

# Review

AUGUST 22, 1974

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



## What's Your Excuse?

By Ralph Escandon

IN COLOMBIA, South America, one hears the saying, "Since excuses were invented, no one comes out badly." To look for excuses to cover up errors is the tendency of mankind. The custom is very ancient; it goes back to the days of our first parents. When Adam committed his first sin and realized his error, instead of acknowledging his mistake, he tried to justify himself, throwing the blame on someone else. "The woman whom thou gavest to be

with me, she gave me of the tree, and I did eat" (Gen. 3:12).

But when it comes to providing a Christian education for his children, no parent should make excuses. The purpose of Adventist education is more than the acquisition of knowledge. According to Ellen White, "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the

*Ralph Escandon is an associate professor of Spanish at Pacific Union College, Angwin, California.*

*Continued on page 9*

## Obedience Marks the Convert

Popular revivals are increasingly minimizing, some totally eliminating, the importance of obedience to the Ten Commandments as the Christian's response to God's saving grace. This trend effectively reduces Christianity to a spiritualized formula for fuzzy happiness, earthly success, and politically motivated social involvement. Consequently, converts are entering the church without experiencing Biblical repentance, confession, and conversion.

Without question, modern revivals produce much "Lord, Lord," and much complimenting of Christ. Obviously, they change people's attitude toward religion, but not their characters. One can well imagine what would happen to church membership rolls if obedience and discipline, as interpreted by Christ, were made conditions of church membership.

Easy admission swells numbers, but often numbers that dilute the church's strength, and numbers that desert as easily as they join. Lowering admission standards simply makes it possible for religious illiterates possessing no denominational loyalty, let alone loyalty to Christ and His commandments, to enter the church under a false impression as to what church membership is all about.

### Unwillingness to Accept God's Terms

All this indicates that man wants to be saved, but ostensibly on his own terms. Everybody wants heaven, but without relinquishing past or present sins. Offended by God's absolutes, man tries to convince himself that God means neither His promise of absolute salvation nor His appeal for absolute obedience.

God forces no man to obey. He takes no pleasure in cowering obedience. God desires the love and obedience of His people because He is worthy of such. Men are called to obey God because they love Him. Said the apostle John: "For to love God is to keep his commands; and they are not burdensome, because every child of God is a victor over the godless world" (1 John 5:3, 4, N.E.B.).

In order to love God, man must have an intelligent appreciation of His character. Christ is the living revelation of God's character, and the Scriptures accurately testify of Christ, while the Holy Spirit correctly interprets Christ to the one prayerfully searching the Scriptures.

This is what our Lord meant when He said: "I am the way; I am the truth and I am life; no one comes to the Father except by me. If you knew me you would know my Father too. From now on you do know him; you have seen him. . . . Anyone who has seen me has seen the Father" (John 14:6-9, N.E.B.).

Knowing God in Christ reaches down to the deepest motives of human conduct and prompts the believer's obedience. One is not born obedient. Lovely as the child may be, he must learn obedience while fighting the selfish tug to disobey. Allowed to grow up without proper examples and the discipline of the Holy Spirit, the child may become a menace to himself and society. If his selfish nature is ever changed it is changed because he chooses another master.

Christ and obedience, Satan and disobedience, one or the other is every man's master. Which one controls depends upon which one a man obeys. Wrote the apostle Paul: "You are slaves of the one you obey, either of sin, which leads to death, or of obedience, which leads to righteousness" (Rom. 6:16, R.S.V.).

Can one know when Christ is his Master? Christ Himself is definite on this point: "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him" (John 14:21, R.S.V.).

Here is the acid test of conversion. Herein also rests the evidence of genuine faith and possession of the life by Christ. Whatever profession men make, it amounts to nothing unless in daily life Christ is revealed in the believer's keeping of His "commandments." Commenting on this, Ellen G. White declares: "Neither words nor profession, but fruits—the forsaking of sins, and obedience to the commandments of God—show the reality of genuine repentance and conversion."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 3:7, 8, p. 1077.

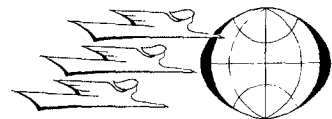
What happens to the church when the foregoing criteria for ascertaining the reality of repentance and conversion are disregarded? Rather than risking a personal evaluation, let me permit God's servant to answer this question. We read: "The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christians in name. Heretofore they were Satan's subjects; henceforth they are to be subjects of Christ.

"The life must testify to the change of leaders. Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in order to put on a form of godliness and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod—the path of humility, self-denial, and sacrifice."—*Testimonies*, vol. 5, p. 172.

Only two masters, only two ways of life, and only two destinies confront each man living. One thing is certain, he cannot have both. Choose he must, and when the convert submits to Christ daily he receives power that transforms him into a kind, loving, and obedient child of God.

THEODORE CARCICH  
*Retired Vice-President, General Conference*

# Review



**Advent Review & Sabbath Herald**  
124th Year of Continuous Publication

Editor:  
KENNETH H. WOOD

Associate Editors:  
DON F. NEUFELD, HERBERT E. DOUGLASS

Editorial and Administrative Secretary:  
CORINNE WILKINSON

Editorial Assistant:  
JOCELYN FAY

Editorial Secretary:  
IDAMAE MELENDY

Art Director: ELFRED LEE  
Designer: G. W. BUSCH

Editors, Monthly Editions:  
RAY D. VINE, English  
FERNANDO CHAI, Spanish—North America  
GASTON CLOUZET, Spanish—South America  
C. R. TAYLOR, Spanish—Inter-America

Consulting Editors:  
ROBERT H. PIERSON, W. R. BEACH,  
THEODORE CARCICH, W. DUNCAN EVA, W. J.  
HACKETT, C. D. HENRI, M. S. NIGRI,  
NEAL C. WILSON

Special Contributors:  
C. O. FRANZ, K. H. EMMERSON, R. R. FIGUHR,  
FREDERICK LEE, M. E. LIND, R. R. FRAME, P. H.  
ELDRIDGE, B. L. ARCHBOLD, ALF LOHNE,  
R. A. WILCOX, R. S. LOWRY, M. L. MILLS,  
C. L. POWERS

Corresponding Editors, World Divisions:  
Airo-Mideast, R. W. TAYLOR; Australasian,  
ROBERT H. PARR; Euro-Africa, E. E. WHITE,  
associate E. KOEHLER; Far Eastern, D. A. ROTH;  
Inter-American, MARCEL ABEL; Northern  
Europe-West Africa, PAUL SUNDQVIST; South  
American, H. J. PEVERINI; Southern Asia,  
A. J. JOHANSON; Trans-Africa,  
DESMOND B. HILLS

Circulation Manager:  
EDMUND M. PETERSON  
Field Representative:  
JOEL HASS

SUBSCRIPTIONS: United States and Canada,  
\$9.95. For each subscription ordered in the United  
States or Canada to go to foreign countries, add  
\$2.00 postage. Address all correspondence  
concerning subscriptions to the Manager,  
Periodical Department.

TO CONTRIBUTORS: Send news stories and  
pictures, articles, and letters to the editor.  
Unsolicited manuscripts are welcome but will be  
accepted without remuneration and will be  
returned only if accompanied by a stamped,  
self-addressed envelope.

A monthly edition of the *Review* is printed by the  
Stanborough Press, Ltd., Alma Park, Grantham,  
Lincs., England. A monthly edition also is printed  
in Spanish and a quarterly edition in Braille. For  
information write to the Manager, Periodical  
Department.

An index is published in the last *Review* of  
June and December. The *Review* is indexed also  
in the *Seventh-day Adventist Periodical Index*.

The *Advent Review and Sabbath Herald* is  
published every Thursday by the Review and  
Herald Publishing Association, 6856 Eastern  
Avenue NW., Washington, D.C. 20012, U.S.A.  
Second-class postage paid at Washington, D.C.  
Copyright © 1974, by the Review and Herald  
Publishing Association.

## This Week

Our cover article emphasizes the necessity of Christian education. Parents, teachers, and students often are tempted to look only at modern buildings, equipment, and highly educated teachers, assuming that these components mean better education. But true education is much more than just an acquisition of knowledge, important as this may be. True education includes the development of attitudes—attitudes about in-

tegrity, responsibility, and God. Education must put the student in contact with the Source of all wisdom or it fails in its purpose. The price of a secular education is too high; if one loses eternity, such education costs too much.

"The Three Angels' Messages Must 'Go,'" by Patrick Boyle (p. 4), is a plea and a challenge for Adventists to proclaim more vigorously the message God has given them to preach to every nation, kindred, tongue, and people for these last days.

R. E. Hoen, "A 'Horse' That Was Not a Horse" (p. 6), received his B.A. degree from Union College in 1913. Following graduation he taught science at Clinton Theological Seminary, an institution for German-speaking students, 1913-1923; from 1923 to 1927 he taught at Broadview College, a school for Swedish-speaking students; 1927-1929 he taught at Hutchinson Theological Seminary, a school for Danish and Norwegian-speaking students. He taught at Andrews University, 1929-1937, and then at Pacific Union College, 1937-1954, when he retired. He worked on his M.A. and Ph.D. in biochemistry at The University of Chicago during his summers, until 1934, when he graduated. He wrote the Sabbath school lesson help, *The Creator and His Workshop*, in 1951. His articles have appeared in *Signs of the Times* and in *Our Times* published in Poona, India. After retiring in 1954, he taught at Spicer Memorial College, Poona, India, 1962-1964.

We call our readers' attention to Wilma Ross Westphal's article, "A Gentleman and a Scholar" (p. 12), which is another in the series *The Most Unforgettable Adventist I Ever Met*. Prof. Harry Tippet's life story as teacher and Review book editor should not be missed.

**Bible Credits:** Notes in this issue credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

**Art and Photo Credits:** Cover, Harold Lambert; p. 4, Ron Kwiek; pp. 12, 13, J. Byron Logan; other photos, courtesy of the respective authors.

### UNSOLICITED MANUSCRIPTS

The *Review* receives many unsolicited manuscripts. Each is acknowledged by card, then read and treated as follows:

- Placed in file for a specific issue.
- Placed in active file to be used as needed.
- Placed in hold file for possible use.
- Referred to staff or nonstaff readers for counsel.
- Returned to author for revision.
- Returned to author, inasmuch as we have similar material on hand.
- Placed in dead file.

If rejected, manuscripts are returned to sender if accompanied by postage. The volume of manuscripts makes it impossible for the editors to explain the reason for rejection or to offer suggestions on improving writing techniques.

The Editors

## Scan

News Briefs From the Religious World

### WYCLIFFE PRINTS NEW TESTAMENT IN SEVEN "NEW" LANGUAGES

WASHINGTON, D.C.—New Testaments were published in seven new languages during 1973, translated by Wycliffe Bible Translators, bringing to 39 the number of New Testaments translated into languages not previously reduced to writing. One of the seven languages is that of the Hopi Indians in this country, while three are Indian languages in Mexico: Palantla Chinantec, Atlahuaca Mixtec, and Amuzgo. Two languages are in Papua New Guinea—Yareba and West Kewa, and one in Guatemala—Chichicastenango Quiche.

The translations represent 15 or more years' work.

### HEALTH BOARD TO BAN SMOKING IN ELEVATORS, SUPERMARKETS

NEW YORK—The New York City Board of Health approved a ban on smoking in elevators and supermarkets, and the segregation of smokers in lecture halls and classes where smoking is permitted. The board also voted to segregate smokers in any enclosed public space in which 50 or more people gathered for "religious, recreational, or social purposes."

However, it rejected a proposal to require segregated seating for smokers in restaurants accommodating more than 50 people, and in enclosed spaces used for sports or other events for which season tickets are sold.

### BLEAK FUTURE FORECAST FOR PEOPLE OF INDIA

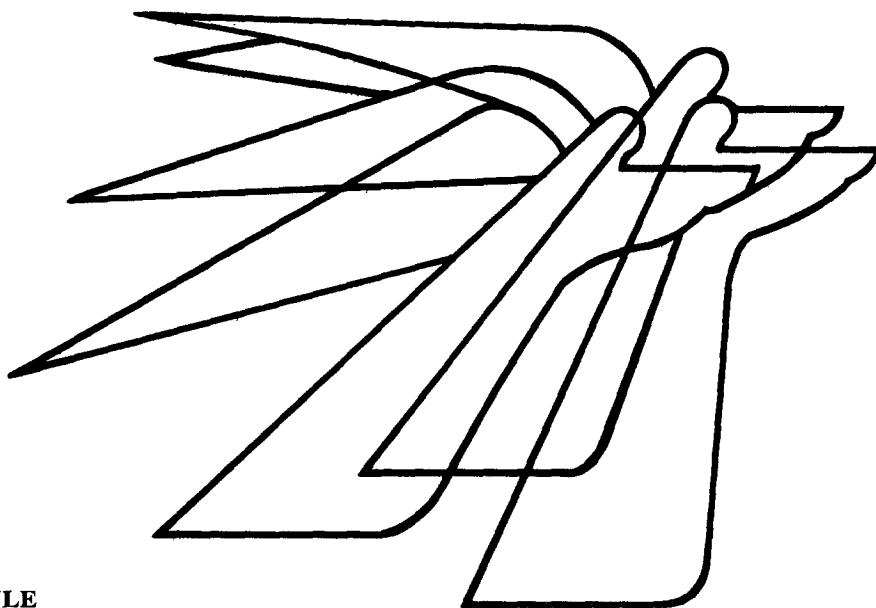
NEW DELHI—The teeming subcontinent of India, with a current estimated population of more than 584 million, a tortured economy, and alarming housing and food shortages, is facing a still more devastatingly bleak future, according to a recent government report prepared by a panel of Indian economists and social scientists of the National Committee of Science and Technology, a government body. The report points out that the country's population is advancing by some 13 million each year, its per-capita food availability is declining, and its key resources are being depleted. It concludes that, if the present trends continue, India by the year 2000 will be in a frightful condition: about half of the population will be homeless, food will be scarce, the landscape will be bare of trees, the fuel shortage will be acute, cities will be proliferating.

### RADIO STATION SWITCHES FROM ROCK TO TOTAL RELIGIOUS PROGRAMMING

HACKENSACK, N.J.—Bergen County's only commercial radio station, WWDJ, has switched its format from rock to religious programming. Program Director Sean Casey commented, "We feel there are an awful lot of rockers in the New York Metropolitan area now, so it was difficult to compete. There are only three or four religious stations, only one of them full-time."

He said the station has switched to religious programming, rather than country-western or some other area, because religious broadcasting was the "biggest void" in radio in the area.

# The Three Angels' Messages Must "Go"



By PATRICK BOYLE

AS SEVENTH-DAY Adventists we have drawn the firm and logical implications from our study of Bible prophecy and the providential origin and growth of our church that we are the participants in the conflict described in Revelation, chapters 12 to 14. We have identified ourselves as those who are faithful and loyal to God and His commandments. We have further affirmed that ours is the task of proclaiming the messages of the three angels to all the world amid the universal apostasy that precedes the second coming of Christ.

This view of our work has not resulted from some chance or quirk of history, but has come to us from a firm conviction that the God whom we worship and adore has in these last days intervened in human affairs and has called us to be His witnesses. There is no denying that the implications we draw from our concept of our mission are extraordinary, but they are also inescapable and true.

For more than a century and a quarter we have dedicated ourselves to the task of fulfilling the divine function for which God has raised us up. In the growth and development of our work we can see the evidence of God's blessing upon our efforts, and from this we draw comfort and encouragement. Nevertheless the task is far from completed and as we press ahead to complete it we recognize that

time is not in our favor or working with us.

It would be foolish and in bad taste for anyone to set a time for the return of Christ. In fact, we have strong inspired warnings against setting an exact time. Nevertheless an honest study of Bible prophecy and the remarkable correspondence to it of the contemporary world lead Seventh-day Adventists to the conviction that the Lord's return cannot be far off.

There is no need for reticence in taking such a position. Specialists in various scientific disciplines also proclaim impending doom. When one realizes that the statements scientists and others make concerning the end of the world are not the rantings and ravings of cranks or reactionaries, but are the considered judgments of sober realists, the impact is staggering.

In a recent syndicated press release from the New York Times News Service entitled "Will Any of Us See the Twenty-first Century?" there was set forth a view of the impending doom of the world that might be considered ill judged and extreme if it appeared in one of our church papers: "A man who is characteristically uninformed on matters scientific was making conversation . . . with a leading European biologist. He asked how seriously he should take the new public concern about the environment. Smiling, the biologist replied: 'I suppose we have between 35 and 100 years before the end of life on earth.' " <sup>1</sup>

It no longer requires faith in Bible prophecy to believe in the end of the world. Skeptical nonreligious men in all the scientific disciplines are openly speaking of its inevitability and imminence, even in some cases putting a time limit on it. Yet they do not grasp the implications of what they are saying. It is clear therefore that in the light of these developments the missionary character of our message is vigorously underlined. Our task is urgent and scientifically missionary and demands speedy execution.

## In Terms of the Great Commission

The content and wording of the three angels' messages immediately recall the terms of the Great Commission Christ gave to His church. To His disciples Christ said: "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned." <sup>2</sup>

The same principles underlie the three angels' messages, and the issues are equally clear. On the one hand, there is the individual response to the gospel in the present age, characterized by loyalty to God's commandments and the faith of Jesus, and on the other, apostasy through rejecting the authority of God and manifesting unbelief toward the gospel. Like the Great Commission the three angels' messages present no soft options that enable those who hear them to suspend judgment or put off making a decision. They are factually

*Patrick Boyle is pastor in Leeds, England.*

blunt—believe and be saved or reject and be lost. They cannot be ignored. The end of the righteous is that they shall “shine forth as the sun in the kingdom of their Father,”<sup>3</sup> while “the wicked shall be turned into hell.”<sup>4</sup>

The proclamation, or, better, evangelization, of the three angels’ messages, is directed toward “them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”<sup>5</sup> The *and* connecting these two phrases may be translated “even.” This would make the repetition here serve for emphasis. It denotes that the gospel proclaimed is universally applicable for all of earth’s inhabitants. The object of the three angels’ messages is the teeming millions of earth—all of them.

It is easy to understand how the universal proclamation of the three angels’ messages can be seen as a fulfillment of Christ’s words that prior to the end the gospel will be preached for a universal testimony. The outline of Revelation 14 accurately describes this consummation and shows how the universal preaching of the three angels’ messages leads to the coming of Christ and the termination of human history.

It is impossible to escape the conclusion that not only does our church fulfill the specifications of Revelation 14:6-12 but we ourselves as individuals can be used by God in His divine providence to accomplish His purpose for man’s salvation. By cooperating with God to preach the everlasting gospel to “every nation, and kindred, and tongue, and people” we are not only hastening the end of all things but showing men the true way to salvation in Christ Jesus. Not only for ourselves should we seek to communicate the gospel but essentially for the Christless millions who as yet have never heard it.

It has been reckoned that approximately 1.5 billion of the inhabitants of the earth are waiting to hear the good news of Christ Jesus for the *first time*.<sup>6</sup> Such statistics are sobering and press in upon us the immensity of the task that is ours. Of course there is no need for discouragement, for with the Great Commission, God provides the power to enable His servants to accomplish His purposes. The same Christ who said, “all authority in heaven and on earth has been given to Me,”<sup>7</sup> is with us as we seek to proclaim the everlasting gospel in all the world.

In this work our Lord has made

adequate provision for its successful completion. As Sister White observed, speaking of the early disciples: “So long as they obeyed His word, and worked in connection with Him, they could not fail.”<sup>8</sup> And the same is true for us.

### There Are Still Regions Beyond

It is with feelings of intense gratitude that we bless and praise God for all His favor poured out upon our church and its missionary effort. However, we cannot stop here. Despite the extent of our work, there are still the “regions beyond.” The greatest adventures of the gospel missionary are still in the future, though, let it be noted, not the distant future. What we have to do we have to do quickly.

We do not need a new theology or a new understanding of truth or a new message. What we declare to the world is in no way deficient. Our message is divine, and it stands tried and tested without defect or fault. What we want is not a new message, but a revived missionary vision. Our most pressing need is literally to fulfill the prophecy of preaching the everlasting gospel to all “them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” We must direct our energies, all of them, toward making the true gospel available to all men in all places in this generation. We have no time to lose and none for indolence.

As with our Lord, the communication of the gospel must be our first and highest priority. We must not allow ourselves to be sidetracked to lesser involvements.

Only the gospel can save men and women. There is no other antidote for sin. If men and women have everything that life has to offer, but not the salvation of the gospel, then they are lost. But if they possess the gospel and the Saviour it sets forth, then they have that which meets all human needs and goes far beyond them. It is our sole business to direct every energy toward making this gospel available to all the world. However, we must do this work now in this generation not in some far-off future.

As noted above, the three angels’ messages are set against the background of an apostasy that is entrenched. This indicates the strength of the contemporary resistance to them, and this resistance will deepen and grow stronger with the passage of time. The problem we face is a strong need not only to embrace the missionary vision but also to know how successfully to commend the gospel we preach.

The faithful “remnant” are characterized not only by loyalty to God’s commandments but also as having the “faith of Jesus.” This is important because the faith that the Scriptures emphasize is the “faith which worketh by love.”<sup>9</sup> Therefore if, as individuals and as a church, we are going to communicate successfully the everlasting gospel to an unbelieving and rebellious world ours must be a faith that works by love. Faith without love is valueless as is love without faith. The idea we wish to express is summed up in Sister White’s phrase, “The strongest argument in favor of the gospel is a loving and lovable Christian.”<sup>10</sup>

In order adequately to qualify for inclusion in the remnant who not only proclaim the everlasting gospel but also exemplify obedience and loyalty to it, we must ourselves be the embodiment of its teachings. It is for want of *faith* that works, the faith that works by love, that the final triumphant victory of the everlasting gospel tarries.

We teeter as it were on the brink of eternity, and soon, perhaps far sooner and swifter than we can imagine, the consummation of all things will take place. In the winding up of the great conflict the proclamation of the gospel will be no “hole in the corner” affair. It will be the greatest manifestation of the power of the Spirit the world has ever witnessed. “The great work of the gospel is not to close with less manifestation of the power of God than marked its opening.”<sup>11</sup>

To make the good news of the gospel ring with power in every corner of the earth in this generation is the declared desire of our God. To this end He has called and commissioned us, and for this fulfillment He promises to empower us. Can we or could we do less than respond to His loving appeal? Shall we not rather dedicate all our powers unreservedly for world evangelization and call out a people ready to meet our soon-returning King? Nothing less is worthy of us, and nothing less will satisfy Him who loves us. □

### REFERENCES

- <sup>1</sup> Quoted in *Irish Times*, Dec. 16, 1969.
- <sup>2</sup> Mark 16:15, 16, R.S.V.; cf. Matt. 28:18-20.
- <sup>3</sup> Matt. 13:43.
- <sup>4</sup> Ps. 9:17.
- <sup>5</sup> Rev. 14:6.
- <sup>6</sup> Eric S. Fife, *A Highway for Our God*, p. 73. This was written in 1961 but the population explosion makes it relevant today. Ellen G. White, *Education*, page 263, says, “Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge.”
- <sup>7</sup> Matt. 28:18, R.S.V.
- <sup>8</sup> Ellen G. White, *The Acts of the Apostles*, p. 29.
- <sup>9</sup> Gal. 5:6.
- <sup>10</sup> Ellen G. White, *The Ministry of Healing*, p. 470.
- <sup>11</sup> ———, *The Great Controversy*, p. 611.

NO FOSSIL REMAINS of true horses have been found in North America. Until European horses were imported by Spanish adventurers, none were known in the New World. The recent semiwild horses, variously known as broncos, mustangs, or cayuses, descended from the early Spanish horses and are feral animals that have escaped from domestication.

The complete absence of horses, either living or fossil, in the Americas four centuries ago is a mystery for which evolutionists have no explanation. Extinction of them cannot have been the result of lack of food or of the presence of carnivorous predators, for other equally vulnerable animals, such as the bison, have thrived throughout the region where the fossil "horses" have been found. Paleontologists generally are unwilling to consider that those fossils could be the remains of diverse types of antediluvian animals and that the area where they now are found was not repopulated by corresponding forms after the deluge.

Much of the identification and classification of presumed ancient "horse" remains has been based on fossil teeth and fragments of skulls and toes. None of the "horse" fossils have been found as fully articulated skeletons. Of the more than one hundred mounted skeletons of "horse" relatives in museums around the world, there is not so much as one complete skeleton of *Hyracotherium-eohippus* (a rodentlike beast resembling the coney) or of three or four others.<sup>1</sup>

The popular, oft-repeated evolutionary narrative tells how the early miniature "horses" dwelt in swampy areas where soft-padded, multiple-toed feet were most effective. They browsed on the foliage of shrubbery with their rodentlike incisor teeth and rounded molars. As the low-lying land rose to form prairies and the climate became more arid, the former lush vegetation gave way to coarse, gritty grasses of the plains, and therefore the animals progressively developed more suitable grinding teeth—high-crowned, cement-filled so that the edges would remain sharp. In order to travel rapidly on the developing sod, they lost all extra toes except a central hoofed one, so they could keep on their toes ahead of their enemies. Along with those changes

*R. E. Hoen, Ph.D., now retired and living in Takoma Park, Maryland, was for many years a professor of chemistry at Pacific Union College, Angwin, California.*

# A "Horse" That Was Not a Horse

By R. E. HOEN

of teeth and toes, the animals became larger as generations passed, developing from fox-sized beasts to full-fledged horses.<sup>2</sup> One cannot help wondering why other plains-dwelling animals, such as the prairie dog, did not become the subject of comparable clever evolutionary ideas.

## Museum Reconstructions

Based on the assumption that the above was the major course of "horse" evolution, cavalcades of skeletons and reconstructions have appeared in museum corrals and pictorial representations in books and other literature. The attempt is made to show a progressive change in body size, patterns of teeth, and numbers of toes. The main sequence commonly is *Eohippus*, *Crohippus*, *Mesohippus*, *Para-*

*hippus*, *Merychippus*, *Pliohippus*, and ends with *Equus*, the modern horse. A dozen others, including *Megahippus*, *Miohippus*, and *Nannippus*, are often relegated to the side lines as they apparently lost out in the phylogenetic race.

Many people are impressed by the *hippus* ending of each of the names and are inclined to say: "Of course, those all were *horses*—just look at their names!" Seldom are they aware that this plan of naming was part of a scheme of the early discoverers of those fossils in a competitive effort to demonstrate an evolution-oriented sequence. Every tooth, every bit of bone, every reconstructed skeleton, was purposefully selected and named to fit a predetermined pattern of equine (horse) evolution.

To augment the verbal recital of environment-guided evolution, a most delusive pictorial diagram was devised and was published in a scientific journal in 1926. With almost no variation, even to the contour detail of a rocky precipice, this has been reproduced in many books during the past half century.<sup>3</sup> At the left is shown a multilayered cliff and geological strata from the Paleocene to Pleistocene, and with formation names as if those would thus occur in immediate vertical sequence. However, the names themselves betray the fact that the pictured formations were assembled from distant actual sites in Western North America, such as the Wasatch in northern Utah, Bridger and Uinta in northeastern Utah and southwestern Wyoming, White River in South Dakota, John Day in eastern Oregon, and Ogalalla in Nebraska. All of these unconnected formations have been artfully superposed into what would appear to be a sequential series of deposits.

Parallel to these formations are sketches of skulls portraying stages of cranial evolution and leg bones depicting successive reduction from multitoed to single-hoofed feet. At the extreme right appear series of teeth to represent transition from the rounded molars of *Eohippus* to the intricately patterned teeth of *Equus*.

Upon viewing this synthetic diagram, one may easily be deceived into thinking that from a selected layer of some real cliff he could readily obtain a sample of a fossil "horse" of his choice. The minds of many persons have been victimized by this fictitious mountainside and persuaded that here is evidence that the modern horse has developed to its present form by adaptation to environment.



But there is no place on earth, neither on a remote hill nor on the walls of some natural or man-made excavation, where such a complete series of strata may be found containing fossils in the evolution-dictated sequence. The order of the pictured strata has been devised by dubious correlation of so-called index fossils whose sequence is no more certain than that of the supposed "horse" fossils themselves. Some paleontologists have claimed that a single tooth is sufficient to identify a given formation.<sup>4</sup>

Finding one type of fossil buried beside, above, or below another provides no assurance that the animals so interred were close kin to each other. It is impossible to perform serological tests on the lifeless remains of ancient animals to ascertain biological relationship. It is equally impossible to conduct breeding experiments with them to establish heredity.

Fossils are a reality. It is an obvious fact that they are the remains of animals and plants that formerly lived on the earth. But they are completely silent concerning their origins or their genetic relation to any other organism. They can show only that they once were clothed with flesh and capable of survival among other creatures during their lifetime. It also is a fact that the fossil remains are found in various strata. But the time sequence of those strata and any geneological relationship of the fossilized creatures embedded in them are not matters of fact, but only of interpretation.

### Divergence of Opinion

Not all who subscribe to the theories of biological evolution accept the scheme of horse development as it commonly is portrayed. Anthropologist Ashley Montagu warns that such representations as those of Othniel C. Marsh,<sup>5</sup> showing a neatly and orderly arranged series of fossil horses, have had a serious conditioning effect upon students. Such a diagram, he tersely says, "puts the chart before the horse."<sup>6</sup> Professor Kerkut, of the University of Southampton, vigorously deplores the lack of specific available information concerning the relation of fossil skeletal parts to one another. To him, "it is a matter of faith" that the textbook pictures are true or as representative of the truth as present knowledge would support, and he concludes that "it is not clear that *Hyracotherium* was the ancestral horse."<sup>7</sup>

The entire phylogenetic "horse"

race has been manipulated—as many other races are—and is so replete with wishful thinking, prejudice, and occasional deliberate deception, that the scheme does not deserve to be recognized as scientific in any sense. It can confidently be asserted that, with the possible exception of *Pliohippus* and two or three European finds, none of the fossil specimens designated by *hippus* names was truly a horse. After all, it is not a denial of the facts nor is it unscientific to affirm that *Hyracotherium*-turned-*Eohippus* was neither a horse nor a precursor of the horse family.

As creationists dedicated to discovery and promulgation of truth as revealed in the realm of nature and in the Scriptures, we do well to accept fossils simply for what they are, the remains of creatures that once lived and roamed the earth. And just as at present, diverse

forms, sometimes having limited resemblance to one another, dwell together and survive without acquiring even partial anatomical similarity. Let the so-called "dawn horse" remain what it obviously was, a member of its coney or daman tribe and nothing more. □

### REFERENCES AND NOTES

- <sup>1</sup> G. G. Simpson, *Life of the Past* (New Haven, Conn.: Yale University Press, 1953), p. 37; see also G. G. Simpson, *Horses: The Story of the Horse Family in the Modern World and Through Sixty Million Years of History* (New York: Oxford University Press, 1951), p. 227.
- <sup>2</sup> For example, see Edward O. Dodson, *Evolution: Process and Product* (New York: Van Nostrand Reinhold Company, 1960), pp. 72, 74; Jay M. Savage, *Evolution*, second ed. (New York: Holt, Rinehart, and Winston, Inc., 1969), pp. 123-125; William Diller Matthew, "Equidae," *Encyclopaedia Britannica* (1961 ed.), vol. 8, pp. 670-672.
- <sup>3</sup> W. D. Matthew, *Quarterly Review of Biology*, vol. 1, 1926; Dodson, *op. cit.*, p. 73; Matthew, *op. cit.*, and other books.
- <sup>4</sup> R. A. Stirton, *Time, Life, and Man* (New York: John Wiley and Sons, Inc., 1959), pp. 10, 467.
- <sup>5</sup> William Irvine, *Apes, Angels, and Victorians* (New York: Time Inc., 1963), pp. 356, 357.
- <sup>6</sup> M. F. Ashley Montagu, *An Introduction to Physical Anthropology*, third ed. (Springfield, Ill.: Charles C. Thomas, Publisher, 1960), p. 267.
- <sup>7</sup> G. A. Kerkut, *Implications of Evolution* (New York: Pergamon Press and The Macmillan Company, 1960), pp. 146-149.

## A Happy Meeting

By MYRTLE A. NEUFELD

"NURSE, come quickly," called a man from the running board of the car he had just brought under control. "Where's the doctor?"

"He's gone to meeting," she answered as she ran to the car.

Then she saw him, a thin, old man slouched over the steering wheel.

"I saw the car turning every way," the rescuer said. "I jumped on the running board and directed the car here. The man has had a stroke or a heart attack."

"You run for the doctor, and I'll care for him," said the nurse.

The man ran away. The stricken man groaned and raised his head. He began to recover.

"Where do you live?" asked the nurse.

"I came 400 miles," he answered.

"Where are you going?"

"I've come to camp meetin'," said the old man. "Slept in the car at night. Didn't have much food. Spent all my money on gas for the trip, and then,"—he seemed to falter a bit, but continued—"as I turned that last corner, somethin' happened to the car."

"How old are you?"

"I'm 83."

"Why did you attempt such a long trip alone?" asked the nurse. The question seemed to startle him. A happy look shone from his face.

"Say," he said, "is Albert here? Albert Olsen, vice-president of the General Conference! Is he here? I heard he was going to be here and I had to see him again."

"Yes, he's here. Do you know him?"

"I guess I do! We threshed together

in the same outfit 60 years ago. I guess I do know Albert! I just had to see him again. You're sure he's here? Do you think I can see him?" New life seemed to surge through him.

"I'll tell him you're here," said the nurse.

She put the old man to bed in a tent. Soon he went to sleep. The nurse watched him closely. The symptoms were not good.

The tent flap opened and in walked Elder Olsen. The nurse gently awakened the old man.

Elder Olsen, hair white with age, knelt down by the cot and embraced the man. He did not notice the torn and patched work clothes or the unshaven wrinkled cheeks, as he said, "Is it really you, George? Is it my old friend of the threshing days? Is it really you?" And tears rolled down his cheeks.

They chatted happily of old times and old friends. They talked of the blessed hope, the soon coming of Jesus. Then Elder Olsen had prayer with him and left.

The man's fever rapidly rose. They transferred him to the hospital. Elder Olsen continued visiting him and praying with him, committing him to the care of the heavenly Father. Then word came that George had gone to sleep, awaiting the call of the Life-giver on the resurrection morning.

The nurse could not erase the touching incident from her mind.

She thought, If only Christians would be as eager as the old man to sacrifice everything, even life itself, to see their best Friend, Jesus!

SEE THE YOUNGERS

# THE VISION THAT LIBERATES

By C. E. BRADFORD

SEVENTH-DAY ADVENTISTS have been accused of taking the symbolism and imagery of the book of Revelation too seriously. Humble men who have sought to proclaim the prophetic portions of the Word of God have been ridiculed. Scoffers and cynics have remarked, "All those beasts, horses, strange creatures, a harlot woman dressed in purple and scarlet, another woman clothed with the sun, the moon under her feet, two mystical cities dominating the landscape—what significance could these representations have in this age of advanced technology and science?" But this is similar to what one of the fathers of modern psychology, Karl Jung, called "a myth commensurate with the age." The apocalyptic portions of the Bible are like a huge panavision screen on which are flashed the images and symbols valid for these times.

In speaking of the book of Revelation, Ellen G. White says it "contains so much that is large with immortality and full of glory" (*Testimonies to Ministers and Gospel Workers*, p. 114). "If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches."—*Evangelism*, p. 195.

"The book of Revelation opens to the world what has been, what is, and what is to come. . . . It should be studied with reverential awe."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 1:1-3, p. 954.

The apocalyptic vision destroys the myth that man can create Utopia through his own prowess

and achieve immortality by his own skills. This stubborn myth of progress and evolutionary development has duped every civilization under one guise or another so that man, over and over again, seeks to bring heaven down to earth. Time and again he is led to glorify himself and think that the kingdom, the golden age, is just around the corner. This is the spirit that moved Mark Twain to write to Walt Whitman on the latter's seventieth birthday:

"You have lived just the seventy years which are greatest in the world's history and richest in benefit and advancement to its peoples. These seventy years have done much more to widen the interval between man and the other animals than was accomplished by any of the five centuries which preceded them.

## A Prayer Of Thanks

By LINDA SMITH

Father,  
Thank You for the little things we so often overlook; the dawns we miss because we're too sleepy and the sunsets we don't see because of television.  
Thank You for birds that warble notes from the delicate to the shrill—calling, pleading for us to listen to something other than chitchat, or the next record a disc-jockey rolls. Thank You for the splashes of color that turn loving sunflower faces or violet petals toward the sky. Thank You for bread, even though You know we often abuse our bodies with appetite. Thank You for Christ, the Creator, Your most precious gift; who tries so desperately to speak to us above the daily clamor of our lives.

"What great births you have witnessed! The steam press, the steamship, the steel ship, the railroad, the perfect cotton gin, the telegraph, the phonograph, photogravure, the electrotpe, the gas light, the sewing machine and the amazing, infinitely varied and innumerable products of coal tar, those latest and strangest marvels of a marvelous age. And you have seen even greater births than these; for you have seen the application of anesthesia to surgery—practice, whereby the ancient dominion of pain, which began with the first created life, came to an end on this earth forever. . . .

"Yes, you have indeed seen much—but tarry for a while, for the greatest is yet to come. Wait thirty years, and then look out over the earth! You shall see marvels upon marvels added to those whose nativity you have witnessed; and conspicuous about them you shall see the formidable result—man at almost his full stature at last!—and still growing, visibly growing while you look.

"Wait till you see that great figure appear, and catch the far glint of the sun upon his banner; then you may depart satisfied, as knowing you have seen him for whom the earth was made, and that he will proclaim that human wheat is more than human tares, and proceed to organize human values on that basis."—RUBEM ALVES, *Tomorrow's Child*, pp. 8, 9.

But the apocalyptic vision saves us from falling for this foolish, humanistic prattle—the vision calls for the sudden inbreak of the kingdom of God—a cataclysmic end. The vision sees that remedial efforts will not do; it calls for radical surgery, the total eradication of the

C. E. Bradford is an associate secretary of the General Conference.



root system that nourishes and supports what the Biblical writers call this present world.

We who have received the vision realize that this is no time to spar with flesh and blood. We are engaged in mortal combat against principalities and powers and the rulers of the darkness of this world, against spiritual wickedness in high places.

This vision liberates us from the delimiting power of time and space so that we may participate even here and now in the Lamb's victory. This vision made us the people that we are. Before we had anything else we had the vision—before we had institutions, and organizations, and even a system of doctrine. It was this vision that drove the pioneers to their knees and to their Bibles to know the will of God, to seek to know His will more nearly perfectly. If we lose this vision we have lost everything—the imperative to holy living, motivation to courageous deeds, the incentive to mobilize for spiritual warfare.

The whole world seems to be full of prognosticators these days. Futurology, a secular approach to predicting the future, is much in vogue. But there is a vast difference between secular futurology and Christian eschatology. These secular futurists, as the Latin *futurus* suggests, believe in the future actualization of potentialities within things. *Futurus* is what grows out of something that already exists, hidden away in it as an inner potentiality; thus an oak tree would be the acorn's *futurus*. All that is needed for the future to be reached is more growth, development, and maturation. The theologians who accept this model think of the kingdom of God as something that is to be reached at last by speeding up the world's becoming from within.

We renounce futurology and as Adventists, as the Latin *adventus* suggests, believe in something that is on its way, coming, breaking into human history from without. Here is the basic difference—the citizens of Babylon are futurists, hoping to take the building blocks of man's creation to build a lasting society—but the citizens of the New Jerusalem are Adventists, they look for a city "whose builder and maker is God." They totally reject the idea that man can build it. "And he that sat upon the throne said, Behold, I make all things new," and those who see the city afar off respond and say, "Even so, come, Lord Jesus." □

*Concluded next week*

## "What's Your Excuse?"

*Continued from cover*

mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."—*Education*, p. 13.

Why, then, do some Adventist parents enroll their children in the schools of the world? Do they prefer to have a new car, to live in a more comfortable house, to own a color television set, and to avoid the sacrifice that sending their children to an Adventist school would represent? What's their excuse?

---

***"Whatever sacrifice that I make to keep my children in an Adventist school will someday have its recompense. Christian education is not an expense, it's an investment."***

---

Surely we are convinced that the system of Adventist education, in spite of its imperfections, has value. The system has expanded to the entire world, becoming one of the largest among the Protestant groups, with almost half a million pupils and a little less than 5,000 schools, representing an investment of many millions of dollars. But the figures are not the important item; rather it is the intrinsic value of our system.

Astonished at how a father could keep four of his children in an Adventist college at the same time, people asked, "How do you do it?" The man responded, "Whatever sacrifice that I make to keep my children in an Adventist school will someday have its recompense. Christian education is not an expense, it's an investment." And that father was correct because in maintaining our educational system we are sowing for eternity.

Unfortunately many do not have the conviction of this self-sacrificing father. Some years ago in a certain country of South America two professors went to a town to recruit students for the Adventist college for that region. Among the many persons interviewed there was a young girl eager to receive a solid Christian education. The problem was money.

"Don't worry," the professors told her parents, who were flooded

with uncertainty, "with a couple of cows that you can sell you will be able to pay for your daughter's expenses for the whole year."

Those parents decided that the price of the education was too high. As the years passed, that girl hurled herself into the world, becoming a source of suffering to her parents, whose consciences continued to bother them for not having made the required sacrifice.

Admittedly many of our schools are not as luxurious as the government institutions. It is also true that we pay taxes to maintain government schools. But our children must receive a balanced education, in which they are taught that the fear of God is the beginning of wisdom. Our schools, like those in the age of the prophets, are cities of refuge where our young people can avoid the contamination of the world. And upon us parents and educators rests the great responsibility of guiding our children on the road to goodness and of defending the philosophy of the Christian education.

Some months ago during a visit to the South American Division, Dr. Walton J. Brown, an associate secretary of education of the General Conference, reported the results of a survey that indicated that in a given area 88 per cent of Adventist children and youth who continued their studies from primary level through secondary and college in Adventist institutions of education, remained faithful to the church; 70 per cent of Adventist children who studied in only the primary and secondary levels of our institutions, remained in the church; only 45 per cent of those who received only their primary education in our schools remained faithful to the message; and only 15 per cent of Adventist children who took all of their studies in non-Adventist institutions remained in the church. The other 85 per cent have been lost to the church.

Is it your opinion that Christian education is excessively costly? Remember that Christ paid much more for the salvation of our children.

One day the Lord will call us to render accounts, as in the parable of the talents. Are we preparing an ingenious excuse with which to attempt to justify our behavior? Will we attempt to wash our hands hoping to get rid of the guilt? May we all receive the plaudit, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21). □

## The Sabbath Command Misunderstood

Recently a reader shared with us a letter a friend of his had received from the Billy Graham Evangelistic Association in which the writer, one of the campaign's spiritual counselors, defended the Christian's keeping of Sunday. The reader hoped we might editorialize on the arguments presented.

The first argument is the following: "In his book, 'Practical and Perplexing Questions Answered,' R. A. Torrey suggests that there is no commandment in the Ten Commandments which says that we are to keep the seventh day of the week. The words 'of the week' are added by man to the commandment as given by God. What God really commanded through Moses was: 'Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God.' It does not say 'the seventh day of the week' but rather, 'the seventh day after six days of labor.' Whether it should be the seventh day of the week or the first day of the week depends upon whether one is a Jew or a Christian. Whether we keep the seventh day of the week or the first day of the week, we are keeping the Fourth Commandment to the letter. If one is a Jew belonging to the old creation, let him keep the seventh day of the week, but if he is a Christian and on resurrection ground, let him keep the first day of the week, resurrection day."

This argument completely misses the point, for the commandment does not say "Remember the seventh day after six days of labor to keep it holy." It says plainly "Remember the *sabbath day*, to keep it holy." The command allows no choice—that is, no option to choose any seventh day after a six-day work period. The Sabbath day was the day on which God had rested after the work of creation and which day He had blessed and sanctified (see Gen. 2:1-3). It was the day on which no manna fell. On all other six days of the week it fell (see Ex. 16:23-26). The command was unequivocal. A specific day recurring every seven days was pointed out.

We wonder who the men were who added the words "of the week" to the commandment as given by God, as R. A. Torrey claims. Certainly Seventh-day Adventists have not. They read the command as it is in the Bible, not as Mr. Torrey rephrases it. Now it is true that the Sabbath day falls as the seventh day of the week. But the week is of divine origin. There is nothing in nature to mark off a period of seven days. The origin of the week is found in Genesis 1 and 2 and the Sab-

bath command is founded on the Creation record, "For in six days the Lord made heaven and earth, the sea and all that in them is: wherefore the Lord blessed the sabbath day and hallowed it" (Ex. 20:11). It is difficult to see how Mr. Torrey could have missed this point.

The writer of the letter goes on to state (it is not clear whether he is still presenting Mr. Torrey's argument), "Whether we keep the seventh day of the week or the first day of the week, we are keeping the Fourth Commandment to the letter." This is a conclusion based upon a false premise, the false premise being that the command allows men to keep any seventh day. Actually, as we have pointed out, the command is specific. It asks men to remember the day the Lord blessed and sanctified or set apart at the end of Creation week.

### The Sabbath Not Changed to Sunday

Continuing, the letter states, "The Jewish sabbath was not changed to the Lord's Day. The Lord's Day and the Jewish sabbath, while both are a literal keeping of the Fourth Commandment, are not the same day and do not stand for the same thought." If we were to take out the clause, "While both are a literal keeping of the Fourth Commandment" and, for the sake of argument, accept the author's definition that the Lord's day is Sunday, we could agree with this statement, although we would not mean by such a statement what the author means. But we would agree that the Sabbath was not changed to Sunday.

But the author offers no Biblical command whatever for Christians to observe what he calls "the Lord's Day." Instead, he appeals to history: "History proves that Christians kept the first day of the week in New Testament times." Such historical evidence is completely lacking either in secular history, church history, or the New Testament. He refers to such Scripture texts as Acts 20:7 and 1 Corinthians 16:2, verses which long ago have been shown to give no support to Sunday observance whatever. And the letter concludes with citing Colossians 2:16, 17, a passage which long since Seventh-day Adventists have answered.

And while we may be appalled that the writer would be willing to present such a weak case for Sunday, we ought to ask ourselves the question, Why is he so ill-informed? Why have we been so unconvincing when presenting the case for the true Sabbath, for which there is a strong Biblical base? Why have we not won more converts from among the ministry, those whose responsibility it is to be thoroughly acquainted with Scripture teaching? Has our method been wrong?

Of course we know that Satan hates the Sabbath and seeks to keep men in darkness concerning it. We know also that men's hearts are stubborn. But beyond these considerations, let us ask ourselves, Have we preached the Sabbath doctrine as it is in Jesus? Or have we presented it argumentatively and without love? Have our lives been consistent with the truths we teach? Has the Sabbath been presented as the great truth for this time in the setting of Bible prophecy? This gives the reason why God today is calling for Sabbath reform, whereas in the past He was willing to wink at the times of ignorance. An earnestness born of the critical times at which we have arrived, coupled with a love for the truth, a zeal for its proclamation, a thorough knowledge of Scripture, and a dependence upon the Holy Spirit's power and guidance will make us the effective witnesses God wishes us to be.

D. F. N.

### To a Squirrel

By ANN BURKE

How foolish would be envy of accomplishment  
between us,  
Or proud disdain, one for the other!  
We are both blessed—  
I, playing Mozart's sonatina,  
And you, leaping skilled and sure  
from one high branch to another.

# Homemakers' Exchange

**As a professional man I deal with people most of the week. On Sabbath afternoon I would enjoy very much having a couple of hours to walk or read in solitude. However, the children feel that I should spend the entire afternoon with them. I enjoy giving them the time, but sometimes feel that I have just had one more day like all the others, without a chance to worship God unhurriedly. Would I do wrong to my children if I reserved some time for myself?**

► It would be wise not to deny your children your time, especially if you are too busy for them all week. One way to spend time with them and still have some solitude would be to take them on a nature walk, perhaps searching for rocks, sighting birds, or various kinds of leaves. While they are looking, you can be mentally alone. If your children are like most other children, they will soon grow tired and weary. Then you can have a time of peace for yourself while they rest.

GAIL BLOCK

Baltimore, Maryland

► If Sabbath afternoon is the only time you can be with your children, then thank God that they want to be with you. However, if you have daily times of companionship with them, you may be justified in having a little time to yourself.

While Sabbath should be a time of family togetherness, it may be that your wife could direct their activities while you have a period of solitude.

Again, the example of Jesus may offer the best solution to your need: "The early morning hours often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours, He would return to His home to take up His duties again."—*The Desire of Ages*, p. 90. Perhaps by being alone with God in the early morning hours of the Sabbath, you would find the afternoon hours with your children more rewarding.

ESTHER MILLER

Kearneysville, West Virginia

► Perhaps the solitude you are seeking could be found early Sabbath morning before the children arise. Sabbath is such a blessed opportunity to bind our children's hearts to us and to the Lord. Try to keep Sabbath afternoons available for the children, for your influence over them is for only a few years. If you go off by yourself, they are either left to themselves, or mother must do alone the things you both should do with them.

DARLA NOSEWORTHY  
Livermore, California

► Surely everyone should have times alone to meditate and pray, but why wait for Sabbath? Why not arrange time each morning before work for private devotions, even if you must arise earlier to do so?

Too often our children are the ones who are robbed of our time because we allow ourselves to become too busy with our work, friends, or even church duties. Surely the best of our time should be reserved for the children God has entrusted to our care.

What better opportunity can we have to turn their hearts to God than a Sabbath afternoon walk with them, a picnic by a stream, or missionary work in the community? Too soon they will be out on their own, and what better memories can you cherish than to remember that you and your wife did your best to give them a living example of genuine Christianity.

MRS. NELS ANGELIN

Collegedale, Tennessee

► You did not indicate what ages your children are, but assuming they are young, between 9 and 15 or younger, you can serve God in no better way than by being a "good shepherd" to them on His day as He has been to you every day of your life.

On the other hand, though my own children are in this age bracket, I do not direct their thoughts and conversations or join every activity throughout the entire Sabbath day. I plan a quiet time for them on many Sabbath afternoons in which I suggest that they read their books or listen to religious records while my husband and I read, study, and pray. I have found that these times are valuable in bringing the three children closer to each other. If you devote time to them, surely they will understand your need for rest and spiritual meditation and refreshment. It is also well if every Sabbath is not the same.

A professional man who must constantly give emotional support to the needs of others, definitely needs time for himself. I would suggest that your family be made aware of your need. A wise Creator made this day for man. He knew we needed this time of spiritual and physical rejuvenation.

MARIAN LINVILLE

Sacramento, California

► You must be a kind and considerate father to your children. However, I do feel that you are entitled to at least two or three hours devoted entirely to yourself on the Sabbath, to think, read, and meditate by yourself. I feel this is highly important. How can you otherwise do justice to your spiritual life?

The children can be made to understand and taught to be considerate of your time also. You did not mention their ages, but if they are old enough to be reasoned with, I am sure they will understand. Maybe they could be kept busy with some Sabbath or nature books of their own, or whatever else that would be proper to be occupied with on the Sabbath day.

ADELINE MEISTER

Glendale, California

► I admire any man who takes every Sabbath afternoon and spends it with his children. After all, they are young only once, and he will regret later on in life that he didn't spend more time with them. A father can take his children on nature walks or bike rides, and should feel it is a pleasure and a joy rather than a duty.

The father can arise early in the morning for study and meditation, and then be free and willing to devote Sabbath afternoons to his children.

MRS. L. K. ELLIOTT

Macon, Georgia

► Instead of giving less than the present amount of time on Sabbath afternoon the inquirer should be reminded of "The Children's Hour" written by Longfellow of his own children:

"Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's Hour."

This beloved poem senses the need of giving gladly the best time and thought to our children daily.

In just a few years his children will be making crucial decisions for themselves. Then, any signs of security and strength in their characters will be sweet comfort to him.

On the other hand, if the children's characters are not formed properly and give way when they should have held:

"Of all sad words of tongue or pen,  
The saddest are these: 'It might have been.'"

WILSON H. FILLBACH

Chico, California

## NEXT QUESTION

*My son wants to know why he should not go to good movies occasionally. His friends tell him that theater audiences are well behaved and keep to themselves so that no harm can come from associations. I have a hard time explaining to him that it is wrong to go to the theater to see a natural wildlife film, when the same film is shown in our schools. What should I tell him?*

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

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

# A Gentleman and a Scholar

By WILMA ROSS WESTPHAL

HE WAS BORN IN Cornwall, England, January 10, 1891, and was christened in the parish church in Redruth as Harry Tippet; his middle name Moyle was added later. His parents migrated to the United States in 1896. His father, a tinminer of Cornwall, had visited the United States previously, seeking educational advantages for his four children.

I was an academy girl when I first heard him speak in chapel to begin the school year as principal. I registered for all the classes he taught that I'd be allowed to take as a sophomore. This teacher had a way of projecting the spoken word not only through good diction but through his twinkling blue-gray eyes, his winsome smile, and the choice of the perfect word to put across the exact meaning he wished to convey.

Those of us who attended his classes were inspired by the impact of his words. When the bell rang we were startled, for it seemed the class had only begun.

Occasionally he read one of his original stories that inspired us to try to do likewise on our assignments. His handwritten messages on our papers encouraged us: "You can be proud of this paper," or, "This sort of effort pays off in excellent grades." After having received a note such as this, I could do no less than put forth my best efforts in preparation for his classes. Many other students felt the same.

Each day we would look at the blackboard to see what new motto he might have inscribed there. We were never disappointed. These proverbs were written artistically in printed form.

Working on his biography I've secured much background material from Professor Tippet himself. He recently wrote me: "Wilma, I'm so delighted to discover in one of your

chapters a list of many of my mottoes that I hadn't seen for many years. Where on earth did you get them?"

Well, I copied many of them from our blackboard in old Sutherlin Academy while I was a student there, and I've carried them with me in all my wanderings. Some from the chapter referred to came from Professor Tippet's own collection. I'm including only a few:

If there were no difficulties, there would be no triumphs.

The love of liberty is the love of others; the love of power is the love of self.

In the mad scramble to secure enough to live on, we eventually find ourselves without anything to live for.

Power steering is what a person has when he lets God guide his life.

The world's worst soloists are those who sing their own praises.

Those who build bridges of understanding between themselves and their neighbors are never lonely.

Perseverance is the ability to stick to something you're not stuck on.

If you must run your brain in neutral, turn off the sound.

Frowns make headlines in a hurry.

It's the little things that annoy us. We can sit on a mountain, but not on a tack.

A lot of people not being paid

what they are worth should be happy about it! These and many others express the depths of Professor Tippet's life philosophy.

One day during a class discussion the door opened and a tardy student entered. We all turned to see who had come in.

"There was once a field of grain with heads bent toward the sun. A slight breeze swept through the field and the empty heads all turned," drawled the professor. To this day I can never turn around to see who might be entering a meeting late!

The professor had a sense of humor that could surface at the most unexpected moments. When he headed the English department at Emmanuel Missionary College, he taught a 7:30 A.M. class. During certain winter months it was dark at this early hour.

## Thinking on His Feet

One morning he arrived at this class a couple of minutes late. When he entered and stomped the snow from his shoes, he noticed the students were looking at his feet and laughing.

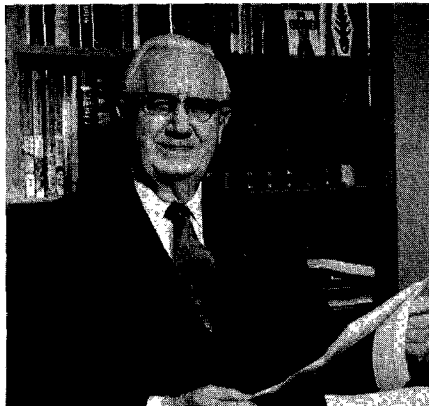
Looking down he noticed with dismay that he was wearing one brown and one black shoe. Quickly recovering from the shock, he quipped, "Surprisingly, I've another pair exactly like this at home!" Hilarity reigned briefly, then the students gave him their undivided attention.

"The ability to identify with the students without losing dignity, endeared him to them as nothing else could have done," says a friend of Professor Tippet, Prof. Harry Taylor.

One day a student walked in late, opened up a newspaper, and began to read, noisily turning the pages.

"Mr. ———, class has begun," Professor Tippet admonished. "Would you please put aside your paper?"

Unperturbed, the student mumbled, "I just want to finish this



*Wilma Ross Westphal is a teacher of Interior Design, living at Angwin, California.*

item." He read on, not even looking up.

"This is very disturbing. You will put that paper aside now, or leave the room," the professor insisted.

"Oh, is that so?" snarled the student, throwing the paper at the professor as he stomped toward the door.

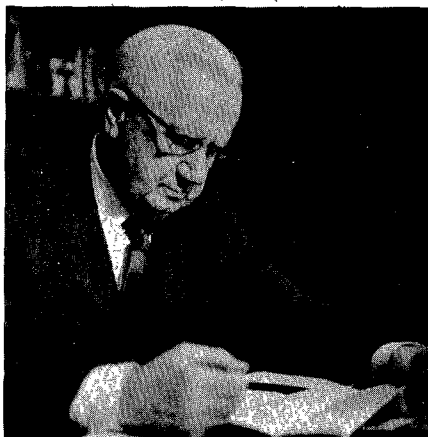
Professor Tippetts walked sternly toward the offender who scampered out the door, the professor after him. A young ministerial student, Orval J. James, rose to try to arbitrate. When the professor decided that the episode had gone far enough, he returned to his desk and announced with a restrained chuckle, "Now this little drama was a put-up job between me and Calvin. Please take out your writing materials and report this tableau just as you saw it—what was said, and whatever comment you wish to make."

Surprisingly varied, interesting, and inaccurate were the stories written, proving the contention that it is hard to write correctly under duress.

The professor's original methods of teaching and putting his points across, coupled with his personal interest in the students as individuals, resulted in many a Christian author or teacher.

The consensus among former students concerning Professor Tippetts' characteristics as a teacher include such attributes as calmness, an unruffled disposition, and a thorough preparation for his courses. We all agree that his deep spiritual attitude was contagious, and that he liked what he was doing. When a student was in error he never made him feel small, but gently led him or her to a changed viewpoint. He gained a reputation not only as an outstanding teacher and speaker but also as an author.

Professor Tippetts' ability to choose the precise word to express thought or philosophy perhaps did more than any other one thing to change the course of his profes-



**Professor Tippetts retired from his position as book editor at the Review and Herald Publishing Association in the spring of 1972.**

sion as a teacher of the written and spoken word to that of a book editor at the Review and Herald Publishing Association after 20 years in the classroom.

He lived a dedicated life as a husband, and father of three daughters, and as a teacher and spiritual leader. The students often wondered why he could not be reached for an hour or so after classes were over each day. But they noted a quiet faith in God and His power to guide the activities of man, when the teacher returned to the classroom each morning. It was later discovered that he would take his Bible and spend an hour or two alone with his Maker during these periods. This alone did much in molding the characters of his students, and they were never to forget his Christian influence.

After the Tippetts moved to Takoma Park, near Washington, D.C., adjustments had to be made in a new environment outside the classroom. Happy routines were soon established in Professor Tippetts' editorial responsibilities at the Review and Herald. One of the duties outside the office was attendance at camp meetings, publishing houses, and administrative councils of the church. When the Tippetts were asked to attend Au-

tumn Council at Grand Rapids, Michigan, in the early 1950's, it was to be the first of more than thirty trips to the Wolverine State during their stay in the nation's capital.

#### **Editor and Author**

Professor Tippetts' work as a book editor gave him the opportunity of becoming acquainted with the denomination's best authors and writers. And also with those whose writings never reached the printed page.

During the time they lived in Takoma Park, Professor Tippetts authored many books, the most popular of which were *My Lord and I*, and *Who Waits in Faith*.

"Sometimes people ask me what book editors do," he once commented. "Well, one of the things we do is keep atrocious things from appearing in books!"

Many of us who are his friends feel that Dr. Tippetts could leave no greater heritage to his generation than selections of his collected messages representing the varied themes, rich humor, homespun philosophy, sage counsel, and sparkling wit that have adorned his public presentations.

The opening remark of his address on retirement after forty-seven years of service in the Adventist cause was: "*Yesterday I Was Eighty.*" A manuscript speaker all his life, he chose on this occasion to speak extemporarily, reviewing some turning points in his career.

With thirty of his notebooks spread out in view of his audience, he referred to them as "baled hay." Then with hand and spirit free, he launched into the graphic, appealing account of his successes and failures with a degree of merriment, and now and then a surreptitious tear.

The experience was unforgettable, making even more secure the place of Harry Moyle Tippetts as the most unforgettable Adventist I ever met. □

A Visit to Eastern Europe and Asia—I

## Socialist World Struggles Against Alcohol, Tobacco

By ERNEST H. J. STEED

"IT'S A PLEASURE to meet someone from the other world," said the university professor I met at a vegetarian café in Sofia, Bulgaria.

That's exactly how I felt about him! Most people seeing eastern Europe and the Union of Soviet Socialist Republics get an "other world" consciousness as they behold the different life-style and the different political climate.

My visit to the cities of Belgrade, Sofia, Prague, Warsaw, Berlin, Helsinki, Leningrad, Moscow, Bucharest, Vienna, and London from February 28 to April 1 was nevertheless not to study or consider the political aspects of this "other world." As executive director of the International Commission for the Prevention of Alcoholism, I wanted to find a point of agreement between organizations in these countries and the aim and purpose of this nonpolitical, nonsectarian organization, which is recognized as a nongovernmental organization of the United Nations. I had discovered during a similar visit in 1971 a growing concern about alcohol and tobacco. On this visit I was able to discover a pathway for mutual involvement.

In every Socialist country I visited I observed a varying degree of emphasis for the moralistic concept of life and for developing a new man for the new society.

This means, to many, a continuation of the revolution—a struggle against the harmful habits of man. It is a struggle without God—in fact it is a struggle against God, with man achieving through his own power. It is therefore commonplace to learn of committees who call themselves The Committee for the Struggle Against Alcohol and Alcoholism or The Committee for the Struggle Against Tobacco. In other areas, these groups are called National Sobriety Committees.

Certainly not everyone in Socialist countries is aware of this trend. In some areas it appears that problems with heavy smoking and alcoholism are just as evident as in any Western country. For years Socialist countries denied having any such problems; today they are realistic and active in rehabilitation and prevention, in some areas being in advance of many other countries.

For instance, in Czechoslovakia, the

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

week I was there, the National Committee for the Struggle Against Alcohol launched a program called "Action for Forty Million." It featured a television presentation, following the news each evening.

### Rehabilitation Centers

Czechoslovakia, where it is compulsory to have treatment after twice being arrested for drunkenness, also has a string of rehabilitation centers across the country.

St. Cyril is claimed to be the first Christian leader among the Bulgars. It was he who developed their alphabet so the Bible could be brought to the people, and it was he, says Dimitre Bratanov, Bulgarian Sobriety Committee vice-president, who first introduced the idea of total abstinence to their country.

The Bulgars, later dominated by the

Turks, with Moslem antialcohol beliefs, for many years saw the benefits of nondrinking. Bulgaria today produces a weekly newspaper that campaigns against alcohol, tobacco, drugs, gambling, and even swearing. Such a life-style is claimed to be beneficial for both the individual and the state.

"Under the present conditions alcoholism, not only as a remnant of the past, deeply imbedded in the way of life, but also on account of the complexity and tensions in social and economic life, is a social evil that threatens the health, fitness to work, creative impulses, morals, and safety of a broad strata of people," says Mr. Bratanov.

"The Socialist state resolutely takes the side of the movement for sobriety and becomes involved in taking state and public steps connected with the social and health prevention of alcoholism," he adds.

In Bulgaria, the per capita consumption of spirits, wine, and beer is decreasing. Contributing to this trend are the 4,500 sobriety committees across the country. This year Mr. Bratanov, who has served as president of the National Sobriety Committee for many years, is serving as president of the International Commission for the Prevention of Alcoholism.

His sobriety committee and the



Above: Among those who met with the Polish Social Committee on Alcoholism were Z. Lyko, union and temperance secretary; Artur Okulicz, committee member; E. H. J. Steed; S. Kozlowski, executive director; and S. Dabrowski, union president. Below, Elder Steed meets with Ivashova Nataliya and Dimitre Loransky of the Central Institute for Scientific Research in Health Education in Moscow to discuss alcohol prevention and Five-Day Plans.



president of the Union of Cooperatives invited me to discuss the temperance program with them. They want guidance in the production and marketing of fruit juices. In addition, they want to establish vegetarian cafés across the country. I was able to tell them of our health food production and assure them of our encouragement in these pursuits.

They listened intently as I reviewed the ideals of Adventists for better living. We toasted our mutual ideals with fruit juice, and then I left, confident of an avenue for cooperation.

In Warsaw, Poland, Adventist church leaders have learned the value of temperance. The union secretary, Z. Lyko, serves as executive director of the Committee Against Tobacco, and he and the union president, Stanislaw Dabrowski, serve on the National Committee for the Struggle Against Alcohol. At conferences and dinner meetings with officials of both these committees, I observed the high standard of their efforts and the value they place on Adventist involvement.

In the USSR, I had pleasant visits with the prorector and the vicerector of the Moscow University after touring the university science exhibit. The vicerector is chairman of the university's Committee for the Struggle Against Alcoholism. He told me that if any one—student or professor—uses alcohol in the university, he will be instantly dismissed. The treatment is harsh, he admitted.

Director of the Central Institute for Scientific Research in Health Education, Dimitre Loransky, with his team of experts, spent four hours with me discussing the ICPA program, the ICPA proposal of a Socialist seminar for the prevention of alcoholism to be held in August of 1975, educational materials, and finally the International Temperance Association program and its relationship to the Seventh-day Adventist Church and its worldwide temperance activities.

As I outlined the Five-Day Plan to Stop Smoking, Dr. Loransky said, "It is impossible. No one could quit in five days." I pointed out that millions already have quit, and briefly explained the plan and its principles.

"We want it. How can we have it, and how much will it cost us?"

I explained that it would cost nothing but cooperation, for we had just signed an agreement with the U.S. Navy, and we would do the same for any country or group around the world who agreed to follow the plan and identify it accordingly, since it is copyrighted.

"We will cooperate," he said. "I will take this up with the Ministry of Health and notify you." I proposed that they send a team to observe the plan and study its details and principles, and if they were satisfied we would arrange an agreement. I hope this will be achieved.

A similar agreement was planned with the Nonsmoking Society of Yugoslavia. Already Five-Day Plan control books are being printed in Croatian.

In Bucharest, Romania, the Red Cross takes an active role in alcohol

education and prevention. Marin Pirvan, union field secretary, Aristide Doroftei of the Romanian Union School, and I consulted for two hours with Red Cross officials. The meeting brought forth commendation for our efforts, an assurance of cordial cooperation, and willingness to use our educational materials.

Fellowship with Adventists in each country was a heartwarming experience. In many cases when I visited temperance leaders I did so accompanied by local Adventist brethren, or else I informed them of my visit. In a concluding article about this visit, I will write more about my spiritual experiences with these church members. □

*To be concluded*

## INDIA

### Two Ministers Ordained at Annual Meeting

Annual meetings of the East India Section were conducted April 4 to 7 in the village of Brindaban, within sight of the triple-peaked Tinpahar Hills.

Some of the delegates had traveled more than 200 miles to attend the meetings, which were opened by P. D. Kujur, Jr., section president. More than 80 delegates listened to messages on trusting God, living faith, consistency in good works, Christ our righteousness, and other topics.

On Sabbath Bhima Tudu and Nathaniel Murmu were ordained to the gospel ministry. Both these men are sons of the soil of Brindaban. After the ordination, delegates attended a baptism of five persons in one of several tanks around the village, then participated in a communion service.

Christian education was promoted on Sunday morning. The village chief, who is not an Adventist but who attended all the meetings, offered to donate land for the building of a school in the village. This prompted K. S. D. Charles, section treasurer, to call for funds for the building of a church and school. The sum collected during the

afternoon meeting was Rs. 1,750 (US\$233).

Meetings also were held in the northern part of the East India Section, March 27 to 30, at Fatemabad, Barpeta, Assam. More than 100 persons attended, including section personnel, P. K. Peterson, Northern Union communication and temperance secretary, and Sally Hoagland, a student missionary.

C. MACKERTICH  
SDA Church School  
Calcutta, India

## LOUISIANA

### Temperance Leaders Take Hospital Tour

A tour of the Ochsner Foundation Hospital in New Orleans, Louisiana, personally conducted by Alton Ochsner, hospital president emeritus, was the high light of the 4DK and Five-Day Plan Workshop held in New Orleans for the Southern and Southwestern Union conferences May 5-8, under the direction of E. H. J. Steed and Milo Sawvel, of the General Conference Temperance Department.

Dr. Ochsner gave the group a cordial welcome, then told of his participation in the Five-Day Plan almost since its inception because he believes in it sincerely. "It has been the one plan that works better than anything else. It has been responsible for more people stopping smoking than any other plan. That is the one thing I am interested in—to try to get people to stop smoking."

The Ochsner Foundation Hospital is rated as one of the five super-clinics in North America. Research is emphasized at the hospital, but Dr. Ochsner says the first priority is quality care.

Two heart teams do three to five open heart surgeries a day in the hospital, with each operation taking three to four hours. When Elder Sawvel asked how many of the heart surgeries were related to smoking, Dr. Ochsner answered, "Practically all of them."

A. D. BURCH, Chaplain  
Florida Hospital



Bhima Tudu and Nathaniel Murmu were ordained during the East India Section meeting.



A mother and her young son show off their new clothing provided by SAWS at a camp for refugees. Other relief agencies also distribute goods to refugees in the Khmer Republic, but SAWS is the only group with a clothing reserve for distribution there.



Refugees from the Khmer highlands gather around R. S. Watts, Jr., Southeast Asia Union Mission president, and R. I. Gainer, mission treasurer, who distribute clothing from a truck.

## Khmer Republic Receives SAWS Relief Supplies

By D. A. ROTH

DESPITE AMERICA'S military withdrawal from South Vietnam, war is still raging in Indochina, particularly in Cambodia, now called the Republic of Khmer. As a result of intense insurgent activities, there are now more than 2.25 million refugees in this country.

In company with officers of the Southeast Asia Union Mission, I made an on-the-spot survey in mid-January of refugee needs of this beleaguered Asian nation of more than 8 million people. During our stay in Cambodia we were able to visit a rural refugee camp, and later we met government officials and voluntary-aid agencies to plan refugee assistance for the next year.

Helton Fisher, director of the Adventist church in Cambodia, told us that the second SAWS shipment of nearly 400 bales of clothing is rapidly diminishing, and a third request has already been lodged with the responsible organizations for additional clothing. There is also a clear need for food, medicines, and blankets, as well as clothing.

As I reviewed refugee problems of Asia during my nine-year stay in the Far East, I concluded that the Cambodian problem is the most acute ever faced by Adventist welfare agencies in this part of the world.

I learned that help is being given to refugees by a dozen volunteer agencies. R. S. Watts, president of the Southeast Asia Union Mission, and I spent half a

day in a committee with representatives of these agencies in the office of Dy Bellong, executive assistant to the president in charge of foreign-aid agencies. World Vision, CARE, the Red Cross, Catholic Welfare, and other groups are in active programs of relief. Adequate help is being given in food, medicines, blankets, and necessary survival supplies, but no other agency has a clothing reserve. Here is where Adventists have stepped in with a program of apparel assistance to men, women, and children who have been displaced from their homes in all parts of the republic.

Upon our arrival in Phnom Penh we were met by military representatives and Dy Bellong's secretary, Ros Sereysambun. Our first appointment was at Dy Bellong's home where we were given a briefing.

During our stay at his home he unexpectedly received a visit from the Supreme Patriarch of Buddhism for all of Cambodia, a hard-of-hearing, saffron-robed gentleman. Chester Dameron, Ministerial secretary of the union and a missionary in Thailand for many years, discovered that the priest knew the Thai language, so it was easy to communicate with him.

### Trip to Villages

I wanted personally to see the needs of refugees in rural areas while in Cambodia. Dy Bellong made arrangements for us to take a one-day trip to two areas—Kompong Chhnang and Kompong Thom, both villages north of Phnom Penh. Since military authorities were involved, we were placed in the care of a protocol officer, Major Sam

Thim, a genial Khmer with a toothy grin and wearing a French beret.

The next day, our only full day in the country, really was not the most productive day of our trip. First we found that the helicopter trip to a nearby refugee camp was canceled because of stepped-up war activities. Every available helicopter and fighter plane was pressed into service that day to combat intense ground activity just a few miles north of the city.

At the Pochentong military airport outside of Phnom Penh we watched T-128 fighters as they climbed and then dove steeply to drop their lethal loads of bombs. At one time we saw planes and the smoke of battle on three sides of the city.

We were told that a plane was soon to take us on our journey. Hour after hour went by and no plane appeared. The day was hot and dusty, and the best place we found to spend the time was a small refreshment shed next to the military flight center.

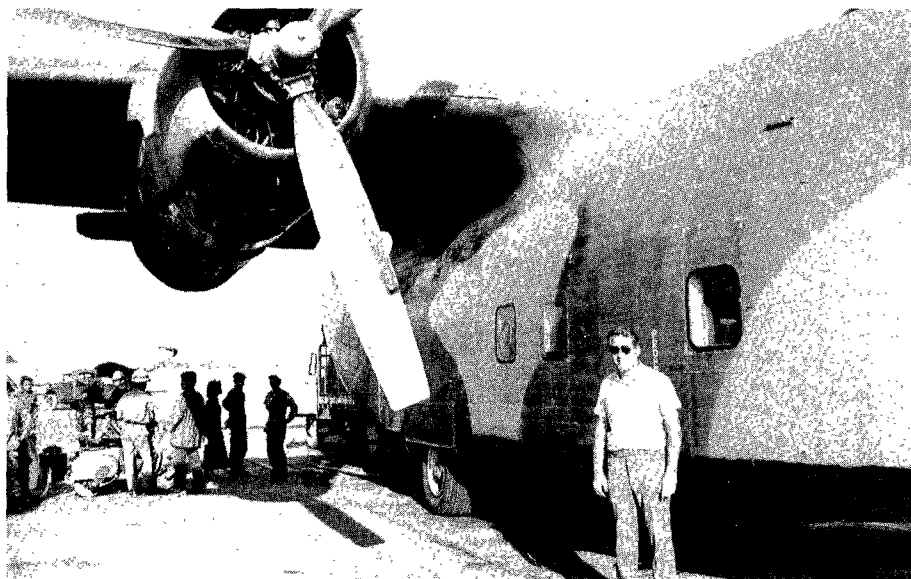
It was nearly four o'clock when I saw a C-123 cargo plane landing. We were informed that we were listed on the manifest for a flight to Kompong Thom, largest population area in north-central Cambodia. A large truck rolled up to the gaping back end of the plane and unloaded a dozen barrels of diesel fuel. Our bales of SAWS clothing were put on last, and we were ready to go.

Since it was the first time I had flown on a military aircraft, I was interested in everything that was going on. The plane had a crew of six. It was the noisiest plane I had ever heard, mainly because of twin jet thrusts that help the plane get off the ground with maximum loads.

Upon arrival in the Kompong Thom area I looked in vain for an airport. I saw no control tower, no terminal, not even a wind sock. All I saw was a 3,500-foot stretch of straight highway.

R. I. Gainer, treasurer of the Southeast Asia Union Mission, leaned over my shoulder as I peered through the

*D. A. Roth is assistant secretary and communication secretary of the Far Eastern Division.*



To show the size of the aircraft, Elder Watts stands near the C-123 cargo plane that took the men and clothing from Phnom Penh, capital of the Khmer Republic, to Kampong Thom.



Another group distributing SAWS clothing left the Phnom Penh airport the same day the author did. Offering prayer before the departure are Elder Gainer, Elder Watts, Helton Fisher and Ng Gan Theow, both missionaries to Cambodia, and Elder Damron.

small window and said, "Don, ever land on a highway before?"

"No," I replied, and before I knew it the plane lost altitude rapidly and landed on the strip with cyclos (foot-operated pedicabs), chickens, ducks, and pedestrians scattering right and left as we roared to a stop.

Our time was limited because we were to return on the same plane to Phnom Penh. Army jeeps took us through the badly bombed village to a refugee camp. I was pleased to see some obviously new thatched houses with corrugated aluminum roofs. We were told that the homes were provided by the World Vision organization. As the refugees gathered, I was distressed to see their tattered, dirty, scanty clothing.

Elders Watts and Gainer mounted

the back of the jeep with Major Thim and a provincial chief and cut open one of the two bales of clothing. Pastor Damron spread out a large sign telling the people that the clothing was provided by the people of America and the Seventh-day Adventist Church. Pastor Watts spoke to the people and explained the purpose of our visit. One bale of clothing was distributed, and the second one for children was left for the provincial chief to give out the next day.

#### Clothing Is Appreciated

The people were highly appreciative. One toothless old woman slipped on one of the Western dresses she obtained over her sarong, grinned widely, and then knelt down in front of Elder Damron. She ran her hand up and down the lower part of his leg (a local custom indicating extreme appreciation). For many it was the first time they had ever donned Western clothing.

We raced back to the plane. Instead of cargo we found people waiting to board the C-123. During the return flight I counted 55 men, women, and children, but only 15 had seat belts for the takeoff and landing. Nobody seemed perturbed. Also on board were pieces of lumber, live chickens strung together for market, piles of dried fish, and two French typewriters.

As we sped through the darkness in an army truck to our hotel, we agreed that it had been a worthwhile day despite the eight-hour wait at the airport.

The next afternoon we left Phnom Penh for Bangkok to attend the Thailand Mission annual committee. Little did we realize that a few hours after our departure a 122mm. rocket would scream into the center of Phnom Penh, killing 14 persons and wounding 38 others.

Our work in Cambodia continues to progress. The Lord blesses when men and women of God are willing to do His work even under the most adverse circumstances. □

#### MEXICO

### Medical Team Visits Lacandon Indians

Accompanied by their Mayan-speaking teacher, Saturnino Chan, and their chief, Joaquin Trujillo, 11 Lacandon Indians visited South Mexican Mission headquarters in January. This colorful delegation had come in search of medical help for the Lacandon people, who are constantly suffering from tropical diseases and often die for lack of medical treatment. The name of the village where this tribe is settled is Mexaboc, or in their language, "sweet fragrance."

On January 17, a small plane left Tuxtla Gutierrez carrying Thomas Ramirez, a physician; Hector Rinza, a dentist; Raul Johnson and Belleney Clemente, male nurses; and Sergio Mejia, secretary-treasurer of the South Mexican Mission. The plane was loaded to capacity with medicines, baggage, and food.

When the party reached Mexaboc, they began caring for the sick immediately. They started out by treating the chief, who had a light case of smallpox. Dr. Ramirez and the two nurses gave medical attention to all the sick men, women, and children, not only from the Lacandon tribe but also from the Tzeltal people. The dentist took care of 40 people and extracted 200 teeth.

On Sabbath morning, Sabbath school was held under the open sky. Saturnino Chan translated as Dr. Ramirez gave the Sabbath school lesson and Pastor Mejia preached. Dr. Ramirez also gave a talk on healthful living and first aid. The chief and the people of Mexaboc expressed their appreciation for the visit and asked the group to return soon.

The next day the small plane took off carrying the first medical-missionary team to visit the Lacandon Indians back to Tuxtla Gutierrez. The way has been opened for the preaching of the gospel among these people. SERGIO MEJIA



During the author's visit with Dy Bellong, a government official in Phnom Penh, an unexpected guest was the Supreme Patriarch of Buddhism in the Khmer Republic. He is speaking with Chester Damron, Ministerial secretary, Southeast Asia Union.

## Religious Climate Favorable to Growth of SDA Church

The climate of religious liberty has improved greatly in Colombia over the past ten to 15 years. Recently Raimundo Pardo, communication secretary of the Upper Magdalena Conference, was permitted to address the Second Committee on Foreign Relations in the senate, on a proposed bill to approve a new concordat with the Vatican. He made an eloquent plea for the senate to respect the religious liberty of the various religious organizations in Colombia, as is guaranteed in the constitution.

The final test for the high school students of Bucaramanga, Colombia, fell on a Saturday. Three Seventh-day Adventist young girls would lose credit for their entire school year because they would not take the tests on Sabbath. A worried mother, Beatriz de Mantilla, wrote to Brother Pardo, asking for help.

Brother Pardo immediately began investigating the matter and found that before anything could be done it was necessary to obtain a certificate from the church pastor, stating that the three girls were faithful members of his church and that it would be a violation of their religious beliefs if they were to take these tests on a Saturday.

With this information, Brother Pardo wrote an official request to the Ministry of National Education in Bogotá. He personally delivered this request to the officials and explained the problem to them. He was then asked to put his explanations in writing. This he did, and three days later he was handed a document that exempted the three Adventist girls from taking their tests on Saturday, and asking their high school principal to set a more convenient date for them to take the tests. This document was given to the district superintendent of education in Bucaramanga, and the problem was solved. A grateful mother wrote to Brother Pardo thanking him for his help and telling him how her prayers had been answered.

The head of the National Office of Education in Bogotá later told Brother Pardo that in the future his office would look with favor on these problems if they were presented to him in time.

Another indication of the favorable conditions in Colombia is that last year, just before the Ingathering campaign in Bogotá, the conference got good coverage in the newspapers and on the radio and television for the first time. This, no doubt, contributed to the success of the campaign, which was sponsored by OFASA (the Spanish equivalent of Seventh-day Adventist Welfare Service). Since then an official request has been made to the government to have OFASA recognized as a legitimate welfare agency in Colombia, and it is expected that this soon will be approved.

TULIO R. HAYLOCK  
Communication Secretary  
Inter-American Division



## ANDREWS AWARDS TWO HONORARY DOCTORATES

Richard Hammill, Andrews University president, congratulates Anita Johnson Mackey and Clyde O. Franz as they receive doctoral degrees during the June 2 commencement program at AU.

Mrs. Mackey, a field social worker from Santa Barbara, California, presented the commencement address. Elder Franz, secretary of the General Conference, gave the baccalaureate sermon on June 1.

Besides the honorary degrees, 289 baccalaureate and Master's degrees were conferred by Andrews University.



## ENTERPRISE ACADEMY IS GIVEN POWER TRAIN

A 4000 Ford tractor power train, valued at more than \$5,000 was donated June 2 to Enterprise Academy, Enterprise, Kansas, by Ford Motor Company's Tractor and Implement Operations-North America. The donation, arranged by Wilkerson Equipment Co., Inc., Salina, Kansas, is part of a continuing Ford program to support the agricultural community. Donated under the company's corporate contributions program, the power train consists of a three-cylinder, 201-CID (gasoline or diesel) engine, an eight-speed manual transmission, and rear axle. Power trains are given to qualifying high schools, colleges, universities, and technical schools.

L. William Templeton, second from right, district marketing manager and member of the New Haven Adventist church, presented the unit to Dallas Carr, third from left, principal of Enterprise Academy. Looking on were S. S. Will, Kansas Conference president; J. J. Aitken, General Conference field secretary; Phillip Miller, industrial arts teacher; and N. K. Harvey, Kansas Conference treasurer.

CHARLES C. CASE  
Communication Secretary  
Kansas Conference



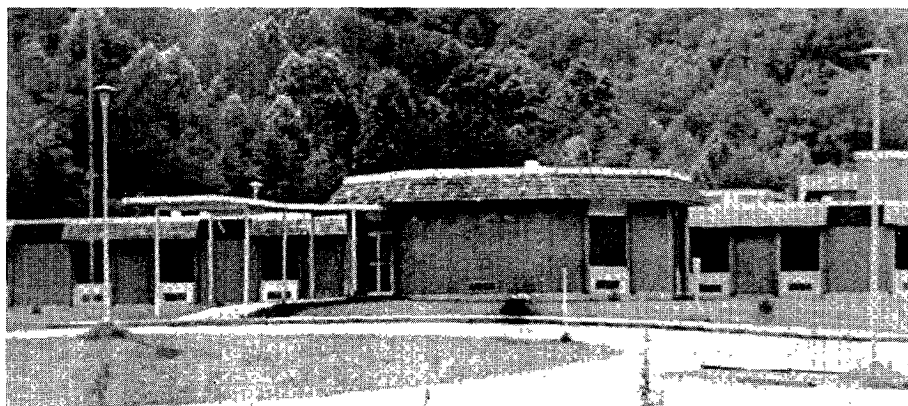
## Adventists to Open Hospital in Jellico

The opening in August of a newly acquired hospital in Jellico, Tennessee, has been announced by the Southern Adventist Health and Hospital System, Incorporated. The system, in operation for more than a year, is an amalgamation of ten Adventist-operated institutions in the Southern Union, situated in four neighboring States. Its members are the administrators or executive vice-presidents of those hospitals, all of whom have joined together for mutual economy of operation, assistance, and consultation purposes.

Headquarters are located in the Florida Hospital, Orlando, Florida, one of the member hospitals, and its officers include Donald W. Welch, president, former administrator of Florida Hospital; Lawrence G. Larabee, vice-president, who until recently was the administrator of the Parkview Memorial Hospital in Brunswick, Maine; and Edward F. Reifsnnyder, director of financial services.

Since its formation, the system has acquired a tenth hospital, situated in the Georgia-Cumberland Conference area. It is a five-year-old 55-bed modern hospital turned over to the corporation under a 99-year lease by the city of Jellico, complete with supplies, equipment, and 62 acres of land. This fine facility has been turned over to the Seventh-day Adventists by a grateful community, which has been without health-care services for the past year because of internal conflicts and lack of medical sponsorship. In this rural area of Tennessee, almost on the Kentucky border, live some 30,000 citizens, looking to Adventists for leadership in their communities with respect to their vital needs. This is an opportunity for mission service and a way in which to open up the work of the church in this area.

Dan Sandeford, presently assistant administrator of Walker Memorial Hospital in Avon Park, Florida, has accepted the invitation to become administrator of this hospital. He has met with many people and prospective employees in Jellico and has begun preparation for the hospital's opening.



The city of Jellico, Tennessee, has leased this modern hospital to Adventists for 99 years.



## YOUNG PEOPLE PLAN TO PREACH SANCTUARY SERMONS

The group of young people pictured above responded to the challenge to preach sanctuary sermons during 1974. The youth were attending an MV council held in Ladysmith in the Republic of South Africa. In the back row, left, is the youth director of the Natal Field, T. J. Ndhlovu; on the right is the district leader, J. T. Ngxiki.

DESMOND B. HILLS

Youth Secretary, Trans-Africa Division

## VIETNAM

### Presidents, Health Leaders Meet in Saigon

Meetings of the Southeast Asia Union Presidents' Council and the newly organized union Health Services Association were held in Saigon, Vietnam, May 13-16. Attending were union officers and departmental secretaries, local mission presidents, hospital administrators, and a number of the staff members of the Saigon Adventist Hospital.

Among those who attended the Presidents' Council for the first time were Bruce Johnston, formerly Far Eastern Division evangelist and now president of Sarawak Mission; Milton Thorman, new union educational secretary; and R. C. Thompson, formerly administrator of the Thailand Adventist Medical Institutions but now executive secretary of the union Health Services Association.

Items of special interest to those at the Presidents' Council were plans to expand the work in Laos, which calls for the assignment of a regular overseas missionary to Luang Pravang, capital of

Old Laos, and reports of initial success of the division's Target 80 program.

Discussed and approved during the health-services meetings were plans to secure uniformity in the policies and practices of the various medical institutions in the union and proposals to make these institutions spiritually strong and to make them take a more active part in the total evangelistic program of the church.

B. U. DONATO

Communication Secretary  
Southeast Asia Union Mission

## CALIFORNIA

### Brothers Speak Six Weeks, Lead 28 to Accept Christ

Songs of praise to God were sung Sabbath, May 25, as 28 persons were baptized in California. The new members had been led to Christ during a six-week evangelistic campaign by two laymen, Spaulding Mills, local elder of the Altadena church, and his brother, Smith, local elder of the Pomona church.

The two laymen were assisted by the pastors and members of churches in Monrovia, Pomona, and Altadena. Delos Comstock, of the Monrovia church, presented health lectures prior to the nightly sermons. The Pomona church donated all of the Bibles for the crusade. Pastor Whitaker, of the Ivy Avenue church in Monrovia, visited and prayed with those who were attending the meetings.

People who lived as far away as 40 miles from Monrovia, where the meetings were held, came nightly to hear the Mills brothers, who took turns preaching. The two laymen feel the lesson to be learned from this evangelistic endeavor is that when laymen of the church work wholeheartedly with their pastor, God will give success to their united efforts.

# NEWS NOTES

FROM THE WORLD DIVISIONS

## Australasian

► A student choir from Papua New Guinea's Kabiufa Adventist High School recently toured several centers on the mainland of Papua New Guinea. The choir presented a total of seven programs, each with the theme of the death and resurrection of Christ. A high light of the tour was when the National Broadcasting Company recorded the choir in their studios at Lae.

► Laymen in Papua New Guinea are enthusiastically taking hold of their responsibility in lay evangelism. During the month of July, G. W. Maywald, division lay activities secretary, assisted by Calvin Townend, union lay activities secretary, conducted seven lay evangelism congresses in the territory of the Papua New Guinea Union Mission.

► A. K. Tullock, senior surgeon of the Sydney Adventist Hospital, has retired from active service following a lifetime of service devoted to the denomination. Dr. Tullock's position as senior hospital surgeon has been filled by Don Wilson, formerly of Loma Linda University Hospital in California.

M. G. TOWNEND, *Correspondent*

## Euro-Africa

► In May all pensioned ministers of the South-German Union were invited in three groups to spend a week each at Diepoldsburg near Kirchheim (Teck). In a very short time the worship, prayer unions, walks, and reunions knit the group into large, harmonious family circles. This feeling of loving and joyful community was sealed on Sabbath with the Lord's Supper. Retired workers enjoyed the holiday so much they requested that the union hold another get-together for them next year.

► John Hancock, world youth leader, recently visited Senegal and Cameroon, and then in company with Nino Bulzis, visited several important centers in Spain, Portugal, France, Switzerland, Yugoslavia, and Greece. The men conducted youth rallies and gave counsel concerning current youth problems in these many different gatherings of hundreds of young people, who enjoyed hearing the visiting "accordionist."

► Just prior to the mid-year meeting of the division committee, a spiritual retreat was held in Wengen, Switzerland, for the 14 union and division officers.

EDWARD E. WHITE, *Correspondent*

## Far Eastern

► Recently the Manila Sanitarium and Hospital in the Philippines was host to the delegates of the 1974 Annual Convention of the Inter-Church Commission on Medical Care for an afternoon business session and an evening fellowship dinner in the cafeteria, where the delegates sampled the hospital's vegetarian dishes.

► Manila Sanitarium and Hospital also was host to 100 delegates attending the Academy of Nursing in the Philippines, Incorporated, seminar-workshop on "The Nursing Process" held in the hospital's conference room.

JANE ALLEN, *Correspondent*

## Southern Asia

► Twenty-nine student literature evangelists are working throughout the Kannada Section. Some already have received double and super scholarships.

► The three sections of the Northern Union in India sent literature evangelists to a publishing institute in New Delhi in February. Prizes were distributed for outstanding achievements during 1973, with first prize for sales going to Davis Massey, and for involvement in religious activities to C. S. Major. Literature evangelist sales through the New Delhi Book Depot reached an all-time high in 1973 of Rs. 500,746, a gain of more than Rs. 32,000 over 1972. Northern Union literature evangelists were responsible for 25 baptisms in 1973.

► S. S. Prabhaker has been appointed editor of the new Karnataka health magazine, Bangalore.

► After almost a year of negotiation, the Oriental Watchman Publishing House, Poona, was able to obtain on May 6 four new type fonts, three in English and one in Hindi.

A. J. JOHANSON, *Correspondent*

## Trans-Africa

► A district leader in the South Zambia Field, Brother Kaposamweo, reports that although there was strong opposition to recent Voice of Youth meetings, at the end of the meetings 40 people had accepted Christ. There is now a company at Nambala with more than 100 people in attendance every Sabbath. The Voice of Youth group also influenced 34 secondary school students to accept Christ.

► The new lay activities and Sabbath school secretary for the Trans-Africa Division, N. L. Doss, is stressing throughout the territory of the division that the Sabbath school class can serve as the basic unit of the church for soul-winning outreach. Elder Doss, who served for 15 years in Malawi and then a period in the United States of America, recently was appointed a division departmental secretary.

► In the latest news bulletin released

by the Cape Conference, Somerset West, Capetown, Republic of South Africa, A. Birch, president, reports that several churches have reported 400 per cent more Bible studies as a result of a successful New Testament witnessing program. Also, tithe for the first four months of 1974 in the Cape Conference was US\$47,393 more than was budgeted.

DESMOND B. HILLS, *Correspondent*

## North American

### Atlantic Union

► K. D. Thomas, New York Conference publishing secretary, reports that during four days in the Watertown, New York, area, six literature evangelists visited approximately 130 homes and enrolled 31 families in the Steps to Eternal Life Bible lessons. A series of evangelistic meetings will be held there this fall.

► The small congregation in West Bangor, in the northern sector of the New York Conference, has undertaken a major remodeling and renovating project to enlarge and beautify their small frame church.

► Four persons were baptized recently as a result of the second laymen's evangelistic meetings held in the Springfield, Massachusetts, church.

► The fifth seminar in the adult degree program of Atlantic Union College opened on June 30 with 40 students enrolled in the program—eight times the number beginning the program in 1972. This year's staff includes about 20 teachers, representing ten departments.

EMMA KIRK, *Correspondent*

### Canadian Union

► As a result of an invitation from the Mormon church in Lethbridge, Alberta, to Adventists to hold a nutrition school at their church, two such schools have been held, with 46 men and women attending.

► Sixteen persons qualified for the \$5.00 Book and Bible House gift coupon awarded at the Alberta camp meeting to those who had learned all the Bible texts and Spirit of Prophecy quotations given out at the beginning of the camp period to be memorized.

► To help meet the demand for furniture, from the border of Ontario to Vancouver Island in British Columbia, a new 45-foot van has been added to the fleet of trucks used by the Parkland Furniture Factory, operated by Canadian Union College in Lacombe, Alberta.

► Twenty-seven of the 46 persons who took their stand as a result of the one-month Roger Holly-H. V. Boling evangelistic campaign held in Kingston, Ontario, have thus far been added to the church by baptism or profession of faith. The others are preparing for baptism.

THEDA KUESTER, *Correspondent*



## Central Union

► Thirty-four persons accepted Christ and were baptized during a four-week series of meetings conducted by the Fowler brothers in the Denver, Colorado, suburb of Lakewood. Pastors Chester Jordan, Leonard Wesphal, and E. E. Kungel helped with the series.

► Central Union literature evangelists report a 13 per cent gain in sales for June with a total increase of \$15,760. The union's gain for the first six months of 1974 over 1973 amounts to \$105,086. During this period 109 persons were baptized through the influence of literature evangelists.

► During May the new church in Sullivan, Missouri, was opened for worship. The air-conditioned building, with approximately 6,720 square feet of usable space, is of contemporary design.

► On June 22 the McGee, Missouri, church was organized with 15 charter members. A. V. McClure, Missouri Conference president, and D. E. Latham, secretary-treasurer, led out in the services.

CLARA ANDERSON, *Correspondent*

## Columbia Union

► Literature evangelists of the Mountain View Conference recently distributed a total of 4,000 gift Bible cards and 1,000 *Steps to Christ* in a door-to-door witnessing program in Charleston and Wheeling, West Virginia, reports Richard Tanner, director of the conference's literature evangelists.

► Mike Buchanan, a regular reporter on WTOP-TV's Eye Witness News program in Washington, D.C., completed the Five-Day Plan to Stop Smoking held at Washington Adventist Hospital. He brought a TV crew to the classes and recorded his own progress as he attended, and successfully stopped smoking. The Plan was telecast as a five-part series.

► Rose J. Kriedler, of the Leechburg and Uniontown, Pennsylvania, churches, and Catherine Creighton, of the Bucks County, Pennsylvania, church, were named Communication Secretaries of the Year for the Pennsylvania Conference.

► A recent family-life retreat held at Camp Berkshire, Wingdale, New York, was attended by more than 100 New Jersey young adults and Adventist youth in non-Adventist schools.

CHARLES R. BEELER, *Correspondent*

## Lake Union

► Fourteen new members joined the Oakwood church in Melvindale, Michigan, at the conclusion of a four-week Faith for Today crusade conducted by Evangelist Ron Halvorsen in the Detroit Metropolitan church.

► A vegetarian luncheon for ministers and their wives followed the Sault Ste.

Marie, Michigan, Ministerial Association monthly meeting held at the Adventist church in May.

► Youth of the Tabernacle church in Battle Creek, Michigan, recently worked together to paint the exterior of the former home of James and Ellen White.

► Homer Trecartin, secretary of trust services in the Michigan Conference for the past 11 years, retired on June 1.

GORDON ENGEN, *Correspondent*

## Northern Union

► The Hurley, South Dakota, church was dedicated Sabbath, July 13. W. R. Beach, a vice-president of the General Conference; W. O. Coe, president of the Northern Union; and George Liscombe, president of the South Dakota Conference, were the guest speakers.

► Literature sales for the Northern Union show a 25 per cent gain for the first two quarters of this year over the same period last year.

► The Iowa Conference reports a 25 per cent gain in baptisms for the first six months of 1974. South Dakota has a better than 50 per cent gain in baptisms so far this year.

► Ernest Dobkins, newly arrived pastor in Faribault, Minnesota, writes regularly for the Faribault newspaper. He also has a youth ministry radio program on Sunday mornings. Plans include the opening of a health food store in downtown Faribault.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

► Mr. and Mrs. Tom Ford have joined the staff at Monument Valley Mission and Adventist Hospital to serve in the dietary and maintenance departments.

► Three lay crusades in and near Hilo, Hawaii, have resulted in ten persons added to the church congregation.

► Mrs. Le Cong Nghiep, from Saigon Adventist Hospital, is rotating in each of the departments at Paradise Valley Hospital in National City, California, for a continuing education program. The Vietnamese assistant director of nurses is giving special attention to the intensive- and coronary-care units.

► Pacific Union elementary students have raised more than \$22,000 for the projected Faith for Today children's program.

SHIRLEY BURTON, *Correspondent*

## Southern Union

► Ron Neall reports a successful Five-Day Plan to Stop Smoking and the opening of a 25-member branch Sabbath school in the town of Arab, Alabama. Plans are to organize a church there in early 1975.

► Florida Conference's Camp Kul-aqua experienced the largest camping program in its history July 14-21 with 182 juniors enrolled. Nine camping

sessions for young people are being conducted this summer at Camp Kul-aqua.

► C. D. Joseph, pastor of the Hillcrest church in Nashville, Tennessee, became the first black man in the State's history to offer the invocation for the opening of the Tennessee legislative session, according to the Speaker of the House.

► Wilfred Van Gorp, of Louisville, Kentucky, who will be a freshman at Southern Missionary College this fall, reports that the Covington, Kentucky, church is sponsoring his radio program "Focus" over WHKK, Erlanger, Kentucky. This is the seventh station carrying this program. Wilfred began broadcasting "Focus" while a student at Highland Academy.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

► Baptisms in the Arkansas-Louisiana Conference for the first four months of 1974 totaled 110, a gain of 43 over the first four months of 1973.

► Paul I. Nosworthy, secretary-treasurer of the Arkansas-Louisiana Conference, will be resigning from this position on August 31. Elder Nosworthy has served the Arkansas-Louisiana Conference for 17 years and has served the denomination more than 44 years. He and Mrs. Nosworthy will remain in Shreveport, Louisiana, where he will pastor the Arkansas-Louisiana Conference church.

► The Oklahoma Conference now has 24 Sabbath schools participating in the Mission Spotlight program.

J. N. MORGAN, *Correspondent*

## Andrews University

► C. Torben Thomsen, assistant professor of business administration at Andrews University, has received the Certificate in Management Accounting based on an examination given by the Institute of Management Accounting. Thomsen also received a Certificate of Distinguished Performance, awarded to persons receiving high scores on the test and presented at the annual meeting of the National Association of Accountants that met in Detroit the last week of June.

► The third class of the Center for Occupational Education at Andrews University received certificates of attainment this spring, signifying the completion of career programs generally ranging from one to three quarters in length. Certificates included nine in auto mechanics, one in aviation maintenance, six in carpentry, three in clerical training, seven in computer training, one in cosmetology, four in electrical training, nine in quantity food preparation, one in horticulture, three in plumbing, one in printing, one in radiator repair, five in sign painting, and 18 in welding. Eight persons completed two areas of study.

OPAL YOUNG, *Communication Officer*

# JESUS HAS CLAIMED ME!



SKIP BAKER

"I was baptized last February to show the world I accept and welcome the Lord's claim.

"A major factor in my becoming a full-fledged Seventh-day Adventist was the kind of reading material to which I was exposed by the pastor and the church. The Bible was opened to me first, then Ellen White, then other church publications.

"Then there was INSIGHT. I don't know who to thank for making sure our youth group has a stack

of INSIGHTS every week, but I sure am grateful.

"Many times there are articles giving advice on how to show others the shield of love surrounding them. There have also been numerous personal testimonies, articles and editorials on issues that concern young Christians, and a priceless col-

lection of quotes and maxims on the inside back page of each issue.

"I know that Jesus will always be near me, because He says so in the Bible. He's my friend, and He'll always be around. INSIGHT is my friend too; a friend who is interested in helping me become better friends with Jesus.

"It's nice to have two friends."

*Lani Longshore*

**Let INSIGHT**  
speak to you. Or to that  
important person who  
stands in the shadows,  
longing to hear the word.

☐ I enclose \$8.95 to receive  
one year of INSIGHT.

my name is (please print)

address

city state zip

☐ I enclose \$8.95 to sponsor a  
one-year subscription for

name

address

city state zip

I enclose \$8.25. Please ☐ place  
me on the perpetual plan. ☐ re-  
new my perpetual subscription.

Send to your local Adventist  
Book Center or give to your  
church lay activities secretary.

This offer expires September 30, 1974.



## Health Personnel Needs

### NORTH AMERICA

Clin. spec.	Nurse, psych.
Diet., admin.	Nurse, pub. health
Elec. engrs.	Nurses, staff
Housekeepers	Nursing serv. dir.
Inhal. ther.	Painters
IV ther.	Pers., asst.
Key-punch ops.	dir.
Lab. techs.	Plumbers
Med. rec. lib.	Psych. tech.
Med. technol.	Pulm.-function
Med. transcribers.	tech.
Nuclear-med. technol.	Radiol. technol.
Nurse aides	Sec., ward
Nurses, LPN	Stationary engr.

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.

## To New Posts

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

**Steven Fredrick Lupton**, Southern Publishing Association, Nashville, Tennessee, formerly literature evangelist, Nebraska.

**P. J. Roland**, manager, Adventist Book Center, Central California Conference, from same position, Colorado Conference.

**George Sherbondy**, pastor, Ohio Conference, from Colorado Conference.

**Kenneth C. Taylor**, pastor, Mountain View Conference, from Colorado Conference.

### FROM HOME BASE TO FRONT LINE

**Doyle M. Barnett** (SUC '39), returning as president, South China Island Union Mission, Taipei, Taiwan, and **Paulene L. (Moddrell) Barnett** (SUC) left Los Angeles, July 6, 1974.

**James Robert Becraft** (LLU '73), to serve as health educator in Manama, Bahrain, for the Middle East Union, and **Susan L. (Cridler) Becraft** (PUC '69), of Loma Linda, California, left San Francisco, July 7, 1974.

**Monroe Dale Duerksen** (PUC '54), of Manchester, Kentucky, to serve as medical technician, Bella Vista Hospital, Mayaguez, Puerto Rico, left Miami, June 12, 1974. Mrs. **Patricia Duerksen** and children will follow later.

**Helmer Heghesan** (UC '70), returning as MV secretary, Central Peru Mission, Lima, Peru, left Miami, July 4. **Lanette (Lane) Heghesan** (UC) and son left Los Angeles, July 4, 1974.

**Anne Elizabeth Meyer** (U of Ala. '57), returning as director of school of nursing, Karachi Hospital, Pakistan, left New York, July 9, 1974.

**Mitchell Paul Nicholaides** (SMC '73), to serve as teacher, Gitwe College, Nyabisindu, Rwanda, and **E. Evelyn (Chapman) Nicholaides** (SMC '74), of Fletcher, North Carolina, left New York, June 27, 1974.

**Robert Lee Rowe** (AU '61), returning as

Bible teacher, Spicer Memorial College, Poona, India, left San Francisco, June 19. **Nellie F. (Watson) Rowe** (Spicer Col. '64) and daughter left Los Angeles, June 27, 1974.

**Conrad J. Visser** (Columbia U, NY '68), to serve as president of Antillian College, Mayaguez, Puerto Rico; **Eda (Bertolo) Visser** and daughter, of Woodside, New York, left New York, July 2, 1974.

**Ben David Wheeler** (SMC '49), of Seale, Alabama, to serve as health instructor, Solusi College, Bulawayo, Rhodesia; **C. Ann (Morgan) Wheeler** (CUC '50) and son left New York, June 30, 1974.

### STUDENT MISSIONARIES

**Ghislaine L. Collins**, of Berrien Springs, Michigan (AU), to serve as a teacher, Maxwell Preparatory School, Nairobi, Kenya, left Chicago, Illinois, June 2, 1974.

**Heather Melanie Cutts**, of South Lancaster, Massachusetts (AUC), to work in youth evangelism, Nicosia, Cyprus, left Washington, D.C., June 3, 1974.

**Joanne J. Engel**, of Berrien Springs, Michigan (AU), to serve as public health worker, Heri Hospital, Kigoma, Tanzania, left New York City, June 9, 1974.

**Calvin J. Fischer**, of Angwin, California (PUC), to serve as a teacher, Chiba Academy, Japan Missionary College, Chiba Ken, Japan, left Los Angeles, California, June 9, 1974.

**Myrna L. Fisher**, of Denver, Colorado (UC), to serve as a nurse in the Saigon Adventist Hospital, Saigon, Vietnam, left San Francisco, California, June 2, 1974.

**Linda K. Holm**, of Riverside, California (LLU), to serve as teacher in the Haad Yai English Language School, Haad Yai, Thailand, left Los Angeles, California, June 7, 1974.

**Frank J. Martinez**, of Berrien Springs, Michigan (AU), to serve as physical education teacher, Ecuador Academy, Santo Domingo de los Colorados, Ecuador, left Miami, Florida, June 5, 1974.

**Byron L. Voorheis** (SMC), of Clanton, Alabama, to serve as an English teacher, Seoul, Korean Union Mission, left Los Angeles, California, June 18, 1974.

**James W. Wampler** (SMC), of Montgomery, Alabama, to serve as a teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 18, 1974.

**Janelle H. Smith** (LLU), of Riverside, California, to serve as teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 11, 1974.

**Kathleen M. Stotz** (AU), of Berrien Springs, Michigan, to serve as a teacher, English Language School, Tokyo, Japan, left Los Angeles, California, June 13, 1974.

**Gloria Arlene Webb** (SMC), of Bond, Kentucky, to serve in the Nicaragua Tasba Raya Mission Project, Francia Sirpii, Atchemco, via Puerto Cabezas, Nicaragua, left McAllen, Texas, May 20, 1974.

**Wallace R. Weeks** (SMC), of Columbus, Mississippi, to serve as a teacher, English Language School, Seoul, Korea, left Los Angeles, California, June 18, 1974.

**David M. Wellman** (WWC), of Renton, Washington, to serve as a student mission-

ary, Masai Tribe, Morogoro, Tanzania, left Vancouver, British Columbia, June 10, 1974.

**Donald Tung Wong** (PUC), of Angwin, California, to serve as a printer, Musoma, Tanzania, left Washington, D.C., June 11, 1974.

**Roderick L. Yoder** (SWUC), of Keene, Texas, to serve as a teacher, Osaka Center, Japan, left Los Angeles, California, June 13, 1974.

## Notices

### International Insurance Company Takoma Park, Maryland

□ The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 14, 1974, at Loma Linda, California, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

THE INTERNATIONAL INSURANCE COMPANY  
TAKOMA PARK, MARYLAND  
C. O. FREDERICK  
Secretary

### General Conference Insurance and Risk Management Service

□ The annual meeting of the General Conference Insurance and Risk Management Service will be held at 10:00 A.M., October 14, 1974, at Loma Linda, California, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the Insurance and Risk Management Service and the election of directors for the term of three years.

GENERAL CONFERENCE INSURANCE  
AND RISK MANAGEMENT SERVICE  
C. O. FREDERICK  
Secretary

### Yearbooks for 1973/1974

□ Copies of the latest *Yearbook* (1973/1974) are still available, with paper or cloth covers. Kindly order through your Adventist Book Center.

JESSE O. GIBSON  
Statistical Secretary  
General Conference

### Week of Prayer Readings on Tape

□ Week of Prayer messages to appear in the October 17, 1974, issue of the REVIEW AND HERALD have been put on tape by the authors themselves and are available at a nominal cost.

These may be used in churches or homes where church members will gather for this special week, November 2 through 9. The tapes will also enable shut-ins and others who may not be at the group gatherings to listen in their homes at their convenience.

The eight messages on one seven-inch reel, 3-3/4 RPS, are \$2.75. The same material on two C-90 cassettes is \$3.75. Send orders with check, or if you order through the conference, then by purchase order, to Tape Service, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

### Give Away

□ 1970-1973 *American Journal of Nursing* and *RN* journals. Luther H. Hill, 2260 Oak Street, Napa, Calif. 94558.

## Coming

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	September 28
(South American Division)	September 28

## **Mobile Career Information Center**

Continuing the Pacific Union Conference's thrust in career education, the Southern California Conference has prepared a mobile information center to make two-week trips to each of the five conference academies.

The mobile unit, unveiled by the conference department of education at Glendale Academy during a career-education in-service workshop for teachers, houses a variety of occupational materials that will provide guidance to young people in making career decisions.

Included in the unit's offerings are a microfiche reader and printer with a view deck containing information about hundreds of occupations, filmstrips with projectors, cassette tapes with players, overhead projectors and transparencies, as well as books and pamphlets on occupations.

The mobile unit is the conference's second—it already has a mobile curriculum laboratory for its 24 schools. **SHIRLEY BURTON**

## **Student Scholarship Plan Succeeds**

In the North American Division 1,500 students are selling gospel literature on the summer scholarship plan. The student scholarship program is worldwide.

Colombia-Venezuela Union College president Luis Florez, once a student literature evangelist, canvassed one month with students last summer. Recently he disclosed that at the close of each summer's canvassing the school analyzes the quality of canvassing done by each student literature evangelist. Twenty-eight per cent of the college students participate in this activity. The college and the Adventist Book Centers pay the expenses of student chaplains who maintain contact with the large student group during the vacation canvassing period. Last summer vacation 209 students canvassed. Credit to the college from their work was approximately 940,560 Colombian pesos (US\$38,390). **BRUCE M. WICKWIRE**

## **Youth in Action During the Summer**

Thousands of Adventist young people—more than ever before—are engaged in witness projects across North America this summer. The newly launched MV Taskforce program is appealing to many youth who wish to volunteer their services in such North American projects as dark county evangelism, youth witness teams, inner-city work, assisting pastors, literature sales teams, youth evangelism, and Bible study groups.

The Southern Union Conference, whose program is similar to those of several other unions, has 80 youth-conducted operations this summer. This includes 13 dark county projects, six Maranatha Bible study teams, six youth evangelistic centers, and numerous other outreach activities.

"Our young people are really on fire," says Don Holland, Southern Union youth director. "We've never seen anything like it; their spirit is unbelievable." Elder Holland points out that some of these young people will be staying on for 12 months, to follow through with their witnessing programs. **CHARLES MARTIN**

## **Campaigns and Baptisms in India**

Four hundred and eight evangelistic campaigns were conducted during the first five months of the year in Southern Asia. During that time 2,388 persons were baptized. This is an excellent beginning to what promises to be the best year ever for soul winning in the Southern Asia Division. **N. R. DOWER**

## **Honduras Crusade and Field School**

A breakthrough has been achieved among the 20,000 persons of Arabian background in San Pedro Sula, Honduras. On the opening night of an evangelistic crusade in the city, overflow crowds of more than 1,200 filled the air tent, and three tents dedicated to child evangelism held more than 300 children.

Salim Japas, a South American evangelist of Arabian background, has made an impact on the Arab community. They are coming out and listening.

Students at a field school being held in conjunction with the meetings represent 15 nationalities, and an outstanding team spirit has developed. Their original goal was 200 baptisms, but the workers have set a higher goal of 365.

Two simultaneous crusades are being held, one in an air tent from 7:00 to 8:30 P.M., another in the San Pedro Cultural Center from 8:30 to 10:00 P.M. Elder Japas preaches eight times a week, besides speaking in schools and other places. **JAMES W. ZACKRISON**

## **People in the News**

**W. Duncan Eva**, vice-president of the General Conference, elected as trustee of the Ellen G. White Estate. Elder Eva replaces Theodore Carcich, who resigned as of July 31.

**Walter H. Schacht**, 89, pastor-evangelist in Southern California for more than 27 years, died July 12 in Hesperia, California. □ **Clarence E. Stafford, M.D.**, 67, former chief of the surgical staff at White Memorial Hospital, Los Angeles, California, died August 4 in Glendale, California.