MARCEL ABEL, *Correspondent*

## Northern Europe-West Africa

► In response to the General Conference appeal to all members for a total commitment to God, many churches in Poland have begun special prayer groups, writes S. Dabrowski, president of the Polish Union. As they believe this to be the true way to initiate any evangelistic program, they are claiming the promise given through the prophet Joel and repeated in Acts 2:17, 18. In order further to encourage the members to seek the fullness of power, the booklet "Preparation for the Latter Rain," compiled by B. E. Wagner, has been published.

► The Catholic weekly *Za Przeciw*, with a circulation of 75,000, recently contained an interview with S. Dabrowski, Polish Union president. It gave details of the worldwide work of the church as well as information about social and welfare activities within Poland.

PAUL SUNDQUIST, *Correspondent*

## South American

► Milo Sawvel, of the General Conference Temperance Department, spoke at the first scientific meetings for the prevention of alcoholism held in the territory of the South American Division, in Brasilia, on March 5 and 6. José Viana, South American Division temperance secretary, organized the meetings. Some 70 persons, most of them doctors, social workers, or public officials, attended the meetings to learn about the resources and techniques that can be used for the prevention of alcoholism.

► Stewardship and development secretaries from the six unions of the South American Division met May 16 to 20 at division headquarters in Montevideo, Uruguay, to plan for greater progress and unity. Study was given to the problems and successes in the various unions as well as to the latest information from world church leaders. Also considered were the production of materials and the department's participation in the division's plans for the ten-year period of 1975 to 1984. Recommendations voted at the meeting will be studied by the division committee during year-end meetings.

H. J. PEVERINI, *Correspondent*

## Trans-Africa

► Twenty blind children are integrated into the school program at Lower Gwelo College, located near Gwelo, Rhodesia, largest educational institution operated by the Zambesi Union. The enrollment each year is approximately 600. Of this number there are 90 students taking the teacher-training courses. The balance of the students are in the elementary and academy classes.

► National True Foods, a health food company in the Republic of South Africa, shows an encouraging trend in sales figures for the past three years. The factory is to be transferred from Johannesburg to the campus of Sedaven High School near Heidelberg, Transvaal. H. Barham is manager, and W. J. Potter, recently arrived from Australia, is production manager.

► "Reflect His Image" was the theme of the recent Transvaal camp meeting held on the campus of Sedaven High School, where colorful hired tents dotted the campus. The auditorium, which holds 2,500 people, was well filled for most of the meetings. In addition, there were separate meetings for youth, teen-agers, and juniors.

DESMOND B. HILLS, *Correspondent*

## North American

### Atlantic Union

► More than 1,500 people attended the seventy-fifth anniversary Hospital Day program, Sunday, May 19, at New England Memorial Hospital and took advantage of the free screening clinics sponsored by the hospital and other organizations.

► The Stoneham area churches in Massachusetts have just completed a Century 21 Institute for Better Living. J. Wayne McFarland, cooriginator of the Five-Day Plan to Stop Smoking, and J. R. Spangler, associate Ministerial secretary of the General Conference, presented a total approach to physical, mental, and spiritual health and happiness.

► On May 11, the Norwich, Connecticut, church held its opening service with Bill Fagal as speaker. Following the service, tours of the church were conducted and a meal was served in the church fellowship hall.

EMMA KIRK, *Correspondent*

### Canadian Union

► Three baptisms have been conducted during the Reach Out for Life crusade by C. S. Greene, of the West Toronto church, in Ontario. Attendance grew steadily from the time he began his meetings on March 31 until they ended in May.

► A total of 1,008 babies were delivered in the North York Branson Hospital, Willowdale, Ontario, during the past year.

► The laying of the cornerstone for the new church in Kitchener, Ontario, currently under construction, took place immediately after sunset worship on Sabbath, June 1.

► The dietary department of the North York Branson Hospital in Willowdale, Ontario, this spring conducted a program on community nutrition for local community residents. Nutritional lectures by dietitians, films on nutrition and health, skits by the staff, and food demonstrations were presented. Printed material was given to the large number who attended.

THEDA KUESTER, *Correspondent*

## Central Union

► The Conifer, Colorado, company has purchased a residence that will serve as its new church home. The building is on a hill overlooking the main highway in the small suburb of Aspen Park, 30 miles southwest of Denver. Local residents, who live in secluded homes in the nearby hills, have been invited by mail to request literature and to attend the Adventist church.

► Mrs. Mary Marsh, of Broomfield, Colorado, was presented the Humanitarian Award for Christian service and devotion to her family, friends, and community by the Broomfield Business and Professional Woman's Club. She is a member of the Arvada North church. Her husband is a locomotive engineer for the Burlington Railroad. Once her four children are reared, she plans to return to school to earn her high school diploma.

► Recently the Norfolk, Nebraska, church opened a Community Services center just behind the church building. The mayor of the city, Jim Miller, was in attendance for the opening, along with H. H. Voss of the Central Union Conference and J. B. Gray of the Nebraska Conference.

CLARA W. ANDERSON, *Correspondent*

## Columbia Union

► The Cherry Hill, New Jersey, church was dedicated during a recent note-burning ceremony with J. O. Tompkins, New Jersey Conference president, delivering the dedication sermon, and J. A. Terzo, the church's pastor during construction of the church, leading in the Act of Dedication. The church was organized in 1880 with 13 members. Present membership is 70.

► Washington Adventist Hospital, Takoma Park, Maryland, has joined three other Maryland hospitals in the Emergency Medical Service Program staffed by specially trained paramedics operating emergency-care mobile units.

► A recent seminar held at Washington Adventist Hospital updated health-care professionals on the effects of smoking.

► Gordon G. Creighton, of the Washington Adventist Hospital's chaplain's

services, has been certified as a professional chaplain by the College of Chaplains, a division of the American Protestant Hospital Association.

► A 40-bed addition to Kettering Medical Center, Kettering, Ohio, recently was approved by the Health Planning Council of the Greater Miami Valley. About 30 months will be required for completion of the project, according to Marlowe H. Schaffner, medical-center president.

CHARLES R. BEELER, *Correspondent*

## Lake Union

► A successful stop-smoking clinic recently was held by the Benton Harbor, Michigan, church. Approximately 160 persons attended the lectures, given in St. Joseph Memorial Hospital. By the end of the meetings 120 claimed victory over the tobacco habit.

► Forty-two employees representing eight departments were recently honored for their years of service at Battle Creek Sanitarium Hospital. Leta Browning was cited for her 55 years of service to the San.

► A seventh-grade student at Madison Junior Academy in Wisconsin, Mike Aufderhar, has won first place in a national photo contest sponsored by the Xerox Corporation through its educational newspaper called *Current Events*.

► The Poy Sippi, Wisconsin, church presented its first Community Services Award to Herb Nipko, a businessman who is highly dedicated to community projects and assistance of the elderly and less fortunate.

► Samuel and Dorothy Morick of Taylor, Michigan, recently celebrated their sixty-second wedding anniversary.

GORDON ENGEN, *Correspondent*

## Northern Union

► Two dentists recently established their practices in a dark county of North Dakota.

► The new Mason City, Iowa, church recently was dedicated free of debt less than two years after construction began.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

► The women's auxiliary of the Hacienda Heights church in California presented the San Dimas Hospital with a ten-volume set of Uncle Arthur's *The Bible Story* as well as 35 fish-shaped pillows for the children. The hospital is not church owned.

► William E. Baxter, Jr., pastor in McKinleyville, California, conducted the spring Week of Prayer at the University of Montemorelos, where he served for 14 years as Bible teacher and director of the seminary. Interviews with more than 100 students resulted in 43 requests for baptism. More than 800 attended the 16 speaking appointments.

► Mr. and Mrs. A. Raleigh Heald, of Applegate, California, have answered an invitation from the Adventist Volunteer Service Corps to teach and build for the Japan Union Mission.

SHIRLEY BURTON, *Correspondent*

## Southwestern Union

► Southwestern Union College is one of the first of the Seventh-day Adventist colleges to participate with Walla Walla College in an integrated engineering program. Students from the Southwestern Union who wish to become engineers receive their Associate of Arts degrees from SUC and their Bachelor of Science degrees in engineering after completing their studies at WWC. Don F. Kincannon, a member of the SUC board of trustees and chairman of Oklahoma State University, represented the Seventh-day Adventist Board of Higher Education during the negotiations that made these integrated arrangements possible.

► Plans for an Oklahoma Conference-operated retirement center were announced to Oklahoma ministers at a recent meeting in the Choctaw church. C. W. Skantz, conference president, announced the three-phase plan: (1) retirement center; (2) camp meeting grounds; and (3) senior boarding academy. The retirement center will be built on an 80-acre tract of land donated by Mr. and Mrs. Ernest Wolfe, of the Choctaw-Jones communities.

J. N. MORGAN, *Correspondent*

## Andrews University

► A spiritual-life center is being established in the Campus Center building at Andrews. The facility will house three small prayer rooms, a large fellowship room, an auxiliary staff and materials-center room, two multipurpose rooms, and storage facilities. Cost of the facility will be \$20,000, and parents of all undergraduate students are being asked for their financial help in the project. It is hoped that with the voluntary labor of students, faculty, and staff, the center can be operational by next September.

► Twenty-seven student missionaries from AU will leave for duty in various parts of the world this summer. A Lamplighters installation service was initiated by the AU Alumni Association this year, in which each student missionary and AU graduate assigned to overseas duty was given a small oil-burning lamp bearing his or her name and the school seal. The Lamplighters were given the challenge of carrying the gospel light to their areas of work throughout the world.

► Grants totaling \$65,700 have been awarded AU for further research in sea-gull communication being conducted by John Stout, professor of biology. Dr. Stout and his graduate assistants have met with considerable success in dispersing sea gulls from the airports where last year the Air Force lost \$24.5 million as a result of bird-strike hazard. OPAL YOUNG, *Communication Officer*



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## Health Personnel Needs

### NORTH AMERICA

|                        |                    |
|------------------------|--------------------|
| Alcoh. counslr.        | Nuclear-med. tech. |
| Cashier                | Nurse aides        |
| Clin. spec.            | Nurses, ICU        |
| Coord., Schl.          | Nurses, LVN        |
| of X-ray               | Nurses, med.-surg. |
| Food-prod. superv.     | Nurses, staff      |
| Groundskprs.           | Nurses, superv.    |
| Housekpr., asst. exec. | Occup. thers.      |
| IV ther.               | Painter            |
| Laundry mgr.           | Phys. thers.       |
| Maint. engr. superv.   | Plumber            |
| Med. technol.          | Psych. tech.       |
| Med. transcrib.        | Radiol. technol.   |
| Millwright             | Secretaries, ward  |

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

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

## Literature Requests

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

### Central America

Irvine D. Sabido, P.O. Box 2, Cororal, Calcutta District, Belize, British Honduras, Central America: *Signs, Guide, El Centinela*, hymn cassettes, English and Spanish literature.

### Falkland Islands

C. R. Spall, 2 Callaghan Road, Port Stanley, Falkland Islands: *Signs, Life and Health, Listen, Message, Liberty, These Times, Alert*, small books.

### Indonesia

Dulla Siringoringo, S.M.P., Negeri III, Medan, Sumut, Indonesia.

### Nepal

Lewis E. Brooks, G.P.O. Box 817, Katmandu, Nepal: *Liberty*, books, papers.

### North America

DISCONTINUE: James Allen.  
Mrs. L. R. Laffoon, 112 Ramsey St., Dawson Springs, Ky. 42408: *These Times, Signs, Liberty, Listen, Life and Health*.

Mrs. O. C. Keeler, Branchport, N.Y. 14418: *Guide, Insight*.

H. B. Cooper, P.O. Box 634, Silverado, St. Helena, Calif. 94574: Bibles.

Nicholas Kaufmann, 219-1/2 Orange Grove, Fillmore, Calif. 93015: first quarter 1974 Sabbath school quarterlies.

Idamae Melendy, Review and Herald, Washington, D.C. 20012: New Testaments and Bibles.

W. D. Keene, Jr., 1222 W. Olney Rd., Norfolk,

Va. 23507: *Listen, Life and Health, Signs* (send as library material—Sec. 135.14 P.M.)

George Swanson, 710 53d Ave., N., Minneapolis, Minn. 55430: *Signs, These Times, Listen, Life and Health, Smoke Signals, Guide, Little Friend*, books, but no Reviews.

### Philippines

O. L. Alolor, Central Philippine Union Mission, P.O. Box 3, Cebu City, P.I.: *Spirit of Prophecy books, Listen, Signs, Bibles, songbooks, visual aids, Guide, Primary Treasure, Little Friend, These Times, Bible games*.

Helen Handugan, Basalan, Davao del Sur, P.I. Mrs. Cherry P. Efen, Taglatawan, Bayugan, Agusan del Sur, P.I. L-101.

Crispin M. Sanchez, Northeastern Mindanao Mission, Butuan City, P.I. L-104.

U. D. Negre, Northeastern Mindanao Mission, Butuan City, P.I.

T. V. Barizo, North Philippine Union Mission, P.O. Box 401, Manila, P.I. D-406: books, Bibles, pamphlets.

Abraham R. Somoso, Pagadian Printing Press, Pagadian City, P.I.: songbooks, Sabbath school supplies, Bibles, *Modern Methods for Bible Studies*.

Filipinas A. de la Cruz, Agaman, Gattaran, Cagayan, P.I.: Bibles, Memory Verse Cards, *Guide, Listen, These Times, Signs, Life and Health, Review*.

Dominador T. Liguin, Tandag, Surigao del Sur, P.I.: greeting cards, Bibles, songbooks, Sabbath school devices, geology books, Spanish Bibles.

D. R. Tamares, West Visayan Mission, P.O. Box 241, Iloilo City, P.I. K-421: *Signs, Review, Insight, Guide, Little Friend, Primary Treasure, Liberty, Life and Health*, books, Bibles, *The Desire of Ages, The Great Controversy, Steps to Christ*, but no quarterlies.

Rolando M. Ventura, Sampaloc SDA Church, 97 N. Ramirez Sr. Street, Galas, Quezon City, P.I. D-502: *Guide, Signs, Listen, These Times, Liberty, Life and Health*, Bibles, concordance, songbooks, *MV Kit*, Bible games, tracts, *MV Manual*, Pathfinder books, *Spirit of Prophecy* books, audio-visual aids.

Marie F. Bawosia, Bayugan, Agusan del Sur, P.I. L-101: *Signs, Review, Liberty, Life and Health, Insight, Guide, Little Friend, Primary Treasure*, Sabbath school devices, visual aids, flannelgraph pictures, children's songbooks, choir songs, *Spirit of Prophecy* books, children's books.

Perla R. Robles, Cabanatuan City SDA Church, Bantug Bulalo, Cabanatuan City, P.I.: *Guide, Signs, Listen, These Times, Liberty, Life and Health*, Bibles, concordance, songbooks, *Spirit of Prophecy* books, audio-visual aids, inspirational books.

### South Pacific

Palu Fuatapu, SDA Mission, P.O. Box 15, Mukualofa, Tonga: *Review*, magazines, books.

Faatea Multalo, SDA Mission, Funafuti, Ellice Islands: *Signs, Life and Health, These Times, Listen, Guide, Little Friend*, primary school books.

L. R. Hughes, Principal, Beulah Missionary College, P.O. Box 15, Nuku'alofa, Tonga: songbooks, library books, *Guide, Life and Health, Primary Treasure*, Memory Verse Cards, Christmas cards, Sabbath school supplies.

### Sri Lanka

Elder Daniel Ariyaratnam, 540, Peradeniya Road, Kandy, Sri Lanka: 250 copies of *Worker Action and Layman*.

Elder R. S. Fernando, Lakeside Medical Centre, 40 Victoria Dr., Kandy, Sri Lanka: Bibles, health books, *Review, Insight*, and other missionary papers.

### Thailand

Dennis Tidwell, P.O. Box 177, Chiang Mai, Thailand: church bulletin pictures, Christmas cards, Memory Verse Cards, nature pictures.

## Deaths

**CHILSON**, Hallie William—b. March 17, 1886, Chardon, Ohio; d. May 12, 1974, Takoma Park, Md. He attended Mount Vernon Academy, Mount Vernon, Ohio, and in 1911 married Ethel Robinson. In 1946 they went to Africa, where he helped to build the school near Aba, Nigeria. Survivors include a daughter, Dorothy Gibson, a former missionary to Africa; an adopted son, Clifton; seven grandchildren (one of whom is a missionary in Pakistan); nine great-grandchildren; and a brother, Ernest.

**FABEL**, Rebecca Ann Rutledge—b. June 16, 1919, Charlotte, N.C.; d. April 16, 1974, Orlando, Fla. She completed her nurse's training at Mountain Sanitarium and Hospital, Fletcher, N.C., and practiced her profession at Washington Sanitarium and Hospital and at the Florida Sanitarium and Hospital. Survivors include her husband, Douglas G. Fabel; a stepson, Douglas J.; a granddaughter, Julie Fabel; two brothers, Edward and Alvin Rutledge; and three sisters, Alberta Wynn, Dorothy Zill, and Christine Bond.

**LEDINGTON**, Stanley—b. April 3, 1889, Durham, England; d. May 6, 1974, National City, Calif. He served the denomination first as assistant manager of the New England Sanitarium and Hospital, Stoneham, Massachusetts. Later he headed the hydrotherapy department of the Battle Creek Sanitarium. Beginning in 1919 he became head of the music department of several of our schools: Hutchinson Theological Seminary, Hutchinson, Minnesota; Broadview College, La Fox, Illinois; Union College, Lincoln, Nebraska. Several of his compositions are in the *Church Hymnal*. Survivors include his wife, Esther: two sons, Harold and William; a daughter, Phyllis Escobar; 11 grandchildren; and seven great-grandchildren.

**TEESDALE**, W. Homer—b. Oct. 2, 1889, Colusa, Ill.; d. May 11, 1974, Bakersfield, Calif. He obtained his Master's degree from the University of Chicago and his Ph.D. from the University of California. From 1914 to 1919 he taught at Mount Vernon Academy, then for two years at Southwestern Junior College. From 1921 to 1927 he was principal of Oak Park Academy, Nevada, Iowa. From 1928 to 1935 he taught at Pacific Union College. From 1935 to 1946 he was an associate secretary of the General Conference Department of Education. From 1946 to 1965 he was president of the Home Study Institute. After the death of his first wife, he married Katharine Strahle, who survives. Other survivors are his son, Dr. Arthur R. Teesdale; four grandchildren; and a sister, Anna Longshire.

**WESTPHAL**, Olive—b. Jan. 31, 1902, South America; d. Dec. 23, 1973, Menard, Tex. Her father was Elder Joseph W. Westphal who organized the South American Union Mission and became its first superintendent. Later, when the mission was reorganized as a union conference, he was chosen president. For some time he was field secretary of the General Conference. Olive first served as an elementary school teacher after graduating from Pacific Union College. She was dean of women and taught at Lodi Academy, later at Lynwood Academy, Sandia View Academy, and Valley Grande Academy. For 12 years she was a teacher at Southwestern Union College, and for eight years she taught at Southern Missionary College. Survivors include four brothers: Elder Arthur L., Elder Henry J., Dr. Herbert M., and Elder Chester E. Westphal.

## Coming

|   |                         |
|---|-------------------------|
| 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             |
| Missions Extension Offering                           | September 14            |
| Missions Centennial Day                               | September 14            |
| Review and Herald Periodicals Campaign                | September 14-October 12 |
| Bible Emphasis Day                                    | September 21            |
| JMV Pathfinders                                       | September 28            |
| Thirteenth Sabbath Offering (South American Division) | September 28            |

### Used Christmas Cards

W. F. Storz, Southern Asia Division, Post Box 15, Poona, 411001 India, urgently needs 200,000 used Christmas or greeting cards for making up Vacation Bible School kits. Tear off all except the picture. Writing on the front or back of the picture is immaterial.

## Offering Sets New Record

The fourth-quarter 1973 Thirteenth Sabbath Offering was the highest overflow offering ever received, and the first time the total offering has exceeded US\$1 million. The offering totaled \$1,236,175; the overflow portion (25 per cent) amounts to \$309,043 and goes to the Trans-Africa Division to meet urgent needs at Helderberg College and Malamulo Publishing House.

Many Sabbath school members were studying the subject "Managing God's Goods" during that quarter. Perhaps we can see the influence of these timely lessons in addition to the special appeal from Trans-Africa. We rejoice at this outstanding response, which indicates something of the desire of Adventists to see the work of God finished. M. E. KEMMERER

## Conscience Clause Is Voted

On Wednesday, June 26, the Joint Senate-House Conference voted to make the conscience clause a part of the hospital bill S3203 and slightly amended the conscience clause of the hospital bill HR13678. These two bills provide that employees of health-care institutions with religious convictions against joining or supporting a labor union will be protected in their religious beliefs without losing their jobs.

In commenting on the uneven contest and prompt action of Seventh-day Adventists, Representative John Erlenborn of Illinois, sponsor of the conscience clause, said, "Marching the Adventists (449,000 members) against the AFL-CIO (13,000,000 members) has a certain flavor of *David v. Goliath*, but the Adventists went to work. . . . Soon telegrams, letters, and telephone calls started coming into my office. . . . A member of the staff of Senator Allen Cranston of California phoned to ask, What is this conscience amendment? . . . They had sent him more than 600 communications in two days."

He concluded, "I have seen a lot of legislative efforts fail when success seemed near because of inadequate follow-through. That being so, I applaud the enthusiasm and persistence of the Seventh-day Adventists. I hope they succeed."

Success came Wednesday. Now the Senate and the House must approve the changes made and then they go to the President for his signature. The letters and telegrams came by the thousands from all over the United States. Thank you for your prompt action. If you wrote a letter asking for support of the conscience clause, why not write now a letter thanking that Congressman for supporting the conscience clause? W. MELVIN ADAMS

## Church Press Honors *These Times*

The annual Awards of Merit of the Associated Church Press included two awards to *These Times* for excellence in photography and editorial writing. The Associated Church Press, which held its fifty-eighth annual meeting in Denver recently, is a predominantly Protestant organization, with some Catholic and Orthodox members. *These Times* has been honored at four of the last five awards presentations. KENNETH J. HOLLAND

## Baptisms From Broadcasts to India

Baptisms from Voice of Prophecy broadcasts in the Southern Asia Division are doubling each year, according to a letter received from Weldon Mattison, communication director for the division. Programs in six languages reach much of India and are producing a large influx of students in Bible correspondence courses.

In 1973 the Voice of Prophecy contributed to the baptism of a thousand persons, doubling the figure for the previous year. Elder Mattison states that 1974 should see more than 2,000 Voice of Prophecy students baptized. Prior to 1972 no religious broadcasts into India were possible. Says Elder Mattison, "The main factor in the increase of baptisms is the broadcasts that have brought new life to our Bible correspondence schools." Most of our broadcasts to Southern Asia are released from Radio Sri Lanka. WALTER R. L. SCRAGG

## Large Attendance at MV Camps

According to the 1973 world MV camping report, last year 89,859 persons attended the 137 camps and other facilities provided for Adventist youth. There were 921 camps held around the world during 1973, and 11,925 young people made decisions for Christ.

Adventist youth camps have become training centers for all departments of the church, and also a means of fellowship. Many churches book the camps for weekend family camps. Many youth congresses, as well as camp meetings, have also been held at the permanent campsites.

Liberia has the newest Seventh-day Adventist camp, located a few miles outside the city of Monrovia. This is the first permanent SDA campsite in West Africa, making a total of 138 camps around the world. LEO RANZOLIN

## People in the News

Tom Mostert, Ministerial secretary of the Potomac Conference, elected president of the Mountain View Conference on June 23. He succeeds Richard Fearing, newly elected president of the Upper Columbia Conference.